

TALKS  
ABOUT  
JOSEPH SMITH

BY ORION

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BIRTH-OFFERING SERIES NO. 8

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LAMONI, IOWA

Published by the Board of Publication of the  
Reorganized Church of Jesus Christ of  
Latter Day Saints

1909

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## FOREWORD.

“Come now, and let us reason together,” is the invitation of the Lord to his children, and at a later day the injunction of one of his accredited messengers was “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

It is not necessary that we refer here to the obligation resting upon each Latter Day Saint, who is a parent, to see to it that his children are thoroughly instructed in the gospel of Christ, and so familiar with its teachings and principles as to be prepared for baptism when eight years old. This should be familiar to each one, as well as that most weighty of reasons connected with it, namely; that God in his infinite wisdom has put it out of the power of Satan to tempt our children before they arrive at that age. The truth then planted in their young minds, the seed sown in the tender soil of their hearts must and will take root and grow, because the adversary has no power to prevent it. But this teaching must be followed up—this soil must be cultivated if parents would obey the commandment of the Lord to “bring up your children in light and truth.”

It is solely with a view to help parents in this matter that this little volume, the eighth of the Birth Offering Series, has been written and is now published. Bro. H. O. Smith, who under the *nom de plume* of “Orion” is the author, has been at great pains in collecting and collating facts bearing upon the many important events now taking place in the world, both of an historic, social, and scientific character, which were treated of by Joseph Smith years before their occurrence, and which to-day stand as irrefutable proofs of the wisdom of the man, as much as the direct prophecies made by him which have been literally fulfilled, stand as proof of his divine inspiration and God-given message to the world.

All these have been prepared with direct reference to the need, long since felt, that our boys and girls, our youths and maidens should have access to a literature of their own, calculated to establish them in the truth, and which will enable them to give a reason for their faith in Joseph as a prophet—a man sent of God to restore many plain and precious truths of the gospel taught by Christ and his disciples, and to make plain the way—the narrow way—of light and truth. And it is to this mission we commend it and send it forth, praying God to speed it on its way.

FRANCES.







# Talks About Joseph Smith.

## CHAPTER 1.

### THE LATTER-DAY DISPENSATION IN PROPHECY.

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophècy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 19-21.*

**E**RNEST.—Papa, we have come to you again to have a talk. We want to know about Joseph Smith. You know the church believes that he was a prophet of God; but we have so many things said to us by our playmates at school that we do not know how to answer, that we want you to help us again.

*Papa.*—Well, my son, I am ready to help you all I can, so if you will let me know just what is troubling you I will do the best I can to give you a right understanding of the subject.

*Ernest.*—Well, papa, I suppose the best way for us to do is to tell you just what they say, and then you can best tell us how to answer them. One of the things that they are constantly quoting to us is the statement made by Christ as given by Matthew in his 7th chapter and 15th verse: “Beware of false prophets, which come to you in sheep’s clothing, but

inwardly they are ravening wolves." They insist that this means that there are to be no more prophets, and for that reason anyone who comes claiming to be a prophet of God now, must of necessity be an impostor.

*Papa.*—This is a common quotation that we have to meet, and is easily answered, if one will take the trouble to think about it seriously for a moment. It is very evident that if Christ had intended to convey the thought that there would be no more prophets, that he would have made the statement, beware of prophets; but as he drew a contrast between false and true prophets, and told the people how they were to distinguish the false from the true, it is evident that he expected that there would be both false and true prophets come into the world after his time. Then, again, if one will take the trouble to analyze the statement, it will readily be seen that it can not be applied to Joseph Smith. It says that the false prophets will come clothed in "sheep's clothing." If the claim is true, which is made by the Christian world, that the different churches of to-day constitute the church of Christ, then they would represent the "sheep," and their doctrine would represent the "sheep's clothing" spoken of here. The man who came to deceive, then, would come clothed with their doctrine, and would keep back his real character until he had accomplished his end, or object, and had gotten such a hold on the people that he could lead them anywhere he pleased. That Joseph Smith did not do this will be made apparent as we proceed in our investigation. We

will follow the same plan that we did in our former talk, and I will have each of you do some reading, that will enable you to, to some extent, answer your own questions, and will also fix the matter more firmly in your minds. I will ask you, Ethel, to take this book, Church History, volume 1, and read from pages 7-10 the description, as given by himself, of Joseph Smith's first vision.

*Ethel.*—“Sometime in the second year after our removal to Manchester, there was in the place where we lived, an unusual excitement on the subject of religion. . . . I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

“During this time of great excitement my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often pungent, still I kept myself aloof from all of those parties, though I attended there several meetings as often as occasion would permit. . . .

“While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James; first chapter and fifth verse, which reads: ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’ Never did any passage of scripture come with more power to the heart of any man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I

reflected on it again and again, knowing that if any person needed wisdom from God, I did, for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had

seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade

me to join with any of them: and many other things did he say unto me which I can not write at this time."

*Papa.*—This is not the act of a "wolf in sheep's clothing." On the contrary, he came out with the statement that the creeds of the different churches were all wrong. He did not attempt to clothe himself with the doctrines taught by the different churches, and hence this passage can not rightly be applied to him. People, sometimes, in their eagerness to find something to condemn in this man, fall into very perplexing positions. If this passage applies to Joseph Smith, as they so very confidently assert, and the clothing that he assumed was the "sheep's clothing," or, in other words the doctrine of Christ, then his teaching was the doctrine of Christ, and as the teaching of the different churches differed from his teaching, then they could not have been teaching the doctrine of Christ, so in condemning him they condemn themselves. We will have more to say about this farther along in our investigation. One thing is quite evident, in claiming that an angel or heavenly personage appeared to him, he was going right against all the teaching and traditions of the different churches at that time. I think, however, that we will have no trouble in showing that God intended that prophets should come and continue to come until his work should be finally accomplished. We had a key passage in our last talk, which showed how God reveals himself to man. Can you tell us what that passage was and where it can be found, Maude?



*Maude.*—I think so, papa. The passage you have reference to is found in Amos 3:7, and reads, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Isn't that what you have reference to, papa?

*Papa.*—Yes, my dear, and there is still another one that we will use. It is found in the Acts of the Apostles 14:17. You may read it also, Maude.

*Maude.*—"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

*Papa.*—Paul is speaking here of the fact that God is good along the line of temporal things and does not leave us without witness of that goodness; but we think that it can equally apply to the fact that in spiritual things he is just as good and will not leave us without witness of the things that he intends to do for man, as well as the things that he has already done. One of the things that is very plain to every student of the Bible is, that God, in each generation or dispensation, has outlined, through his prophets, his work in the succeeding generation, or dispensation. So clearly is this apparent, that one marvels, sometimes, at the stupidity of the Jews in rejecting the Christ, when his life and character are so fully set forth in the prophecies of the Old Testament; and we can not but wonder that they could still retain their faith in the prophets, and yet reject the Christ. One can not read the fifty-third chapter of Isaiah without being filled with wonder at the clearness of the vision of the prophet. Knowing the

facts of his history as we do to-day, the most learned could not more clearly set forth his history than this prophet did, as he spoke as he was "moved by the Holy Ghost," and yet the events that he portrayed were over seven hundred years in the future. This peculiarity of the Bible is used as one of the greatest, if not the greatest evidence of the truthfulness of its record. And I am sure that we will find before we get through with our investigation, that the evidences of the fact that God will do a work in the latter days, are just as strong as anything that have ever been brought to show that he has done a work in former days, or that he told Moses and others of the Christ and his work. The fact that God has outlined in prophecy the things that were to come to pass in the last days, has been made much of by everyone who began a movement in the early part of the nineteenth century, or by some of their followers. Most of those who have come forward with prophecies in proof of their movement, have used the prophetic periods given by Daniel, and also in Revelation. They have each gone through these prophetic periods and have, with great labor and much display of knowledge, figured that the prophetic periods pointed to the work which they were doing, and hence it must be the work of God. These prophetic periods, however, were made to end at various times according to the time that the person had begun his work. One of the followers of Alexander Campbell had them end in 1827. William Miller, the founder of the Adventist Church, had them end in 1843, I think it was, and others at

various times since that time. Even the Spiritualists use these periods to show that their work is of God. However, every person who has not a theory to sustain, and who goes carefully to work, will be impressed with the thought that the chronology of the Bible is so uncertain that there is no dependence to be put in it to establish any one period with any degree of accuracy. I believe that the prophetic periods point approximately to the time when the work of God should begin, but to say that they announce the exact time I can not think that it would be like God to do so. I will ask Harry to read from the Encyclopedia Britannica what it says about the uncertainty of chronology on the question.

*Harry.*—“As the Greek and Roman methods of computing time were connected with certain pagan rites and observances, which the Christians held in abhorrence, the latter began at an early period to imitate the Jews in reckoning their years from the supposed period of the creation of the world. The chronological elements on which both Jews and Christians founded their computations for determining this period were derived from the Old Testament narratives, which have been transmitted to us through three distinct channels. These are the Hebrew text of the Scriptures, the Samaritan text, and the Greek version known as the Septuagint. In respect of chronology the three accounts are totally irreconcilable with each other; and no conclusive reason can be given for preferring any one of them to another. We have no concurrent testimony with which to compare them; nor is it even known which

of them is regarded as most probable by the Jews themselves, when the books of the Old Testament were revised and transcribed by Ezra. The ordinary rules of probability can not be applied to a state of things in which the duration of human life is represented as extending to nearly a thousand years.

“From computations founded on loose and conflicting data it would be vain to look for knowledge or for even a concord of opinion. From the very nature of the case discussion is hopeless labor. The subject is one to which the saying, *Quot homines, tot sententiæ* applies with almost literal truth. Des Vignoles, in the preface of his Chronology of Sacred History, asserts that he collected upwards of two hundred different calculations, the shortest of which reckons 3483 years between the creation and the commencement of the vulgar era, and the longest 6984. The difference amounts to thirty-five centuries. It suffices, therefore, to point out that the so-called era of the creation of the world is purely conventional and arbitrary; that, practically, it means the 4004 B. C.,—this being the date which, under the sanction of Archbishop Usher’s opinion has won its way, among its hundreds of competitors, into most general acceptance.”—Vol. 5, p. 713, R. S. Peale Company, 1892.

*Papa.*—The Latin phrase, *Quot homines, tot sententiæ* means, literally, “many men, many minds,” or, “as many minds as men.” We have another statement which I will ask Harry to read from

the *Encyclopedia-Americana*, Article Chronology, volume 16.

*Harry.*—"To emphasize their separation from paganism, and to avoid participation in pagan observances connected with the calendar, the Christians early began to reckon time from the supposed date of the creation of Adam, according to the Jewish scriptures. Aside from its adding up of impossible and inconsistent genealogies, the problem was further confused by there being three texts of equal authority to work from—Hebrew, Samaritan, and Septuagint,—all irreconcilably variant. One authority collects 120 different computations of the true date; another says he has collected over 200; and three hundred have been reckoned; and the estimates vary over 3,500 years, from 3,483 to 6,984 before the Christian era. None of these have any scientific standing, but for two centuries the Christian world generally accepted as a working hypothesis Archbishop Usher's (1650) figure of 4,004 which is still used in some Bible appendices and similar works."

*Papa.*—You can see from this that to pin our faith to chronology, is to build on a very uncertain foundation. I shall not, in this talk, present anything of this kind for your consideration, but I shall give you that evidence that can not be resisted; for it will be evidence that no one but God himself can produce. If all men agreed as to the prophetic periods, when they were to end and what they signify, we would still be dependent upon a certain kind of evidence as to who had the truth; for if all

men agreed as to the time pointed out by those periods, they would have started their movement at that time, and then we would be compelled to decide each case upon its merits, and why not decide this way to begin with and not waste so much time and talent in trying to prove that these prophetic periods prove that we are right. I believe that the prophecies of the Old Testament and the New are important in a corroborative way, and I shall present them in that way in this talk. In reading the Bible carefully one can not avoid being impressed with a peculiar matter that is presented by nearly all the major prophets and by some of the minor prophets. The matter that I speak of is that there are two events coupled together. In nearly every instance where one is mentioned the other is also. Prophecy may be defined as history foretold, hence any two events that are to happen together would be mentioned together in the foretelling of those events, as much so as the faithful chronicler of history would put them together after they had happened.

The two events to which I refer are the restoration of the land of Palestine to its former condition of fertility and fruitfulness, and the beginning of a spiritual work among men, in which God says *he* will do the work. Some of the evidence we have already gone over in our talk about the Book of Mormon, but you will readily perceive that anything that relates to Joseph Smith will, more or less, be connected with the coming forth of that book. Maude, you may take the Bible again and read Psalm 85: 10-13.

*Maude.*—"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

*Papa.*—The terms are very expressive here. "Truth shall spring out of the earth; and righteousness shall look down from heaven," may be safely interpreted to mean, that not only in the sense that we found in our other investigation that the Book of Mormon, containing the truth, did actually come forth from the earth; but that it may also mean that the people will begin about that time to seek for the truth, and that so much of the truth as can be ascertained from the Bible will be responded to by the heavens, and that God will, by his revelations, supplement the efforts put forth by men, and, as men earnestly ask for wisdom, that he will respond to their cry and "righteousness will look down from heaven." Immediately following this, the other event in the double prophecy is described in the expressive language "our land shall yield her increase." And there is still another thought that locates the events in the last days, for in the last verse the prophet says, "Righteousness shall go before him; and shall set us in the way of his steps." This is expressive of the thought that the events shall come just prior to the second coming of the Lord, and that this special work will have for its object the preparing of the people to walk in his

steps, that they might, by so doing, be prepared for his coming. You may now read the prophecy found in Isaiah 29: 13-17.

*Maude.*—"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

*Papa.*—One can not mistake the meaning of this prophecy, and the two events that are to come to pass at the same time are very clearly set forth. I think no comment is necessary, so you may proceed to read that which you will find in Isaiah 32: 13-18.

*Maude.*—"Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a



joy of wild asses, a pasture of flocks; until the Spirit shall be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”

*Papa.*—In the first part of this prophecy the prediction is in regard to the curse that was to come upon the land of Palestine on account of the rejection of Christ, and while the statement is that it should remain in that condition “for ever,” yet the words “for ever” are qualified by the word “until” in the next verse, and this shows that that condition should only prevail for a period, and that when the “Spirit” should be poured out from on high, that then, the land would yield her increase again, and that the Lord’s people would be gathered back to their land again and would dwell in peace. But the main point that I wish to call your attention to is here clearly shown again. The spiritual blessings that were to come to man and the restoration of the land of Palestine to its former fruitfulness. We pass on to Jeremiah 23: 1-8.

*Maude.*—“Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not

visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

*Papa.*—According to this prophecy the Lord is going to "set up shepherds" over his people. He has become disgusted with those who have set themselves up as shepherds, and now, just as he says in Isaiah 29, *he* is going to do the work. He can not set these shepherds over his people without revealing himself to men, and when these shepherds shall be set up by the Lord, will they not be prophets, and will they not lead the people just as Moses led the children of Israel out of Egypt? The language

seems to indicate this, and I wonder, sometimes, when I read this and similar passages, if it was not something of this kind that inspired Charles Wesley when he wrote the following poem:

“Almighty God of love,  
Set up the attracting sign,  
And summon whom thou dost approve,  
As messengers divine.

“From favored Abram’s seed  
The new apostles choose,  
In isles and continents to spread  
The soul-reviving news.

“We know it shall be done;  
'Tis God’s almighty word;  
All Israel shall the Savior own,  
To their first state restored.

“Send, then, thy servants forth,  
To call the Hebrews home;  
From east and west, and south and north,  
Let all the wand’ers come.

“With Israel’s myriads seal’d  
Let all the nations meet,  
And show the mystery fulfill’d  
The family complete.”

One thing is quite evident from this quotation, and that is that God is, sometime, going to do a wonderful work. It is going to be so wonderful that the miracles performed when he led the children of Israel down into the land of Canaan and out of Egypt, will be so far outdone that they will no more say: “The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord

liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them." To do this the Lord will have prophets without doubt, and to those prophets he will reveal his will, and so we must conclude that the days of prophets are not done and that miracles will yet be performed, notwithstanding the oft-repeated assertion that the days of miracles have ceased. Maude, you may now read from Ezekiel 36: 26-30.

*Maude.*—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen."

*Papa.*—Much more might be quoted from Jeremiah and Ezekiel, but I will let this suffice, as I want to present the vision of two of the minor prophets, at least, on this matter. I will ask you now, Maude, to read from Joel 2: 21-29.

*Maude.*—"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wil-

derness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.

*Papa.*—You may now read Zechariah 8:1-8, Maude, and we will let this suffice for the present; but further along we have another passage which we will consider which is of similar import, but as it also brings in another phase of the subject we will consider it under another head.

*Maude.*—“Again the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous

for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."

*Papa.*—We have now heard from David, Isaiah, Jeremiah, Ezekiel, Joel, and Zechariah, and they all bear the same testimony. If prophecy is the foretelling of history, we can then believe that the future passed before the minds of these inspired men like a panoramic view, and, as we look back to events that have already come to pass, and can associate two events that happen together, so these men saw in their view of the future these two events pass before their vision and they spoke of them sometimes in the same sentence, and it seems that all of them had the same vision. It is no wonder, then, that those men who were instrumental in the reformation were

looking forward to the time when God would do a grander work than they themselves were doing. We have already seen that Charles Wesley thought about it in the poem that we have read, but I now want to call your attention to some of the statements made by some of the others. Ernest, you may do some reading now. I have John Wesley's sermons here in my library, and you may get them and read some passages that you will find marked in sermon seventy-one.

*Ernest.*—"The times that we have reason to believe are at hand—if they have not already begun—are what many pious men have termed the Latter-Day Glory, meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that 'the knowledge of the Lord shall cover the earth as the waters cover the sea.' The generality of Christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can *now* 'discern the face of the sky,' who are not only great philosophers but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun *are nigh even at the door*?

"And yet the wise men of the world, men of learning and renown, can not understand what we mean by talking of an extraordinary work of God. They can not discern the signs of the times. They see no sign at all of God's arising to maintain his own cause, and set up his kingdom over all the earth. What could God have done which he hath not done

to convince you that the day is coming, that the time is at hand when he will fulfill this glorious promise, and will arise to maintain his own cause, and set up his kingdom?"

*Papa.*—You may now take the book called *Presidency and Priesthood*, by Bro. W. H. Kelley, and read his quotations from Roger Williams, who was the founder of the Baptist Church in America. You will find the quotation on page 235.

*Ernest.*—"I conceive that the apostasy of Antichrist hath so far corrupted all, that there can be no recovery out of that apostasy, till Christ shall send forth new apostles to plant churches anew."

*Papa.*—On the same page you will find a quotation from Alexander Campbell, who was the leader of what they themselves call the "Reformation of the Nineteenth Century."

*Ernest.*—"At evening time there shall be light. The primitive gospel, in its effulgence and power, is yet to shine out in its original splendor to regenerate the world."

*Papa.*—You may take this book, Harry, and read what you find on page 63 as to what Cotton Mather says about the greater light that was to come. The book is called, *Facts for the Times*, and is published by the Adventists' publishing house.

*Harry.*—"This present history may stand as a monument in relation to future times, of a fuller and better reformation of the church of God, than it hath yet appeared in the world. For by this essay it may be seen that a further practical reformation than that which began at the first, coming



out of the darkness of popery, was aimed at and endeavored by a great many of voluntary exiles that came into a wilderness for that very end, that hence they might be free from human additions and inventions in the worship of God, and might practice the positive part of divine institutions according to the word of God. How far we have attained this design may be judged by this book. But we beseech our brethren of our own and other nations, to believe that we are far from thinking that we have attained a perfect reformation. Oh, no! Our fathers did in their due time acknowledge there were many defects and imperfections in our way, and yet we believe they did as much as could be expected from learned and godly men in their circumstances, and we, their successors, are far short of them in many respects. . . . And yet in the multitude of our thoughts and fears the consolations of God refresh our souls, that all those who in simplicity and godly sincerity do serve the Lord and his people in their generation (though they should miss it in some things), they shall deliver their own souls. They are accepted of the Lord, and their reward is with him; and in the approaching days of a better reformation, the sincere, though weak, endeavors of the servants of God who went before them, will be also accepted of the saints in those times of greater light and holiness that are to come."

*Papa.*—You may now read from page 64 of the same book, Harry, what Robinson, who was the leader of the Pilgrim Fathers, said to them when he

bade them farewell just prior to their embarkation in the *Mayflower* to come to America.

*Harry.*—"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you were ever to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans can not be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a mystery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it as an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God."

*Papa.*—You see by this, that all these reformers were thoroughly convinced that there was to be

a greater work than that which they had been instrumental in performing. They had, however, become so thoroughly imbued with the thought that God had ceased to reveal himself to man, that they could not see any hope any farther than man's wisdom might lead them. It seems as though no thought of a restoration had entered their heads. All that they could see was that men might find more truth in God's word, that God might and would restore the gospel and inspire men to preach it was farthest from their thoughts, apparently. I am of the opinion that God inspired these men to do just what they did do, and the prediction uttered by Cotton Mather, as read by Harry a moment ago, wherein he made the statement that the efforts of these reformers would be "accepted of the saints in these times of greater light and holiness that are to come," is true of us as a people. We believe that their efforts were instrumental in bringing about certain reforms in a political way that made it possible for the final restoration to be ushered in, and we are indebted to them for the degree of religious liberty that we enjoy. Paul, at one time, writing to the Galatian brethren, made the statement that the law of Moses "was a schoolmaster to bring us to Christ," and I believe that the efforts put forth by these reformers were of the same nature, and had their followers heeded their instructions in regard to accepting greater light, more of the members of the different churches would have accepted the restored gospel: The feeling that pervaded the minds of these different reformers, as shown by these quota-

tions, is typical of the feeling that was prevalent in the mind of the religious world in the early part of the nineteenth century. No one can read the religious history of those times without being impressed with the thought that there was a general desire to get back to the gospel as taught by Christ and his apostles. "Back to first principles." "Back to Jerusalem." Men were crying out against man-made creeds. When we study the conditions that prevailed at the time that Christ came into the world, we find that the Jews, God's chosen people, were in a state of expectancy, caused no doubt by their study of the prophecies concerning his coming, and they knew by the signs of the times that his coming was to be soon. One who studies the history of the world carefully will be impressed with the fact that on the eve of every great event, like the beginning of a dispensation, and marked changes that are to take place, there is a feeling of unrest and expectation in the minds of the people. This was very markedly the case in the beginning of the nineteenth century, and that alone would point to the fact that something of importance was about to take place in the religious world; for the unrest was all along religious lines. The Bible was studied as it had never been studied before, and gradually some of the truths which had long lain dormant were beginning to be taught and believed, and different men thought that they had ushered in the long looked for reformation. None of them, however, were bold enough to make the statement that they had come in fulfillment of these prophecies that we have been reading to-night.

They could wrangle over the prophetic periods in Daniel and Revelation, and each would figure them out in his own way; but here was something that no one, unless having that assurance that can come only from God, would dare to do. No one would dare to place himself on record as coming in fulfillment of a prophecy, a part of which only God could bring to pass. But God's instrument was at hand. His work was to be accomplished. The time had come for God to remember Zion. No sign, however, had yet been given of the gathering back of the Jews. The land of Palestine was yet in a desolate condition, and so far as any indication of a change taking place soon there was no evidence. In order that you may form some idea of how matters stood, I will ask Ethel to read what Watson says of the condition of the land of Palestine, as found in his Bible Dictionary, published in 1832, pages 517, 518, article Jerusalem.

*Ethel.*—"The Jerusalem of sacred history is in fact no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to show the sites of the sacred places; but neither Calvary, nor the holy sepulcher, much less the Dolorous Way, the house of Caiaphas, etc., have the slightest pretensions to even a probable identity to the real places to which the tradition refers. Dr. E. D. Clarke has the merit of being the first modern traveler who ventured to speak of the preposterous legends and

clumsy forgeries of the priests with the contempt which they merit. 'To men interested in tracing, within its walls, antiquities referred to by the documents of sacred history, no spectacle,' remarks this learned traveler, 'can be more mortifying than the city in its present state. The mistaken piety of the early Christians, in attempting to preserve, has either confused or annihilated the memorials it was anxious to render conspicuous. Viewing the havoc thus made, it may now be regretted that the Holy Land was ever rescued from the dominion of the Saracens, who were far less barbarous than their conquerors. The absurdity, for example, of hewing the rocks of Judea into shrines and chapels, and of disguising the face of nature with painted dome and gilded marble coverings, by way of commemorating the scenes of our Savior's life and death, is so evident and so lamentable, that even Sandys, with all his credulity, could not avoid a happy application of the reproof conveyed by the Roman satirist against a similar violation of the Egerian fountain.' Doctor Richardson remarks, 'It is a tantalizing circumstance for the traveler who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and the Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone, remains. The foundations are not only broken up, but every fragment of

which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, and seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all around about Jerusalem the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless.'

“On the accomplishment of prophecy in the condition in which this celebrated city has lain for ages,

Keith well remarks: 'It formed the theme of prophecy from the death-bed of Jacob; and, as the seat of the government of the children of Judah, the scepter departed not from it till Messiah appeared, on the expiration of seventeen hundred years after the death of the patriarch, and till the period of its desolation, prophesied of by Daniel, had arrived. It was to be trodden down of the Gentiles, till the time of the Gentiles should be fulfilled. The time of the Gentiles is not yet fulfilled, and Jerusalem is still trodden down of the Gentiles. The Jews have often attempted to recover it: no distance of space or time can separate it from their affections: they perform their devotions with their faces toward it, as if it were the object of their worship as well as of their love; and, although their desire to return be so strong, indelible, and innate, that every Jew, in every generation, counts himself an exile, yet they have never been able to rebuild their temple, nor to recover Jerusalem from the hands of the Gentiles. But a greater power than that of a proscribed and exiled race has been added to their own, in attempting to frustrate the counsel that professed to be of God. Julian, the emperor of the Romans, not only permitted but invited the Jews to rebuild Jerusalem and their temple; and promised to reestablish them in their paternal city. By that single act, more than by all his writings, he might have destroyed the credibility of the gospel, and restored his beloved but deserted Paganism. The zeal of the Jews was equal to his own; and the work was begun by laying the foundations of the temple. It was



never accomplished, and the prophecy stands fulfilled. But even if the attempt of Julian had never been made the truth of the prophecy itself is unassailable. The Jews have never been reinstated in Judea. Jerusalem has ever been trodden down of the Gentiles. The edict of Adrian was renewed by the successors of Julian; and no Jews could approach unto Jerusalem but by bribery or by stealth. It was a spot unlawful for them to touch. In the Crusades, all the power of Europe was employed to rescue Jerusalem from the heathens, but equally in vain. It has been trodden down for nearly eighteen centuries by its successive masters; by Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians, and again by the worst of rulers, the Arabs and the Turks. And can anything be more improbable to have happened, or more impossible to have been foreseen by man, than that any people should have been banished from their own capital and country, and remain expelled and expatriated for nearly eighteen hundred years? Did the same fate ever befall any nation, though no prophecy existed respecting it? Is there any doctrine in scripture so hard to be believed as was this single fact at the period of its prediction? And even with the example of the Jews before us, is it likely or is it credible, or who can foretell, that the present inhabitants of any country upon earth shall be banished into all nations, retain their distinctive character, meet with an unparalleled fate, continue a people, without a government and without a country, and remain for an indefinite period, exceed-

ing seventeen hundred years, till the fulfillment of a prescribed event which has yet to be accomplished? Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?" "

*Papa.*—This is probably an accurate description of the land of Palestine, and the city of Jerusalem in 1832, at the time that this book was published, but two years before a young man had come out with a statement that the Lord had authorized him to declare to the world that the long-looked-for restoration of the gospel had taken place, and that the event that was to take place at the same time would soon come to pass. It must have taken more than human knowledge and assurance to have come out and declared that that event which all the power of Europe had at one time failed to accomplish was about to take place, and that the Lord would accomplish it in proof of the fact that the gospel had been restored. This writer, speaking alone from a human standpoint and by human wisdom, says the time of the Gentiles is not yet fulfilled, but this young man who claimed to speak in the name of the Lord, says the time of the Gentile is fulfilled and Jerusalem is soon to be rebuilt. And it is strange to relate, but it is nevertheless a fact, that the Prophet Zechariah tells us that such information would be given to a "young man." Maude, as you have Bible, you may turn to Zechariah 2: 1-5 and read the prophecy.

*Maude.*—"I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand.

Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

*Papa.*—As we study the prophecies concerning this restoration of the gospel, our wonder and astonishment is awakened at the accuracy of the predictions, and our only perplexity is that men can resist the accumulating evidence, and we can not help but agree with Paul that God "has not left himself without witness," or with Amos when he says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." We are forced to the conclusion, however, that if it took that divine "prescience which scans alike the will and ways of mortals, the actions of future nations, and the history of the latest generations," to foresee that those conditions would prevail with Israel for centuries, then it would take the same divine "prescience" to foretell its end, and so, as we have seen in our former talk, we can put this fact down as one of the predictions made by this modern prophet which had a speedy and complete fulfillment, although he did not live to see his prediction verified fully. One thing we must call attention to, however, and that is that Joseph Smith was the only one who

made the claim that his work was in fulfillment of this prophecy, prior to the restoration of the rains, and the beginning of the gathering of the Jews to their land again. One man has since set up a claim, and has called attention to the two prophecies that have formed the central thought in our investigation so far, but he waited until some years after the land of Palestine had begun to show her former fertility. We will now take up some of the evidences showing that God is favoring the Jews again and preparing the land for their occupancy. As we have to quite an extent gone over this same ground in our former talk, we will not enter into it so extensively in this; but, Ernest, you may read from my scrap-book, page 152, a clipping you will find there entitled, "Palestine and the Jews," by the bishop of Jerusalem.

*Ernest.*—"How startling are the facts of the day! The newspapers bristle with the movements of the Jewish people. What they now are, commercially to the world's industries, financially to the world's progress, towards social questions and to those of peace and war, everyone knows and feels. How long will their rights in Christ be ignored? If the order to 'begin' missionary work in Jerusalem was suspended only by the fact that the Jews were no longer there to begin amongst, how about the state of the Holy Land to-day? When the century opened we might scarcely count their hundreds. In 1841 they were 8,000. In 1887—I am connecting their rise in numbers with the eras of this bishopric, as their future must greatly concern it—they were 60,000, now they are about 125,000, or three times

as many as returned from the captivity in Babylon. The land is also ceasing to sit desolate, it can support a larger population than it now holds. The restoration with efficient regularity of the 'latter rains,' for so many centuries withheld, gives back its historic fertility wherever the hand of the cultivator is upon his plow, and his sickle is on his vineyard and his fig-trees. God's providence must be concerned in bringing back the exiled race, and we note that his eye is again upon the land for good in its necessary preparation for its inhabitants. And, then, whilst everywhere there is on the surface the old prejudice against the Gentiles and the old avowal of refusal of Christ, there is a real and significant change from the bitterness of Jewish infidelity. Jesus Christ or atheism is the only alternative before the Jew. The revival of a religion of types and sacrifices is impossible—I do not say against the spirit of this century, but against a simpler and purer dispensation from God, which has fulfilled them all. A great change of front towards Christianity is taking place all over the world, which in itself is a vast encouragement to missionary effort. There is an avowal of disapproval of the crucifixion of Christ. There is an admission of his claim to be a prophet, to be the Messiah, at least, of the Gentiles, to be the holiest of the sons of men. The assertion of the Yemenite Jew, 'Our fathers never returned from captivity until now; we are not chargeable with the black deed of the rulers against Jesus,' is but the expression of the widespread desire to reverse the imprecation of eighteen centuries past; it seems

like a prayer, 'May his blood be forgiven to us and to our children!' "—*Christian Age*.

*Papa*.—You may now turn to page 160 and there you will find an article entitled, "Jews in Palestine. The way being prepared for the predicted return of the Jews to their own land. An American traveler's observation."

*Ernest*.—"Some notable facts of deep interest to students of prophecy are reported by Dr. Harvey B. Greene, of Amherst, Massachusetts, who returned last week from an extensive tour of several months' duration in the Holy Land. Doctor Greene, as our readers may remember, is the eminent botanist who made the collection of familiar flowers of the Bible, from which was made up the floral albums issued by the *Christian Herald*. Doctor Greene has been busy since the beginning of the year in and around Jerusalem, in Galilee, and east of the Jordan, searching for flowers referred to by Bible writers. His quest took him into all parts of Palestine and brought him into contact with the people who now live there in the villages identified with the lives of our Lord and the patriarchs. He had unusually good opportunities of learning the present condition and character of the people and comparing them with those he observed in them in his former visits. One of the first matters forced upon his attention was the prominence attained by Jews in Jerusalem, Jaffa (the ancient Joppa) and other towns. In some streets, notably in Jerusalem, nearly every store is in the hands of the Jews. Going out on the first morning of his arrival in Jerusalem to purchase

implements, etc., for his work, he was surprised to find the principal stores closed. He could not understand the suspension of business at first, but looking up at the signs he recognized the Jewish names and remembered that it was Saturday, the Jewish Sabbath. Doctor Greene learned that there are fully 40,000 Jews in the city, which is double the number there were fifteen years ago, and they are growing in numbers and influence. The number who went there at the time of the exodus from Russia some ten or twelve years ago, was so large that the sultan issued a special order, forbidding any Jews of Russian birth to settle there. Those who had settled were not to be disturbed, but no more to be admitted. Some, however, do gain admission still by the familiar method of backsheesh. With Jews of other nationality there appears to be no difficulty. Doctor Greene was much interested in one colony managed by the Jews. The property had been acquired by fifty families, and five families have been sent forward to occupy the ground and prepare it for cultivation. The five families are supported by the other forty-five, who furnish them with implements and materials. When they report that the colony is ready, the forty-five families will come out and take possession. The tendency, however, is to still settle in the cities, the Jews preferring trade as an occupation, to the tilling of the soil. When we consider how many promises there are of the Jews being once more in possession of their own land and the statement that they will be there when our Lord comes, these facts observed by Doctor Greene are very sig-

nificant. The way is evidently being prepared for their return and the advance column is already in possession. To this must be added the suggestion of Holman Hunt, the famous artist, that the Jews should lease Palestine from the sultan, giving him guarantees of increased revenues, a proposal which Mr. Hunt says he would favorably consider.”—Editorial in *Christian Herald and Signs of Our Times*, June 10, 1896.

*Papa.*—I have a great mass of evidence along this line that I might present, but I think this will be all that we need to show that one part of this prophecy has literally come true. The land of Palestine is being restored to its former fruitfulness, or in the language of the prophet, “Lebanon is a fruitful field.” The Jews are turning their faces to their beloved land, and gradually it is taking its place among the nations of the earth, and soon the prediction of the prophet will have its entire fulfillment when he says, that Jacob’s face will no longer have reason to wax pale nor be ashamed, for he will soon see his children in the midst of the Holy Land, and they will sanctify the name of the Lord and shall fear the God of Israel. Of course this is only corroborative evidence of the truthfulness of the work that Joseph Smith was able to do. The main proof will come when we begin to examine that work upon its merits, but what I wanted to show you, children, was that it was not contrary to the Bible teaching to expect prophets in this age of the world, but on the contrary, the Bible teaches that we should expect them, and that he who comes in the latter day to



bring in the latter-day dispensation, must come inspired of God and by his especial direction. There is another great lesson we learn also in this investigation, and that is, that if this movement does not fill the demands of the prophecies that we have read, then that part of the prophecy that says that God will arise to maintain his cause at the same time that he brings the Jews back to their inheritance again, is a failure. But we need not fear a further investigation; for that which God has so miraculously confirmed must be his work. No power possessed by man could bring to pass the "former and the latter rains." It would be utterly impossible for any man to so influence the nations that they would, to a certain extent, remove the restrictions established by the nation controlling the Holy Land, which restrictions were so binding that no Jew could approach the Holy Land "except by bribery or by stealth." Frank G. Carpenter, writing from Jerusalem in 1889 made a statement something like this: (I have not the exact language, so will have to quote from memory.) "Through pressure brought upon the Turkish government by other nations, the restrictions that were enforced against the Jews coming to the Holy Land, so that they could only remain for a short time have been removed, and to-day they are coming here by the thousands." Man could not influence these nations. Only God could do that, and so we can echo the sentiment expressed by John Wesley in the sermon that we have heard to-night, "What could God have done which he hath not done to convince you that the day

is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain his cause and set up his kingdom?" Only we will have to say, "What could God have done that he hath not done to convince you that he hath already arisen to maintain his cause and has set up his kingdom?" But the subject is so deep, and the evidences are so many, that it will not be possible for us to conclude our investigation in one night, so I suggest that we close for to-night and take up the subject to-morrow night, and we will take each phase of the subject separately, devoting an evening to each. But we can not close this talk more fittingly, I think, than to use the language of the Master which he used in his defense. You will find it, Maude, in Saint John 5: 39-47.

*Maude.*—"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

*Papa.*—This certainly seems fitting in our defense,

also. Just as Christ could point back to the Old Testament prophecies to prove his claims, so we can to-day point to the whole Bible to prove ours. We can say to the Christian world: "Search the Scriptures. You profess to believe in them. You claim that their authority is final in anything and everything spiritual; that through them eternal life comes to men, and yet they are they which testify of the work that we are doing to-day. If ye believed in the Scriptures, ye would believe in us for they speak of us. We will not condemn you to the Father; the word that he has caused to be written, it will condemn you in the last day." Does it seem presumptuous to say this? It seems to me that it would be presumptuous to claim anything else. If any work that is being done is of God, then God has spoken of it. If it is not of God it is presumptuous to say that it is, and yet say that God has not spoken of it in the word that he has given to men. Let those who profess to believe that God has given the Bible, remember that in that book is recorded, "Surely the Lord God doeth nothing, but he revealeth his secret to his servants the prophets."

*Ethel.*—But before you say good-night, papa, I want to present something else which our playmates say to us, and which they say is conclusive evidence that all communication with God has ceased. They turn to Revelation 22: 18, 19, and say that those verses teach conclusively that there is to be no more word from God, but that any man who presumes to say that God has spoken anything to him is sub-

ject to a curse; for it would be adding to his word to do so, and that is forbidden in these verses.

*Papa.*—Well, Maude, as you still have the Bible in your hand, I will ask you to read the verses referred to, and I will endeavor to give you the true understanding of them.

*Maude.*—“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

*Papa.*—This is often made to do duty to show that what the Christian world calls the canon of scripture is full; but when one takes the word of God and studies it carefully, he will find that in every age, and whenever God revealed himself to man he always warned man not to tamper with what he had written, or caused to be written. There are several ways to show that this can not mean what it is generally supposed to mean. First, men have concluded that because this happened to occupy a place at the end of the printed Bible, that it was, therefore, written last, and hence was to be considered as the last that God had ever authorized to be written. But when we begin to examine the history of the writings of the Apostles of Christ we find that history tells us that this book of Revelation was not the last of John's writings, but that this book was written in the year 96 while his epistles

were written after he came from his exile on the Isle of Patmos, in the year 98, so if this means that God would not recognize anything that might be written after Revelation as from him, then we would be obliged to throw out John's own epistles as being not of God, or make John come under the curse he pronounced himself, so you see that the position is not consistent. Then, again, we will see what God has said in the past about the same thing, and will ask Maude to read first from Deuteronomy 4: 2.

*Maude.*—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

*Papa.*—It would be difficult to find a man who believed in the Bible who would say that this meant that God could not and would not reveal anything more to us or to the world, but that revelations of his will stopped right here with this statement, and yet the language is identical with that used in the statement Maude has read from Revelation. In the 12th chapter and 32d verse of this same book he repeats this instruction in the following words: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." And I will ask Maude to read some other places where the same thing is commanded. You will find the next passage in Proverbs 30: 6, Maude.

*Maude.*—"Add thou not unto his words, lest he reprove thee, and thou be found a liar."

*Papa.*—And you will find something of similar import in Daniel 12: 4 and 9, only in this last in-

stance that we shall refer to the inference would be much more consistent that God had closed up the source of revelation, and that there would be no more revelation. You may read it, Maude.

*Maude.*—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

*Papa.*—If anyone should be asked as to what this meant they would say that it had reference to the book of Daniel only, and had no reference to what God might have revealed to others, or that he would reveal to others in the future, and we can say the same of the other passages that Maude has read. And, besides this, if we look carefully at the language that is used in Revelation 22: 18 we will see that it says "If any *man* shall add unto these things," but does not intimate anywhere that God is not to add anything he pleases to his word. We can always conclude, however, that God will never speak in contradiction to that which he has already revealed, but that when he speaks that it will agree with what has been revealed before, and hence we are safeguarded against error if we will only make ourselves familiar with God's word as has already been revealed. Isaiah says in his eighth chapter and twentieth verse: "To the law and the testimony: if they speak not according to this word, it is because there is no light in them."

*Ernest.*—What is the use then, papa, for God

to reveal himself to us if it agrees with what is already revealed? Why can not we get along with what is here given? That is one of the things our playmates say. They taunt us with the fact that in spite of the fact that we believe in present revelation, we can not point to one new thing which God has revealed, and hence they say that that is conclusive evidence that enough has been given.

*Papa.*—Your question is a natural one, my boy, but we will not discuss that question to-night, but we will take that up later on and show that their taunt is without any foundation in fact; but that if the Christian world would only accept it there would be much revealed which, while not conflicting with God's word as already revealed, does add much to our understanding of that word, and that those who accept modern revelation have a sure foundation upon which to stand.

## CHAPTER 2.

### ANGELIC MINISTRATION.

*Why come not angels from the realms of glory,  
To visit earth as in the days of old,  
The times of sacred writ and ancient story?—  
Is heaven more distant? or has earth grown cold?*

*To Beth'hem's air was their last anthem given,  
When other stars before the one grew dim?  
Was their last presence known in Peter's prison,  
Or where exulting martyrs raised their hymn?  
—Saints' Harp.*

**E**RNEST.—The next thing that we would like to know about is, is there any evidence found in the Bible that angels will visit the earth in this age of the world? Those who have been talking to us say that it is folly to claim such things now, and you know that in our talk last night you had us read about an angel appearing to Joseph Smith.

*Papa.*—If I should answer that question directly, I would say that there is much evidence in the Bible that God will continue to use angels as ministering messengers to mankind wherever he has a work to do. Much of the evidence, however, will be of a nature which might be called inferential, and yet it is conclusive. In order to have a base from which to reason, I will have Maude read from the Bible some passages which relate to the attribute of unchangeableness of God. You will find these passages in Malachi 3: 6, and in James 1: 17. You may read them both, if you will.



*Maude.*—“For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

*Papa.*—This gives us a basis of reasoning like this: If God has in ages past employed his angels to communicate his will to man, and as instruments through whom he worked, then he will continue to do so as long as he has work to do in the world. He will not change. We find that the same thing is said of Christ, and I will ask Maude to read that also. You will find it, Maude, in Hebrews 13: 8.

*Maude.*—“Jesus Christ the same yesterday, and to-day, and for ever.”

*Papa.*—This is said by Paul to the Hebrew brethren to try to keep them steadfast in the doctrine, as his next remarks show. He says: “Be not carried about with divers and strange doctrines.” He wishes to emphasize the thought that Christ can not be the author of various doctrines; for he is “the same yesterday, and to-day, and for ever.” Realizing this, it gives us confidence to study his word; for we know that we will always find him the same. There is another passage which gives us another very strong foundation for our reasoning. This passage speaks of another attribute of God which has a tendency to give us courage to approach him, and strengthens our love and confidence in him. You will find this passage in Acts 10: 34, 35.

*Maude.*—“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of

persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

*Papa.*—We have now fully shown that as God was, so will he be now, and for all ages to come, and we can be assured that wherever he has a work to do he will be found acting like himself and always in harmony with his own laws and rules. We can, then, begin our investigation of his methods in the past. We can not say that anything is not important which the Lord does, but we find him employing angels upon all occasions, in conveying his word to men. About the first instance we find in the record where angels are mentioned directly, is in Genesis 16: 7-12, but we will not take time to read it. In this instance the Lord stopped Hagar as she fled from her mistress, Sarah, and told her to return, and outlined to her the history of the boy that would soon be born of her, and encouraged her with the statement that he would become the father of a multitude of people. The next instance we have is found in the 19th chapter of Genesis, and 1st verse, where two angels came to Lot as he sat in the gate of Sodom, and told him of the destruction of the city that had been decreed by the Lord, and gave him a chance to make his escape. We see in this God's wonderful mercy and love displayed. There was but one righteous person in the city and to that one he sent his angels to give warning of the impending destruction, so that he might be saved. The next that we will call attention to is found in Genesis 22: 11-19. Here the Lord sent his angel to save the son of Abraham and to renew his promise

to him that he would make his seed as the stars of heaven for multitude, and also that in Abraham and his seed would all the nations of the earth be blessed. It became necessary in due time for the Lord to renew his promise to the seed of Abraham. That which had been revealed to him was not sufficient to assure those who followed after, but to each succeeding generation the Lord renewed his promise, and in the same way. To show this I will ask Maude to read what she finds in Genesis 28: 10-15. This vision was given to Jacob while he was on his way to Padan-aram to obtain a wife, for his father had told him that it was his will that he should not take a wife from the daughters of Canaan, but he must go to the house of his mother's father and take a wife from there.

*Maude.*—"And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold! the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth

be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

*Papa.*—You see, by this, that each generation was entitled to and did receive its revelation from the Lord in confirmation of the message that had been received by those who lived before, and that when that revelation came, angels were the instruments through which God communicated with men. And so strong is the impression made by angelic administration, that the faith of Jacob never wavered in the promise that his seed should inherit the land which God had promised him, but when dying he made his son Joseph promise him that he would take his body to Canaan and bury it with the bones of his fathers. And this unwavering faith was so far imparted to his son Joseph, that he in dying told the children of Israel to take his body with them when they should go up to take possession of the land. There is no assurance like that which comes directly from God to give one an abiding faith. It seems by the narrative that Jacob must have had an angel attendant all through his eventful life; for we find him even on his deathbed mentioning an angel. When his son Joseph brought his two sons to their grandfather to be blessed, he blessed them through an angel. Read it, Maude, Genesis 48: 15, 16.

*Maude.*—"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto

this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

*Papa.*—God's angels seemed to be an ever ready help in the time of need, and that very little was done in those days without the messenger of God being called in to aid in its accomplishment. Something like three hundred years elapsed after the death of Jacob, of which we have but little history; but enough is given in the narrative to show that the prophecy recorded in Genesis 15: 13, 14, when the Lord said to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance," was about to be fulfilled in its entirety. They had been in bondage for the four hundred years just as had been predicted, and now had come the time for their deliverance. They were waiting for a God-sent, and an angel-guided prophet to lead them into their promised land. You may now read, Maude, how God responded to their cry for deliverance. You will find the account of the beginning of the work in Exodus 3: 1-10.

*Maude.*—"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel

of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

*Papa.*—All along the years of his care for his people God had been using his angels as messengers to men, and now in this great work of deliverance he is

still following out the regular rule that he has followed so far, and an angel comes and declares that the time for the Lord to keep his promise to Abraham has come, and that their deliverance is at hand. This is one of the greatest works that God ever did for the Jews. This is what is known as the Mosaic dispensation, and it is an important one in more respects than one. It was not only the dispensation of deliverance for the Jews from their Egyptian bondage, but it was typical of that greater dispensation and deliverance ushered in by Christ, and the laws that were given then were to be "a schoolmaster to bring them to Christ," and it has not only been a "schoolmaster" to the Jews, but it has been a "schoolmaster" to all generations. The laws given under this dispensation have been the foundation for all good governments from the day they were given until now, and no jurist is considered fully educated in the great principles of justice until he has mastered the "Mosaic Code." One might say that the importance of this work was its justification for being ushered in by angelic administration; but in what might be called the more common events along the lives of the patriarchs the same rule obtained. We will now have Maude read from the 23d chapter of Exodus, verses 20-25, how God promised that not only would the dispensation be ushered in with the ministration of angels, but the same instruments would be used in carrying it out.

*Maude.*—"Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey

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

*Papa.*—As we go on in our investigation, however, we find that God was not content with revealing his will to Moses, but immediately on Joshua taking command at the death of Moses we find him taking up his position as a director of affairs, so it will be in order for Maude to read what the Lord said to this new leader. You will find it in Joshua, 1: 1-9.

*Maude.*—"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and



this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers thee, nor forsake thee. Be strong and of a good courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

*Papa.*—It is not stated here whether it was an angel that brought this message of good cheer to Joshua or not, but we would be safe in concluding that as God had used these messengers from the realms of light in the past, so would he continue to do so, and that hence this message came to Joshua through the same medium that God had hitherto used. We have, however, evidence that the angel which had been promised to Moses was still leading

the hosts of Israel. To show this we will now have Maude read from Joshua, 5: 13-15.

*Maude.*—"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the hosts of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

*Papa.*—If there was ever a time when it would not have been necessary for God to have revealed himself to man it seems to me that this would have been the occasion. Joshua had been with Moses all through the wilderness. He had witnessed the thunders of Sinai, and all the wonderful things which had been done in the wilderness. He had been present at the giving of the law, and was so thoroughly conversant with all that had been done that it seems that he would not have needed any confirmation of the message of God to Moses, but that he could have gone on in perfect confidence to the consummation of the work which Moses had begun. But, no, that was not God's way. His way was that each generation engaged in his work should be led by him and his angels. Man may do man's work alone, but he can never do God's work without

God taking an interest in it and directing it. We will now pass on to the consideration of the next instance of angelic ministrations. You may read the rebuke that was administered to the children of Israel by the angel that had led them out of the land of Egypt, Maude; you will find it in Judges 2: 1-5.

*Maude.*—“And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord.”

*Papa.*—It seemed that the people soon forgot the things that God had done for them; for no sooner was Joshua dead than they began to go away after other gods, and notwithstanding the fact that God gave them judges and tried to reclaim them in every way that he could, they still went after other gods, and their daughters and sons married into the surrounding nations and went after the gods of those nations, just the very thing which God had warned them not to do, and it was not long until those

nations had gained such a power over them that they were brought under bondage to them. In their bondage they cried unto the Lord for deliverance, and in the third chapter of Judges it is said that the Lord came to their help and sent a deliverer in the form of "Ehud the son of Gera." There is no account of an angel here in this instance, but it is presumed that the Lord, acting like himself, would have sent an angel the same as he had always done when he had any work to do. But they did not long remember the Lord and his deliverance, for the narrative tells us that they were soon in bondage again and that the Lord delivered them through "Deborah, a prophetess." But again, it was not long until they were in bondage because of their wickedness, but the Lord, being merciful, once more heard their cry, and the result is told in Judges 6: 11-15, which you may read, Maude.

*Maude.*—"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou

shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

*Papa.*—There was much more said by the angel, and Gideon was so unbelieving that he had to ask a sign of the angel, and the sign that he gave was to touch the offering with his staff and fire came out of the rock of the altar and consumed the sacrifice. This angel visit seemed to be exactly what Gideon needed to put faith and confidence within him for the work that God had for him to do. There were some admirable qualities in Gideon; for he refused to reign over the children of Israel when they wanted him to do so, but he took the gold that they had taken in their battles and made an image called an "ephod," and the history says that the children of Israel went away after this image and it "became a snare to Gideon, and his house." The result was that he went into polygamy and there were born of him "three score and ten sons by these wives, and one son by a concubine; but he died, and then this son by his concubine killed all the rest of his sons except one and reigned over Israel; but it is easy to foretell that a man of this character would not lead the people into righteousness, so we find them soon departing from the Lord. Chapters 9 and 12 are devoted to telling about their various struggles, to obtain victory over their enemies. They would repent and then they would go into wickedness, until in the 13th chapter we find the Lord sending

an angel to try and reclaim them again. You may read the account now, Maude, Judges 13: 1-5.

*Maude.*—“And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.”

*Papa.*—You see by this quotation that God sometimes begins long years before to prepare his instruments to do his work. We will probably have occasion to refer to this particular passage again, so we will not dwell on it here, but will pass on to the next. The passage has answered the purpose that we wish it to answer so far; for it is a strong evidence of the fact that we are dwelling on now, that God has always used angels to communicate with men. We will now take up the call of Samuel and see how God called him. Maude, you may read 1 Samuel 3: 1-10.

*Maude.*—“And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was

precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth."

*Papa.*—We are left here to conjecture, again, as to whether God spoke by his own voice, or by the voice of an angel; but whether it was by his own voice or by the voice of an angel, it would not be out of harmony with the claim made by Joseph Smith; for in the vision from which we have already quoted, he says that God spoke to him directly, and in others

he says that angels appeared to him, just as we have seen in our investigation, so far. Time would fail us to tell of all the instances where God has revealed himself through his own personal presence, or by the sending of angels; but we learn by the history that he continued to reveal himself to each succeeding generation, but always meeting with the same treatment at the hands of those whom he would save, until it seems as though the historian had grown tired of enumerating the different instances, and sums them all up into one statement in 2 Chronicles 36: 15, 16. You may read it, Maude.

*Maude.*—“And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, until there was no remedy.”

*Papa.*—We see that this is so when we read of the different prophets which the Lord sent. There was Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, and others too numerous to mention, but all were alike ineffectual in bringing Israel back to God, and last of all he sent his Son, and following him, others who perpetuated his doctrine. We will now take up the ushering in of the Christian dispensation, and see if God still acted like himself in this as in former ones. Perhaps you are tired of reading, Maude, so we will ask Ethel to read for us awhile from Luke 1: 5-17.

*Ethel.*—“There was, in the days of Herod the king



of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

*Papa.*—This babe, whose birth the angel of the Lord was sent to proclaim, was John the Baptist,

who afterwards became the forerunner of the Christ, and whose name is associated so intimately with all the work of the Master. We shall also call attention to this babe, and his work as a man, farther along in this investigation, and so we will not comment on this passage further at present. We will now ask Ethel to read again, beginning at the 26th verse of the same chapter and reading to the 33d.

*Ethel.*—“And in the sixth month the angel Gabriel was sent from God unto the city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her, and said, Hail! thou that art highly favored, the Lord is with thee: blessed art thou among women! And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

*Papa.*—How comforting it is to find that other centuries have passed, and changes have come among men, though they have forgotten God and have done wickedly, that God has not changed! He is the same God who sent his angels to Abraham, to Isaac, to Jacob, to Lot, to Moses, to Joshua, and to all the

ancient worthies. He is no respecter of persons. He is the same yesterday, to-day and for ever. But we wish to see whether he continued the sending of the angels in the perpetuation, as well as the ushering in of the Christian era. Ethel, you may now read Luke 2: 8-14.

*Ethel.*—“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”

*Papa.*—This was the occasion of the birth of Christ. God was not satisfied to just reveal the fact of his expected birth to his mother and father; but he sent a multitude of the heavenly host to sing at his birth, and to proclaim the glad tidings of great joy that he was to usher in. Soon after his birth his life was in danger by the intrigue of the king of Judea, and Matthew tells us in his second chapter that his parents were warned, by an angel, to flee into Egypt, and then when Herod was dead an angel came and told them to go back again, because all

those were dead that sought the young child's life; so we see that he was not only proclaimed by an angel before his birth, but also at his birth they came, and then he was angel-guarded through his life, and none were permitted to harm him until he had accomplished his mission, and at his death they guarded his sepulcher. Read John 20: 11-13, Ethel.

*Ethel.*—"But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

*Papa.*—Mary did not seem to know that these were angels until afterwards, or else the sight of angels were such a common thing in those days that she did not wonder at it; but turning she saw the Lord whom she had been seeking, but did not recognize him either, and he had to make himself known to her. Again, at the ascension of the Master we find them ready to give the apostles comfort and assurance by telling them of his second coming. You may read that, too, Ethel. You will find it in Acts 1: 9-11.

*Ethel.*—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye

gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

*Papa.*—We will now examine the record further and see if these same messengers of light came to the apostles and assisted them in their work, as they had assisted all the servants of God in the past. Ethel, you may read Acts 5: 19, 20.

*Ethel.*—"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."

*Papa.*—You may now read from Acts 12: 6-11, how Peter was so miraculously delivered from prison by an angel in answer to the prayers of the saints.

*Ethel.*—"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on

through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

*Papa.*—However, that was not their only mission, to deliver the apostles from prison; they came on more peaceful occasions and for a different purpose. You may read, Ethel, the account of the angel coming to Philip. You will find it in Acts 8: 26.

*Ethel.*—"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert."

*Papa.*—You may now read the account of Paul's conversion, as found in the ninth chapter.

*Ethel.*—"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into

Damascus. And he was three days without sight, and neither did eat nor drink.”

“And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how great things he must suffer for my name’s sake.”

*Papa.*—I have asked Ethel to read this last to show how much alike God acts in the different dispensations of his work. In our examination of the Old Testament, we found that he sometimes appeared in the form of his angels, and then sometimes he would appear in person to those whom he wanted to encourage or instruct. He appeared in person to Abraham, to Joshua, and to Samuel. He appeared by his angels to Jacob, to Moses, and to others, and here in this narrative we find him appearing to Saul in person, and at other times to Saul and the other apostles by his angels. He not only appeared

in the prison, and to direct them in their missionary work, but we find him appearing by his angels in times of deep distress and danger. You may read, Ethel, from Acts 27: 21-25.

*Ethel.*—“But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man’s life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.”

*Papa.*—The occasion of this visit from the angel was while they were in a storm at sea, and when they had given themselves up for lost. Paul had given them counsel, notwithstanding he was but a prisoner going to be tried for his life before Cæsar, not to loose from Crete, but they did not hearken to that counsel, and the consequences were that they lost their ship and came near losing their lives. I call your attention to this instance, however, to show how positive the assurance is that comes to one who has angelic guidance. Paul was the only man on the vessel who believed that they would be saved. Everything around him, except this angelic assurance, pointed to the fact that they were doomed. There was no possible chance, from a human stand-



point, that they would ever come out alive; but Paul's faith was rewarded, and they were saved. God's plans could not be frustrated by the raging elements, neither could those elements affright his chosen messengers. He had designed that Paul should go before Cæsar. The Psalmist had long before made the declaration that, "Surely the wrath of man shall praise thee," and here was an instance of it. The Jews had made complaint against Paul and they were taking him to Rome to be tried before Cæsar, and the wrath of these men simply forwarded the purposes of God, and God had a chance to show his mercy, even to his enemies, by sparing their lives, along with that of his chosen messenger, Paul. What a blessed assurance we also may receive from this instance, and also the statement which was made so many years before by the Psalmist David, when he exclaimed: "The angel of the Lord encampeth round about them that fear him, and delivereth them." And also in Isaiah 63:9 where the prophet says, "the angel of his presence saved them," and Paul was so sure that angels would come to men in the form of men, that he said to the saints of olden times, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:2.) Not only were these messengers sent to those who were the servants of God, but we discover that the seeker after truth was often remembered and was directed by them as to whom they were to go, to obtain the proper information. You may now read Acts 10:1-8.

*Ethel.*—“There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually: and when he had declared all these things unto them, he sent them to Joppa.”

*Papa.*—This angel visit, like the one to Philip when he was told to go on the way towards Gaza, resulted in the conversion of an honest-hearted man, and while this first instance only resulted in the conversion of but one man, this latter instance was the means of converting the whole family of Cornelius, as well as others who went with him. You see by this that God is so anxious to see all men come to him that he neglects no opportunity to bring mankind into contact with his servants to whom he has given the right and authority to preach his word to the world. We now turn to another wonderful mission of these heavenly messengers; for

we not only find them teaching men their present duty, but we find them giving instruction to those to whom God desires to reveal the future. Ethel, you may now read from Daniel 8: 15-19.

*Ethel.*—"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."

*Papa.*—I want to call your attention to one thing about this instance of the angel's visit, and you will take notice, too, that the other visitations are somewhat similar, and that is, that every time that knowledge is to be imparted that the messenger awakes Daniel. In this instance Daniel is asleep, but before the angel gives him the instruction that he is sent to impart, he touches him and sets him upright. The reason that I call your attention to this is, that since the coming forth of this latter-day work, there have been several who have claimed that they have received revelations from God; but they nearly always claim that they get them while in a trance,

where they know nothing of what is going on around them, and some of them have gone so far as to quote this very passage of Daniel to prove that that was the way God revealed himself to man; but Daniel was not in a trance when he received the message, but was invariably wakened and made to understand. It is true that sometimes God reveals himself in dreams and visions, but men are not in what might be called a condition of suspended animation, as is claimed by these so-called prophets, but are in the possession of their faculties. You may now read, *Ethel*, from the 9th chapter, verses 20-23.

*Ethel*.—"And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."

*Papa*.—In the next chapter we have a description of one of these messengers, and also his method of causing Daniel to understand the vision. You may read, *Ethel*, verses 4-11.

*Ethel*.—"And in the four and twentieth day of the first month, as I was by the side of the great river,

which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.”

*Papa.*—Both the lessons which I want to teach are embodied in this quotation. First, that God uses his angels to impart information of things that are to come to pass in the future, and, second, that God’s messages are given in an intelligent way, and that he desires that men should be in full possession of their faculties when he communicates with them. I want you to notice, too, the description of the

heavenly messenger in this last quotation, and then, bearing this in mind, we will have Ethel read Revelation 1: 9-19.

*Ethel.*—“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen.”

*Papa.*—One can not help but be struck with the similarity of the visions which these men had, and also the similarity of the descriptions given of these heavenly messengers; and the more we study the ways of God the more we are convinced that his way is one eternal round, and that there “is no variable-ness neither shadow of turning” with him. All through this book of Revelation angels are spoken of as being the messengers of God, but we will not have time to read all of the instances given of angel visitations. However, I want to call attention to one to show you who some of these angels are. One of the angels who appeared to John tells who he is. You will find it, Ethel, in Revelation 19: 10.

*Ethel.*—“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

*Papa.*—It seems by this that this angel was one who had lived here on this earth for a time, and then had come back again to impart knowledge of the things that were to come on the earth in the last days. We will call attention to this thought further along in our talk. We have now thoroughly canvassed the method which God has always pursued in dealing with men in the past. In our talk the other night I laid great stress on the statement made by Amos when he said, “Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.” This being true, and God did intend to send angels in this age to do some special work

for him, we ought to find that fact revealed to his servants the prophets, and, strange to say, we find this very fact one of the clearest of all God's revelations. I will ask Ethel to read, now, from Revelation again. You may read the first verse of the first chapter, and the first verse of the fourth chapter.

*Ethel.*—"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."

*Papa.*—We are given to understand in the first passage that an angel was John's instructor, and in both passages that the things which he revealed to John were to come to pass "hereafter." This will give us the proper idea of how we are to understand the other passages which we will have read now. Ethel, turn to Revelation 14: 6, 7.

*Ethel.*—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

*Papa.*—This language would indicate that the



gospel was to be taken from the earth sometime after the time of John; for if the gospel was to remain on the earth for all time to come, after it had once been established by Christ and his apostles, there would be no necessity for God to send another angel to restore it again. But, among other things that were to come to pass afterwards, this event was clearly seen, and, just as I said in our talk in regard to the two events spoken of in our talk the other night, prophecy being history foretold, we can rely upon the fact that this angel was to fly through the midst of heaven, just as much as we can rely upon the fact that an angel did fly to earth in the times of Abraham, of Isaac, of Jacob, of Mary and of Joseph, and John. Christ speaks of the same thing in Matthew 24: 14, which you may read also, Ethel.

*Ethel.*—“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

*Papa.*—It is not a matter of guesswork with us. The thought is clear that just before the end there will be a special dispensation of the gospel, and we gather the same inference from the statement of the Master that we did from the passage in Revelation, that there would a time come when the gospel would not be on the earth, and at any rate the preaching of that gospel would cease, and that just prior to the end it would be preached again. If it was to continue all along the ages without cessation, then what would be the special signification of its being preached just before the end?

*Ernest.*—But, papa, does not the Bible contain the gospel, and has not that always been here on the earth since the days of John?

*Papa.*—The Bible has always been here, but there is more to the gospel of Christ than what is contained in the word only. I know of no better way to show what the gospel is than to make a comparison to our government. If I possessed a book containing the laws of the country, or state, in which we lived, would that make me a representative of the government? No. To become a representative of the government it would be necessary for me to be chosen by the people to act in the office which they wanted me to hold, and even then I would not be recognized by the general government, until I had been sworn in by a man who was already a properly authorized official, and had received my commission to act for the government from those whose duty it was to issue those commissions. Armed with this commission, and possessed of the law governing, I would be the lawful executor of the law. I think that Paul expresses the idea very nicely in a passage that you will find in 1 Thessalonians 1:5, Ethel.

*Ethel.*—“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”

*Papa.*—The word “power” in this passage represents the authority to act, and the individual who does not possess this authority does not have the gospel in the full sense of the term. This authority was what the angel had when he came flying through

the midst of the heavens, and it was this authority that he was to restore to men, and which, united with the word, would constitute the gospel in its fullness. A departure from the faith forfeits the right to act in the name of God; for God will recognize no man who perverts his word. Truth is the medium through which God works to save men, and when a man's teaching becomes erroneous, God can not work any longer with that man; so when the whole world had departed from God, and began to teach for doctrines the commandments of men, they forfeited any right which they might have held before to represent him, and if that right was ever to be on the earth again, it must be restored in the same way and through the same agencies which God has always employed. We will notice a few of the passages which point to the fact that this gospel was to be taken away, and that the apostasy was to be complete. Paul hints at it in his exhortation to the Ephesian elders. You will find it, Ethel, in Acts 20: 28-30.

*Ethel.*—"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

*Papa.*—To the Thessalonian saints he speaks of it again, as you will find by turning to 2 Thessalonians 2: 1-10.

*Ethel.*—“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”

*Papa.*—The saints in those days had an idea that Christ was to come soon, and Paul was trying to disabuse their minds of this thought by telling them that they were not to believe it, though they might receive the information through a manifestation of a spirit, neither by letter, though that letter might be sent them as coming from him; for a falling away

must come before the second coming of the Christ. This is evidently what is meant by Christ himself when he said the words to his disciples that Ethel has just read about the gospel of the kingdom being preached as a witness unto all nations, just prior to the end. The falling away must be so full and complete that it would be another dispensation of the gospel that should take place just before the end should come. This apostasy had so far advanced that it had permeated the churches of Asia to that extent that none of them were approved of God, as we find by reading the first few chapters of Revelation. Every church came in for its share of censure. Some of them had introduced the "doctrine of the Nicolaitans." This is supposed to be polygamy or something very similar. Some of them only had a few names that had not defiled their garments. Even Philadelphia, the least censured of all, only had "a little strength." The vision of the apostle goes on until it culminates in the vision of the "woman" in Revelation 12, and I will ask Ethel to read the first six verses.

*Ethel.*—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the

woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

*Papa.*—It is almost universally conceded that the woman spoken of here is the church. Various opinions have been advanced as to what the "man child" is. Some have thought that it represented Christ; but this can not be true for the reason that as stated in the first verse of the fourth chapter of Revelation, which Ethel has already read, this event of the taking away of the "man child" from the church was to take place "afterward," or after the ascension of Christ, or after the time when John was imprisoned on the Isle of Patmos, while Christ's death and ascension had taken place many years before. Others claim, and we see nothing but consistency in the thought, that the "man child" represents the priesthood, or power to act in Christ's name. To say that Christ was the "man child" would be making Christ the offspring of his own bride; for the church is represented as the bride of Christ; but to make the "man child" represent the priesthood, would be consistent, and the language of the prophecy would be very significant, for the church gave up the child with pain. Here then is a plain indication that the time would come when God would need to reveal himself again to man to restore

that priesthood and power. In the next, or thirteenth chapter we have something more about the overcoming of the saints and the church, and we will ask Ethel to read from the sixth to the ninth verses. The prophecy is of a beast which John saw which came up out of the sea, and he goes on to tell what he saw him do, and among other things he was to destroy the saints of the Most High.

*Ethel.*—“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

*Papa.*—This would indicate that the saints would be overcome, and that the church as an organization would cease to exist on the earth, and that the honest-hearted ones, while not entirely overcome by the errors that would be taught in the world, would be so mixed with the world, or the “wilderness,” that they would not be known, until God saw fit to call them forth again from Babylon. This John foresaw that he would do, in the fourteenth chapter, a portion of which Ethel has just read, and that he would do his work just as he had always done it, through the medium of angel ministration. The necessity of a restoration, or reformation, is acknowledged by all Protestant churches, and by all the reformers from Martin Luther down to Alexander Campbell,

and William Miller, and even by those who have arisen since their time; and hence our claim that there was a falling away and complete apostasy from the faith is admitted by all outside of the Catholic Church. The only way we differ from the others is in the method of that reformation, or restoration. We believe that God should reveal himself to man and restore the gospel with all its powers, gifts, and blessings, and that no man had the right to act in the name of God and Christ only as he was "called as was Aaron," by direct revelation from God. Any man has the right to organize a church, perhaps, but to ask God to recognize his act and acknowledge the church as his would be the height of folly, unless God had directed him to do the work, and then he must do it in accord with the law of God, and not according to his own will or ideas. I think you have the thought clear in your mind now, that there was a necessity for a restoration of the ancient order of things, and that God intended to restore the gospel. Also, that he has clearly revealed the fact that he intended to act as he always had done, and employ angel messengers for that work. We search in vain for any one among the reformers who claimed to receive their authority in the manner indicated in the revelations to God's servants the prophets, until we come to examine the claims of the one whom we have been taught to believe was a prophet of God—Joseph Smith. But I am not quite through presenting evidence along the line of angelic administration, but have one more passage which I will ask Ethel



to read. It is found in Malachi 3: 1-4. This is one of the most remarkable of all the prophecies which we have read so far.

*Ethel.*—"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

*Papa.*—As I said, this is one of the most remarkable of all the prophecies that we have examined so far. No one who carefully reads it but what will see that it relates to the second coming of the Lord. The statement, "the Lord whom ye seek will suddenly come to his temple," also, "but who may abide the day of his coming, and who shall stand when he appeareth?" both indicate his second coming. And again, the words of the prophecy in regard to Judah and Jerusalem offering an offering unto the Lord, and that their offering will be as in the former years, all indicate his second coming. We can not say that this came to pass at his first coming, for the very opposite of this prediction concerning Judah and Jerusalem took place then, and for

over seventeen hundred years Jerusalem has been rejected of God, and her children have been, and are to-day, exiles from their beloved land, and it is only recently that the Lord has begun to recognize them and bring them back into their promised land once more. We must look for the fulfillment of this prophecy in the latter day, and the messenger is to come to begin the preparation for his second coming. We are led to conclude, also, from the language used by the prophet, that it is the same messenger who ushered in his first coming that will come the second time and prepare the way before him for his second coming. The language of the prophet is, "Even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Our hearts delight in John the Baptist as the messenger of the covenant, and wherever the name of Christ is named we find associated with that name the name of this man as his messenger—the messenger of the covenant. We are prepared to assert, then, by the authority of the holy scripture, that the restoration must begin by angelic ministration, and that at least one of those angels will be John the Baptist. This prophecy corroborates that which we learned in our first talk on this subject; for as we learned then that there were two events in history closely connected in the prophecies of David, Isaiah, Jeremiah, Ezekiel, and Joel, so we find the same characteristic in this one, namely, spiritual blessings to come to mankind at the same time that God remembers his covenant people Israel. Ernest, you may take the Book of Doctrine and Covenants and

read from section 26:2, and part of the third verse.

*Ernest.*—“Behold, this is wisdom in me; wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and

bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times, and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand.”

*Papa.*—There are five different angels spoken of in this passage who have visited Joseph Smith. The first is Moroni, the next John the Baptist, and he ordained Joseph Smith and Oliver Cowdery to the “first priesthood” which they received. So, we see, one of the first acts in restoring the gospel to men in this latter day was performed by this man whom Malachi calls the “messenger of the covenant.” As we have seen an essential part of the gospel, or any other system of law, is the authority to administer it, so here, the first act of this messenger, acting under God’s direction, was to restore the priesthood to men. Men already had the law of the gospel so far as it was contained in the Bible, but they did not have the authority to act in the name of God, and hence the necessity for the angel to “fly through the midst of heaven” having the everlasting gospel to preach unto men. Harry, you may take the Church History and read the account of this event as given by Joseph Smith and Oliver Cowdery. You

will find the account in vol. 1, pp. 34, 35, 36. This is Joseph Smith's statement.

*Harry.*—“We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, ‘Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.’ He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly, we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. The messenger who visited us on this occasion, and con-

ferred this priesthood upon us, said his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us."

*Papa.*—You may now read Oliver Cowdery's testimony on this question. You will find it on pages 37, 38, 39.

*Harry.*—"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a messenger from the Most High! and as we heard we rejoiced,

while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever! But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the holy priesthood, as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!' I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insig-

nificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!"

*Papa.*—You will notice, children, that almost the same language is used here in these descriptions of the appearance of the angel that is used by Daniel in his description of the heavenly messengers which visited him. And, again, you will notice that the messenger which came to these men used the same language which was used by Malachi when he predicted this event. He said that the result of the work begun by the "messenger of the covenant" would be that "the sons of Levi" would "offer an offering in righteousness" to God, and this messenger, which these men claim came to them, said that that would be the final result of his work done for them. We can not believe that this is a mere fiction gotten up by these men. No one can read the declaration of the two men without prejudice, and say that they were concocting a scheme to deceive. It bears the stamp of truth upon its face. In the light of all these facts and scriptural evidences, we are forced to believe that event happened just as described, and that the golden chain of angelic ministrations



which disappeared on the other side of the Dark Ages has again appeared in this the latter day, and that it is the same. In the extract which Ernest read from the Book of Doctrine and Covenants the names of three other personages are mentioned, and in this quotation from the Church History, we find them mentioned again. The angel who ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood told them that they would soon receive the Melchisedec priesthood, and we find that this priesthood was afterwards conferred upon them by the authority of Peter, James, and John, as mentioned in the revelation just quoted. This completes the chain of proof, then, on this question, and in these transactions we see the complete restoration of the gospel of Christ to the world with all its principles and blessings, rights and powers, and those who dispute these conclusions are confronted by a peculiar dilemma. They must either furnish proof that these things have been fulfilled in some other way, or else acknowledge that the prophecies are failures, and the word of God of none effect. But our confidence is in God's word, and we are firm in the belief that these things actually came to pass as stated, and that not one jot or tittle shall fail in fulfillment that has been written by God, or by his servants the prophets, through his instruction, or by his authority. We will let this suffice for to-night, and will meet some other night for further talk on this subject.

## CHAPTER 3.

### GOD'S INSTRUMENTS.

*He that of greatest works is finisher  
Oft does them by the weakest minister;  
So Holy Writ hath babes in judgment shown,  
When judges have been babes; great floods have flown  
From simple sources, and great seas have dried  
When miracles have by the greatest been denied.  
Oft expectation fails, and most oft there  
Where most it promises, and oft it hits  
Where hope is coldest and despair most fits.*

—Shakespeare.

*God, who prepares his work through ages, accomplishes it,  
when the hour is come, with the feeblest of instruments.*

—Merle D'Aubigne!

HARRY.—Well, papa, you see we are here again, and this time we want you to talk to us about another objection which our schoolmates have urged against Joseph Smith. We have been able to meet their arguments so far about angelic administration; but when we do that, they say that if God had wanted to reveal himself to men to-day, he would not have chosen a poor, ignorant boy like him to do his work, but he would have come to some man of reputation—some one who would have brought his work prestige, some honorable man. What would you answer them on this head?

*Papa.*—Looking at the matter from purely a human standpoint, it would be perfectly natural to look at it just as your schoolmates do, but we will

learn that our way is not God's way before we get through with this investigation, and we shall also learn that God's way is the best. Maude, you may begin to read from the Bible again, and as a basis, or we might call it a text, to build on, I will ask you to read Isaiah 55: 8-11.

*Maude.*—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

*Papa.*—This serves two purposes. It teaches us that God's ways are not our ways, and that we can rely on what God says, and be sure that it will come to pass. I wish to make a statement here which I think our investigation will bear out, and that is, that the majority of the men whom God has used in the past to accomplish his purposes have come from the humble walks of life, and in many instances they have been what is known as self-made men. In making this statement I do not wish you to understand that I mean only God's spiritual work, either, for the same thing holds good in the great political movements of the centuries past, and it is to these self-made men that we must look for sterling worth

and integrity, as a rule. However, we will let God's word speak first on the question before us. God often begins to work out his plans years before their accomplishment. We might, with truth, say that he always does. This was true of the work of preserving Israel in Egypt. Maude, you may read Genesis 37: 5-11.

*Maude.*—"And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying."

*Papa.*—This was the beginning of that long series of events, the final result of which was the preservation of Israel, and their subsequent delivery from bondage in Egypt. We might say that this was the

first mighty event that had taken place in the history of God's dealing with his people, and it is interesting to note the plan which God used in bringing about his purposes. Joseph was the youngest of Jacob's sons with the exception of Benjamin, but it was upon this youth that he laid the great burden of saving his father's family from famine, and as a consequence the saving of Israel as a nation. There were older boys in the family, but they were not men whom God could trust. It is interesting to note, also, the manner in which these older ones received this manifestation of God's approval of their younger brother. The statement is that "they envied him." But they did not let their opposition to him rest by simply envying him, but they began at once to try to frustrate God's plans by subjecting the instrument which he had chosen to petty persecutions which finally culminated in an effort to kill him. This effort was frustrated by Reuben, who persuaded them to cast him into a pit, hoping that he might, unknown to them, take him out and deliver him to his father again; but while Reuben was away the rest of them took him out and sold him to some merchants going down into Egypt. In this they unconsciously carried out God's plan, but they supposed all the time that they were making it impossible for these dreams and visions of Joseph's to come true. Here we have another evidence that the Lord causes the wrath of men to praise him. God's plans can not be frustrated. They must go on to their final consummation, and the puny arm of man can not stay them. The thought, however, that we

wish to get from this passage is, that God chooses instruments to do his work from the humble walks of life, and frequently they are from the ranks of childhood. Joseph was but seventeen years of age when he was taken among strangers to serve as a slave, but the integrity of his heart was such that God could trust him, even though he was surrounded by those who were worshiping other gods. We now turn to the event of the deliverance of the children of Israel from Egypt. "God moves in a mysterious way his wonders to perform," sings the poet, and so we find it in all ages of the world. By reading the first two chapters of Exodus we learn that there was an effort on the part of the ruler of Egypt to destroy all of the male children that were born to the Israelites. This measure was no doubt prompted by the same motive that prompted Herod to kill the children "from two years old and under" that he might destroy the one whom he feared would supplant him in his kingdom. As we learned in one of our former talks, no event of any great importance transpires in this world, but what its near approach is heralded by a general feeling of expectancy among the people; so it is probable that Pharaoh began to have fears of the soon coming time when he would lose his slaves, and knowing that in order to gain their freedom they would need a leader, he sought to destroy all who might grow to be such; but again we see that God worked to preserve the one whom he had selected as such leader by placing him in the hands of Pharaoh's daughter. He would have been safe nowhere else. However, this boy

after he had grown to manhood got into disrepute with not only his own people, but with Pharaoh as well, and he was driven out of the land and became a wanderer, and became a shepherd in a strange land; but God was still mindful of him, and when the time had come for the deliverance to take place, he called him back. You may read the first verse of the third chapter of Exodus, Maude. We read the same narrative in our other talk, but there is one thought that we want to gain by a rereading, and that thought is in the first verse.

*Maude.*—"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb."

*Papa.*—The thought in this verse that I wish to emphasize is that God called this man from the flocks of Jethro, or in other words it was those from lowly occupations, and from the ranks of those who had learned humility by communing directly with nature that God chose his servants to bring to pass his mighty purposes. He did not choose as men would choose. You may now read Exodus 4: 10-12.

*Maude.*—"And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

*Papa.*—One object, evidently, that God had in view, was to use such instruments as would be compelled to depend upon him for qualifications to do his work, and for that reason they would be compelled to keep humble; so he chose this man of stammering tongue, and made him mighty in word and deed. It is true that God provided a spokesman for Moses, but it was only for a special purpose, and that was for the event of his appearing before Pharaoh. We now pass on to the calling of Gideon. We have already read about this in our last talk, so we will not go into details here, but I will ask Maude to read one verse of the narrative, as it contains the thought on which we are now dwelling. Read Judges 6: 15.

*Maude.*—“And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father’s house.”

*Papa.*—The eleventh verse of the chapter tells who this man Gideon was, and that he was a farmer, and when the angel called him to do God’s work in delivering Israel, he was engaged in the task of threshing wheat on his father’s threshing-floor; but God called him from his humble task to represent him in Israel, and even though his family was “poor in Manasseh,” and he “the least” in that family, yet it was God’s way to choose the humble, and qualify them for his work, and there were none too poor, none too humble to do God’s will. All they needed to do was to put their trust in him, and the end would be well. It seemed to be God’s delight to



raise his instruments from almost impossible sources, yes, we might say, they were raised from impossible sources, if we look at the matter from a human standpoint. If no power higher than man's had operated in this world, the Jewish nation had never existed; but God spoke and Isaac was born when his mother was past the age of bearing, and Abraham was old. He was so old that Paul in speaking of the event in Hebrews 11: 12, says: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." So we see God does not see as man sees, but where we would say impossible, God would see the very opportunity to make bare his arm and do his work. Gideon failed to prove faithful to the end, as we learned in our former talk, and God let the enemies of Israel oppress them again, and the next time he raised up a deliverer, it was from a source which was to all appearances impossible from a human point of view. You may read, Maude, the same passages you read in our last talk about the birth of Samson. You will find the ones I refer to in Judges 13: 2-5.

*Maude.*—"And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bear not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean

thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.”

*Papa.*—We will have occasion to refer to this again as I told you in the former talk, so we will not comment on it now to any extent; but we can not forbear to call your attention to the fact that we referred to sometime ago, and that was that God sometimes began some years prior to the event to prepare his instruments whom he wishes to use. It is so in this case, and we will find it so in the next case which we will call your attention to. We turn now to 1 Samuel, and there we learn that the house of Eli occupied in the priest's office, but Eli had let his house go into wickedness, and God was contemplating the taking away from that house the priestly authority. One of the wives of Elkanah was barren. She was evidently the first or legal wife; for we are told in the narrative that she was greatly beloved of her husband, but God had given to her no children. We learn a lesson in this narrative in regard to conditions in polygamous families. The second wife provoked Hannah and it caused her great sorrow and distress. The second wife had children and Hannah had none, and as it was considered a disgrace by Jewish women not to have children, no greater calamity could come to her than that. There was evidently no love between these two women; for if there had been the second wife would have sympathized with Hannah, but, instead, she con-

stantly reminded her of her reproach of childlessness. You may now read, Maude, 1 Samuel 1: 9-28.

*Maude.*—"So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord; I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshiped before the Lord, and returned, and came

to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up: for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there."

*Papa.*—It was this child that we read about in our talk last night, and whom the Lord called as he was ministering in the temple before Eli. It is interesting to note the fact that this was the only

child of Elkanah whom the Lord recognized. He would not recognize the children of the other or second wife, but like he did with Isaac and Ishmael, he rejected the polygamous posterity, but recognized the offspring of the legitimate wife. However, we are not on that subject now, but I could not help but call your attention to these things in passing. In the incident before us, however, we see a remarkable case of the Lord choosing a mere child to do his work, and what makes it more remarkable than anything else is, that the Lord used this child to rebuke the white-haired priest for his neglect. Maude, you may read the message which the Lord gave to Eli through this boy. It will not be necessary to read the call of Samuel, for we read that in our last talk; but you may now begin with the 11th verse of the third chapter and read to the 14th.

*Maude.*—"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

*Papa.*—Surely we need not complain, and say that it is not in accord with God's plan to choose young boys sometimes to do his work. We now turn to

the first king which was chosen in Israel. Israel had been clamoring for a king. God tried to show them that it was not best for them to have a king. He showed them that a king would oppress them, and would cause them to depart from the Lord, but a king they must have. So God told Samuel to go and anoint the one that he would show him. You can read the account, Maude, as you will find it in 1 Samuel 9: 15-21.

*Maude.*—“Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all

the families of the tribe of Benjamin? wherefore then speakest thou so to me?"

*Papa.*—It is true that Saul was a fine specimen of manhood; the book says he was "higher than any of the people from his shoulders and upward," but he was evidently a great, big, bashful boy; for when the time came for his choosing he was missing, and the history says that he had "hidden himself among the stuff." He had run off and hidden himself on account of his fear to meet the people, and the notoriety that would be sure to be thrust upon him. This instance, however, carries out the idea that God chooses his representatives from the lowly walks of life, and from among those whom the world would not think of choosing. Another remarkable thing that is connected with this incident is the method which God pursued in qualifying this man for his work. It shows that no obstacle is too great for God to overcome; for no sooner did Saul complain that he was not qualified for so great an undertaking, than Samuel was ready with the remedy. He did not, however, tell Saul that he would be obliged to go to school for a period of time, and that years must elapse before he could be ready to take his place as the ruler of the people; but he told him that he who had called him to the exalted place would qualify him for it. You may read the account, Maude, in the following, or tenth chapter of 1 Samuel, verses 5-7.

*Maude.*—"After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither

to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee."

*Papa.*—In this, too, God does not do as men do. Men may cram us with learning, but when they have done this they can go no further; but God can not only give us learning, but he can give us wisdom to use that learning in the best way, and no man need to complain that he is not able to do God's work. If God calls him, and he puts himself in the way to be qualified, the qualification will come. It is all right to be humble, and feel our weakness; for it is then that God sees his opportunity. But we must not take the other extreme view and say that God will do all of the work for us, and that all we have to do is to open our mouth and God will fill it. We must do what we can, then depend upon God for that which we can not do, or, in other words, we must be as Paul says in 1 Corinthians 3:9, "laborers together with God." But no matter how far we may advance in our learning, and in qualifying ourselves, we can never get along without God's help. In spite of the fact that God had so wondrously blessed Saul, the time came when he was lifted up in the pride of his heart, and in fact he became a very wicked man, (as men will when they will not



remain humble) and God had to reject him from being king over his people and choose another in his place. In the choosing of Saul's successor, we have one of the most marked evidences of God not choosing as man would choose. You may now read it, Maude. 1 Samuel 16: 4-13.

*Maude.*—"And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and

withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.”

*Papa.*—The narrative would seem to indicate that Jesse thought that there was no use of calling David to the sacrifice; for surely God would find whom he sought for king among his seven stalwart sons. Even Samuel was struck with the fine proportions of the first that appeared before him; but no, the Lord had not chosen this. There was a lad, the youngest of them all, he was keeping his father's sheep in the field; but God had destined him to be one of the greatest of the kings of Israel, and not only to be king in Israel, but he was to be the one through whom should come that greatest of all kings. The one of whom it should yet be said, He is King of kings and Lord of lords. In spite of the fact, however, that David was after God's own heart when he was chosen, he, too, was lifted up in the pride of his heart, and not relying on the Lord, he became very wicked. Many years before, when the Lord was giving his law to Moses, he told the people the time would come that they would desire a king, and in order to make laws for the king as well as the people, he gave a few directions along the line that he knew kings, or those in power would be the most liable to transgress, and among other things that they were not to do we find this: “Neither shall he multiply wives to himself, that his heart turn not

away: neither shall he greatly multiply to himself silver and gold.”—Deuteronomy 17: 17. One of these commandments David was soon guilty of breaking, and that was the multiplying of wives unto himself, and this was the direct cause of his downfall. One evil leads to another, and coveting another man’s wife, he was guilty of causing the man’s death in order that he might take his wife. Notwithstanding that he grew wicked, it does not alter the fact that at the time he was chosen, he was a man after God’s own heart, and that he so remained for a number of years, and his acts while in that humble and approved state were not invalidated by his after transgression. It may be said by some that in both these cases in which God chose men to represent him in Israel failure was the result, but that was not the case. It was not for misusing their power as kings that God condemned them, but for their personal sins and transgressions against him. They did their work well as kings. They did not oppress the poor or make slaves of their subjects like some of those who were chosen by the people subsequently; but God would not tolerate in a king what he would not tolerate in a subject, and hence he removed them. We will now pass from the consideration of God’s methods in choosing a king, and see if we can not learn something about his methods of choosing a prophet to direct and reprove these kings. We have no account of the choosing of Elijah, neither do we have any history of his early life; but Elisha, the successor of Elijah, was chosen from the lowly occupation of farming,

the same as Gideon and others of which we have already learned. Turn to 1 Kings 19:19-21 and read the account, Maude.

*Maude.*—"So he departed thence, and found Elisha the son of Shafat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."

*Papa.*—Here is practically the time of the choosing of Elisha to be Elijah's successor, but the time had not yet come for Elijah to be translated, and so Elisha continued with him until that time; and it is interesting to note again the method of qualifying men for God's service. When Elijah was about to be taken away, he asked Elisha what he should do for him before his departure, and Elisha replied, "Let a double portion of thy spirit be upon me." With this endowment, which came upon him according to his request, he was not long in convincing the children of Israel that God had chosen him as Elijah's successor, even though he was of humble occupation. We do not find very much said about Isaiah or Ezekiel, and their call, and the record

is silent as to what they were before their call; but we will notice Jeremiah's call. We will have Maude read to us from Jeremiah 1: 6-10.

*Maude.*—"Then said I, Ah, Lord God! behold, I can not speak; for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant."

*Papa.*—Jeremiah was the son of one of the priests, but, like Samuel, he was called when he was yet a child, and even as a child he was given a message from the Lord to the nations, and like the others he was qualified for his position by direct inspiration from God through his Spirit, or, as he expresses it, the Lord "put forth his hand, and touched my mouth." We will notice only one more of the Old Testament prophets, and then we will pass on to the New Testament. Maude, you may turn now to Amos 7: 14, 15.

*Maude.*—"Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."

*Papa.*—In all these instances, or a majority of them, the men who were called were of humble occupation, and some of them were mere children. God did not call them because of any learning they had, neither because they were mighty men in stature, but because of the simplicity of their hearts, and the integrity of their souls; and, in most instances, they were proof against temptation, and remained firm in their loyalty to God and his cause until their death. So, we are confirmed in the wisdom of God's choice. We will now turn to the New Testament and see if God was still selecting men from the lowly walks of life to do his work. We need not say very much about the birth of Jesus Christ. We all know the history of his birth. How he was born of lowly parentage, cradled in a manger, and followed the life of a lowly carpenter's son until he began his work as the Son of God. But it was not only from a lowly family that he came, but we read in our former talk about angel ministration that his mother was of Nazareth, a despised city of Galilee. All through his life he was confronted with the fact of his lowly birth. Those who could not meet the facts of his doctrine were wont to fall back upon the statement which had become a proverb in Israel: "Can there any good thing come out of Nazareth?" and not only was the little village from whence he came despised by the Jewish people, but the province of Galilee as well; and when the man Nicodemus, who had been convinced of the divine mission of the Master, pleaded that he might be heard and then judged as provided for in their law,

he was answered, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." No man was worthy of being heard if he came from Galilee, or from Nazareth. That alone was enough to condemn them in the mind of the Jew, and it took an extra degree of fortitude to come out in the face of this prejudice and accept the claims of the Christ. Another source of amazement with the people of that day was the learning displayed by Jesus. We will let Maude read us some things about this. You will find the first quotation in Matthew 13: 54-58.

*Maude.*—"And when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief."

*Papa.*—A similar instance is found in John 7: 14-17, which you may read also, Maude.

*Maude.*—"Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the

doctrine, whether it be God, or whether I speak of myself.”

*Papa.*—Christ had not gone to the rabbi to obtain his wisdom, and in spite of the fact that their history was full of instances of where God had endowed men with the wisdom which comes from above, they marveled that he had wisdom, and had not received it of men. We can see, however, that in the endowment of his son with wisdom, God was following out the plan which we have so plainly seen he had followed in preparing all the men who had done his work in the past for their duties. They did not learn of men, but through God’s Spirit, they were made able to do the work which he demanded of them. We will not take up each one of the apostles which Christ chose to assist him in his work, and give the circumstances of their call; for it is generally conceded that he chose his assistants from the lowly walks of life. They were of his own countrymen, largely, and some of them were not only lowly in life, but they were, some of them, from the hated occupation of the publican, or tax gatherer. No doubt the same thing was said in that day that is said in ours, Why does not God choose from the men of learning, and renown, if he expects his work to gain prestige? But it was not God’s way. Paul gives God’s way in 1 Corinthians 1: 26-29, which we will ask Maude to read.

*Maude.*—“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound



the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

*Ethel.*—Is it not a fact, however, papa, that Paul was a learned man? And was he not one of the greatest apostles that lived?

*Papa.*—Yes, but as I said before, it was God's way to choose unlearned men to represent him, but there are exceptions to this rule. Once in a while God found among the learned men one who was humble enough to correctly represent him, and who would hold himself in readiness to be taught of God; but such an one is subject to great temptation. They are inclined to put themselves forward, to display their own learning, and claim the honor rather than to give it to God. We will ask Maude to read what Paul says about using his own wisdom in teaching men, 1 Corinthians 2: 3-5.

*Maude.*—"And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

*Papa.*—Paul was a man of integrity and honor. He could fully realize that if he was to be successful as a representative of God, he must make his worldly learning subordinate to the wisdom of God. He cared more for the success of the work in which he

was engaged than he did for his own advancement, but there are not many men like him. The temptation to claim the honor and glory for their achievements is very strong in men, and hence God chooses men lowly in rank and fortune for the reason that they are always conscious of their dependence upon God, and are ready to be led by him. Lowly men are not always proof against this temptation either; for we have many evidences of men becoming lifted up in the pride of their hearts, even after they have been brought to prominence by God's help, and they are indebted to him for all they have accomplished. Saul, Israel's first king, became arrogant and assumed rights that did not belong to him, but to another; and for this, God rejected him from being king. Uzziah, who afterward became king over Israel, did the same thing, and he was stricken with leprosy. However, it is a fact that men whom God raises from the lowly ranks are less liable to this temptation of arrogance. They are constantly confronted with the fact that they are indebted to God for the advancement they have made, and it keeps them humble; but whatever may be the reason that God chooses men from the lowly walks of life, it still remains a fact that he does so choose as a rule, and that he has always been able to carry on his work with such representatives, and why should he not be able to do the same to-day? That he did choose men from the lowly walks of life is a very strong presumptive evidence that the work which Joseph Smith began was of God; for it is characteristic of him, and any other method would be very

strong presumptive evidence that the work so carried on was not of God. I will now ask Harry to read from the Book of Doctrine and Covenants, section 1: 4.

*Harry.*—"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith might also increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

*Papa.*—There are two important thoughts in this quotation, or there can be two important thoughts adduced from it. One is that God declares that he is about to do a work among men, and that that work is to be accomplished in the same manner and by using the same kind of instruments which he used in former times, namely, "the weak and simple." Is it not fair to presume that if God were to speak in this age of the world that he would speak just as is here described? Is it not characteristic of him? The

other idea we get from this quotation is that it partakes of the form of a prophecy. It tells what is to transpire in the future, and if what is told here really did come to pass, is it not conclusive evidence that it is of God? We will learn in some of the talks we will have in the future that God says that, if a man speaks in the name of the Lord, and the predicted thing comes to pass, that it is evidence that the Lord has spoken. The above revelation from which Harry has read was given in 1831, in August. The work introduced by Joseph Smith had hardly begun, but he declares that it is to be perpetuated, and that by the "weak and simple." It is not necessary to conclude that "the weak and simple" spoken of here mean those who are below the average in mental powers; but they were of those whom the world called weak and simple, for the reason that they had not had the advantages which come to men in the higher walks of life. Like Christ, they had not received their learning from men, and yet they would be noted among men for their power in presenting the truths of the gospel. No human power or foresight could have made this statement so confidently, and yet it has literally come to pass. The church has been organized almost a century, and in spite of the fact that almost insurmountable obstacles have arisen in its pathway, both internal and external, with perils from enemies without, and false brethren from within, the work has survived. One of the most obnoxious apostasies has taken place, "by which the way of truth has been evilly spoken of," and the man whom we believe was, under God, the

author of it, has been "crucified in the house of his friends" as it were. Many of those who still maintain that they are believers in his divine calling, attribute to him the most heinous crimes, and double dealing, and have left no stone unturned to blacken his character, and hinder the work which he began; but it is still growing and spreading, and all by the aid of the "weak and simple." Those who minister the word have been chosen from the lowly walks of life, and have depended on God's Spirit to qualify them for the work. The learned clergy have been their opposers from the beginning. Individually they have come forth to battle with the truth, and have gone down in defeat, before the unlearned advocates of this "latter-day work." Failing in individual efforts, they have organized themselves into an "association," striving to marshal their forces for its overthrow, but with the same result. No weapon that has been formed against the work has prospered. The marvel of the beginning of the work eighteen centuries ago has been repeated. Alexander Campbell very eloquently and truthfully portrayed the history of the establishment of the gospel by Christ and his disciples, and as it so very clearly describes our work in this century I am going to ask Ernest to read it. You will find it on pages 82 and 83 of the *Christian Baptist*, Ernest.

*Ernest.*—"That the Christian religion was to be established and consummated by the ministration of this Spirit, is one of the plainest truths in revelation. It was a subject of ancient prophecy, and the facts recorded in the New Testament concerning the gifts

and operations of this Spirit, are but the accomplishment of what was long foretold and anxiously expected.

“The Christian religion was established by the personal labors of its founder, who appeared to be no more than a Jewish peasant, and the labors of a few illiterate fishermen. It is the most singular fact on the page of history, sacred or profane, the best established, and most universally admitted, by friends and foes, that a Jewish peasant (as his enemies called him) and a dozen of individuals, without learning, without money, without family, without name, without any kind of human influence, revolutionized, in a few years, the whole world, as the Roman Empire was then called; and that, too, at a crisis the most forbidding in its aspect, the most unfavorable that ever existed. Paganism was long established and strongly guarded by the sword of the civil magistrate, and myriads of hungry, cunning, and avaricious priests. Judaism, still better confirmed, as it had truth well attested on its side, and the imposing influence of the most venerable antiquity. On the one side, prejudices, creeds, rubrics, temples, gods in the Gentile world innumerable and indescribable—established and confirmed by many succeeding generations. On the other, the most inveterate antipathies, unrelenting malevolence, aggravated and embittered by a superstition that once had much to recommend it. Before their face, poverty, shame, sufferings through life, and martyrdom at last, were presented, not as matters of conjecture, but as awful certain-

ties, to forbid their efforts and to daunt their souls. But by the energies of this Holy Spirit, its gifts and its endowments, they triumphed. Temples were vacated, altars pulled down, and idols abolished in every land, and a new religion established in Asia, Africa, and Europe. Such is the fact, the marvelous fact, recorded, recommended, and proved by a combination of evidence, the splendor of which throws into the shade all the evidence adduced in support of any other historical fact in the annals of the world."

*Papa.*—From what we have already learned, no language could better express the work of the early elders of this church than that which we have heard read. Not only have the prophets written and spoken on the question of the work of Christ and the Holy Spirit in the beginning of the Christian era; but we have seen that those same prophets have spoken about the work of these latter days, and that in those prophecies they have assigned the Holy Spirit a place, and its operations are described as the same as in former years. The same obstacles that confronted Christ and the apostles confronted Joseph Smith and his coworkers while living, and in many instances martyrdom at the end. Like the apostles they were without learning as the world counts learning, but they went forth boldly and overcame the obstacles in their way, and the church prospered and grew in the face of "the most inveterate antipathies, and the most unrelenting malevolence." No more cruel persecution was ever waged against any one than was waged against this man and his colaborers, as we shall learn in some future

talk. Such persecution as caused the world to stand aghast, and yet they increased. It was not the learning of men that helped them. It was not the plaudits of the multitude that gave them courage for the work. What was it then? It must have been a deep-seated conviction that they had the truth, and that God was at the helm, and would sustain them in the establishment of his work; and in this they were not disappointed. Their work had long been "foretold and anxiously expected," as we have seen in one of our former talks. Men were in a state of expectancy, and "God was about to arise and maintain this cause." This man, Joseph Smith, was the only man who arose with the claim that God was directly concerned in the movement he was beginning, and he claimed that God was acting in this movement the same as he had in former movements.

I want to draw a contrast right here between the work of Joseph Smith and at least one of the reformers who was cotemporary with him; but in presenting the position of this one, I present the position of nearly every church in the land on the question of being learned as a qualification to correctly represent God.

The cotemporary movement that I wish to call attention to is that started by Thomas and Alexander Campbell. Alexander Campbell early laid down certain rules to govern in qualifying one for the work of God. I will let you read rules three and four, Ethel, as you will find them on page 65 of the life of Campbell, by Thomas Grafton.

*Ethel.*—"3. He must be well instructed in mo-



rality and religion, and in the original tongues in which the Scriptures are written, for without them he can hardly be qualified to explain scripture or to teach religion or morality.

“4. He must be such a proficient in his own language, as to be able to express every doctrine and precept with the utmost simplicity, and without anything in his diction either finical on the one hand or vulgar on the other.”

*Papa.*—Some of the ideas here expressed are excellent, but no room is left for the help of the Holy Spirit, or at least no provision is made for it; and yet it was the very thing that is prophesied of in Joel, and which we have already learned was to be a factor in the carrying on of the latter-day work, as it was a factor in the establishment of the work in the beginning. This quotation, however, throws a light on the future work of Mr. Campbell, and his future work interpreted by this set of rules shows where he stood on this question.

Charles Louis Loos, one of Mr. Campbell's chroniclers expresses himself in a book called *The Reformation of the Nineteenth Century* on the question of Mr. Campbell's qualifications for the leadership in the movement in reformation. You may read it, Ernest, as you will find it on page 80.

*Ernest.*—“The fact that they were men of superior mental endowment; that they were men of liberal education and large literary culture—well versed in the fields of the best knowledge that liberalizes the mind and the heart, gave to their conceptions of a religious reform wisdom, clearness, breadth, depth,

generosity, liberality, dignity, and power. It is an unquestionable historical fact that reforms—any moral and religious movement—conceived and conducted by inferior, ignorant, illiterate men, however well intended, are always characterized in conception and execution by crudeness, shallowness, narrowness, and weakness.”

*Papa.*—If we accept this presentation of the case, what will we do with Mr. Campbell’s eulogy of the Christ and his work? What will we do with the statement of Paul in which he says, “You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called”? It may be possible that the writer of this statement might say that the word “inferior,” as used in this quotation, would not apply to Christ and his apostles; but it is evident that the word is used in the same sense the words “ignorant” and “illiterate” are used, inferior in the sense that they were not educated in the learning of men; but we have seen that God does choose lowly men for his work, and this that the faith of the convert “should not stand in the wisdom of men, but in the power of God.”

Subsequent events show that this was Mr. Campbell’s idea. He must not trust his cause to men who were not taught by him. Another of his historians has made what might be termed damaging admissions as to the weakness of his cause. You may read, Ethel, from Grafton’s *Life of Campbell*, page 165.

*Ethel.*—“While these tours, involving great labor

and sacrifice on the part of Mr. Campbell, failed of large results, they were connected with an important enterprise that now consumed the thought and energy of the great leader—they had revealed to him the weakness of the cause of reformation. It was lack of men competent to carry forward the work. In the great conflict which fired his heart and brain, he had been compelled to use such material as presented itself to aid in the spread of the gospel. Those who came to his support, were, many of them, untrained men from the farms and shops, who had entered the ministry of the word without preparation, other than a study of the New Testament; and by their narrow and superficial conception of Christianity, often hindered rather than aided the progress of truth. Though always the friend of education, he became convinced, as at no former period of his life, that if his cause was to continue to prosper and commend itself to thinking people, it must be supported by an educated ministry.”

*Papa.*—He had found a weakness in his reformation. Men had come to his aid, but they had only studied the New Testament scripture. The study of that book had given them such “narrow and superficial conceptions of Christianity,” that he could not trust them to represent “his cause.” Surely it could not have been the true gospel of Christ that this man was teaching, or the men who studied the record of that gospel would not have formed “narrow and superficial conceptions” of it. We will let Ethel read another extract from this same book, page 97.

*Ethel.*—“The difficulties Mr. Campbell now en-

countered, convinced him that he had nothing to hope from his brethren in the ministry, and that if his efforts at religious reformation were to succeed, it must be by the aid of young men trained under his direction. This led him to devote his energies for a time to the work of education."

*Papa.*—The difficulty with this man was that he himself had formed such conceptions of the doctrine of Christ as the New Testament would not sustain and he must "train" the young men to think as he thought. If it had been God's work there would have been no need of this establishing of a college in which to "train" men to represent it; for God would have taken the men "from the farms and shops," as he took the apostles from their fish nets, and other lowly occupations, and trained them by the influence of his Spirit to aid in the work; but as it was a human invention it would necessarily depend on human institutions to sustain and perpetuate it. Ernest, you may read from the Reformation of the Nineteenth Century, page 343, another confession of weakness in this movement started by Mr. Campbell.

*Ernest.*—"The Disciples of Christ have been from the beginning of their religious movement, both theoretically and practically, an educational people. The first clear lines of the movement were formed around that splendid institution—Bethany College. The first in the world to make the Bible the basis of its educational scheme, this college is now being unconsciously followed in this feature by many who have never heard even the name of the historical temple on the banks of the Buffalo. It is safe to say

that without Bethany College and the other institutions which soon grew up in different parts of the country after her image and likeness, the restoration movement of the nineteenth century would have been a failure.”

*Papa.*—I did not present this to you for the purpose of finding fault with Mr. Campbell’s movement, especially, but to show the contrast between the work of this man and Joseph Smith. Mr. Campbell was afraid to trust the man who had only the New Testament for his guide, and to accomplish his work proceeded to establish a college in which young men might be trained to represent his ideas of the gospel. Joseph Smith took the young men from the farms, from the shops, from the merchant’s desk, from the blacksmith’s anvil, and from the carpenter’s plane and saw. He established no college in which they might be taught *his* ideas or *his* doctrine; but, placing the Bible in their hands he said to them, Go, teach what you find contained therein. Let the Spirit of God be your teacher. The same influence which enabled men of old to speak and write will enable you to rightly understand and teach God’s word. Believing that he was sent of God, he had confidence that he who had sent him would sustain him, and would qualify men to preach what he had authorized to be written, and the ministry would, under the influence of God’s Spirit, be led to teach the same thing, and he was not disappointed. On all things fundamental there has been an agreement. The plain principles of the gospel have been taught for nearly a century now, and they are still being

taught, and thousands of honest-hearted ones have been caused to rejoice and glorify God who changeth not. They have gone out trusting in God, and he has not failed to bear testimony to them, by the influence of his Spirit, of the fact that he is the author of the work. I do not want you to think, children, that God puts a premium on ignorance. No man whom God has chosen will long remain in ignorance. He may be unlearned when chosen, but he will not long remain so. He will be under the greatest of all teachers, God's Spirit, and it will lead him into all truth. I will ask Harry to read a verse or two from the Book of Mormon on this point. You will find it in the second book of Nephi, chapter 6, verses 27 to 29.

*Harry.*—"O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the counsels of God."

*Papa.*—This is the point. God does not hesitate to choose learned men if they are humble ones, and will not let their learning stand as a barrier, hindering them from being taught by him through the influence of his Spirit; and if they are unlearned, and are willing to be taught, they soon become learned along those lines that qualify them for the work which God has for them to do, and their knowledge, coming as it does through the direct influence of

God's Spirit, is true knowledge, and comes with such assurance that they can bear testimony of the truthfulness of the statement made by Christ in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

That which we have read of the work of Alexander Campbell is true of all, or nearly all other churches. They send their men to colleges to learn to teach the doctrines of the particular church to which they belong, or of which they expect to become ministers. They are required to take a certain course of study, and certain books are listed for them to read, and when they are turned out they are, as a certain noted man has said, "branded as hardware from Sheffield and Birmingham. And every man who knows where he was educated knows his creed, knows every argument of his creed, every book that he reads," and there is no room for the Spirit of God to do its work, unless the man is willing to unlearn the things he has learned which are wrong, and that, nine men out of every ten are not willing to do. They have been to great expense and trouble to learn their lesson, and they are not going to give it up without a struggle.

In the beginning of our talk I think I told you that not only had God chosen men from the lowly walks of life to do his work, but in many instances men who have arisen to prominence in business and politics have been men who came originally from humble homes and lowly parentage. I heard a noted lecturer say when he was lecturing on the topic, "Our

Nation," that "nearly all the men who ever rose to prominence as business men in New York City had walked into the city." What he meant by this was that they had not had sufficient of this world's goods to pay their way on the trains, but had to walk. They had become what the world calls self-made men, and had fought their way by sheer pluck to the top of the financial ladder, and many of them have done so without any education except that which they acquired as they came in contact with the world, and learned by experience. Maude, you may take this scrapbook and read an article you will find on "The boy who wins."

*Maude.*—"There is no cause for surprise in the showing that the Ottawa University young man who won first rank in the state oratorical contest was a student who had been fighting his own way through school, says the *Herald*. Men who enjoy the extra facility of hardship have been winning so long that the world will almost concede victory to them. They have been learning to win oratorical contests and contests of every other kind while learning how to pay tuition and board bills. Adversity has a rough and hard surface, but her polishing qualities are unexcelled when applied to those who have the stuff to take on polish. Look out for the youth in high-water trousers, who tends furnaces and runs to his recitations during his earlier years in school. Also have whatever laugh you are expecting to have at him, early."

*Papa.*—This shows the trend of the world's thought and opinion towards the boy who has to win



his way in this world. Harry, you may take this other scrapbook of mine and read what you find on page 237, called "The story of eleven boys."

*Harry.*—"John Adams, second president, was the son of a grocer of very moderate means. The only start he had was a good education.

"Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods of which his State is famous.

"James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He afterwards was a clerk in a country store.

"Millard Fillmore was the son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

"James Buchanan was born in a small town in the Allegheny Mountains. His father cut the logs and built the house in what was then a wilderness.

"Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log hut until he was twenty-one years old.

"Andrew Johnson was apprenticed to a tailor at the age of ten years, by his widowed mother. He was never able to attend school, and picked up what education he had.

"Ulysses S. Grant lived the life of a village boy in a plain house on the banks of the Ohio River until he was seventeen years old.

"James A. Garfield was born in a log cabin. He worked on a farm until he was strong enough to use

carpenter's tools, when he learned the trade. He afterwards worked on a canal.

"Grover Cleveland's father was a Presbyterian minister with a little salary and a large family. The boys had to earn their living.

"William McKinley's home was plain and comfortable, and his father was able to keep him at school."  
—*Rocky Mountain Advocate*.

*Papa*.—It is probable that there never was a more ungainly man in the president's chair than was Abraham Lincoln, and it is certain that there never was a man who met with as much ridicule on account of his lowly origin as he; but he carried the nation through one of the most trying periods of its history, and he was loved because of his humility and child-like trust in God. It might be expected, however, that in the carrying on of the things of this world that it would be right to have a worldly education, and that one should be instructed in all the learning of men; but in the work of God, one should depend on God's wisdom, and God's knowledge to qualify him for the place he may be called upon to occupy. If Alexander Campbell saw that to have men correctly represent *his* work, they must be educated under *his* personal direction and tutorship, is it any wonder that God would desire that if men were to represent him and represent him correctly, that they should be educated through that means which he has provided which is to guide men into all truth? However, the man who is truly wise will not assume that he knows all there is to know, but will recognize his own limitations as he advances in knowledge. It

was Sir Isaac Newton, I think, who made the statement that as he advanced in knowledge he felt like the little child playing on the seashore and picking up a pebble here and there while the whole boundless ocean spread before him unexplored. The more one advances in knowledge the more is the fact forced upon him that his human vision is very limited, and the humbler he will become. Harry, you may read from the book from which you have just read, and on the opposite page, a little statement on this question taken from *The Church Union*.

*Harry.*—“Sir William Hamilton used to say, ‘The highest reach of human science is the scientific recognition of human ignorance.’ Yes, the wisest man will be he who has come to an accurate *conception* of the things he does not know. That man will be the one with a real grasp and certainty on the things which he does know. He will, as it were, have surveyed his estate, and have found boundaries. Scientist or theologian, he will be the man who seeks the truth humbly in hope.”

*Papa.*—But it is not enough that we recognize our lack of knowledge, but we should be ready to go where God leads, no matter what the consequences are. I am afraid that we do not always pray as we should. There are but few prayers ever offered but what have, to some extent, a mental reservation. We want our opinions confirmed, and if they are not confirmed we will have none of it. I was just a little amused some days ago when I read a statement made by a certain brother, that we ought to get together and pray for light on certain questions,

but at the same time he had given his readers to understand that unless the light received agreed with his opinion on a certain point, he would not consider that it came from God. Prayer under such circumstances as those would be mockery. We should be confiding and yet not too confiding. God does not desire that we should accept anything and everything that purports to come from him, but he has given us a rule by which we are to try all things, and that is by "the law and the testimony." All of God's words will harmonize, and each truth will agree with every other truth, or each truth, we might say, is a part of one great truth, and that great truth compasses all of God's works, and words; but we should not condemn anything just because it does not come from the source we think that it should. We should not pass judgment on any of the instruments through which God sees fit to reveal himself, because some men have made the statement that they are bad men; for that has been the heritage of all God's servants in the past, and even Christ himself did not escape the calumnies of men. Our duty is to examine every message which purports to come from God on its own individual merits. It is the message, and not the instrument through which it comes, which is of value to us. Some one has said, and truly, "If God waited for perfect instruments with which to do his work, his kingdom would never come." No human instrument can be perfect, but we can look beyond the instrument to the power that moves it, and possibly find perfection, and that is what I would impress upon your minds to-night,

and in conclusion I will ask Maude to read a poem from the scrapbook from which she has just read, called "Sources."

*Maude.*—

"I passed a stagnant marsh that lay  
    Beneath a reeking scum of green,  
A loathsome puddle by the way;  
    No sorrier pool was ever seen.  
I thought: 'How lost to all things pure  
    And clean and white those foul depths be!'  
Next day from out that pond obscure,  
    Two queenly lilies laughed at me.

"I passed a hovel 'round whose door  
    The signs of penury were strewn;  
I saw the grimed and littered floor,  
    The walls of logs from tree-trunks hewn.  
I said: 'The gates of life are shut  
    To those within that wretched pen';  
But, lo! from out that lowly hut  
    Came one to rule the world of men."  
—Strickland W. Gillilan.

## CHAPTER 4.

### FAULTY CREEDS AND THE INSPIRED TRANSLATION.

*All grim and soiled and brown and tan,  
I saw a strong one in his wrath,  
Smiting the godless shrines of men  
Along his path.*

*I looked; aside the dust-cloud rolled,—  
The waster seemed the builder, too,  
Uprising from the ruined old  
I saw the new.*

*'Twas but the ruin of the bad—  
The wasting of the wrong and ill;  
Whate'er of good the old time had  
Was living still.*

—J. G. Whittier.

*Behold I do not bring it to destroy that which they have received, but to build it up.—Doctrine and Covenants.*

**H**ARRY.—We have come again, papa, and this time we want to have you tell us if there are any prophecies which Joseph Smith ever made which have come true. If we have understood the character of prophets rightly, we think that they are those to whom God reveals things that are to come to pass in the future, and if this man was a true prophet, he has undoubtedly made some prophecies which have come true, and in this way he could prove his prophetic claims, and we are anxious to learn all we can about him. Can you spare time to talk to us about this to-night?

*Papa.*—Certainly, my boy. This is a phase of the question which I have expected would appeal to you, as it does to most of those who investigate the matter thoroughly. Fulfillment of prophecy is, and always has been, one of the strongest evidences of the divinity of the Bible, and to the fulfilled prophecies of the book the Christian world has always pointed with pride. No book on the evidences is considered complete without a chapter on this subject, so I am glad that you have come for information on the matter. In all of our other talks we have started out with a text, so we will not make this an exception to the rule. Maude may take the Bible again, and do the reading from it; but in this talk we will find something for all of you to do in the way of reading. Maude, you may now read our text, or texts. You may read first from Deuteronomy 18: 20-22.

*Maude.*—“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

*Papa.*—This is instruction which the Lord is giving to Moses and his people, the Jews, by which they were to try Christ when he came; for Moses had

just been told of the coming of Christ, as you will find by reading the 18th verse of the chapter. But this is only half the rule. By this rule we are only given to understand how we may know of that which the Lord hath not spoken; but elsewhere we find direction as to how we may know what the Lord hath spoken. You may now read Jeremiah 28:9, and Ezekiel 33:33.

*Maude.*—“The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.”

“And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.”

*Papa.*—We will now try Joseph Smith by this rule, as it stands complete. Harry, you may take the first volume of the Church History, and read a portion of the first vision that Joseph Smith claims that he had. We have already read it in our first talk on this subject, but we only want that part of it this time where the angel tells him not to join any of the churches, and gives him the reason why. You will find the account on page 9.

*Harry.*—“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join.



I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them: and many other things did he say unto me which I can not write at this time. When I came to myself again I found myself lying on my back, looking up into heaven."

*Papa.*—In one way this is not a prophecy, for it tells only of existing conditions; but it shows a knowledge of existing conditions which could only come through inspiration, and hence it may be classed as a prophecy. As I told you in the first talk we had on this subject, there was a general unrest in the Christian world. Some of the foremost religious teachers had begun to have grave doubts of the correctness of the doctrines taught, but there had been but very little agitation along that line up to the time when Joseph Smith had this vision, and what had been had not yet been published, but consisted in an occasional sermon by some one bolder than others, and hence this young man, who was then only in his fifteenth year, could have had no knowledge of it. Whatever knowledge he did have, then, must have come from a divine source, if this statement was correct, and the creeds were really wrong. It was not until 1823 that

Alexander Campbell began the publication of the *Christian Baptist*, and it was the first printed declaration of any man's belief that the "creeds were all wrong," but it was at least four years earlier that the heavenly messenger had conveyed this information to the young boy, Joseph Smith. Ernest, you may read from this book called the *Christian System*, the opinion of Alexander Campbell on this matter. I have not been able to find out the exact date when this declaration was first made, but it was some time after the beginning of the publication of the *Christian Baptist*, and I think was first made in the pages of that periodical, and hence some years after the same thing had been proclaimed by vision to this young man. You will find the extract I wish you to read on page 131, edition of 1890.

*Ernest.*—"To present such a creed as the Westminster, as adopted either by Baptists or Pedobaptists, such a creed as the Episcopalian, or, in fact, any sectarian creed, composed, as they all are, of propositions deduced by logical inferences and couched in philosophical language, to all those who are fit subjects of the salvation of heaven, I say, to present such a creed to such for their examination or adoption shocks all common sense. This pernicious course is what has paganized Christianity."

*Papa.*—You will also find another statement on page 310, which is much more harsh than this.

*Ernest.*—"The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and formed alliances

with the governments of the earth. Now the cry is heard in our land, 'Come out of her, my people, that you partake not of her sins, and that you may not receive of her plagues.' ”

*Papa.*—Some of the most objectionable things that were in the Westminster Creed, A. Campbell did not object to. His reformation did not extend much beyond the principle of baptism, but even this little reformation which he advocated was the reason for persecution to be heaped upon him by those whom he condemned; but it was nothing to the bitter persecution which was begun on the young boy who had defied all tradition and had proclaimed the fact that he had received a communication from God, and that God had told him that the creeds were wrong. The theologians could argue with Mr. Campbell, they could try by an appeal to the scripture to prove that he was wrong, but here was a dilemma that they could not meet. If the boy had seen a vision it was the end of controversy, and hence they dare not admit that the vision was true. Like Joseph of old, those who ought to have been his best friends, became his worst enemies. One who did not entertain the thought for a moment that he was a prophet of God wrote of those persecutions, and we will have Harry read it. You will find it in Church History, volume 1, page 20.

*Harry.*—“If he were an impostor, deliberately and coolly inventing, and pertinaciously propagating a falsehood, there is this much to be said, that never was an impostor more cruelly punished than he was, from the first moment of his appearance as a prophet

to the last. Joseph Smith, in consequence of his pretensions to be a seer and prophet of God, lived a life of continual misery and persecution. He endured every kind of hardship, contumely, and suffering. He was derided, assaulted, and imprisoned. His life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. In the contempt showered upon his head his whole family shared. Father and mother, and brothers, wife, and friends, were alike involved in the ignominy of his pretensions, and the sufferings that resulted. He lived for fourteen years amid vindictive enemies, who never missed an opportunity to vilify, to harass, and to destroy him; and he died at last an untimely and miserable death, involving in his fate a brother to whom he was tenderly attached. If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast, maddened with religious frenzies, as many have been before and will be after him—and that he had strong and invincible faith in his own high pretensions and divine mission, it is the probability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honorable industry.”—Smucker, pp. 182 and 183.

*Papa.*—He would have escaped with the petty persecution that fell to the lot of Mr. Campbell had he only made the statement that it was his own wisdom which declared to him that the creeds were

wrong; but he had said that God had told him so, and this was his only crime. Mr. Smucker says that the fact that he remained faithful in spite of his bitter persecutions tends to make one think that he was sincere, and I think that no one who reads the statement made by himself in regard to this vision, can fail to see that he was sincere in his belief that he had seen a vision. We will let Harry read again from the history, pages 10 and 11, what he says about how he felt about these persecutions which came upon him after he had announced his first vision.

*Harry.*—“I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he ‘saw a light and heard a voice,’ but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me,

reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision and 'who am I that I can withstand God,' or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation."

*Papa.*—There was no chance for him to be deceived here. If he was sincere, he saw the vision just as he described it, and he went down through his life still declaring that he had seen a vision; but we have very much evidence to show that the contents of the message were true, and that the young man was right, and this evidence has been wrung from the very men who have been the foremost in the persecution of this young man for telling them the truth, which if they had believed and profited by would have saved them much trouble in this world and untold misery in the next, but just as the brothers of Joseph were offended at the very instrument which God intended to use for their preservation, so these men hated and reviled the very man who was bringing to them the message of light and life. We will now take up the question as to the information in the vision being correct, and we will let the ministers of the various denominations answer the question. Ernest, you may take this book called *Facts for the Times* and read the different extracts as I shall give them to you. This book is

not published by our people, but by the Adventist Publishing Company of Battle Creek, Michigan.

You may read first from page 73.

*Ernest.*—"Mr. Harthy, a learned and sensible churchman, has remarked as follows: 'There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hope of being exempted, yet it is very plain that the prophetic characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men.'"

*Papa.*—I do not know what church this Mr. Harthy represents, but his statement corroborates that made by this heavenly messenger. You may read now from page 99.

*Ernest.*—"Robert Atkins, in a sermon preached in London, says: 'The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'"

*Papa.*—This is certainly as strong language in condemnation of the churches of the present day as anything that Joseph Smith ever said, but we have

something that is even stronger than this. You will find it on page 102, Ernest.

*Ernest.*—"As far back as 1854, the *Oberlin Evangelist* contained the following very pointed testimony: 'Alas, what object, nay what bauble of earth, has been made a rival to her Lord, even in the church herself? Upon every hill she has wandered, playing the harlot, scattered her ways under every green tree.' There has she made her bed and her home, instead of dwelling with her covenant Lord! This the American church has done far more flagrantly than did Israel of old, and yet God threatened to 'pour upon them his fury and his jealousy for it; and did do it. And again where does all this necessarily place the church—in what connection, what service, what fellowship? Our Lord himself has decided that question. 'He that is not with me is against me.' But to be against Christ is to be with Satan. It leaves the church, then, in a virtual alliance with Satan—*married to the Devil!* This language may seem harsh, and I utter it with pain and grief; but the dreadful truth it declares is forced upon us, and it is of no use to conceal it. God sees it, yea, the world sees it, and the church herself must see it.'"

*Papa.*—Surely men who can use such strong language in condemnation of their own church, should not take it harshly of the heavenly messenger if he made the statement to the young boy inquiring after truth and relying upon God that he would give wisdom and upbraid not, that the churches were not acceptable to God. If they were married to the



Devil, as is asserted by this religious paper, then there could be no safety in them. This man who compiles this book seems to marvel that "as far back as 1854" such a statement should be made; but, through inspiration this boy had made the statement as far back as 1820, and hence we see that inspiration had anticipated human investigation again. Ethel, you may take this book, and on the back cover you will find some clippings that I have taken from various papers of more recent utterances of the ministers of some of the denominations which were involved in this revival which was in progress at the time that Joseph Smith went to the Lord, as he says, to inquire as to what church he should join.

*Ethel.*—"Rev. J. D. Williamson said before the Presbytery at Cleveland, Ohio: "To suppose that those Westminster divines reached the high water mark of biblical statement of truth is to my mind preposterous. I have read and reread chapter three on God's eternal decree, and my moral sense has been no less shocked than when I first read the confession. I find also that the idea of God which this chapter presents is utterly abhorrent. It is, as it now stands, a chilling document, instead of being warm with the love of God."—*Cleveland Plain Dealer*, October 8, 1889.

*Papa.*—The thought presented by God to Joseph Smith was that their creeds were an abomination in his sight, and you may notice now what this man who has been engaged in the teaching of this very creed says of it. His "moral sense is shocked" by reading it. The "idea of God which it presents" is

“utterly abhorrent.” It is a “chilling document, instead of being warm with the love of God.” This man wanted the creed revised, and no wonder! You may read the next.

*Ethel.*—“Rev. T. A. Goodwin, of the Methodist Episcopal Church, said at Indianapolis, Indiana, in February, 1890: ‘For more than seventeen years the church has been tinkering at her creeds, until they are a theological hodgepodge, in many places widely departing from the faith once delivered to the saints. From the time of the apostles’ creed to this day, creed building and repairing has been a chief occupation, until creeds are as numerous as sands upon the seashore, and they all claim to be in harmony with the apostles’ creed and the Bible as well. But what of Methodism and some other isms? For nearly three hundred years it has been uncomfortably quartered in a house of theological patchwork. The whole needs to be torn down and reconstructed from cellar to garret, so as to make a symmetrical and congruous structure, consistent with itself by being consistent throughout with the Bible.’”

*Papa.*—We have one more that we wish to introduce on this point. This is from DeWitt Talmage.

*Ethel.*—“*The St. Louis Globe Democrat* of March 3, 1890, contains the following from Talmage on ‘Why a new creed is needed.’ ‘Many have been bound hand and foot by religious creeds, but now that the electric lights have been turned on those creeds, and everything man fashions is found to be imperfect, let us put the old creed respectfully aside and get a brand new one. If you want one glorious

church, free and unincumbered, take off the ceremonies of the old ecclesiastical vocabulary, loose her and let her go.' ”

*Papa.*—This was exactly what the Lord told Joseph Smith seventy years before. God said to him, “Lay aside the old creeds, they are an abomination unto me.” He said that they were man-made, and this man, Talmage, and every other man who has testified in this case, says they are man-made. Why, then, persecute this boy for telling the truth? It is not too late, even now, for the churches to come out and acknowledge that the boy told the truth; but to do so would involve too much sacrifice of the traditions of the elders. “They are called to suffer with Christ, but they shrink from even reproach.” The Christian world has too long taught that Joseph Smith was a bad man, and an impostor to admit that he is right now. They would rather go on “tinkering” with their creeds and trying to fix them up so all men will agree upon them, than to admit that God speaks, or has spoken to man to-day. But after they have gotten a creed to which all may subscribe, and hence establish unity in the world, what have they? Nothing but a man-made creed, and hence subject to the same objection that the creeds of the churches which God condemned before were subject. Church unity can avail nothing unless brought about in God’s way and founded on God’s eternal truth. One of the things which has raised a “hue and cry” all over the country, and which has been made to do duty in stirring up prejudice and hatred against the man, and his work, is the statement made to him

in his first vision, that "those professors are all corrupt." They have changed it to say that all the professors are corrupt, but the language of the message is that "those professors are all corrupt." This evidently means those men who were holding the revival at that place. This was proven true by the fact that they began to quarrel over the division of the converts at the end of the meetings. There is nothing in the statement to warrant anyone in making the claim that we believe that all of those who are members of any other church are corrupt. I believe that there are hundreds of just as good honest Christians in other churches as there are in ours, and that there are good, self-sacrificing men in the ministry of other churches, but that we could say that of the majority, I do not believe, and I will ask Ernest to read some testimony from ministers in regard to the methods that they use in support of the fact that there are those among the ministers that are corrupt, and unfaithful to their trust. You may read, Ernest, from the same book, Facts for the Times, page 74.

*Ernest.*—"Doctor Cumming says: 'I believe that one half of the professors of the gospel are nothing better than practical infidels.'"—Time of the End, p. 13.

*Papa.*—On page 83, you will find what Doctor Talmage says about the same thing, and how fiercely he arraigns the ministry for the evil that he finds in the churches.

*Ernest.*—"There is a mighty host in the Christian church, positively professing Christianity who

do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of the book of Revelation. And when a few Sabbaths ago, I stood in the pulpit and said, I fear that some of this audience will be lost for the rejection of Christ, why, there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday schools; and yet I give you the appalling statistics that in the last twenty-five years, laying aside last year, the statistics of which I have not seen,—within the last twenty-five years the churches of God in this country have averaged *less than two conversions* each. There has been an average of four or five deaths in the churches. How soon at that rate will the world be brought to God? We gain two; we lose four. Eternal God! What will this come to? I tell you plainly, that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back; and if we do not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favor of this world, and sacrificing everything, shall snatch up the torn and shattered banner of Immanuel, and rush ahead, crying: ‘On! on! This is no time to run; this is the time to advance.’”

*Papa.*—It does not seem possible for this to be true, but we have another item which I will ask Ernest to read in this connection which will bear out the statement made by Mr. Talmage. You may read the testimony of three parties that you will find on page 98.

*Ernest.*—“Mr. Spurgeon says: ‘Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to the apostolic times, and to consider wherein the preaching of the present day differed from the apostles.’”

“Wendell Phillips says: ‘No man in the pulpit or on the platform can be true to the truth, and at the same time be popular with his generation.’”

“The *Northwestern Christian Advocate*, of 1875, makes the statement that the Methodist Episcopal Church loses seventy-five per cent of its probationers. In fourteen years, 2,092,686 probationers were reported, of whom 509,316 went into full communion, or 22 to each 100. In other words, in fourteen years more were lost than would make another church as large as itself.”

*Papa.*—The period covered by these last statistics was evidently earlier than the one covered by that spoken of by Mr. Talmage, but even with the figures shown in the last period, the conditions are appalling. Nothing can show more clearly than these statistics, the entire inadequacy of the men-made theories to hold the people. We read about the wonderful revivals that are held in different parts of the land and the number of conversions which are made, but according to these statistics only twenty-

two out of each hundred of these conversions in this particular church last six months, and then when we take into consideration the number who go into the church and then backslide, we have an appalling picture to contemplate. This is a confession from those mostly concerned that there is a need of a change, and a radical one. It surely looks as though we were living in the day spoken of by Isaiah, when he says, "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." —Isaiah 29: 8.

Under the influence of the excitement which is always gotten up in these revivals, thousands are induced to come forward to the altar and caused to confess Christ; but as soon as the excitement dies down, they are just as they were before the excitement began, and this constant conversion and backsliding has caused the true religion of Jesus Christ to come into disrepute with the thinking world, and they have, many of them, concluded that there is nothing in religion. Instead of blaming the ones who are converted, however, we should blame the ones who are teaching a doctrine that has no power to hold men, and it seems that this is what God told the young man, Joseph Smith. They taught for doctrines the commandments of men; they taught the form of godliness, but they denied the power thereof. In recent years, one by one, these ministers who were condemned by the angel's message

have been coming out of the churches and condemning the doctrine, and, as we have seen, are clamoring for a revision of the creed, but we are appalled at the position occupied by some of them who have made the sacred office of a minister for Christ a matter of barter and sale, and have gone where they can command the largest salary without regard for the good they may do, and in many instances they have even been false to the truth rather than to risk offending those upon whom they were dependent for that salary, by preaching some gospel truth which would condemn them. Ernest, you may read now from the same book, page 21.

*Ernest.*—“*The Christian Statesman* published a portion of a paper read by Rev. A. T. Pearson, D. D., before the ministerial Union of Philadelphia, containing the following: ‘We are often fettered by our denominationalism. Brought up to exalt our sectarian standards and views and politics, we sometimes degenerate into religious partisans and politicians, espousing our sect because it is our sect. We stand by our colors, whether it is the color of the blood or not! We preach and teach what we find in our denominational standards, whether or not we can give an intelligent scriptural reason for our position. Have we the boldness to face opposition and ridicule for the sake of the truth? And if a candid, careful searching of the word should compel us to believe that our denominational position is unscriptural in any respect, would we simply follow the light God might give us, or consent to silence and compromise with conscience? Many of us are hin-



dered in preaching the word and in directing the affairs of Christ's body, by the very officers of our church, and especially by ungodly trustees! If, out of profound convictions, born of prayer and spiritual travail, we should insist on a new and more spiritual conduct of our church, or preach some gospel truth that pierces the quick, there are some church officers who would come between us and the congregation, and request us to keep silence or resign.' ”

*Papa.*— It is plain to anyone who thinks anything about it at all, that if the Lord spoke at all, that he would have condemned one who held his duty with such a loose grip as this, that he was ready to compromise with conscience and allow ungodly trustees stand between him and the performance of his duty to Christ and the truth, and he seriously asks the question, “Have we the boldness to face opposition and ridicule for the sake of the truth?” That this man did not overestimate the case, we have proof in the confession of another minister. You will find this confession on pages 99, 100 of the same book, Ernest.

*Ernest.*—“*The Cincinnati Times*, July 28, 1870, says: ‘A well known clergyman here, who comes under the head of sensationalist, was asked by a friend the other day why he so often violated good taste both in matter and manner, when speaking in the pulpit. “I will tell you,” was the reply: “I have no more liking for the kind of sermons I deliver than you have. They are meretricious in rhetoric, and unsound in sentiment; but they are popular; and

I must furnish the kind of article my congregation is willing to pay for. You are aware that my predecessor was an able and scholarly man, and extremely conscientious withal; but he failed to fill the pews, and he was requested to resign. If I had obeyed my own inclination as to sermons, I should have shared his fate. I was anxious, however, to retain the position; for I have a large family, and it is my duty to support them. Do you blame me for discharging that duty? Churches now are nothing more than theological theaters, and preachers, the actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses, we must make a liberal surrender of our tastes and convictions. I receive \$10,000 a year. If I preached simpler and better sermons, reflecting my real views, I could not get \$3,000. So, you see, bread-earning outweighs both aspiration and inspiration.' ”

*Papa.*—The practice of preaching for reward is so strongly condemned in the Bible that it would seem that men who claim to believe in the Bible would not fall into such gross disregard of its teaching. Maude, you may read what the Lord says about it in Micah 3: 11.

*Maude.*—“The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.”

*Papa.*—By this quotation we are reminded that the Lord said to this young prophet just exactly what he said to the prophets of old, and in the light of these facts we are forced to the acknowledgment that if the Lord spoke at all, he would have spoken just as the young man said he did, and as that boy was too young to have known these things from his own wisdom, we must conclude that the Lord must have given him the knowledge just as he claimed he did, especially when we find that those at the bar have made their confession to the truthfulness of the message. Much more might be presented along this line, but we think that we have proved our point, so that we might let the matter rest here. But there is one thing which we wish to observe, and that is that no wonder the message delivered by these men who have confessed that they have not been true to the truth, even as they see it, does not have the power to hold the earnest seeker after truth, and that they must excite the receiver even to get him to accept it for a moment. I want to add one more testimony to that we have already presented. This is of recent date, and I have just clipped it from the *Minneapolis Sunday Journal* of February 9, 1908. You may read it, Ethel. It is dated, New York, February 8, 1908.

*Ethel.*—“The church is in the grip of a ‘system.’ It is in sore need of reform.’ The above statement was made to-day by Rev. William H. Boocok, pastor of the First Reformed Church, at Bayonne, New Jersey, in refusing to retract the statement made last Sunday to the effect that his past life as a minister

had been practically a living lie. 'I have long felt how false to my real views was the position that I held,' he said. 'Hundreds and hundreds of ministers in this country are aware that they are not preaching the whole truth, and have been either too cowardly or too sagacious to declare what they actually believe. To me it became increasingly difficult to serve the cause of humanity under the limitations and restrictions with which I was hampered, and I took my stand to protest. Now I am going to stand by my guns. The present church system is a heritage from a past age. With its sectarian divisions, its needless duplication of work, its comparative wastefulness in effort and money, its old forms and systems, it seems in many particulars as unadapted to the larger spiritual educational and serial service which the age demands, as the ancient cart would be for the purpose of modern transportation, or the mediæval armor for the modern soldier. I have been compelled to take this stand in order to maintain my own mental and spiritual integrity, and to serve effectually this community.' "

*Papa.*—You see they all agree that a change should be made. All of them in speaking of "the church" mean the various Christian churches, as they believe that each one is a part of the whole, or that all of the churches together compose the church of Christ. No wonder they are disgusted with the "sectarian divisions" and "needless duplication of work," and so forth, and we can not wonder that God told the young man Joseph Smith that he, too, was disgusted with them, and directed him to organize one "glori-

ous church" that would be in harmony with the Bible in doctrine and practice. This man seems to think that the forms of doctrine practiced by the church are not adequate to meet the needs of the age because they are ancient, but we need men to call them back to the ancient forms of worship and practice. We need men who will take up the cry which the Prophet Jeremiah gives us in his sixth chapter and sixteenth verse: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." We want men to-day who will acknowledge that God's ways are best, and that the plain and simple methods instituted by Christ are all that are necessary to bring salvation to men. A system is not necessarily inadequate to meet modern demands because it is ancient. All we need to know is, it is of God, and we can rest assured it will meet all demands, of our spiritual or moral natures. God makes no mistakes, and he can as easily prepare something that will meet all demands that may be made upon it in one age as in another. He can see the end from the beginning, and can meet every emergency. All principles of truth originated with God in the beginning. The same power existed in the steam when God first created the world that exists in it now. We have only made progress by discovering existing conditions; by applying some principle that is as ancient as the hills to our needs. Man never invented a principle of natural law; he only discovered that which already existed. In the meridian of time God sent his only Son into the world to reveal his spirit-

ual law to man. We could not discover that ourselves. We must have a revelation to establish that law that was to raise us out of the human and put us on the divine plane, and what the world needs now is to get back to that law again. This man who is so disgusted with the present systems of religion will never be able to invent a better. If he undertakes that he will simply complicate matters by adding one more system to the many that proclaim the folly of the age, and will not be able to come any nearer meeting the demands of the hungry soul than that which he denounces. What he, and every other honest seeker after truth, needs, is the remedy put into effect by Joseph Smith when he found himself confronted by the problem of "which of the churches are right?" They must go to God, "who giveth to all men liberally and upbraideth not." And if they go to him, they must go with the intention of abiding by what they receive from him, or their seeking for truth, and direction, will be mockery, and can result only in one thing, and that is disaster to themselves.

We will now take up and consider your question, Ernest, in regard to what modern revelation has done for man, or what it has done for those who have accepted it; and what it has done for these, it will do for *all* who will accept it. One of the mistakes that has been made in the past is that men have jumped to the conclusion that anything which purports to come from God would add to God's word, and for that reason was to be condemned. The different churches hold to this idea as expressed by

Alexander Campbell in his Christian System, page 15. "The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a full and perfect revelation of God and his will adapted to man as he now is." They have said: "If this is a perfect revelation, it can not be added to, and hence any effort to obtain revelations from God would meet with failure, and anything that might pretend to come from God could and should be rejected." But I want to get this matter before you so that your minds can grasp the thought, and hence I will draw a comparison here to other things. Supposing that we would take the same view of secular things. Supposing that the school board of our town would not provide teachers for the children, but would simply buy a lot of text-books, and tell the children that they must study them carefully, and that they must resent every effort of anyone to give them any instruction as to the rules they contained; but would say that these text-books were perfect, and that they must not even listen to any opinion that might purport to come from the author of those books; for they were perfect, and nothing could be added to them, and hence they must be content to study those books and those alone. And, supposing that they were perfect; that they had given everything that was essential to the particular science or sciences, which they were supposed to teach, would it not be inevitable that different children would form different ideas of what was taught in them? and supposing that teachers were provided, and these teachers could not agree as to the meaning of the rules taught in the books, would

not common sense teach those children that if they were ever to come to a correct understanding of what they were trying to learn, they must call in the aid of the author of the books, and get his explanation? And, after they had called upon the author to explain his teachings, and those explanations should be written so that they might be preserved, would anything be added to the books so far as revealing any additional principle is concerned? They were perfect before, so far as the principles which they taught were concerned, and hence nothing could be added to them, but what about the children? Would it not be a fact that what was *added to* would be the education and understanding of the child? So it is with God's word. We do not claim that anything has been added to God's word; but we do claim that much has been added to our knowledge and understanding of that word, but modern revelation has not added a single principle of truth to the gospel, but we claim that the prediction made by Isaiah in his 29th chapter and 24th verse has literally come true through modern revelation, and that it can come in no other way. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." It has been in vain for the seeker after truth to appeal to the learned to find out God and his truth; for no matter how highly men may be learned, it does not bring them to the unity of the faith; but, upon the other hand, it seems as though the learned men are more at variance upon the question of what the Bible teaches than are the unlearned, and hence the more one appeals to the



learning of men for direction, the more bewildered he becomes, and hence why not call in the Author and let him decide, and bind ourselves to accept his decision?

And then, the Christian world is undecided as to whether we have a proper text-book or not. It is true that all Christian sects claim that they have a perfect record of the revealments of God, but they are not only always "tinkering with their creeds," but they are tinkering with their text-book, until the thoughtful man must come to the conclusion that the so-called Christian world is *absolutely without a standard by which to try the teachings of men*. This may seem to be a harsh statement, but it is true. I have had several discussions in the past, as you know, and I have discovered that it is getting to be almost an impossibility to get a Christian minister to sign a rule agreeing to accept what is known as the "Authorized Version," or King James' Translation of the Bible as a standard of authority in a discussion, and it would be equally hard to get them to sign rules accepting any other translation as an authority; so one is driven to the conclusion that they have no real standard of authority, and all the claim to the contrary is false. I have frequently met with this kind of a dilemma in discussion. I present a passage for the purpose of proving some point, and am at once met with the statement that it is not translated correctly, and with a great show of learning my opponent proceeds to enlighten the audience as to the Greek or Hebrew rendering of that particular passage and, of course, before he gets

through, it can be plainly seen that the wise men who translated this version of the Bible did not understand their business; but it is a curious fact that each one tries to make the Bible read so as to fit his peculiar ideas or form of doctrine, and frequently one finds himself in the dilemma of finding two men of equal learning, but of differing faith, translating the same passage in different ways, and I have found such a thing as the same man translating the same passage differently in order to make it stand as proof of different ideas which he was at the time presenting. This shows that there is no such thing as a standard acknowledged by all as being absolutely reliable. One of the rules which Alexander Campbell laid down for himself as a minister you may read, Harry. You will find it on page 65 of his life by Thomas W. Grafton.

*Harry.*—“He must be well instructed in morality and religion, and in the original tongues in which the Scriptures are written, for without them he can hardly be qualified to explain scripture or to teach religion and morality.”

*Papa.*—This is a rule that has generally been adopted by all classes of ministers of the popular churches of the present day, but where does this rule necessarily place the majority of mankind? We would certainly find ourselves in a very strange predicament; for it might be safely stated that not one in a thousand ever has any knowledge of the Greek or the Hebrew, and hence, if we allow that proportion, it would place nine hundred and ninety-nine persons at the mercy of the one who understood

the "original tongues in which the Scriptures are written," and there would be no use whatever of having a translation of the Scriptures.

Alexander Campbell began early to discredit King James' translation of the Scriptures, and published a translation of the New Testament that was made by three men, George Campbell, James McKnight, and Philip Doddridge, but being dissatisfied with their translation he made many changes in it before he would publish it. The one I have was copyrighted in 1832, but the preface by Mr. Campbell is dated January 29, 1826. In this preface he gives the general idea held in regard to the "Authorized Version," and I believe that it is the general opinion held by most of the churches to-day. Ernest, you may read it, as you will find it on pages 6 and 7.

*Ernest.*—"But in the preceding remarks it has been taken for granted, that the Common Version was an exact representation of the meaning of the original at the time in which it was made. This, however, is not admitted by any sect in Christendom. All parties are occasionally finding fault. None are willing to abide by it in every sentence. And, indeed, there is no translation that could be made, that would prove all the tenets of any party. And if a translation which does not prove all the tenets and ceremonies of a sect is to be censured by that sect, then there can not exist any translation that would be considered correct. It is, however, true, that the Common Version was made at a time when religious controversy was at its zenith, and that the tenets of the translators, whether designedly or unde-

signedly, did, on many occasions, give a wrong turn to the words and sentences bearing on their favorite dogmas.”

*Papa.*—It seems to be a favorite position for those to take whose doctrine does not accord with the scripture as given by the king’s translators, that the translators were governed by their prejudices in their work, and were often caused to give an entirely wrong turn to the words and sentences. We have one class of religionists to-day who are very fond of making this accusation, and, in fact, it would be impossible for them to take King James’ translation of the Bible and support their peculiar doctrine. I refer to that class of religious teachers who believe that man has no soul, but that when he dies he dies all over, and there is no conscious existence outside of the body. Ethel, you may read what one of them says on the subject as found on page 356 of volume 5 of the Millennial Dawn Series, written by one Charles T. Russell, the leader of that movement.

*Ethel.*—“It should not surprise us when we find that, holding grossly erroneous views respecting what is the soul, what is the spirit, what is the real man, the translators of our Common Version English Bible have been sorely perplexed: and in their endeavor to force the translation into harmony with their preconceived ideas on this subject, they have confused the ordinary English reader tenfold. They have so covered and twisted the meaning of words as to make it extremely difficult for the English reader to see through the now double difficulty, (1)

the false teaching on the subject, and (2) the mis-translations which support that false teaching.”

*Papa.*—If there is anything on earth that would tend to overthrow the belief of men in the Scriptures, this position would do it; for if this position be true, then there is no dependence whatever to be placed in the work that those translators did, and if we can not trust them, can we trust anyone else under the same circumstances? Not only, however, does this man Russell impute dishonesty to these men who translated the Common Version of the Bible, but he throws discredit on every other man who comes in contact with his views; so when he comes across something in the history of the Jews by Josephus which overthrows his views he says that Josephus deliberately lied about it, and wrote that which was exactly contrary to his views in the matter. I will not ask you to read the statement, but it is found on page 373 of that same volume from which Ethel has just read.

If, then, we can not trust any man to guide us aright in this matter, to whom can we turn but to God for light? Men claim that because of the discovery of more manuscripts of the New Testament since its translation by the king's translators, that they are now in a better position to make a correct translation than were they of that day. It is said that there are now about seven hundred manuscripts of the New Testament known to translators, while the king's translators had but eight manuscripts all told; but the strange part of the situation is that there is no more unity of opinion now than

there was before. The discovery of these manuscripts does not seem to have brought about a unity of the faith in regard to what the Bible teaches, but instead of that we find a greater diversity of opinion than ever before, and sects and creeds are constantly multiplying, and more than one seeker after truth has been driven to the same conclusion to which Joseph Smith was driven when he said: "How to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible." But few have had the courage to do as he did; go to God for direction and then follow it when it came. If modern revelation will bring about harmony out of this chaos, will it not have done something that will add to the peace of mind of the seeker for God? Will it not have done one of the greatest of works in bringing about that condition of unity that should characterize the followers of Christ, and of unifying his doctrine? That is just what modern revelation has done wherever it has been accepted, and instead of being without *any standard by which to try error, we have three standards of truth.* These three standards are the Bible, Book of Mormon, and the Book of Doctrine and Covenants, and these three agree in one, and we are thrice armed against any encroachment of error, and we have three witnesses for God and his truth, and beside that we have access still to the source of all wisdom—God's

throne—and if in our weakness we should not be able to agree on matters contained in his word, we can still go to God, who giveth to all men liberally and upbraids not, and receive the wisdom and grace necessary to carry us over every difficult situation.

I am not finding fault with those who believe that errors exist in the Common Version of the Bible, for that is patent to all; but I do say that it can not be settled by an appeal to the wisdom of men, but that God is the only source of certainty in these matters, and to him we must go; and that brings us to one of the things which I consider a strong evidence of the divinity of the call of the man whose prophetic character we are discussing. You, of course, are aware that we also have a translation of the Bible, and we will proceed to examine that for a little while. But, first I want to call your attention to the fact that while Joseph Smith translated the Bible, yet the same claim can not be urged against him as against others, that his doctrine influenced the translation, for in no instance do we find that he had to change a verse of King James' translation to prove his doctrine; but his doctrine can be fully sustained by the Common Version, and we are always ready to enter into discussion with the understanding that this version shall be the standard of authority on questions that may arise in our controversy; but the value of the Inspired Version, as we call it, is in settling contradictions and slight errors of translations that have crept in because of the Bible being handed down from one to another and frequently being copied and translated by uninspired

men. You would think, perhaps, that the accepting of the Inspired Translation as correct would weaken one's faith in the King James Version, but to the careful thinker it has exactly the opposite effect. When a careful comparison is made between the two versions, one is impressed with the fact that God must have had a watchful eye upon the record to have brought it down through all the hands through which it has passed, and yet bring it through so nearly perfect in doctrine. A book over which God did not exercise a watchcare would undoubtedly have been so mutilated that the author would not have known it or recognized it as his own, after it had passed through several translations or had been copied from one language into another a few times, but here is a book that has endured for centuries. It has been copied from one language into another. It has been translated and retranslated. Effort after effort had been made to get a translation that would stand the test of investigation and criticism, and finally a king took up the matter and appointed forty-seven of the most learned men in his kingdom to make a translation, and what is known as the Common Version was the result. All were not yet satisfied. It did not agree with the peculiar ideas of all in its teaching. Criticisms were made upon it. Other translations were made and tried to supplant it. It was published in 1611, and has ever since stood, nominally at least, as the standard to which all classes have appealed to settle religious controversy. Men have arisen teaching strange doctrines not warranted by its precepts, and they have



sought to prove that it is not translated correctly on points of doctrine, and have proceeded very learnedly to appeal to the original to expose its errors. No one has thought to leave the matter to God to settle. They have preferred to go on in their blindness and multiply sects and divisions in religious creeds, until there is a Babylon of creeds to-day, and millions are groping as the blind for the wall. Then came this young man on the scene of action and proclaimed the fact that God had, in fulfillment of Isaiah 29, begun a work among men that would cause the "wisdom of their wise men to perish, and the understanding of their prudent men to be hid." Among other things, the young man said that God had authorized him to make a translation of the Bible under the direct influence of his Spirit, and the Inspired Translation is the result, and lo! when we begin to compare the two we find that very little error, so far as doctrine is concerned, is found taught in the Common Version. Some of the precious teaching of the Master and some of the history of the people has been lacking, and many passages which the infidels have rolled as sweet morsels under their tongues have been made plain and consistent. But inspiration has shown that, as a rule, the book can be trusted to lead one into the light of the gospel as Christ and his disciples taught it, and that so jealously has God watched over his word that he has marvelously preserved it from the contaminating hand of man. But, on the other hand, he has allowed enough error to creep in to show the folly of putting our trust entirely in man and his wisdom. If we

undertake the same comparison with translations that have been made since, the result is not so satisfactory. They do not come as near to an agreement with the Inspired Translation as does the Common Version, and hence one is almost forced to believe that the translators of the Common Version builded better than they knew, and, while not knowing it or not acknowledging it, they were, to a degree, inspired of God to make the translation. We will now proceed to make a comparison between this translation and the Inspired. I do this with two objects in view. One of them is to show the superiority of that which claims to come from God, and the other is to show that if previous belief had anything to do with the rendition of any of the passages, then the moral ideas held by the young man, Joseph Smith, must have been of a high standard, and that the changes he made in the moral tone of the Bible are sufficient refutation of the evil slanders which have been circulated in regard to his character. I will ask you two boys to take the two books and read alternately from them as I shall give you the passages. Harry, you may take the King James' Version, and Ernest may take the Inspired. Harry may read first from Genesis 19: 4-8.

*Harry.*—“But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them. And Lot went out at the door unto

them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

*Papa.*—You remember that Lot was the only righteous man in all Sodom, but this translation does not put him in a very enviable position as a father. His offer to turn his daughters, who were virgins, over to the rabble and let them do whatever they pleased with them to save his guests, was carrying the rules of hospitality beyond all reason, and an act of that kind would gain him the contempt of all right thinking men. But now we will hear Ernest read what the Inspired Translation says about this affair. The verses are a little differently numbered in that book, and hence you will begin at the 6th verse and read to the 15th, Ernest.

*Ernest.*—"But before they lay down to rest, the men of the city of Sodom compassed the house round, even men which were both old and young, even the people from every quarter; and they called unto Lot, and said unto him, Where are the men which came in unto thee this night? Bring them out unto us, that we may know them. And Lot went out of the door, unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. And they said unto him, Stand back. And they were angry with him. And they said among themselves, This one man came in to sojourn among us, and he

will needs now make himself to be a judge; now we will deal worse with him than with them. Wherefore they said unto the man, We will have the men, and thy daughters also; and we will do with them as seemeth us good. Now this was after the wickedness of Sodom. And Lot said, Behold now, I have two daughters which have not known man; let me, I pray you, plead with my brethren that I may not bring them out unto you; and ye shall not do unto them as seemeth good in your eyes; for God will not justify his servant in this thing; wherefore let me plead with my brethren, this once only, that unto these men ye do nothing, that they may have peace in my house; for therefore came they under the shadow of my roof.”

*Papa.*—No candid, unprejudiced person reading this will fail to see and be willing to acknowledge that this was better than the other, and I have always contended that if Joseph Smith was the licentious libertine that his enemies say that he was, he would never have meddled with this passage, but would have left it as it was in King James’ translation, and used it in justification of his evil acts. One of the things that has puzzled theologians in the past, and has caused many of the infidels to ridicule the Bible, is the 12th verse of the 9th chapter of Exodus, which Harry will read.

*Harry.*—“And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.”

*Papa.*—There are other passages which read the same as this, (see the 10th chapter and 20th and

27th verses) but the puzzle is, why did God condemn Pharaoh for not letting the children of Israel go when he himself hardened Pharaoh's heart? We will now have Ernest read it as it is in the other translation and I think that all will be clear.

*Ernest.*—"And Pharaoh hardened his heart, and he hearkened not unto them; as the Lord had spoken unto Moses."

*Papa.*—This puts it in a proper light, and when we turn to the other passages we find that the sentiment is corrected there also, and hence the puzzle ceases to be a puzzle. You may now read from Exodus 22: 18, and 28.

*Harry.*—"Thou shalt not suffer a witch to live."

"Thou shalt not revile the gods, nor curse the ruler of thy people."

*Papa.*—This first passage has been the cause of many cruel acts in the past. You have all read of the cruel persecution of what they called witches in the early history of our country, and how no one was safe from the accusation of being a witch, and when once accused it was almost sure death; hence, you can see what a slight error in translation may do in causing suffering to innocent persons. No one believes in witches nowadays. The second verse teaches a false idea, and contradicts other parts of the Scriptures. "Thou shalt not revile the gods," carries with it the idea of a plurality of gods, and the Scriptures plainly teach us in other places that there is but one God. Now we will hear Ernest read it.

*Ernest.*—"Thou shalt not suffer a murderer to live."

"Thou shalt not revile against God, nor curse the ruler of thy people."

*Papa.*—We can all agree that this is all right. Now we will hear Harry read from the next chapter and the third verse.

*Harry.*—"Neither shalt thou countenance a poor man in his cause."

*Papa.*—We can hardly agree that this is right, for the reason that it contradicts all that we have learned of God's character, and flatly contradicts Christ when he said: "Blessed be ye poor: for yours is the kingdom of God."—Luke 6: 20. And Daniel said to King Nebuchadnezzar: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility."

Now we will have Ernest read it and see what inspiration has done for us.

*Ernest.*—"Neither shalt thou countenance a wicked man in his cause."

*Papa.*—This entirely changes the case and agrees with the other things we have learned of God and his word, and is perfectly consistent with the advice given by Daniel to Nebuchadnezzar; and it is strange that the wise men who translated the Bible could not see such obvious mistakes as that. To show what foolish mistakes were sometimes made, I will ask Harry to read Exodus 32: 35.

*Harry.*—"And the Lord plagued the people, because they made the calf, which Aaron made."

*Papa.*—I see you smile, for of course you can see the absurdity of the reading here; but it serves to show what childish things wise men will do sometimes. Now you may read the same passage as you will find it in your book, Ernest.

*Ernest.*—"And the Lord plagued the people, because they worshiped the calf which Aaron made."

*Papa.*—This makes the reading perfectly consistent. The next passage which we wish to compare is found in Deuteronomy 14: 21, Harry.

*Harry.*—"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God."

*Papa.*—This passage has furnished the infidels with a chance to find fault, and they have used it for all it is worth, and some have thought that it has been used for more than it is worth. Father Lambert, of the Catholic Church, in his reply to Mr. Ingersoll, claims that the infidels make more out of this passage than there is in it. He says that the passage has reference to such things as fish which we habitually let die of themselves when they are taken from the water, and which the alien or the stranger would think nothing of eating; but the Jew must kill as soon as they are taken from the water if they are to eat them; but it is an obvious fact that the passage can be interpreted to mean anything that dies of itself, whether by disease or otherwise,

and hence may be made an excuse for evilly inclined men to do wrong. But we will now ask Ernest to read it.

*Ernest.*—“Ye shall not eat of anything that dieth of itself; thou shalt not give it unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God.”

*Papa.*—This is certainly consistent with what we know of God, for while the contention of Father Lambert may be correct, and the passage may have reference to only a certain kind of animal or fish; yet if that is a correct translation of what God directed the children of Israel to do, it shows that he allowed them to cause the stranger to do some things that he did not consider good for them to do; but with the rendition as it is in the Inspired Translation there can be no fault found. There are other passages which, taken as they read in King James' translation, misrepresent God. As a sample of these passages we will have Harry read from 1 Samuel 15: 35.

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

*Papa.*—The idea here that misrepresents God, as we believe, is found in the statement that “the Lord repented that he had made Saul king over Israel.” This represents the Lord as being liable to make mistakes of which he would repent. As I said, there are several passages where this idea is presented. In



Genesis 6: 6 it is said, "it repented the Lord that he had made man on the earth." In Judges 2: 18 the same idea is presented, also in Psalm 90: 13, and various other places which it would take too much time to call attention to to-night; but it seems almost incredible that these wise men should have made this mistake when they had just translated the twenty-ninth verse of this fifteenth chapter of 1 Samuel to read: "And also the strength of Israel will not lie nor repent: for he is not a man, that he should repent." In the passage I quoted from Genesis the Inspired Translation says that it repented Noah that God had made man, and so makes the statement consistent with what we have just read as to the attributes of God. We will now, however, let Ernest read the passage in Samuel which Harry had read.

*Ernest.*—"And Samuel came no more to see Saul until the day of his death; nevertheless, Samuel mourned for Saul; and the Lord rent the kingdom from Saul whom he had made king over Israel."

*Papa.*—This rendition is perfectly consistent with the passage preceding, which is exactly the same in the Inspired as in the other. There are two or three other passages which I will have read on this point without comment, as the change is so evidently good that it need not to be pointed out. Now, boys, you may turn and read the following passages in their order: Psalm 90: 13, and Amos 7: 3, and 6.

*Harry.*—"Return, O Lord, how long? and let it repent thee concerning thy servants."

*Ernest.*—"Return us, O Lord. How long wilt thou hide thy face from thy servants? and let them

repent of all their hard speeches they have spoken concerning thee.”

*Harry.*—“The Lord repented for this: It shall not be, saith the Lord.”

*Ernest.*—“And the Lord said, concerning Jacob, Jacob shall repent for this, therefore I will not utterly destroy him, saith the Lord.”

*Harry.*—“The Lord repented for this: This also shall not be, saith the Lord God.”

*Ernest.*—“And the Lord said, concerning Jacob, Jacob shall repent of his wickedness; therefore I will not utterly destroy him, saith the Lord God.”

*Papa.*—There are many passages which incorrectly represent God. You have doubtless noticed the statement where God is represented as giving Saul an evil spirit in his controversy with David. We will have this passage read also. 1 Samuel 16: 23.

*Harry.*—“And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.”

*Papa.*—This also is a point of which the infidels have made much; but we will have Ernest read the same passage.

*Ernest.*—“And it came to pass, when the evil spirit, which was not of God, was upon Saul, that David took the harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.”

*Papa.*—We will have a few more passages read

which will clearly indicate the value of the Inspired Translation in a general way, and then I want to show you something in it that to my mind refutes the idea that Joseph Smith ever had anything to do with polygamy, but first for the other passages. Harry, read Isaiah 2:9.

*Harry.*—"And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

*Papa.*—This is obviously wrong, for it is contrary to one of the central principles of the gospel of Christ which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9. You may read the same passage, Ernest.

*Ernest.*—"The mean man boweth not down, and the great man humbleth himself not; therefore forgive them not."

*Papa.*—More consistent, is it not? Now, Harry, you may read from Isaiah 42:18-21.

*Harry.*—"Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

*Papa.*—This translation makes the Lord's servant blind and deaf, and asks the question, "Who is blind as he that is perfect?" All of which is certainly wrong, and it does seem as though it would have

taken but a little common sense on the part of the translators to have seen it; but they did not do it, and it has been a stumbling-block to many. Ernest may now read it. There is one more verse in the Inspired Version than there is in the other, so you will read to the 23d verse.

*Ernest.*—"Hear, ye deaf, and look, ye blind, that ye may see. For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; and they shall be made perfect notwithstanding their blindness, if they will hearken unto the messenger, the Lord's servant. Thou art a people seeing many things, but thou observest not; opening the ears to hear, but thou hearest not. The Lord is not well pleased with such a people, but for his righteousness' sake he will magnify the law and make it honorable."

*Papa.*—I call this inspiration indeed, to take such a jumbled up lot of inconsistencies as are found in the Common Version and make such a clear rendition as this of the meaning, and no one, who will let his common sense rule him, but what will be willing to acknowledge it the better of the two. Harry, you may now turn to the New Testament and we will give a few corrections which have been made therein. You may read Matthew 8: 11, 12.

*Harry.*—"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

*Papa.*—This is another difficult passage, and many times I have had to resort to the Inspired Translation in order to comfort some poor, sorrowing mother. It is speaking about the kingdom of heaven here, and then goes on to say that the children shall be cast out into outer darkness, and they could not understand it, when Christ had made the statement in another place in speaking of little children, “of such is the kingdom of heaven.” You may read it now, Ernest.

*Ernest.*—“And I say unto you, that many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the wicked one shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.”

*Papa.*—No one can see anything wrong with that. I will simply call your attention to a few more without having them read. Where the Common Version represents Christ as saying to the apostles, “be ye therefore wise as serpents, and harmless as doves,” the Inspired gives his saying as “be ye therefore wise servants, and harmless as doves,” which is much better. In the 23d chapter of Matthew and 2d verse Christ is represented as saying to the disciples that they should observe all that the scribes and Pharisees told them to, but it is changed in the Inspired Translation to read that all that they bid you observe that they will make you observe, for the reason that they were the officers of the law. King James’ Version has Christ saying in the 16th chapter and the 16th verse of Luke, that “every man presseth

into" the kingdom of God, while the other translation says, "every man who seeketh truth presseth into it." The first statement is not true, while the other is true. But time would fail me if I undertook to give you all of the improvements that are made in the text; but I will have the boys read one more before we leave the New Testament to go back to the Old Testament again. Harry, you may turn to Revelation 2: 27.

*Harry.*—"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

*Papa.*—This places Christ in the role of a destroyer rather than a Savior, and expresses more of a vindictive spirit than of a forgiving one. You may read now, Ernest.

*Ernest.*—"And he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father."

*Papa.*—This is much better, and represents Christ in his true character as a restorer and builder rather than a destroyer. I have not given a tithe of what might be given; but the subject is one worthy of your study, and you can with profit read a small booklet called *Three Bibles Compared*, compiled by Bro. R. Etzenhouser, and published by the Ensign Publishing House, of Independence, Missouri. We will now take up the Old Testament again and see what the Inspired Translation does with those passages upon which the Brighamites rely for their defense of

the doctrine of polygamy. Harry, you may now turn to 1 Kings 11: 3-6.

*Harry.*—“And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.”

*Papa.*—Here is positive proof, say the Brighamites, that the Lord sanctioned the doctrine and practice of polygamy; for did not David have more than one wife, and this says that he went fully after the Lord, and it is hard for anyone to meet them on the question without the aid of modern revelation. But we will let Ernest read it as it is given in the Inspired Version.

*Ernest.*—“And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, and it became as the heart of David his father. For Solomon went after Ash-toreth the goddess of the Zidonians, and after Mil-com the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, as David his father, and went not fully after the Lord.”

*Papa.*—When I was in Utah on my mission I was very thankful for modern revelation. Harry, you may now read from the same chapter verses 33, 34, and 38.

*Harry.*—“Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant’s sake, whom I chose, because he kept my commandments and my statutes.”

“And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.”

*Papa.*—Probably no stronger support for the doctrine and practice of polygamy can be found than this, but it is again overthrown by this translation of the Bible given by modern revelation, as will be evident when Ernest reads it.

*Ernest.*—“Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and (to keep) my statutes, and my



judgments, and his heart is become as David his father; and he repenteth not as did David his father, that I may forgive him. Howbeit, I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes in that day."

"And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as David my servant did in the day that I blessed him; I will be with thee, and build thee a sure house as I built for David, and give Israel unto thee."

*Papa.*—There is but a slight change here, but the change is very important in showing God's attitude towards the doings of David, and in no case does he commend him as doing nothing but what is right in the sight of the Lord. But that David was a transgressor of God's commandments we learn in another verse which I will ask you to read, Harry. 1 Kings 14: 8.

*Harry.*—"And rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes."

*Papa.*—It is evident from the reading that something is lacking here. God had rent the kingdom away from the house of David and given it to Solomon, and yet David was righteous, according to this translation, and Solomon was wicked. The other

translation, however, makes everything plain, and tells why the Lord took the kingdom from David. Ernest will now read it.

*Ernest.*—“And rent the kingdom away from the house of David and gave it to thee, because he kept not my commandments. But thou hast not been as my servant David, when he followed me with all his heart only to do right in mine eyes.”

*Papa.*—The statement, “because he kept not my commandments,” and the addition of the little word “when” makes a wonderful difference in the meaning of the passage, and destroys it as an evidence to be used in support of the doctrine of polygamy. You may read from the 15th chapter and 5th verse now, Harry.

*Harry.*—“Because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.”

*Papa.*—This is quoted to show that David’s only sin was murder, or the shedding of innocent blood, and as that is the only sin that a man is not allowed to commit in the provisions of that abominable document, the revelation on polygamy, which Brighamites try to palm off onto Joseph Smith, they take this passage as meaning the same thing, and that all the abominations committed by David passed unrebuked by the Lord except this one; but we will have Ernest read the same passage now.

*Ernest.*—“Because David did right in the eyes of the Lord, and turned not aside from all that he commanded him, to sin against the Lord; but re-

pented of the evil all the days of his life, save only in the matter of Uriah the Hittite, wherein the Lord cursed him."

*Papa.*—This is better. It shows that the Lord commended David for not deserting him entirely. It shows that in spite of David's weaknesses, that he would still hearken unto the Lord and return to him after each departure from the law and would repent of his sins; and for everything that he did, the Lord forgave him upon his repentance, except in the case of the killing of Uriah, and that was an unpardonable sin, so far as this world was concerned, because of its deliberateness; but David evidently hoped for a pardon in the world to come for he said: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope: for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16: 9, 10. We will now have Harry read one more. You will find it in the same chapter, verse 11.

*Harry.*—"And Asa did that which was right in the eyes of the Lord, as did David his father."

*Papa.*—Without comment we will have Ernest read the same verse.

*Ernest.*—"And Asa did right in the eyes of the Lord, as he commanded David his father."

*Papa.*—The insertion of the word "commanded" in the last reading makes a wonderful difference in the meaning. But our point is proved, and that is that this is one of the most conclusive evidences that Joseph Smith did not contemplate the introduction of polygamy, or he would not have destroyed the very

evidence by which his action could have been justified. The Brighamites claim that he contemplated the introduction of polygamy as early as 1831 or 1832, and that the so-called revelation on polygamy was given at that time; but he began the translation of the Bible in June, 1830, and finished it July 2, 1833, and it is certain that there is no warrant for the introduction of any such doctrine in this translation.

We have also proved another thing and that is, that to those who will accept this latter-day work modern revelation has done a wonderful thing in giving a standard of evidence, renewed our faith in God's word, and brought harmony out of chaos.

But this is not the only work done through modern revelation. We haven't the time to talk about it further to-night. We will take the matter up on other topics some other time, but take up this study, children. You could not spend an evening or two more profitably than to take the two translations and see how many perplexing questions are settled by this modern translation of the Bible. I am sure that you will come out of the investigation feeling that Isaiah was right in his prediction when he said that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." And you will thank God that there was at least one man who was not afraid to go to God for wisdom when it was needed, and not afraid to follow the advice and counsel given when it came, although the following of it meant persecution and death.

## CHAPTER 5.

### THE WORD OF WISDOM.

*The hand that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity;  
Himself from God he could not free;  
He builded better than he knew;  
The conscious stone to beauty grew.*

—Emerson.

PAPA.—Well, I see you are all here again, and I suppose that you are eager for the talk. As I said in our last talk, we are not going to discuss a direct prophecy of Joseph Smith's to-night; we are going to talk about something that I consider one of the strongest evidences of the fact that he was inspired of God. You have often heard me say that one of the strongest evidences of the Bible is that it provides for our future needs, or it anticipates the future in its provisions for our needs, and in doing so it anticipates the inventions and discoveries of men. We will mention just one so that you will get my meaning. You all know what the quarantine is, and how the doctors have established the rule to shut anyone up by himself who has any disease that is contagious, so that others will not be exposed to it. They call this the principle of "isolation" of the diseased one, and they claim that by this process modern medicine has gained a great victory over disease, and that by this method they have been able to almost stamp out the effects of

the epidemics which have been so disastrous in the past. It has only been a few years ago that such diseases as yellow fever, smallpox, and things of that nature were allowed to run their course, and in many instances they have devastated whole cities and sections of country until there were not living ones enough left to bury the dead. All of this has been changed by what they call the modern invention of the quarantine. However, we turn to God's word and there we find, that while it does not profess to be a treatise on medicine, it has made the principle of the isolation of those who are afflicted with contagious diseases, an ancient institution instead of a modern one. The law of Moses made it obligatory upon one who was afflicted with the terrible disease of leprosy to cry "unclean" when anyone approached them or they approached anyone, and a separate place was provided for those who were thus afflicted. This emphasizes the thought that I presented in my last talk that God is able to legislate for all time to come, and that because a law or principle may be ancient, it is no reason to think that it is not adequate to meet our modern needs, and especially is this true of the spiritual laws of God. Some things with which we meet ought to make us bow our heads in humility before God. This incident is one of them. For centuries medical men have let the contagious disease run its course, and have stood with helpless hands, when right before them was the provision made in God's word for the remedy which they have so recently put into practice. They were too proud to admit

that God's word could teach them anything, and hence they went on in their blundering way, until forced to acknowledge that God knew the best, even in physical things. How long will man suffer in spiritual things, too proud to put into practice God's remedy for spiritual ills?

I am a firm believer in the fact that the gospel of Christ is the remedy for all ills, both spiritual and physical, and it is this physical phase of the work of Joseph Smith that I wish to talk to you about to-night. We have taken up God's work from the beginning, and shown, so far, that the work which we claim is his work to-day, shows the same characteristics shown by the work that is acknowledged by all Christian people to be his work in the past, and we wish to take up this phase of this subject in the same way. So we begin our investigation by asking Maude to read to us from the Bible, Judges 13: 1-5.

*Maude.*—"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite

unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.”

*Papa.*—One of the things which had been taught in the law of Moses was given in the beginning of the ten commandments, and says, that the iniquity of the fathers should be visited on the children unto the third and fourth generations of them that hate me. This was God’s decree, and in it is taught the great principle of what is called “prenatal influence.” You might as well learn it while you are young, for it is a principle with which all should become familiar, and the earlier in life we can learn it the better it will be for us. The principle of prenatal influence is that power we have for good or evil, as fathers and mothers, over those whom we may bring into this world. Some one has wisely said, that if we wish to produce a good man we must begin to teach him four generations before his birth. This means that by a long process of training we may be able to produce a man or woman who is fit to become a father or mother in the truest sense of the word. To produce the result mentioned, we would have to begin on both the father and mother of the man whom we hoped to produce, and that is one of the reasons why I have always taught you to try to be pure yourselves, and see to it that those whom you choose for your life companions should be pure as well. Sometimes by the acquiring of one bad habit we may bring misery and distress on all with whom we may be intimately connected in this life, and sometimes by one foul deed we may bring disease and death to those who are the dearest to us here.



There is but one way for us to escape from the sins of our forefathers, and that is by ceasing to hate God, and by applying the gospel of Christ to the eradicating from our natures those things which we may have acquired by the principle of heredity. It was this principle that the Lord was using, in the case of which Maude has read, to produce a man who would be able to deliver Israel from the power of her enemies. And I want you to notice that his mother was to "drink no wine or strong drink." This doubtless was enjoined upon her for the reason that God knew that if she drank wine or strong drink before his birth that it would have an effect on the child both morally and physically. We will notice this farther along in our discussion of the subject. I want you to notice, too, that while the mother is not told how she shall bring up the child in detail, yet she is told that she is to make him a Nazarite all of his life, and we are told when we consult the law of Moses that pertains to the vow of the Nazarite, that he was not to drink any wine or strong drink, as long as his vow was upon him, and this boy was to be a Nazarite all of his life. This boy, to whose mother God gave directions as to how she should live, has become so notorious for his strength that you may ask any boy on the street, Who was the strongest man that ever lived? and he will answer "Samson," nine times out of ten, and the name of this boy has become a synonym for strength in all ages and lands where the story is known. We will now ask Maude to read us another case where God seems to indicate that what

we eat will have an effect on our desires for good or evil. In Isaiah 7: 14, 15 is the passage.

*Maude.*—“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.”

*Papa.*—Here we have the direct inference that what we eat will effect our power to “refuse the evil and choose the good.” This is generally conceded to be a prophecy of the Christ, and while we have not a history of how he lived, yet this seems to indicate that he lived a very careful life so far as his diet was concerned, and the result was that he lived without sin. We will now ask Maude to read Daniel 1: 3-21.

*Maude.*—“And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom there was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shad-

rach; and to Mishael, of Meshach; and to Azariah, of Abednego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in

before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of King Cyrus.”

*Papa.*—No plainer lesson can be taught on the question than is here taught in the narrative of the experience of these four boys. They had been brought up to believe that God knew best what they should do under all circumstances, and they did not propose to let this heathen king cause them to eat that which they knew would bring exactly the opposite result for which he was seeking. I want you to notice the entire confidence which they manifested in God by the test they proposed. They were willing to put the matter to a practical test, and so much confidence did they have in God’s wisdom that they only asked for a ten-day trial. This is a very short time to try any system of diet, but they were not afraid; they had tested God too many times to think that his way would fail now. The trial was made, and at its close the heathen prince was convinced that the diet prescribed by God was the best. It seems strange sometimes that the other young men did not insist on being fed with the same food; for they could not help but have been cognizant of the wonderful effect it was having on these four boys in a physical way; but probably they had been

brought up to indulge in the wine and strong drink of the king, and they did not have the will power to resist. However, the most remarkable effect of this diet prescribed by God is manifested in the final examination of the young men whom the prince of the eunuchs had selected. They were the finest of the land. The narrative says they were to be "without blemish, well favored, and skillful in all wisdom." So you see it was no mean test to which these young Hebrews were subjected; but at its close there was "found none like Daniel, Hananiah, Mishael, and Azariah." "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." So we see that God did not only bless them for their obedience with physical strength, but he rewarded them with superior knowledge. And I do not believe that it was because of God's special interference in their behalf only, that they were so blessed; but their advancement was natural to their physical condition. Before we get through with this investigation I hope to show you that looking at it from a natural standpoint, that it is better to keep God's commands, and that our spiritual and mental advancement largely depends on our keeping ourselves pure in a physical way, and that that which will affect our physical being for good will also affect our mental and spiritual growth for the better as well. We do not find anything in the New Testament on the lines of eating and drinking especially, but the reason is because it was not needed. The Jews had been well

instructed in the laws of Moses which contained direction along the line of eating and drinking, and hence there was no need that anything should be said only in a general way about it. We find Paul speaking about it in a way to show that discussion had been had in regard to the matter, but the old laws prevailed except where the Jews tried to enforce some of the ritual laws of the Mosaic code on the newly converted Gentiles. Our investigation, thus far, however, teaches us that the Lord is mindful of the welfare of his children along temporal and physical lines as well as spiritual, and if this work, of which Joseph Smith was the originator, is God's work, we will find the same characteristics in it that were in the work of God anciently. We will now ask Harry to take the Doctrine and Covenants and read the 86th section. I consider this one of the most remarkable documents of all the revelations given through Joseph Smith in its anticipation of scientific discovery. You may read just the preface this time, Harry.

*Harry.*—"A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion. To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints."

*Papa.*—This is given especially to the Saints, but I

want to call your attention to it for the reason that it contains much evidence, in my estimation, of the divine call of the man whose prophetic character we are discussing; and I call attention to the preface to show you that while it was not given, as it says, by commandment or constraint, yet it does say that it is the "will of God" in the temporal salvation of his saints, and that which is the will of God should be respected by all those who profess to love him. Some of those to whom I preach the "word of wisdom" think that they can not live up to it; but to those I quote the last part of the preface, which Harry has read, where it says that it is "adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints." None are too weak, then, to obey this law, if they are worthy to be called saints. You may now read the first three sentences, Harry.

*Harry.*—"Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies."

*Papa.*—The question may have arisen in your

minds as to why the Lord would reiterate what he had already said in the Bible in regard to strong drink; but in this which Harry has just read, he tells why he does it. Not only is strong drink bad in itself, but the Saints have an additional reason now for abstaining from the drinking of it. The additional reason is given in the first sentence, and is contained in the statement that "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you." We will see, before we get through, that this is now, and has been for sometime past one of the greatest of menaces of the health and welfare of the people. Of course, only those who are so foolish as to indulge in the drinking of strong drink are affected by its adulteration; but these evils have pervaded all prepared foods as well. There is such an enormous amount of liquor of all kinds sold, that it has excited the cupidity of the men who engage in that business to the extent that they have adulterated it so much that it is almost impossible to get any pure liquor of any kind even for medicinal purposes. This, however, is only one reason that God gives for the giving of this word of wisdom to the people, but he tells them that strong drink either adulterated or unadulterated is not for the inside of the body, but for the outside, and is to be used only for bathing purposes. I have quite an amount of matter compiled in my "scrapbook" on the question of the effect of strong drink upon the human system both morally and physically. You will remember that at the time



this revelation was given it was not considered so very unwise to drink liquor of any kind. It was a very common thing to find it in the farmhouse, and all places of public gatherings. Even the ministers drank it moderately, and the danger in its use was not generally known at that time; but since then the effect of the drinking habit has become a common theme, so much so that even the school-books are full of it. Ethel, you may take the scrap-book now, and read what you find on page 32.

*Ethel.*—“Demme studied ten families of drinkers and ten families of sober persons. The direct posterity of the ten families of drinkers included fifty-seven children. Of these twenty-five died in the first weeks or months of their life; six were idiots; in five children a striking backwardness of their longitudinal growth was observed; five were affected with epilepsy; five with inborn diseases; one boy was taken with *chorea* and became idiotic. Thus of the fifty-seven children of drinkers only ten, or 17.5 per cent showed a normal constitution and development.

“The ten sober families had sixty-one children, five only dying in the first weeks; four were affected with incurable diseases of the nervous system; two only presented inborn defects, the remaining fifty (81.9 per cent) were normal in their constitution and development. From this series of investigations we derive the sad truth that among the children of drinkers the prevailing mortality is so fearful that the survivors represent a pitiful crowd afflicted with unsoundness of mind, idiocy, epilepsy, and other disorders of their nervous system, and that only a

very small portion of the descendants grow up useful members of society.”—*Catholic Review*.

*Papa.*—With these statistics before us, based on actual tests and observation, we do not wonder that the Lord told the mother of Samson not to drink any wine or strong drink before the birth of her son. God wanted to bring forth a boy, or man, that would be sound not only physically but mentally, and he knew that no parents who were addicted to the habit of taking intoxicants would be in a condition to bring forth such an offspring, and hence he laid this restriction on the mother.

You may turn to page 59, Ethel, and read what effect beer has on the heart.

*Ethel.*—“The finest lager beer made anywhere in the world is the Munich beer, of Germany. Even temperance people visiting the city usually throw aside their prejudice and drink the famous beer. But now comes from Doctor Bollinger a very strange statement. It is that there are few adult persons in Munich with sound hearts and kidneys, and he attributes it to Munich beer. It overloads the heart, and the strain weakens it. It overtaxes the kidneys, and they are injured. Formerly the healthy peasants from the country came into the city in numbers sufficient to keep up the stamina of the citizens; but now the beer is sent into the country, and the peasant population have weak hearts and kidneys too. There is no remedy for this but total abstinence. The manufacturing of beer is a profitable business, and its sale is pushed everywhere. So long as people believe in its harmlessness they will use it. It seems

an absolute necessity to spread a knowledge of its effects, and then if people go on using it they must suffer the consequences and can blame only themselves.”

*Papa.*—When we take into consideration the fact that there are, according to the statistics given by the brewers themselves, 148,205,987 barrels, of 31½ gallons each, of beer made in the world every year, we can see what an enormous amount of harm the liquor traffic is to humanity. These statistics were taken over twenty-five years ago from the *Brewers' Journal*. Whether the amount has increased or decreased since that time I do not know, as I have no statistics at hand for recent years; but it is probably safe to say that there has been an increase, unless the universal spread of the cause of temperance has had an influence to lessen the product of the injurious beverage. But our main object in this discussion is to show that the statement made in the “word of wisdom” is a correct one, and that it is not good for man, and especially for Saints, or those who desire to become Saints. You may now read from page 199.

*Ethel.*—“Doctor Lorenz, the eminent European surgeon, who has just made his second visit to this continent, and whose remarkable operations have attracted much attention, emphatically declares the danger of alcoholic drinks. A banquet was given in his honor in New York City, and wine was served. The eminent guest declined, and politely requested the waiter to bring him a cup of tea. This caused him to be asked if he were a total abstainer from the

use of wines and other liquors. His answer was as follows: 'I can not say that I am a temperance agitator, but I am a surgeon. My success depends upon my brains being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge. As a surgeon I must not drink.' There is in these few words a whole temperance lecture."

*Papa.*—Not only is it unwise to use these things from the standpoint of injury to our physical beings, and in consequence of that injury to our spiritual development, but from a financial point of view it is the extreme of folly. In all of the testimonies which we have given here the universal opinion is expressed, that there is no good to be derived from the partaking of either beer or alcoholic beverages, but, on the contrary, it is always harmful. Now I have some statistics of a recent nature to give in regard to the amount of money that is spent annually for all kinds of liquor. I will simply present the figures, as briefly as I can, as given by Bro. John Zahnd in an article published in *Saints' Herald* for February 12, 1908. Number of places where liquor can be obtained, wholesale and retail, in the United States, is 254,498. There is on an average of one saloon to every three hundred persons. In the year of 1906 there was invested in the liquor business in our country the sum of \$415,000,000. The amount of liquor consumed was 1,700,000,000 gallons in 1905, and the drink bill of the United States is about \$1,500,000,000. Besides this,

we can not estimate the misery and degradation which results from the use of the vile stuff. No wonder that the Lord early "forewarned" his people that it would be better for them not to use it. But the cause of temperance is spreading, and we now have six prohibition States, and a great many others are partially prohibition, so what the world would not take from God they are gradually learning by bitter experience. But would it not have been so much better if they could have accepted the angel's message in the beginning. What a vast amount of suffering and distress would have been avoided. Just think of the amount of liquor some of the people of the United States must use; for the above statistics show that for every person in the country there were consumed twenty gallons of liquor; so when we count the thousands that never touch it, it makes the average still higher. I will now ask Harry to read the next sentence in the "word of wisdom."

*Harry.*—"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

*Papa.*—The effect of tobacco was little known at the time that this revelation was given. There was less known of its properties than there was of those of liquor; but we are again confronted with the wisdom of the reason given by God for this "word of wisdom." That is, he gives it for the reason that men will be evilly inclined. There is an immense profit in the manufacturing and sale of tabacco, and in order to increase the sale of the "weed," the

desire for it must be increased, and so these men who care more for money than they do for the good of their fellow-men, "doctor" the tobacco that they put into the cigarette, cigar, and chewing tobacco. By "doctoring" I mean they put into it certain drugs like opium, and other things, which have a soothing effect on the nerves for a time, and thus the desire for the tobacco contained in them is increased, until it is almost impossible for one who has become addicted to the use of them to break away from the habit, for the reason that they have not only the natural effect of the tobacco to overcome, but they have the effect of the narcotic with which the tobacco has been "doctored" to overcome as well, and both together are too strong for them to resist. Some have concluded that because the Lord gave as one of the reasons for presenting the "word of wisdom" that he did it because evils "do and will exist in the hearts of conspiring men," that the different things named in the revelation were not harmful in themselves, but that they were harmful only when adulterated by man; but we have ample testimony that the things named in the word are harmful in themselves. I have recently come into possession of a small tract written by Winfield S. Hall, Ph. D., M. D. He is an authority on the subject in many ways, as he has been for years connected with the Northwestern University as a medical instructor, and is thoroughly familiar with the effect of tobacco on the system, and also its effect on the mind of the student. His information has been obtained not by theory alone, but by actual experience, as he was a user of

the "weed" for years, but quit it when he noticed the effect it had upon himself. Ernest, you may take the booklet and read what some of the prominent medical men say in regard to the effect of tobacco on the human system. You will find the first quotation on page 15.

*Ernest.*—"Tobacco leaves, when taken internally, act entirely by virtue of their nicotine, which is one of the *most powerful and rapid poisons* known. Nicotine even in minute doses (1-7 grain) promptly produces symptoms of *intense gastro-intestinal irritation*, increased salivary flow, horrible nausea, quickly succeeded by vomiting and free purging, accompanied by *extreme collapse*. The rapid running feeble pulse shows that some part of the circulatory apparatus is powerfully influenced. Tobacco smoking to those unaccustomed to it, produces to a greater or less degree the symptoms of gastro-intestinal irritation and collapse just mentioned. Even in those who are used to it, the smoke may produce catarrh of the pharynx. With many people it has an obscure effect in stimulating the brain and in producing a peaceable, calm state of mind. Over-indulgence in it may lead to the loss of appetite and atrophy of the optic nerve."

*Papa.*—This is taken from White and Wilcox's *Medica and Therapeutics*, Philadelphia, 1898. You may now read all that you will find on that and the succeeding page with a part of page 17.

*Ernest.*—"In its action on the system nicotine is one of the most powerful poisons known. A drop of it in a concentrated form was found sufficient to kill a

dog, and small birds perished at the approach of a tube containing it.”—Wood’s *Materia Medica*, Philadelphia, 1897.

“It has been stated, and the statement has received an undeservedly wide circulation, that tobacco smoke contains no nicotine, but merely products of its decomposition; but as a matter of fact, *tobacco smoke whether from cigar or pipe contains large quantities of the alkaloid (nicotine) along with pyridine and many of its compounds.*”—Arthur R. Cashney, M. A., M. D., professor of materia medica and therapeutics, University of Michigan, Ann Arbor.

“Dr. J. W. Seaver, of Yale University, who is well known all over the world, and who for many years had charge of physical education in Yale University, where he has examined and watched the development of thousands of young men, wrote, in 1897, a notable article for the *Quarterly Journal of Inebriety* on ‘The effects of nicotine.’ In this article he makes the following statements regarding the action of tobacco on the system: ‘Somebody has said that in the combustion of tobacco in smoking the nicotine is entirely destroyed, broken up into oils and acids, and that the nicotine itself is not taken into the system. The combustion of tobacco *under ordinary conditions*, does not destroy the drug. Kissling recovered 52 per cent of it from the smoke of a sample containing 3.75 per cent of nicotine, and from a lower sample 84 per cent. The amount of nicotine derived from a cigar in smoking is somewhere in the neighborhood of one per cent, if we presume that one half is destroyed by the process of combus-



tion and the other half drawn in with the smoke; and this is especially true in the use of a pipe, where the tobacco is completely burned out. As to absorption, it is a very volatile, oil like material, soluble in water, glycerine, oils, alcohol, etc., so that the part which touches upon the mucous surfaces passes into solution and is pretty largely absorbed.' ”

*Papa.*—You may now read one more that you will find on page 36. This is a letter written to Lucy Page Gaston, editor of *The Boy*, a paper published in Chicago in the interest of the Anti-Cigarette League, and is dated, Fort Collins, Colorado, August 15, 1899.

*Ernest.*—“*Dear Madam:* I regard the cigarette (even if made of pure tobacco) as one of the greatest evils and curses that menaces the health, happiness, and intellectual and moral integrity of our boys and young men. I lose no opportunity to raise my voice against this insidious and far-reaching vice.” Signed:—E. Stuver, M. D., Secretary State Medical Society of Wyoming.

*Papa.*—We have here indisputable evidence of the fact that tobacco of itself, even without drugs mixed with it, is harmful to the human system. We will now take up the different ways in which it is hurtful. We will first take up the question of whether it retards physical growth or not. And, Ernest, you may turn to this same booklet and read from pages 17 to 19 some of the experiments which have been conducted in the various institutions of the country on this question.

*Ernest.*—“For purposes of comparison, the men

composing a class in Yale have been divided into three groups. The first made up of those who do not use tobacco in any form; the second consists of those who have used it regularly for at least a year of the college course; the third group includes the irregular users. A compilation of the anthropometric data on this basis essentially three and one half years, the first group grows in weight 10.4 per cent more than the second, and 6.6 per cent more than the third. In height the first group grows 24 per cent more than the second, and 11 per cent more than the third; in girth of chest the first group grows 26.7 per cent more than the second, and 22 per cent more than the third; in capacity of lungs the first group gains 77 per cent more than the second, and 49.5 per cent more than the third.”—Seaver on Effects of Nicotine.

“These results are essentially the same as those observed by Dr. E. R. Hitchcock, of Amherst College, who observed a similar group of young men in a manner entirely independent. He says: ‘In separating the smokers from the nonsmokers, it appears that in the item of weight the nonsmokers have increased 24 per cent. And in lung capacity there is a difference of 8.36 cubic inches (this is about 75 per cent) in favor of the nonsmokers, which is three per cent of the total lung capacity of the class.’ ”

*Papa.*—Some have thought that the bad effects of tobacco occur only when it is used early in life, and that the man who begins the use of it after he has attained his majority will escape the bad effects;

but upon this question we have the opinion of another man, which we will have Ernest read.

*Ernest.*—“There is no scientific basis for any supposition that after sixteen years of age a person can use tobacco with impunity. *It is bad at all ages.* The earlier the smoker begins the worse for him, because he has a longer time in the future to injure himself. The nature of the injury is the same.”—Edmund Andrews, A. M., M. D., LL. D., professor of surgery, Northwestern University Medical School, Chicago.

*Papa.*—We might multiply evidences along this line but we will only present some of the observations of men who have had the athletic training of the students attending the various colleges of the country under their direction. You will find this on page 19, Ernest, under the head of “Tobacco and athletics.”

*Ernest.*—“Every schoolboy knows that when athletes are in training for a contest they are obliged to abstain absolutely from all forms of tobacco. Is this done on theoretical or on moral grounds? Not at all. It is done because experience of many decades demonstrates that when men use tobacco they can not do as well as they can when free from its effects. Under the influence of tobacco the young man is less alert, less steady, and has less endurance. No man, when entering a contest, will knowingly and willingly handicap himself. The muscle cells are also, apparently, only slightly affected by it, but, the nerve supply to the muscles being affected, the practical motor ability is greatly impaired. This has

been thoroughly demonstrated by experiments carried out by Dr. W. P. Lombard, of the University of Michigan, who has shown that the administration of even moderate amounts of tobacco in the form of smoke lowers the working power of the human muscle by a large percentage, and there seemed to be no compensation for lowered temporary ability in increased duration of it. His experiments were made with Mosso's ergograph, and his results may be crudely summarized as follows: In from five to ten minutes after beginning to smoke an ordinary cigar muscular power began to diminish to about 25 per cent of its initial value. The total work of the time of depression, compared with a similar normal period, was 24.2 to 44.8.'—Seaver on Effects of Nicotine.

“Whenever it is desired to secure the highest possible working ability of the organism, as in athletic contests, where the maximum of effort is demanded, all *motor-depressant* influences are removed as far as possible, tobacco being one of the first substances forbidden.’—Seaver, on Effects of Nicotine.

“All candidates for the crews and other athletic sports of Yale College are nonsmokers.’—*Medical News*.”

*Papa*.—It certainly seems as though the statement that tobacco is not good for man is fully sustained in these testimonies, and that no rational man with these evidences before him would continue in the use of that which so manifestly lowers his chances to succeed in physical tests; but we have a more

important phase in which we shall present fully as much, or more, testimony that the Lord was right when he told the Saints that tobacco was not good for them. We will now give our attention to the phase of mental development, and see what our experts tell us along this line. I have been for some years interested in this question, and have collected quite a good deal of testimony on the subject of the effect of tobacco on the mental development of our boys, and, among other statements, I made a clipping from a paper which I will ask Ethel to read from my scrapbook, page 84. It is entitled "Tobacco users are poor students."

*Ethel.*—"The effects of tobacco on the youth were recently presented by Dr. Herbert Fisk of the Northwestern University in an address before the Cook County League in Chicago. 'A student should quit using tobacco,' said Doctor Fisk, 'or conclude in his own mind to leave school. Not a single student using tobacco has stood in the first rank this year, and this has been the case for the last nine years, with one exception. It is a fact that as the scholarship lowers, the ratio of tobacco users increases. Nine years ago we commenced to keep a record on the subject,' continued the speaker, 'and we have found that the boy who fails usually uses tobacco. When asked to sign our pledge the pupil usually answers that he does not use very much, but we find that he continues to fail in his studies. One of the questions submitted in our record blank is whether or not the pupil thinks the use of tobacco is necessary to his success. I must admit that many

answer this in the affirmative. In our chapel we frequently ask all those who have not had tobacco in their mouths for twelve months to arise and be counted. The average varies from 60 to 78 per cent.' Doctor Fisk's theme was 'The student and the cigarette,' and while he took the stand that tobacco in any form had a tendency to dull the mind of the pupil, he said that he was compelled to admit that the cigarette form was the most objectionable and most injurious. He showed by reciting statistics taken at the university during the last nine years that the student addicted to the cigarette habit made a much lower average in his class percentages than those who were not given to the use of the little paper cylinders."

*Papa.*—I did not want to use anything in my lectures on this subject only that which was authentic, and which would bear investigation, and so a few months ago I wrote to Doctor Fisk and asked him if he had really said what was attributed to him in the paper on this subject, and in reply I received the letter which I will now ask Ethel to read.

*Ethel.*—"Northwestern University College of Liberal Arts, EVANSTON, ILLINOIS, December 14, 1907.

"REV. H. O. SMITH:

"*Dear Sir:* I recommend you to obtain of Frank N. Irish, 315 Wabash Avenue, Chicago, a tract on tobacco by Winfield S. Hall, M. D., of Northwestern University Medical School; the best thing I know. He publishes numerous other tracts on tobacco.

"I made an enumeration of tobacco users in 1902

in the Academy of Northwestern University, and found that of three hundred boys, 2 per cent of the 75 who stood highest in study, made some use of tobacco, rather moderately, and these were among the lowest in rank of these 75 best. Among the second 75 were 13 per cent of the number who were in some degree tobacco users; among the third 75, 28 per cent, and among the 75 lowest, the lowest quarter of the class, 57 per cent were users of tobacco. I then advised all who used tobacco to give up the use of it, and if they would not, or found that they could not, I advised them to apply to me for a return of their tuition and permission to withdraw from school.

“Very truly,

(Signed) “H. F. FISK.

*Papa.*—This letter is in reply, as I said, to one I wrote him on the question, and in compliance with his advice I sent to the place named and obtained the tract from which Ernest has been reading. We will now take this tract again and in order to show why tobacco affects the progress of the student, we will let Ernest read what the author says about his own experience. You will find it on page 7 in a “personal letter to young men and boys.”

*Ernest.*—“There are two reasons why I feel justified in addressing to the young men and boys of our great republic a personal letter upon the subject of *tobacco*. In the first place I have been associated with young men for many years in several institutions of learning, and have come to know the young American in general, and several thousands of them in particular. In the second place I have had personal

experience with tobacco, and am very familiar with its effects on the system, from having experienced all of its pleasures and having observed in others many of its objectionable features. My readers will pardon me if I detail to them some of my personal experience with tobacco. From some source I seemed to have a natural craving for tobacco, but as my father did not use it I resisted the temptation to begin its use, until I left home. Even after I left my home my environment and the sentiments of my college associates restrained me until I entered the medical school. In medical schools it used to be supposed that the smoking of a cigar ameliorated the unpleasant conditions in the dissecting room; and following the example of a very large majority of my classmates I smoked while dissecting. I was not made sick by the tobacco; it seemed to satisfy a natural taste. When the dissections were completed I had no reason to produce for continuing the cigars except that I liked to smoke. I recognized that that in itself was not sufficient reason, but nevertheless I continued to smoke at least one cigar a day—I could not afford more. I have always studied my own physical and mental conditions and began to observe the effect of tobacco upon me. I noticed from day to day that during the smoking of the cigar there was perceptible change of mental attitude toward my work and toward things in general. I would begin a cigar with mind all alert, ambitious to get to some work that needed to be done. After a half hour of watching the smoke curl up toward the ceiling I was conscious of a falling off of



mental activity, and unless the work were imperative I usually ended up by taking a half-hour stroll down Michigan avenue to be entertained by a glimpse of its equipages and its people. I was conscious of a sort of 'don't care' mental attitude toward things in general. I have never for a moment doubted that my change in mental attitude was to be attributed solely to the effects of the nicotine. I believe, in the light of subsequent observation, that it is just this effect of the tobacco which makes it especially pleasing to people. If I failed to have my after-dinner cigar I missed it so much that I woke up to the fact that I was slowly but surely forming a 'drug habit,' and through my medical studies I knew that a drug habit, whether for morphine, cocaine, alcohol, or other narcotic or stimulant, is harmful to the system in direct proportion to its use, and I knew that without exception all these drugs enslave a person by gradually undermining his will power; the more one takes the less he is able to stop. When I realized the situation I stopped. During the fifteen years which have elapsed since then I have probably smoked fifteen cigars. Each cigar produces again the feelings which made me discard its habitual use."

*Papa.*—This explains why the tobacco habit is so hard to overcome, but would to God that all those who are so woefully affected by its use had the intelligence and will power to stop its use as this man had; but there are so few that have. We now introduce some testimony on the subject of this mental depression, occasioned by the use of the "weed," on

those who are trying to get an education. These testimonies are along the line of both mental and nervous effects. The first testimony which I will ask Ernest to read is rather hard on tobacco users, but in the light of that which we have already learned we must conclude that it is true. You may read from page 20.

*Ernest.*—"Out of our highest scholarship men, only a very small percentage (about 5) use tobacco, while of the men who do not get appointments, over 60 per cent are tobacco users. But this does not mean that mental decrepitude follows the use of tobacco; for we may read the results in another way, viz: The kind of mind that permits its possessor to become addicted to a habit that is primarily offensive and deteriorating is the kind of a mind that will be graded low on general intellectual tests."—Seaver on Effects of Nicotine."

*Papa.*—All over the country educators are taking up the question of the effects of tobacco on the student, and we read some startling statements as the results of their investigations, and we find that they are becoming agreed that it is bad for the boy in his stages of development, either mentally or physically. They claim, as we have seen Doctor Fisk claim, that the use of tobacco lowers the grade of scholarship, and some of the colleges and schools in the country are debarring those who use it from entering as students. They claim that it lowers the average of work done in the school, and by so doing injures the reputation of the school, and hence, like Doctor Fisk, they request the boy who says he can

not quit the use of it to leave the school. In trying to get information from the educators direct, I wrote some of them, as did Doctor Fisk, and I am going to give you the benefit of what I have obtained, and will ask Maude to take this book, which is the Annual Report of the Public Schools of Saint Joseph, Missouri, for the years 1898 and 1899, and read what the superintendent, Edward B. Neeley, says about the tobacco question. You will find it on pages 30, 31, and 32.

*Maude.*—"It is alarming to observe how greatly the use of tobacco, especially the smoking of cigars and cigarettes, is on the increase among school children. With large numbers of them it has become a confirmed habit. They seem to be either ignorant of or absolutely indifferent to the injurious effects of its use. Some time ago a resolution was introduced in the school board by Director Mitchell, and adopted by that body, making the smoking of cigarettes by pupils in the public schools a cause for expulsion. If this rule were strictly enforced, as it should be, it would do much to break up this pernicious habit. If the teachers in every school would explain to their pupils frequently how deleterious the habit is, how it impairs their health and brings them to manhood with shattered and ruined constitutions, this surely would have the effect of inducing many of them to abandon the use of tobacco. Above all, if parents would only realize, more fully, the terrible effects upon their children of the use of tobacco in any form, and exercise constant vigilance to prevent the formation of the habit, the practice

would soon fall into disuse. I have myself observed, and I am sure that the teachers in our schools will confirm my observation, that the dullest, most listless and indolent pupils in our schools are those addicted to the use of tobacco. This hurtful weed impairs not only the physical but the mental vigor of children and youth. With his brain dulled, and befogged and stupefied by the noxious fumes of this drug, no child can apply himself with energy and spirit to his studies. He will inevitably be a dullard and a laggard in his class, and incapable of putting forth the effort required to make him a successful scholar. Tobacco is a poison, and I believe that its use in any form is injurious both to children and adults, and to children especially. It is a poor argument for its use when we are pointed to the cases of smokers and chewers who have attained a vigorous and healthy old age. They are at best exceptional cases, who commenced the habit late in life, and probably would have lived to an older and even more vigorous age if they had never acquired it at all. With the hope that it may possibly reach the eyes of many parents who seem so indifferent to the use of this poisonous weed by their children, I republish the following:

“All tobacco contains a liquid, volatile, poisonous alkaloid known as nicotine. True nicotine, fortunately, is only found in the laboratory of the chemist, but some of the drug is contained in every cigar and every ounce of tobacco that is smoked. One drop of pure nicotine will kill a cat, and many fatal cases have shown that tobacco juice, as expressed

or distilled by the heat developed during smoking, is very poisonous. Sonnenschein relates the case of a German student to whom his friends for a joke gave a little whisky in which one of them had dipped a straw with which he had cleaned his pipe. The victim of the joke died in ten minutes.

“Even when applied to the skin tobacco will exhibit its poisonous effects. Hildebrand records the serious illness of a whole regiment of hussars who had attempted to smuggle tobacco by concealing it on their persons, and tells of the fate of a chemist who tested nicotine upon himself. He says that the man touched the stopper of the bottle to his lips, stared wildly, fell to the floor, heaved a deep sigh and died.

“Nicotine can not be regarded as a cumulative poison, but many tarry products which are distilled with it can undoubtedly remain some time in the human body.

“The symptoms of tobacco poisoning are familiar to most people, but the vomiting caused by the smoking of a first cigar is often looked upon as the worst effect. That is not so. The physical protest which the poison at first causes soon passes away, but there follow nervous symptoms which persist. Nicotine is a nerve poison. Its effect is to greatly impair the heart's action and the respiratory function. By its action on the cerebrum it causes spasms which sometimes amount to muscular paralysis. The hand of a person who smokes to excess will shake so that his handwriting will be seriously impaired.

He may even be unable to light his own cigar or in any way to guide his hand with certainty.' ”

*Papa.*—I have such a mass of testimony on this phase of the subject that I can hardly determine what I had better present, but I think we had better have Ernest read some more from the little booklet by Doctor Hall. It will readily be seen from what Doctor Hall has said of the effects of tobacco on himself, why it is that the person who uses it does not advance, and why it is that those mentioned in the extracts which I am about to have Ernest read, do not make the progress. It is because a feeling of indifference is produced by the effect of the weed on the user, a kind of “don't care” sort of feeling as Doctor Hall expresses it; but whatever may be the manner in which it works, the fact remains that it does work to the detriment of the user, and this has been proven by a multitude of experiments.

You may read, Ernest, from page 21, the testimony of two educators on this point.

*Ernest.*—“In over twenty years of experience as a teacher I can not recall a single boy who maintained a high average in his class and used tobacco, and further, that some who were very bright and stood well in their classes lost their standing when they acquired the tobacco habit.”—Jonathan K. Taylor, Baltimore, Maryland, formerly principal Taylor Academy, Wilmington, Delaware.

“There are few cigarette smokers in the high school. Smokers usually fail to go through the grammar school. Few ever graduate who smoke before they enter the high school. As a rule the

smoker is dull and unable to concentrate his attention upon his work. It is difficult to arouse him to any degree of enthusiasm. So long as men indulge in smoking it will be hard to persuade the boys that they should shun it, and so long as boys continue to learn the habit there will be men to perpetuate it.” —James E. Armstrong, Englewood High School and president of Board of Trustees of University of Illinois.

*Papa.*—You may also read, Ernest, what Doctor Hall says himself about the matter on same page.

*Ernest.*—“The government of the United States of America has prohibited the use of the cigarette from West Point and Annapolis, on sanitary and moral grounds. Many colleges prohibit its use. Dio Lewis, M. D., said that at Harvard College during fifty years, although during that time five out of every six students were addicted to the use of tobacco, *not one of them ever graduated at the head of his class.*”

*Papa.*—I now want to introduce a statement of a man who has attained world-wide notice as a man who has accomplished more in the development of plants than any man who has ever lived, perhaps, and I introduce it to show that in all things where careful and painstaking effort is essential to success, that the tobacco user fails, and that this is not only with the boy alone, but it affects the man as well. Here is a small tract on the subject of The Use of Tobacco by Superintendents and Principals, and is a copy of an address delivered by Superintendent J. K. McBroom, Excelsior, Minnesota, before the

High School Council of the Minnesota Educational Association at Minneapolis, December 26, 1906. The lecture is delivered in rather a humorous form or style, but it contains some very trite observations. It seems that he had had a communication in which the practice of the use of tobacco was defended in the superintendent of the schools, and he takes up each excuse in its order, and I will ask Ethel to read what he calls the fifth.

*Ethel.*—“*Fifth point.* Though the *pupils* who tamper with tobacco are invariably badly damaged, and many of them wrecked, the *superintendent* who indulges isn't affected that way, for his greater maturity protects him. That would hardly be important even if true; for we are not greatly concerned, just now, for the welfare of the superintendent; we assume that he is able to look out for himself. Nevertheless, there is ample evidence, medical and otherwise, that even a moderate use of tobacco by a mature man is a very bad thing for him. Most of you have probably noticed the paragraph that has lately been going the rounds of the press, giving the experience of Burbank, the ‘plant wizard.’ He says: ‘To assist me in my work of budding—work that is as accurate as watch-making—I have a force of some twenty men. I discharge men from this force at the first show of incompetency. Some time ago my foreman asked me if I took pains to inquire into the habits of my men. On being answered in the negative he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be



smokers, and drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up owing to an *inability to concentrate their nerve force*. Even men who smoke one cigar a day I can not trust with some of my delicate work.' *Men, who smoke one cigar a day*. Life insurance companies deal with men, not boys; and it is their business to know what injures the health and shortens the life of *men*. The medical director of the Northwestern Life of this city, tells me that though the moderate use of tobacco by *men* who did not begin young, often does not seem to weaken their professional or business capacity, yet unquestionably, he says, it does tend to make them wear out quicker. The Minneapolis Medical Examiners for the New York Life, the Mutual Life of New York, and the Equitable, the three largest life insurance companies in the United States, tell me the same thing. I will not use time to pile up more evidence of that kind, although there are mountains of it; for it is off the point for this afternoon. We are not looking after the longevity of the superintendent. If he wants to overwork his anatomy with strong coffee, or ice cream soda, or *mince pie*, we will be glad to afford him every facility. But his use of *tobacco*, by reason of the influence on the *pupils*, is a totally different matter; and if, in his case, the habit does not conspicuously and immediately blunt and stunt his powers, but only lies in wait for him with a bludgeon a few years farther on, then is his example far more dangerous because far more deceptive. The

boys are not likely to take seriously a retribution so far away. And, by the way, when coffee comes to be such a great and increasing damage and menace to the schools, then we'll 'get after' coffee."

*Papa.*—I think that we have fully proven our point on the question of the effects of tobacco on the boy and the man, and that no one who wants to perform the highest work can afford to weaken his efforts by the use of the deadly poison, and I can not help but think of the aptness of the reply made by Doctor Lorenz, the eminent surgeon, at the banquet of which we read awhile ago. When asked if he was a total abstainer from intoxicants he replied that as a surgeon he must not drink for the reason that his work demanded the highest exercise of his physical powers, and he could not afford to do anything that would weaken them. Does not the work of the gospel demand the exercise of our highest powers, not only physical but mental? When we contemplate the work we have before us can not we say and ought we not to say: I am engaged in the greatest work that has ever been intrusted to man, and as a worker together with God I must not drink; for I can not afford to have either my physical or mental powers weakened, but must have them always on edge?

But we are not through with the evil effects of tobacco yet, but we are going to take it up under another head now, and that is, its effect from a physical standpoint largely. You may read several statements from the book by Doctor Hall, Ernest.

Turn to page 21 again, and read an extract found at the bottom of the page.

*Ernest.*—"I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time to render it more irritable and feeble ultimately. I have had large experience in brain diseases, and I am satisfied that smoking is a most noxious habit. I know of no other cause or agent that so much tends to bring on functional disease, and through this, in the end, to lead to organic disease of the brain."—Doctor Solly, Surgeon of Saint Thomas Hospital, England.

*Papa.*—You may now turn to pages 22, 23, and 24 and read some passages I have marked, giving the name of the surgeon or physician who makes the statement as you go along.

*Ernest.*—"An English physician says: 'A boy who early smokes is rarely known to make a man of much energy of character, and he generally lacks physical and muscular, as well as mental energy. I would particularly warn boys who want to rise in the world to shun tobacco as a deadly poison.'"

"Nicotine alters the structure of the heart by causing a change of its muscular fibers into fat, leading to weakness, fainting, and sudden death."—E. Chenery, M. D., 65 Chandler Street, Boston, Massachusetts.

"Dr. O. M. Stone, of Boston, said: 'The idea that tobacco prevents disease is an error. A tobacco user's chances of recovery from malignant disease is lessened fifty per cent.'"

“Captain G. B. Pettingill, who for many years commanded vessels trading between Boston and Cuba, Mexico and South America, said: ‘Very few tobacco users recover from yellow fever. I once lost half my crew with it in Havana. Every man who died, used tobacco, and every one who lived, did not use it.’ ”

“Doctor Harris, of the New York City dispensary, where more diseases are treated than in any other place in America, says: ‘It is scarcely possible to cure a syphilitic sore, or unite a fractured bone in a devoted smoker.’ ”

“The *London Lancet* says: ‘No smoker can be a well man.’ ”

“The eminent Dr. John Lizars says: ‘During the prevalence of cholera, I have had repeated opportunities of observing that individuals addicted to the use of tobacco are more disposed to attacks of that disease, and generally in its most malignant and fatal form.’ ”

“The late Dr. Willard Parker, of New York City, one of the most eminent of American physicians, once said: ‘It is now many years since my attention was called to the insidious, but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come under my care in hospitals and in private practice; and such persons can not recover soon and in a healthy manner from injury or fever. They are more apt to die in epidemics, and more prone to

apoplexy and paralysis. The same is also true of those who smoke or chew much.' ”

“One of the commonest effects of indulgence in tobacco is a chronic inflammation of the throat and upper respiratory passages leading to hoarseness and excessive secretion of the mucous glands. This is explained by the constant application to the throat of an irritating alkali vapor and is probably not due to the specific action of the nicotine. A similar irritated condition of the tongue is met with, . . . and it is sometimes stated that the constant irritation thus produced renders the tongue and lip more liable to cancerous disease. Dyspepsia, want of appetite, and constant loss of flesh may also be explained by the local irritation produced by the nicotine swallowed in the saliva.’ ”—Arthur R. Cushing. M. A., M. D., professor of materia medica and therapeutics, University of Michigan, Ann Arbor, Michigan.

*Papa.*—These statements are very startling confirmation of what is said in the “word of wisdom.” The last sentence of that revelation says: “And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.” In this testimony that Ernest has just read we see that those who failed to observe what the Lord says in this “word of wisdom” on the tobacco question died in the epidemic of yellow fever, and those who did observe it, although they knew nothing about what the Lord has said, recovered, and hence we are driven to the conclusion that that which the Lord has made

known to us is but the natural result of the effects of the tobacco on our system, and who would be better calculated to know what the nature of every herb was than he who made it. So we have discovered that "tobacco is not good for man" in more ways than one, and the end is not yet. We will now take it up under another head, and that is the effect of tobacco in relation to the drink habit, and morals. We will ask Ernest to read now from pages 24 and 25 of the same treatise.

*Ernest.*—"Smoking and chewing tobacco; by rendering water and other simple liquids insipid to the taste, dispose very much to the use of ardent spirits. Hence the practice of smoking cigars has been followed by the use of brandy and water as a common drink."—Dr. Benjamin Rush, formerly professor of chemistry and theory and practice of medicine, in Philadelphia Medical College.

"In the child and the youth, the dire effects of cigarette using are immediate, and where the habit is continued over months the nervous organization receives an impress that will appear later in lessened resistance to diseases common to childhood, or in adult life when the subject becomes, on small indulgences, a victim to the graver addictions, opiumism or alcoholism. *The connection between cigarette smoking and inebriety is made very clear to any investigator who can examine the physical histories of inebriates, this applying particularly to patients from portions of the South, where cigarettes have long been used, and in the younger in-*

*briates of the North, where cigarette using, commonly, is of recent origin."*

"Aside from the tendency to inebriety, cigarette smoking by the immature causes a partial arrest of growth, both physical and mental, so that a bright child will develop into a weakling exhibiting little or none of the bodily or intellectual perfection promised during the pre-cigarette period. In this, as with other evils, prevention promises more than correction; for in this addiction, as in others, there is a mental bias that in many cases prevents coöperation in the matter of cure."—M. R. Keely, M. D., Analyst and Microscopist, the Leslie E. Keely Co.

"Dr. L. Bremer, late physician at Saint Vincent's Institution for the Insane, at Saint Louis, says: 'There is an alarming increase of juvenile smokers, and, basing my assertion on the experience gained in private practice and in the Saint Vincent's Institution, I will broadly state that the boy who smokes at seven will drink whisky at fourteen, take to morphine at twenty-five, and wind up with cocaine and the rest of the narcotics at thirty and later on.'"

*Papa.*—It certainly seems as though we have presented enough to convince anyone that the Lord anticipated scientific discovery along this line by a decade or two, and yet we have not exhausted the subject. In these statements we can see that the one who violates the command of God is exposed to grave dangers, both physical and mental, and degradation is the sure result in some way or other. We will now take up the question from the standpoint of criminality and see if we can find whether tobacco

using has a tendency to produce criminality in the boy or man. Of course, under this last head, we have evidence enough to establish that fact; for one who drinks is very much weakened along the lines of resistance to evil, and a few years ago a Saint Louis grand jury reported that "75 per cent of all crimes are committed by intoxicated persons," and if that be true, then anything which had a tendency to cause the drink habit would be responsible to a greater or less extent for crime. However, I have accumulated some evidence along this line from those who have had direct experience in juvenile courts and other places where the crime of the boy is considered and dealt with. I will ask Ernest to read a short statement at the bottom of page 25 of the little book from which he has been reading.

*Ernest.*—"The depravity of the morals is quite noticeable—whether this is a cause or effect of cigarette smoking I do not know, but my belief is that it is often an effect."—G. H. Cathermole, M. D., professor of pediatrics, University of Colorado.

*Papa.*—You may now take a clipping that you will find in the back of my scrapbook, Ethel, and read what is said on the subject by George Torrance, superintendent State Reformatory, in the *Chicago Tribune*. I haven't the date of the paper.

*Ethel.*—"I maintain that cigarettes, either adulterated or unadulterated, are not beneficial to anybody, man or boy, and are more or less harmful to all who use them. I have no doubt some people can use them without serious results if the quantity is



limited, but that is also true of alcoholic drinks, opium, and absinthe.

“I want to repeat here the statistics given by me in a recent address in Cincinnati. I said there: ‘On the first day of this month we had 278 boys between the ages of ten and fifteen. Of 63 of this number with the average age twelve, 58 were cigarette smokers; of 133 of them with the average age of fourteen, 125 were cigarette smokers; 82 were fifteen years of age, of whom 73 were cigarette smokers. This demonstrates that 92 per cent of the whole number were in the habit of smoking cigarettes at the time they committed the crimes for which they were sent to the reformatory; but even more astonishing is the fact that 85 per cent had become so addicted to their use as to be classed at the time “cigarette fiends.” My reason for selecting but 278 of the nearly 1,500 boys under my control for the purpose of making the test for this address was that this was the number we had fifteen years or under, and afforded reliable evidence of the prevalence of this habit among these mere children, already youthful criminals. I have no doubt the same percentage would appear if the entire number had been included.’

“I further said, after much observation and study of these boys: ‘If there was nothing more harmful than the associations generally formed by the young boy beginning his first cigarette, that alone would often prove his downfall. He realizes that he must take his first smoke in secret; to do this he generally finds companions who are victims of the habit and

have already taken their first downward step. However, the most harmful effect is not from bad companions alone. I assert, unhesitatingly, and without fear of successful contradiction, that the use of cigarettes affects the nervous system, weakens the will power, and destroys the ability of the boy to resist temptation, and, because of this, he easily falls a victim to those habits which not only destroy the body, mind, and soul, but irresistibly lead him into a violation of the laws of his State. ' "

*Papa.*—I have another statement that I value very highly, as it comes from a man of undoubted integrity, and one who has had a wide experience with boys. Recently I wrote him in regard to the question of the effect of tobacco on the boy in a criminal way, stating that I wanted his opinion for the purpose of these talks and what use I wanted to make of it, if he would be kind enough to give it to me, and I will ask Ethel to read the letter.

*Ethel.*—"Judge's Chambers, Juvenile Court, Denver, Colorado.

"Ben B. Lindsey, Judge.

DENVER, COLORADO, December 31, 1908.

"MR. H. O. SMITH,

"2221 Fifth ave., North,

"Minneapolis, Minnesota.

*"My Dear Mr. Smith:* Unquestionably the use of tobacco by young boys tends to promote criminality. The principal point is that it weakens their power to resist evils and adds to the temptations that beset their boyhood. While I do not consider it the chief cause, it is nevertheless one of the chief

causes of the troubles of the young boys of this country. The boy who does not use tobacco, in my judgment, has a decided advantage over the one that does.

“With kindest regards, I am

“Sincerely yours,

(Signed)

“BEN B. LINDSEY.”

*Papa.*—It certainly seems as though we might rest our case here, and so far as to-night is concerned we will rest our case; but before we part I want to say that perhaps some one may find fault with me for calling this part of the “word of wisdom” a commandment of the Lord; but in reply to that I wish to call attention to the fact that so far as we of the Reorganization are concerned, it has been made a command; for the Lord said on April 11, 1887, section 119 Doctrine and Covenants, in speaking to the “elders and men of the church”: “Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.” We will now close our talk for to-night and meet some other night, for we are not through with this “word of wisdom,” but have many things in it yet to show the wonderful wisdom and goodness of God toward his people, and how thankful we ought to be for his care, and how we ought to avail ourselves of his forewarnings and keep ourselves clean spiritually and temporally.

## CHAPTER 6.

### WORD OF WISDOM CONTINUED.

*O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.*

*O God, that men should put an enemy in their mouths to steal away their brains! that we should with joy, pleasance, revel and applause, transform ourselves into beasts.—Shakespeare.*

PAPA.—Good evening, children. I am glad to see you so prompt in coming together. It shows that you are interested and eager to learn all you can. To-night we will begin our talk by asking Harry to read all of the rest of the “word of wisdom.” I am asking him to read all of it for the reason that there are certain promises given to those who keep it, and I want to notice them to-night before we proceed to the discussion of the main thought that we wish to talk about.

*Harry.*—“And again, hot drinks are not for the body or belly. And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter,

or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

“All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.”

*Papa.*—The promise that I wish you to notice is contained in the last sentence. It says that if we will do these things, “walking in obedience to the commandments,” that we shall have “wisdom and great treasures of knowledge.” I do not for a moment think that we shall obtain all of this by keeping the “word of wisdom” alone, but I believe that these blessings come by keeping *all* of God’s commandments. However, we have seen in the evi-

dence which we examined in our last talk, that those who use tobacco are among the number who forfeit their chance of obtaining wisdom; for it makes them dull and stupid, and if they begin it early enough, it keeps them from obtaining an education and makes them indifferent to the necessity of obtaining wisdom, so that when the Lord warns his people against the use of the "weed," he simply warns them of the natural consequences that would follow an indulgence in the use of it. We will now take up the next item in the revelation. "And again, hot drinks are not for the body or belly." There has been much speculation as to what this means, but it is generally interpreted to mean "tea and coffee." However, those who wish to justify themselves in the use of these stimulants, try to make themselves believe that it means something else. Some have said that it means those drinks that are hot in themselves, that is, alcoholic drinks in general; but this would not do for the reason that the Lord has just designated that class of liquors by the name of "strong drinks." Some have said that it means anything hot, and that if I drink a cup of hot water that I am just as much a transgressor of the law as those who drink coffee or tea. In my opinion, however, these are nothing but excuses to evade the law, and to justify themselves in the continuing in a practice of taking into the system those things which, like tobacco, sooth and comfort for the time being the overwrought nerves, but in the end are hurtful, for the reason that they make us insensible to fatigue, and really keep us from taking the

rest which our system demands. I think, however, that if we apply a little common sense to our examination of the passage that all will be made clear. In the days of the giving of the "word of wisdom" tea and coffee were known as "hot drinks." That was the common name for them. When the revelation was first given there was no question as to what was meant by "hot drinks," except possibly in the minds of a few, but the church universally accepted it as meaning tea and coffee. It was so interpreted to mean by the one through whom it came, and at one time his brother, Hyrum Smith, declared in the name of the Lord that it meant tea and coffee. This is recorded, I think, in the *Times and Seasons*, the official organ of the church. Just a little thought on the question would teach us that it would not have reference to hot water. I do not think the Lord has such an opinion of my common sense as to think that I would need to be told that *hot* water was not good for me, and by hot I mean hot enough to scald my stomach. I have sense enough to know that I ought not to do a thing like that, and if I did not, just one application of the hot water would teach me that it was not good for me, and hence I do not believe that it has reference to the temperature of the drink, but to that which was known as "hot drinks." If the temperature was all that was referred to, all we would have to do would be to let our coffee or tea cool, and we would be within the limit of the law, and, of course, would sustain no harm. In view of these facts the Lord could not have meant water for the reason that he

says that, "hot drinks are not for the body or belly." We know that water moderately hot is good for the washing of the body, and no well appointed bath-room is complete without it. We are forced to the conclusion, therefore, that it means tea and coffee, and we shall present evidences of the fact that these drinks are now considered by all, or nearly all, physicians as detrimental to health, especially when taken in intemperate quantities. I can not forbear, however, to call your attention to one thought right here. You will notice that in calling the attention of the Saints to the injurious effects of strong drinks when taken internally, that the Lord does say that they are "good for the washing of the body." Also when he calls the attention to the effect of tobacco on the human system when taken internally he adds again that there are some things for which it is good and that is, it is "good for bruises and for sick cattle"; but when he speaks of the use of those things which he calls "hot drinks," he says that they are neither good for the inside nor the outside of the body. If they are good for anything the Lord does not say so here. It is very likely that they do contain some medicinal properties, but what those medicinal properties are we are not informed in this document; but they are summarily dismissed with the curt statement that they are neither good for the inside nor outside of the body, and hence I do not think that the Saints would make any mistake if they would just as summarily dismiss them from their list of drinks. We will see that medical men do think that they contain medicinal properties, and



that those medicinal properties are so strong that they are not fit to use as a common beverage. Ethel, you may take my scrapbook and read from page 196 an article headed, "Tea and coffee drunkards."

*Ethel.*—"We have quoted several extracts recently illustrating the conclusion that many medical men are fast reaching regarding tea and coffee, which is well expressed by *Modern Medicine* when it asserts that 'tea and coffee are medicines, not foods, and, if used at all, should be used as drugs in definite and carefully prescribed doses, and not as common beverages.' We quote from an article in the magazine just mentioned some facts that go far to uphold this view: 'An eminent Chicago physician recently remarked to the writer, "Thousands of persons are unconsciously suffering from the pernicious effects of the use of tea and coffee." The investigations made by Morton, of Brooklyn, and a number of other neurologists have clearly shown that the use of tea and coffee often develops a special form of neurasthenic symptoms which are evidently the result of chronic poisoning. Doctor Arlinge, an English physician, reported, a number of years ago, that there were thousands of tea drinkers (drunkards is evidently what is meant here) in the British Islands. An Australian physician has made the same observation with reference to the people of Australia. Doctor Kimball, an intelligent practitioner of New Hampshire, reported an epidemic of a strange neurosis among the factory girls employed in a large factory of which he had the medical supervision, which upon thorough investigation

was shown to be due to tea chewing, which had become almost universal among the girls. Many of them were disabled from duty by strange mental and *choreic* symptoms but they had become so addicted to tea chewing that it was found necessary to subject them to a most careful examination each day, to prevent their continuing the habit. Two young women were arrested in Boston, a few years ago, for being drunk and disorderly. On investigation it was proven that they had taken no alcoholic liquors of any sort, but were addicted to tea chewing. Professor Virchow, of Berlin, is credited with saying: "We have at last arrived at the truth that caffeine (the active principle of tea and coffee) is nothing more nor less than a strong stimulant, and, taken in large quantities, a poison, like brandy." Roberts, of England, has shown the pernicious effect of tea and coffee upon both starch digestion and the digestion of proteids.'

"The latest study of the subject, and a most careful one, has been made by two French physicians, Doctors Gasne and Gilles de Tourette, whose report on the subject to the Society of the Hospitals of Paris describes at great length and in detail the symptoms of what they term 'chronic intoxication' by coffee. We quote a few paragraphs from a translation in the *Medical Week*: "Caffeic dyspepsia resembles closely alcoholic gastritis, being characterized by phlegm in the morning, pain in the epigastric region, with radiation toward the back, coated tongue, distaste for solid food, etc. The most important symptoms, however, involve the nervous system ;

there is insomnia, or sleep is accompanied by frightful dreams; when the patient stands upright he suffers from a sensation of emptiness of the head, and frequently from vertigo. In addition the muscles of the calf and thigh are affected by painful attacks of cramp, especially at night, which contribute toward making sleep impossible.

“The authors add that with the cessation of the use of coffee the symptoms subside, being much less persistent than those of alcohol poisoning.”—*Literary Digest*.

*Papa*.—This article is taken from one of the most careful papers there is, and is not in any sense an advertisement of the various drinks which are offered as a substitute for tea and coffee. It plainly shows that tea, especially, is hurtful in itself, as those who chew it are affected by the symptoms shown in intoxication by alcoholic beverages, hence the temperature is not the only hurtful feature of it. One of the singular features of the case is that the statement is made that medical men are fast reaching certain conclusions which were clearly set forth in the “word of wisdom” a good many years ago. All of these testimonies which we have been considering are very recent developments of the medical science, and hence men are gradually coming around to the view expressed by the Lord in 1833. Ethel, you may now turn to page 225 and you will find an article there on the “Abuse of tea,” which you may read.

*Ethel*.—“Many warnings have been given against tea intemperance, especially if the tea be iced. Be-

cause it is not usually classed among intoxicants, it is regarded as quite a harmless decoction, and yet facts are accumulating that too much of it is as deleterious as too much beer, the explanation being that one of its constituents is tannin, which taken in immoderate quantities, is destructive to digestion, so that no wholesome food is properly assimilated and, consequently, the tea victim gives way to ill nourishment, bloodlessness, want of breath, and general weakness. A writer in the *London Telegraph* contributes some interesting suggestions to the discussion, and takes the ground that nothing has more seriously injured the health of women of the working classes than the cheapening of tea. He adds: 'I have no hesitancy in saying that it is the constant drinking of strong tea which makes the women of our toiling masses delicate and their children anæmic; for not only do these latter inherit that weakness from their mothers, but become even greater sinners in this direction than their parents. It may be wondered whether the housekeeper or mistress of an average establishment has any idea how often their servants drink tea in the course of a day, or of the strength of what is imbibed. Just as in their own homes, they put the teapot on the hob and let it stand there from morning till night, the stuff itself being a stewed concoction. They drink tea before breakfast, at breakfast, at eleven o'clock, after midday dinner, at tea time, and sometimes even before going to bed, the tea being so strong as to be almost poisonous. . . . Tea is of course a mild sort of stimulant, and for the moment

refreshes and pulls them together. They know nothing of the effect it has on their health, nor do they believe the warnings that are constantly sounded in their ears. . . . We take every precaution that our women servants should be sober, and yet we allow what is quite as bad as dram drinking to go on unnoticed. The effect of drinking tea, in the quantities and of the strength indulged in by nearly all our domestics, is really a very serious matter, and every head of a household should make it her business to find out its extent and stop it as far as she can. One cause of the increase of tea drinking is the custom of giving beer money, instead of, as formerly, allowing a certain quantity of beer per head, and it is a constant occurrence when engaging a servant for her to mention that she does not drink beer. No doubt this is true, but as a substitute she takes tea, which, in the quantity she consumes it, is much more harmful than beer.'

"There may be something in the theory to explain certain manifestations in American life not confined to servants, who normally might be expected to digest their food more readily than their employers. It is worth investigating anyhow."—*Southern Farm*.

*Papa*.—One of the points we wish to notice in this quotation is that the writer seems to think that there is more harm in tea in its iced state than in a heated state. This supports my contention that the "word of wisdom" does not refer to the temperature when it speaks of hot drinks. It is a sad picture that is drawn here in this article of the condition of the working class among fe-

males, but it very forcibly impresses one with the wisdom of the advice given by God so long ago. We will now ask Ethel to read something that she will find on page 214. The heading of this article is rather startling, but, nevertheless, it seems as though the doctors are fast reaching some startling conclusions. The article is entitled "Coffee worse than alcohol."

*Ethel.*—"It would shock a teetotaler to tell him that coffee drinking is more injurious to the human system than whisky drinking; yet that is practically what Dr. Oliver P. Rex, medical director of the Penn Mutual Insurance Company, says. The medical gentlemen who guard the interests of the insurance companies have done much to teach the present generation how to live. Having the best opportunities of studying physiological problems, they are able to draw accurate general conclusions from the great number of individual cases which come under their observation as medical examiners. The physician for an insurance company always makes a careful examination of the action of the heart for organic or functional derangements. If he finds an organic trouble which can not be removed, he usually 'turns down' the applicant for insurance. He finds plenty of cases with functional troubles, due to various causes, which may be cured in greater or less time by removing the causes. He detects these by listening to the heart beats; and to a well trained ear the variations of these heart beats from the rhythm of a healthy heart indicate one cause of the derangement. It is easy, Doctor Rex said, to note

the difference between the 'bicycle heart,' a 'whisky heart,' and a 'coffee heart.' These troubles are so frequently met with by examiners that they are commonly known by the above names. The man or woman who overexercises by riding a bicycle up hill or 'scorching,' produces an enlargement, or hypertrophy, of the heart. The stimulation of alcohol, tobacco, coffee, or tea affects the rhythm of the beats. A heart beat consists of two sounds, one long and one short. In the first, blood is filling the relaxed heart; in the second, the heart contracts, with a corkscrew motion and violently expels the blood through the arteries. It is essential to a healthy circulation that the first movement should be completed and the heart filled before the second is begun. Strong stimulants disturb this regular action, shortening the length of the long beat, and a long continuance in their use may make the derangement permanent. The best remedy, of course, is to remove the cause, and the doctor referred to several cases where marked beneficial results were produced within short periods. He would confine the use of coffee to two cups a day. Coffee toppers are plentiful, and are as much tied to their cups as the whisky toper. The effect of the coffee upon the heart is more lasting, and consequently worse, than that of liquor. It is a powerful stimulant, and in certain cases of extreme weakness is more valuable than liquor. As a beverage it is important to use it only at the close of a meal, when it is said to assist digestion. In this respect it is unlike tea, which, by its tannic acid, prevents digestion. Men and

women alike suffer from too much coffee, but men alone, in this country, at least, are sufferers from 'tobacco heart,' the result principally from smoking. There is not only the stimulus which comes from smoking and chewing alike, but there is the action of the nicotine in smoking which creates an additional disturbance of the heart's functions. Doctor Rex has found that smoking after the day's work is done is less harmful than the morning and midday cigar. In one or two cases that he mentioned, gentlemen told him that by omitting smoking during the day they found their brains clearer for business and their digestion improved. Of course it will be understood that as the heart is the center of the circulatory system, any disturbance of its action must affect every part of the body; and this in turn produces disease in other organs. It is not surprising, therefore, that the examining surgeons of the army have rejected many fine looking fellows with tobacco hearts and bicycle hearts on the ground that they would break down under strain of service in the field."—*Philadelphia Ledger*.

*Papa*.—You will notice that this man says that the "medical gentlemen who guard the interests of the insurance companies have done much to teach the present generation how to live," but what shall we say of the inspiration of the young man, Joseph Smith, who, without any learning whatever, so far as the things of which he speaks here in the "word of wisdom" are concerned, was able to give his people rules of living that were old to Latter Day Saints when these men speak and tell us that by



their own wisdom they have found that the boy told the truth? And how our hearts ought to swell with gratitude to God for his wondrous love and care for us as his people that is manifested in this warning and forewarning which God gave us so long ago!

You will notice one thing which this man says about coffee, and that is that coffee is a "powerful stimulant," and that its effects are more lasting than those of alcohol, and that it is much more valuable as a medicine than alcohol. If one would stop and think for a moment he would know that if this is the case that it would not be good to take into one's system as a common beverage a powerful medicine, but that it should be reserved for moments of weakness and then given, as one of the authors from whom we have quoted says, "as drugs in definite and carefully prescribed doses." We have learned the effect of tobacco as a stimulant, and we will now introduce some evidence that coffee, especially, has some of the same effects which tobacco has on certain organs of our bodies. We learned that tobacco affected the eye, and that sometimes a long continued use of it would cause one to go blind. I will now ask Ethel to read from page 199 of the scrapbook.

*Ethel.*—"It is well known that the Moors are inveterate coffee drinkers, especially the merchants who sit in their bazaars and drink coffee continually during the day. It has been noticed that almost invariably when these coffee drinkers reach the age of forty or forty-five their eyesight begins to fail,

and by the time they get to be fifty years old, they become blind. One is forcibly impressed with the number of blind men that is seen about the streets of the city of Fez, the capital of Morocco. It is invariably attributed to the excessive use of coffee, and the opinion has been confirmed by European physicians living there.”

*Papa.*—It is certainly strange that this illiterate young man should so unerringly foretell the effects of these things on the human system, and while we can not for a moment admit that it was by his own wisdom that he did it, we must look for some other solution of the mystery of his wisdom, and why not admit at once that his foreknowledge must have been from God, and give him the glory, and profit by the advice given?

We have not so much compiled on this topic as on the tobacco question, and then it is not becoming recognized as such a menace to health as tobacco, and it is not recognized as such a menace to the growing boy, for it is not a habit that appeals to the boy like the tobacco habit does; but we believe that enough has been shown to make the statement clear to everyone that Joseph Smith was right when he said that “hot drinks” were not good for men, and we furthermore believe that much will yet be brought to light in the future to show that much of the sickness and trouble among women is directly attributable to the use of tea and coffee. In our last talk we had a quotation from a man by the name of Demme, who studied ten families of drinkers and ten families of sober persons. Only ten of the chil-

dren of the drinkers showed normal constitutions and growth out of forty-seven; while out of sixty-one children born to the sober men, fifty of them showed a normal constitution and development, and I venture to say that if the truth were known, and a contrast drawn between ten families of tea and coffee drinkers, and ten families who abstain from the use of those beverages, that the result would be almost as startling; and I have no doubt that of the eleven children born of the sober parents who were not of a normal growth and development, that that lack of growth and development was due to the use of either tea, coffee, or tobacco, or of all of these by the parents before their birth. We see by this how careful God is for his people, and how he guards them in every way that he can from those things that hinder their development in any way, and we ought to honor him by heeding his warnings.

To refresh our minds, and get the matters before us clearer, I will have Harry reread the first two sentences of verse two of the "word of wisdom."

*Harry.*—"And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving."

*Papa.*—Some have thought that the expression, "every herb in the season thereof, and every fruit in the season thereof," means that we should not put up fruit for use in the winter, but should use it only when it is fresh from the trees; but I think that this is an extreme view to take of the matter.

In one place the Lord said, "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy." It would be impossible to do this at all seasons if we did not in some way preserve these herbs, so that they could be had in the winter as well as "in the season thereof." And when we come to take into consideration the fact that the Lord's reason, or one of them, for giving this "word of wisdom" was to guard us against the evils of designing men, and then we are confronted with the developments of the last few years on the question of the adulteration of foods, and especially of preserved or canned goods, we can see the wisdom of the Lord in warning us to be careful along these lines; but to say that it prohibits us from putting up fruit for ourselves, and preserving it in a harmless way for use in the winter, would be charging God with folly. Of course everyone will acknowledge that the fresh fruit is the best; but there are parts of the country where really fresh fruit can not be obtained, and to say that these parts of the country should be entirely prohibited from the use of fruits would be going to a fanatical extreme, it seems to me. But I do believe that these should be prepared by ourselves as much as possible, and "not by the hand of an enemy." So prevalent has become the practice of using unwholesome preservatives in the preparation of fruit and vegetables, that the Government has established a department to look after this very thing, and laws have been made necessary

to curb the designing men who care nothing for the suffering that they may cause their fellow-men if they can only make money for themselves, and it is evident that the Lord was preparing his Saints for this very condition. You may read the next two sentences, Harry.

*Harry.*—“Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or cold, or famine.”

*Papa.*—This does not entirely prohibit the use of meats, but it does advise the using of meats sparingly. The wisdom of this advise is apparent when we take into consideration the developments of the last few years. The world has come to depend on the products of the packing industries of the nation almost entirely for its meat supply, and the recent investigation of the packing house methods is not very reassuring, to say the least. It has become generally conceded that there are evil, designing men engaged in almost every industry, and that they must be constantly watched to prevent them from putting upon the markets of the world foods and other things that are detrimental to the welfare of mankind; and to show to what extent this food adulteration has aroused the notice of legislators in different countries, I will ask Ernest to read from this report of the government experts on the question. It is Bulletin No. 100 of the Bureau of Chemistry, and you may read from page 7.

*Ernest.*—"Since the middle of the last century the subject of food adulteration has attracted a constantly increasing amount of attention. In this country very little was done until about 1880. In 1881 the Division of Chemistry began the study of food adulteration, and since then has given a great deal of time to the subject. Since 1898 the origin and place of manufacture of the foods studied by the bureau have been carefully noted, and especial attention has been given to imported foods.

"In 1883 the first practicable food inspection law in the United States was enacted in Massachusetts. Since that time other States have enacted and enforced food laws, until at the time of this writing (1906) twenty-five States are seriously attempting to regulate the character and quality of the foods sold in their markets. In three additional States laws relating to the purity of dairy products are enforced, and in several others a beginning has been made.

"Food legislation has received much attention abroad, and the more highly civilized foreign countries have efficient food laws and enforce them rigidly. The subject of the purity of foods is more widely studied in the United States now than at any previous time. The people, as a whole, are better informed on the subject than ever before, and there is a constantly increasing demand for definite information. In response to a very large number of inquiries regarding the matter this bulletin has been prepared as a popular statement regarding the nature and extent of food adulteration, and includes

simple tests by which the housekeeper or retail dealer may determine some of the more prevalent forms of adulteration practiced."

*Papa.*—In a great many instances this man who makes this report says that adulteration of foods does not at the present time consist in the adding of those things which are injurious, but much foreign matter has been introduced into foods to cheapen their manufacture, and in some instances coloring matter and preservative matter have been introduced to make them more attractive to the consumer, and to cheapen the manufacture as well, and these things are injurious in many instances; but most of these things are introduced into the fruits and vegetable foods that are preserved, but more especially in vegetables. This shows, however, that by some intuition that seems to have been more than human, Joseph Smith was caused to warn his people of impending evils "which do and will exist." It is probable that these evils did to a certain extent exist at the time of the giving of the revelation, but they had not attracted attention at that time, and shows a keen insight in this young man which had not come to others, and his people were offered the benefit of it. We now turn to the meat subject again, and will see what has been accomplished in that line. I received yesterday from the Bureau of Labor in Washington this report on the conditions in Chicago Stock Yards, H. R. Document No. 873, from which I shall ask Ernest to read. It seems that there had been a special committee appointed sometime before to investigate the matter, and this

is their report to the President, and his message to Congress urging legislation on the subject to cut off any further abuses. I am only going to ask Ernest to read an extract here and there, for much of it is unfit for general reading; but a few things will show why the Lord wants us to eat meat sparingly, so that when the time comes that evil, designing men shall get control of the meat industry, that we may not be quite so much in their power; and we shall see, too, it is better for us to eat meat sparingly, and in many instances it would be better for us to entirely abstain from meat. You may read, Ernest, from the President's Message, on the first page, that part which I have marked.

*Ernest.*—"The conditions shown by even this short inspection to exist in the Chicago stock yards are revolting. It is imperatively necessary in the interest of health and of decency that they should be radically changed. Under the existing law it is wholly impossible to secure satisfactory results."

*Papa.*—A law had been passed making it obligatory that all animals killed in the packing house should be inspected by government inspectors, and there was no law which required the inspection of meat after it was killed and before it was put up in cans for the trade, and the legislation demanded that provisions be made to compel the packers to submit the preparation of meat in all of its stages to government inspectors. You may read from pages 7 and 8 now, Ernest, what this committee says in regard to the abuse of the law providing for government inspection.



*Ernest.*—"The radical defect in the present system of inspection is that it does not go far enough. It is confined at present by law to the passing on the healthfulness of animals at the time of killing; but the meat that is used in sausage and in the various forms of canned products and other prepared meat foods goes through many processes, in all of which there is possibility of contamination through insanitary handling, and further danger through the use of chemicals. During all these processes of preparation there is no government inspection and no assurance whatever that these meat-food products are wholesome and fit for food—despite the fact that all these products, when sent out, bear a label stating they have been passed upon by government inspectors. As to the investigation of the alleged use of dyes, preservatives, or chemicals in the preparation of cured meats, sausages, and canned goods we are not yet prepared to report. We did look into the matter of sanitary handling of the meats being prepared for the various food products. The results of our observations have already been partly given. Other instances of how products may be made up, and still secure the stamp of government inspection are here given. In one well known establishment we came upon fresh meat being shoveled into barrels, and a regular proportion being added of stale scraps that had lain on a dirty floor in the corner of a room for some days previous. In another establishment, equally well known, a long table was noted, covered with several hundred pounds of cooked scraps of beef and other

meats. Some of these meat scraps were dry, leathery, and unfit to be eaten; and in the heap were found pieces of pig skin, and even some bits of rope strands and other rubbish. Inquiry invoked the frank admission from the man in charge that this was to be ground up and used in making 'potted ham.'

"All of these canned products bear labels of which the following is a sample:

'ABATTOR No. ———.

'The contents of this package have been inspected according to the act of Congress of March 3, 1891.

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'QUALITY GUARANTEED.'

"The phraseology of these labels is wholly unwarranted. The government inspectors pass only upon the healthfulness of the animal at the time of killing. They know nothing of the processes through which the meat has passed since this inspection. They do not know what else may have been placed in the cans in addition to 'inspected meat.' As a matter of fact they know nothing about the 'contents' of the can upon which the packers place these labels—do not even know that it contains what it purports to contain. The legend, 'Quality guaranteed,' immediately following the statement as to government inspection is wholly unjustifiable. It deceives and is plainly designed to deceive the average purchaser, who naturally infers from the

label that the Government guarantees the contents of the can to be what they purport to be.

“In another establishment piles of sausages and dry, moldy canned meats, admittedly several years old, were found, which the superintendent told us would be tanked and converted into grease. The disposition to be made of this was wholly optional with the superintendents or representatives of the packers, as the Government does not concern itself with the disposition of meats after they have passed inspection on the killing floor. It might all be treated with chemicals, mixed with other meats, turned out in any form of meat product desired, and yet the packages or receptacles in which it was to be shipped out to the public would be marked with a label that their contents had been government ‘inspected.’ It is not alleged here that such use was to be made of this stuff. The case is pointed out as one showing the glaring opportunity for the misuse of a label bearing the name and the implied guarantee of the United States Government.

“Another instance of the abuse in the use of the labels came to our notice. In two different establishments great stocks of old canned goods were being put through a washing process to remove the old labels. They were then subjected to sufficient heat to ‘liven up’ the contents—to use the phrase of the room superintendent. After this, fresh labels, with the Government name on them, were to be placed upon the cans, and they were to be sent out bearing all the evidence of being a freshly put up product. In one of these instances, by the admission

of the superintendent, the stock thus being relabeled was over two years old. In the other case the superintendent evaded a statement as to how old the goods were."

*Papa.*—It does not seem possible that men would do such things, but these men, appointed by the President with instructions to find a true bill either for or against the packers, say they saw what they here describe. I do not know that it is necessary to give further evidence of conditions, but I will have Ernest read just one more statement from this report, to show to what extent evil, designing men will go, and how thankful we ought to be to God for his warning. You may read from pages 6, 7.

*Ernest.*—"Meat scraps were also found being shoveled into receptacles from dirty floors where they were left to lie until again shoveled into barrels or into machines for chopping. These floors, it must be noticed, were in most cases damp and soggy, in dark, ill-ventilated rooms, and the employees in utter ignorance of cleanliness or danger to health expectorated at will upon them. In a word, we saw meat shoveled from filthy wooden floors, piled on tables rarely washed, pushed from room to room in rotten box carts, in all of which processes it was in the way of gathering dirt, splinters, floor filth, and the expectoration of tuberculous and other diseased workers. Where comments were made to floor superintendents about these matters, it was always the reply that this meat would afterwards be cooked, and that this sterilization would prevent any danger from its use. Even this, it may be

pointed out in passing, is not wholly true. A very considerable portion of the meat so handled is sent out as smoked products in the form of sausages, which are prepared to be eaten without being cooked.

“A particular, glaring instance of uncleanness was found in a room where the best grade of sausage was being prepared for export. It was made from carefully selected meats, and was being prepared to be eaten uncooked. In this case the employee carted the chopped up meat across a room in a barrow, the handles of which were filthy with grease. The meat was then thrown out upon tables, and the employee climbed upon the table, handled the meat with his unwashed hands, knelt with his dirty apron and trousers in contact with the meat he was spreading out, and after he had finished his operation, again took hold of the dirty handles of the wheelbarrow, went back for another load, and repeated this process indefinitely. Inquiry developed the fact that there was no water in this room at all, and the only method the man adopted for cleaning his hands was to rub them on his dirty apron or his still filthier trousers.”

*Papa.*—This is certainly an appalling picture, and these men who make this report say that whenever the superintendents were spoken to as to why these things were not remedied they always had but one answer, *the expense*. The packers of the meats must make money if the customer died for it. This report was made June 4, 1906, but God's report to us as to the liability that men would do just what is here described, was made as early as 1833, and knowing

that these things would come, he said to us that it was pleasing to him that we should eat no meat except in cold or famine, and then sparingly. In justice to these packing house products, however, these men say that most of the abuses occurred in the canning and sausage departments, but uncleanness was manifested everywhere. They found one packing house which they called a model packing house. It was situated in New York, and it is described on page five of their report. I believe, however, one is better off without meat entirely, but it is not entirely prohibited in the "word of wisdom," but the use of it is regulated, and temperance is recommended. Some claim that they need meat to make them strong, but nature teaches us that this is not true altogether. Ethel, you may read a short clipping which you will find in my scrapbook, on page 79.

*Ethel.*—"The strongest animals exist entirely on vegetable food. It is the ferocity of the lion rather than his strength that makes him formidable. An elephant is a match for several lions, and is a vegetarian. The animals with most speed and endurance—the horse, the reindeer, the antelope and others—are also vegetarian."

*Papa.*—"This is a very short statement, but there is much food for thought in it. Men are now advocating lessening of meat diet to avoid many of the ills to which we are subjected, and very few of the menus published by the physical culture magazines of to-day contain meat; but their place is usually taken by nuts, and you never see coffee or tea in them,

so men are gradually learning by experience what we have known for nearly a century, and many of us could have profited by the knowledge if we had had more faith in God, and his word.

Harry, you may read the next sentence, if you please.

*Harry.*—“All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.”

*Papa.*—Here is another remarkable saying. Just as the States of this Union are taking up the question of the regulation of the food products, and trying to curb the propensity of man in his greed for gain, and compelling him, even if he does not make quite as much profit, to make his products clean and wholesome, so they are taking up the question of the protection of the wild animals, and all States have laws now making it a misdemeanor to kill wild game only in certain seasons of the year. Men call it sport to hunt and kill wild animals, so that many hunt just for the sport of hunting, and the wild animals of the West have been killed off by the thousand, until some kinds are almost extinct. Men are so greedy that they do things that are directly against their best interest. If men were left unrestrained, there would be no wild animals in a very short time; but if they would only obey God and kill only when they needed, there would be an abundance for all. I never could see how men could

get sport out of the suffering of other animate beings. It was never any sport for me. I could kill when there was a necessity for it, but even then it was hard for me to do it, and I have now given up the eating of meat entirely, and I believe that I am just as well off and better. I have made no vow that I would never eat any meat, but I believe it is better for me not to do so, and I always pray for strength to do what is best for me. But you can see the wisdom of the statement that men should keep the wild animals for times of famine and excess of hunger, and could men everywhere be impressed with this truth there would be no need of game laws. Men who live up to God's laws never will break the laws of the land; in fact, there is no need of the laws of the land for a man who lives up to what God has said; for in that kind of a man there is no desire to do wrong. You see, then, that God anticipated men in provisions for the preservation of wild animals, just as he anticipates the wisdom of man in everything else.

You may read the next two sentences, Harry.

*Harry.*—"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

*Papa.*—This has also been proven to be the right division of the grains among the animals, fowls,



and man. While all grains are for man, yet wheat is here designated as especially adapted for his needs, and we see that no other grain can take its place with man. We may take a little corn bread for a change, but we do not care to have it as a steady diet. Any practical feeder will tell you that oats are much better for the horse than corn, but oats do not suit the ox at all. Those who have experimented with this "word of wisdom," and have fed nothing but rye to their swine, have made the statement, that when only rye was fed that their hogs were entirely free from the diseases common to them when they were fed on other things.

One brother said that while his neighbors lost very heavily from the hog cholera, he lost none while he was feeding his hogs on rye. So, step by step, we have gone over this document, and found that in every instance it has proven that he through whom it was given to men must have had more than human wisdom to so accurately warn and forewarn his people, and all others who would heed his warning, against the eating and drinking of certain things, and then give them direction as to how they should live, and even as to how to feed their stock in order to obtain the best results. When we contemplate this document and its wondrous provisions and care for us, we can then see how true it is when Christ says, "The very hairs of your head are all numbered," and that not one sparrow shall fall to the ground without his notice. It is certainly a great inducement for us to love and serve him when we see how careful he is of our welfare, and we ought

to hang our heads in shame when we neglect his precepts and spurn his care for us, and set up our own wisdom against his, and continue to do those things which are hurtful. One of the things he says we should do is to serve him "with all our might, mind, and strength," but how can we come to him and offer our service when we have failed to put ourselves in the best condition to serve him? If we have used those things which hinder our development, both physically and mentally, we are not serving him with *all our might, mind, and strength*; but we are giving part of our strength to the gratification of our desires and appetites. We are clouding our intellect with the fumes of tobacco smoke, and hindering its development, instead of offering to God a full offering of all that we are capable, and the incense of a pure service. And, when we read the wondrous promises given to those who will live by all of God's commandments, how eagerly we ought to avail ourselves of the chance to enjoy them, and not have to be urged and exhorted constantly to obedience! That is one of the enjoyments and advantages of modern revelation. While others may be experimenting, we have God's word to enlighten us. Where they are uncertain, we are certain. Where they are groping as the blind for the wall, we may, if we will, walk in the blaze of noonday. The answer given by the eminent surgeon, Doctor Lorenz, is an excellent answer for us to use when answering the tempter. We have already had it read in one of our talks, but I will repeat a part of it here. He says: "My success depends upon my brain being

clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge. As a surgeon I must not drink." And so it should be with us. As servants of the Master, our physical and mental powers should always be on edge. We should always keep ourselves ready for any emergency, and alert for any duty.

I have not finished this subject, however, for I have some things which I want to introduce in this talk which I did not have time to introduce in the former one. One of the hardest things I have had to deal with in this investigation is the selection of evidence. I have such a mass of it on hand on the different topics, that I could not introduce it all, and it all seemed equally good; but I have had in mind the testimony of one of the oldest physicians of Chicago, Dr. N. S. Davis. Of him the publishers of the booklet from which we have been reading during our talks on tobacco, say: "The manuscript was submitted to Dr. N. S. Davis, than whom no medical authority is higher, and who rejoices to be able to aid in this effort for the uplift of humanity in the sunset years of a life well filled with good deeds." I want to introduce his testimony here at the end of our talks on this question for the reason that it relates to the taking into our systems of anything of a stimulating nature, and hence, what he says of tobacco is true of other stimulants as well. Some have thought that a mature man could use tobacco and other stimulants with impunity, but the boy should avoid their use until he had matured his

physical nature at least; but in this article Doctor Davis takes up the question, "Does the system need tobacco under any circumstances?" and as it deals with the question in a little different form than any we have introduced before, I have thought that we might have it here, and so I will ask Ernest to read it. You will find it, Ernest, on pages 26 to 28 of the booklet from which you have been reading, written by Doctor Hall.

*Ernest.*—"It being conceded by all that the use, even moderately, of alcoholic liquors and tobacco retards both physical and mental development during youth to such a degree that both should be entirely abstained from until full maturity is reached, the question arises as to what possible 'physiologic or psychologic' needs exists in the man of mature growth that did not exist in him before such maturity? Are not the processes of assimilation and nutrition, by which all the structures of the body are kept in repair to the end of life, identically the same in childhood as in old age, and governed by the same physiological law? And if the use of anæsthetics and narcotics, like alcohol and tobacco, are capable of so far impairing those processes during growth as to render such growth incomplete, will they not as certainly impair the same processes in both middle and old age, and thereby make the nutrition necessary for tissue repair less perfect, and thereby encourage tissue degeneration and early failure of life? And is not this last question answered affirmatively by the vital statistics of every civilized country, as well as corroborated by the

results of life insurance, and by daily observation in all classes of human society?

“It is claimed that the ‘natural need’ to be supplied by these agents in adults is psychic or mental, and consists in the restless mental *malaise*, or sense of exhaustion, that longs for something either stimulating or soothing; we freely admit that such a mental condition often exists, not as a natural or ‘physiological want,’ but as the result of the overwork, mental or physical, and the anxieties and disappointments incident to ordinary affairs of life. But we deny the claim that the mental condition described can be remedied by anæsthetics or narcotics. The mental longing caused by overwork is simply for rest, fresh air and wholesome food. Furnish these, and the longing is removed and the man ready for work. But alcohol and tobacco, instead of furnishing what the longing demands, simply diminish the sensibility of the nerve cells of the brain, the material seat of man’s consciousness, and thereby render him temporarily incapable of knowing how weary he is. When this temporary effect is passed, instead of being refreshed and ready for work, he is more tired and mentally duller than before, and more ready to ask for another drink or smoke. The same is true of all the so-called psychic or mental longings or cravings. They are in no proper sense natural or physiological conditions, but unnatural or artificial ones, created by causes, the removal of which constitutes the only legitimate or effectual remedy.

“While the resort to the use of alcoholic drinks or other narcotics only lessens, or suspends tem-

porarily, the individual's consciousness of their existence, and leaves the causes to act in full force, with the natural vital resistance impaired by the alcoholic remedy used; yet, as each drink or smoke lessens his consciousness of physical or mental suffering he calls for more, until he finds himself using not only three drinks or three cigars a day, but three times that number if he can get them, and his psychic cravings, instead of having been removed, are now his tyrannical master, and he the ruined slave. And this illustrates the actual difference between an agent that meets and satisfies any true natural 'physiologic or psychic' need in the human system, and one that by its anæsthetic effect only suspends his consciousness of the need. The first always satisfies the need by using about the same quantity and at the same intervals, from youth to old age. The last suspends consciousness of the need by dulling the nerve sensibilities, and thereby creates an insidious demand for increasing doses, and more frequent repetition. We are satisfied with about the same quantity of milk, bread, meat, and water three times a day, after using them fifty years, as we were at the beginning. But can we find five in a hundred of all those who have used any kind of alcoholic liquors or tobacco fifty, or even twenty years, who still remain satisfied with three cigars or pipefuls per day? They are agents that neither furnish food nor material to repair the living tissues of the body, nor evolve any natural known force, nor actually satisfy any recognized physiological or psy-

chic need that can be named. On the contrary, they impair or pervert every natural function, both of body and mind, in direct proportion to the quantity used, without any possibility of maintaining a line of distinction between harmless moderate use and injurious excess or abuse. Consequently, total abstinence from their use in all conditions of health is the only rule of safety, dictated by the facts of science and the actual experience of past centuries.” —N. S. Davis, A. M., M. D., LL. D., professor of practice of medicine, Northwestern University, Chicago.

*Papa.*—This is a very learned and sensible statement of the conditions, and what is here said of the stimulants, tobacco and alcohol, may be said of all others, of tea and coffee especially. They do not cure, but suspend our consciousness of weariness, and hence we work under those influences when we should be resting, or recuperating our minds and bodies in some other way, and instead of helping us to recuperate, they help us destroy our physical and mental powers. I have had men tell me that as they were the only ones to suffer, it was no one’s business if they took their glass of whisky, smoked a cigar, or took anything else that might injure them, but here is where the grave danger lies. Paul said to the Roman saints, “None of us liveth to himself, and no man dieth to himself.” It is impossible for us to do things, either right or wrong, without consciously or unconsciously influencing some one else for good or evil. Owen Meredith says:

“No stream from its source  
Flows seaward, how lonely soever its course,  
But some land is gladdened.  
No star ever rose or set, without influence somewhere.  
Who knows what earth needs from earth’s lowest creatures?  
No life can be pure in its purpose and strong in its strife,  
And all life not be purer and stronger thereby.”

As a father I have not the right to use things that are contrary to my physical or mental development; for they are bound, to a greater or less extent, to affect my children. My obligation to my child, though that child be unborn, should influence my every act. I may die before my child is born, so that whatever I may have done, so far as example is concerned, will have no effect upon him; but I can not save him, by my death, from the weaknesses which have been manifested in me while living. As to the effect of tobacco on the development of a people, I will ask Ernest to read again from the tract by Doctor Hall, page 18.

*Ernest.*—“When the Europeans first visited New Zealand they found the natives the most finely developed and powerful men among the islanders of the Pacific. Since the introduction of tobacco, for which these men developed a passionate liking, they have, from this source alone, become decimated in numbers, and so reduced in stature and physical well-being as to be altogether an inferior type of men.”

*Papa.*—This is taken from the *New York Medical Journal*, and shows that the use of tobacco affects the future generations, and hence Paul is right when he says, “None of us liveth to himself, and no man dieth to himself.”



I think that I will let Ernest read what Doctor Hall says on this subject on pages 10 and 11.

*Ernest.*—“Let us discuss briefly this question of sense gratification. There are five senses: The tactile sense, the sense of smell, the sense of taste, hearing, and vision. Animal organisms in general, including man, are endowed by nature with these senses for particular purposes; for protection from danger, for the discovery, selection, and procuring of the proper food, drink, and air, finally, for increasing the happiness or well-being of the race; that is, of the associates, and especially of posterity. The use of these five senses in the pursuit of any or all of these objects always results in their higher development. The exercise of any power or attribute of the body in a legitimate use gives the animal pleasure, an exhilaration, a consciousness of gratification. This experience of pleasure is nature’s compensation for activity. Man has become very ingenious in devising means for sense gratification. It may be stated as a general principle limiting self gratification that *those forms which benefit the individual benefit the race, while those forms which do not benefit the individual injure the race.* And how will the useless gratification of sense injure the race? By adding to the moderate influence of heredity the very strong influence of environment; the two factors working together to make the following generation less resistant to temptation.

“Students of humanity and society tell us that the race is more important than the individual, and that the great problems of society are those which deal

with the comfort or well-being of the race. If this be true, it must follow that *any act which benefits the race is legitimate and to be encouraged, while any act which injures the race is illegitimate and to be discouraged.*

“If we accept the premises, it leads us inevitably to the conclusion that even the moderate use of tobacco by adults is to be discouraged, though we view the question from the standpoint of the physical effects alone. If we are to bring in questions of *esthetics, of ‘the greatest good to the greatest number,’ of economy, etc.,* we would be repeatedly led to the same conclusion: *that the moderate use of tobacco by the adult is to be discouraged.*”

*Papa.*—He speaks of two influences here, “the moderate influence of heredity,” and “the very strong influence of environment.” One is the influence that I impart to you, as my children, of my disposition and nature, the other is the influence of what we might call example. I could not talk to you to-night as I am doing, if I had not kept this “word of wisdom” myself, and expect it to have the same effect upon you that I hope for now. I am trying to throw around you that environment which will influence you to keep this particular law, and I can not hide behind the idea that if I do not keep it it will affect no one but myself. God spoke to us as “elders and men of the Reorganization,” and said: “Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the

use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.”—Doctrine and Covenants, 119:3. In this he recognized the value of example in teaching, but the injunction is not only to the elders, but to the men of the church, and so it is not only we who teach the law who are to live it, but *all* are to be clean. I can not go out to represent the church and use the filthy stuff. Can you correctly represent it and use it, even though you do stay at home, and will not the Lord require you to correctly represent him as well as me? And what is true of tobacco is true of other things which the Lord says are not good for us, and the remarks which we have quoted from Doctor Hall are just as true of tea and coffee as of tobacco. If they injure the individual, they injure the community; and the injury extends on down to posterity. Tea and coffee have not come to be thought of as great evils, as yet, but by a few; but as one writer, from whom we have quoted since we began this talk, says: “I have no hesitation in saying that it is the constant drinking of strong tea which makes the women of our toiling masses delicate and their children anæmic; for not only do these latter inherit that weakness from their mothers, but become even greater sinners in this direction than their parents.” This shows that the remarks of Doctor Hall on the tobacco question are also true of the other stimulants of which we have been talking, and if we would do our full duty toward those whom we are permitted to bring into

this world, we would not only refrain from the use of those things which the Lord has said are not good for us, but we would teach our children not to indulge in them as well. It always did seem strange to me that people will persist in doing things which they know are not for their good, and especially those who profess to believe in God, and God has told them what is, and what is not good for them, and yet they will go right on trampling on his advice, and then if anything happens to them and they get sick, they think that the Lord is not keeping his promise if he does not heal them at once. There is no doubt but what the agitation of the meat question has wrought some very radical changes in packing house methods, but that investigation fully proves what men will do if they are let alone, and it is not very flattering to our pride in the fact that we are the highest of God's creatures and "made just a little lower than the angels," when we stop and think that we must be constantly hedged in by laws and regulations to keep us from preying upon our fellow-men, and infringing on the rights of others. Our law books are filled with provisions which have been placed there for the purpose of guarding the rights of the weak against the strong. Speed laws are enacted in every large city to keep the man, who has accumulated enough of this world's goods to ride in an automobile, from running down his fellow-man, who is not quite so fortunate. Every law so enacted is a necessary reflection on our common sense. It does not seem as though it would need a law to enable a man to see that

he ought not to run people down on the street, but we have to have them or no one would be safe for a moment; and we see that conditions have not changed to any visible extent since the poet wrote that, "Man's inhumanity to man makes countless thousands mourn." It is getting almost impossible for a man to get a good breath of fresh air any more in the cities, or in any of the public places or conveyances. A gentleman remarked to me just a few days ago, as we were going down town on a street car, that the man who smoked never considered the matter as to whether anyone else disliked his smoke or not. He was enjoying himself and he did not seem to care whether anyone else did or not. Men will stand in the vestibule of a car and every time the door is opened blow their tobacco smoke into the car, filling it from end to end. Others who do not care to stand in the vestibule, will come into the car, holding their still smoking cigar or pipe in their hand and fill the car full of the stench of tobacco smoke, regardless of the wishes or comfort of others. I have been in waiting rooms at stations where there was but one room for both male and female passengers, and the air would be so full of tobacco smoke that you could hardly distinguish the faces of those in the room, and I have gone from these rooms and walked up and down the platform for hours in the bitter cold rather than inhale the fumes which, under certain circumstances, make me deathly sick; but the man behind the cigar or the pipe becomes lost to all sense of the fitness of things, and I seldom see a man who is so absorbed in the

gratifying of his own desires in this direction, that he has not time to think of the comfort of others, but what I think of Josh Billings' remark about the "loafer," and I think that that remark might well be applied to the "smoker." He said: "A loafer is a human being, and that is the most mortifying thing about him."

If one looks at this question from the common sense standpoint of economy and finance, it will at once recommend to him the wisdom of the revelation we have been considering. Ethel, you may take my scrapbook again and read, from page 209, an article entitled, "A business calculation."

*Ethel.*—"There are young men whose lives are going out, inch by inch, from cigarettes. Now, do you not think it would be well to listen to the testimony of a merchant of New York, who said this? 'In early life I smoked six cigars a day at six and a half cents each. They averaged that. I thought to myself one day, I'll just put aside all I would consume in cigars and all I would consume if I keep on in the habit, and I'll see what it will come to by compound interest.' And he gives this tremendous statistic: 'Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life, from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar

money came into requisition, and I found it amounted to a sufficient sum to purchase the place, and it is mine.'

"Now, boys, you take your choice. Smoking without a home, or a home without smoking, this is common sense as well as religion."

*Papa.*—This would certainly commend itself to any thinking man. One who would carry out the plan suggested here would have the added satisfaction at the end that he was better off, not only financially, but physically and mentally, and the health and vigor which had come to him, because of his abstaining from these hurtful things, would enable him to more fully enjoy what he had saved and accumulated by his abstinence. What is true here of tobacco would be also true of other things which are condemned as useless by the "word of wisdom." Maude, if you will now read some extracts from this book, *Facts for the Times*, it will help us to form some estimate of the value, from a financial standpoint, God's advice might be to the nations, if they would adopt it as a rule to govern them in these things. You may read from page 144.

*Maude.*—"Liquor costs more than bread. The cost of liquor to consumers in the United States, for a single year, has been officially estimated at \$1,483,491,865. The lowest estimate for the year 1872 is \$735,000,000. \$1,400,000,000 would buy 7 barrels of flour for every man, woman, and child in the country; 28,000,000 teams would be required to draw the flour. This great caravan would wind five times around the earth, if arranged in a line."

“We clip the following from the *Sunday School Visitor*: ‘Let the boys and girls of the United States think about the way the people of our country spend their money in one year: Salaries of ministers of the gospel, \$6,000,000; cost of dogs, \$10,000,000; support of criminals, \$12,000,000; cost of going to law, \$35,000,000; cost of tobacco and cigars, \$610,000,000; importation of liquor, \$50,000,000; support of grogshops, \$1,500,000,000.’

“The *Baptist* is responsible for the following: ‘A prohibitionist calculates that the amount of liquor made and imported into the United States in 1882 would fill a canal ten feet deep, twenty feet wide, and seventy-six miles long. The money it represents would have built a \$1,000 home for the family of every mechanic in the land; would have paid for 3,664 steamships at \$250,000 apiece; would have purchased 336,400 farms of 100 acres each; or would have fed and clothed all the children in the States under five years of age for two years, allowing a dollar a week for each one of the ten million children. Instead of doing this it has gone down American throats.’”

*Papa.*—The figures on which these calculations are based were taken from different years; but most of the money spent, as given in these statistics, was spent for those things which injure the system rather than build it up, and hence is worse than wasted. In a table comparing the cost of different things, and found on page 245 of the book from which Maude has just read, it is shown that the liquor bill of the United States for 1880, was \$900,-



000,000; the bread bill was, \$505,000,000; tobacco, \$350,000,000; meat, \$303,000,000; iron and steel, \$290,000,000; woolen goods, \$237,000,000; cotton goods, \$210,000,000; boots and shoes, \$196,000,000; sugar and molasses, \$155,000,000; public education, \$85,000,000; and Christian missions, home and foreign, \$5,500,000. This shows that our liquor bill for that year was almost twice the amount we spent for bread, and the tobacco bill was over half the amount we spent for bread. It also shows that what we ought to have spent the most for, outside of our actual living necessities, for that we spent the least.

It is a good omen, however, when we read of the rapid strides which the temperance movement is making in the world to-day; but I suppose that these men and women who are devoting their time and talent to the forwarding of the movement would hold up their hands in horror, if they are told that that which they are so earnestly advocating now, was advocated by Joseph Smith in the early thirties, and that the church which he organized has always been first and foremost in all reforms along this line, as a direct result of a revelation received by him from God. Maude, you may take the first volume of the Church History, and read a resolution passed by the high council of the church, February 20, 1834.

*Maude.*—“That no official member in this church is worthy to hold an office, after having the words of wisdom properly taught to him, and he the official member neglecting to comply with or obey them; which decision the council confirmed by vote.”

*Papa.*—To some this resolution seemed harsh, and

was never fully carried out, but the statement that is made here that they would not consider one who would not obey the word of wisdom as worthy to hold office, God has carried out in his dealings with the church, and I have yet to find the man, whether official or lay member, who failed to obey this word when it had been explained to him, and especially is this true in regard to the use of alcoholic beverages and tobacco, that could retain his spirituality to a growing degree, and most of them fail to prove true to the church, and *all* of its interests. This shows that we can not disregard the Lord's advice without suffering loss both physically and spiritually. Now, Maude, you may take this clipping, taken from the *Missouri Issue*, of December 13, 1907, and published at Saint Louis, Missouri.

*Maude.*—"In Independence the results were not so satisfactory. Many old residents, remembering the experiences of years ago when the city was nominally dry for four years, but in reality very wet, and not realizing the vast change in public sentiment that has taken place in ten years, seemed to fear that should the town go 'dry' the old conditions would appear again. Hence they voted for the licensed saloon. Church members were far from being unanimous on the question. The Latter Day Saints, who are very numerous in the city, threw their undivided support in behalf of prohibition and so won great respect, but the same course was not followed by the rest of the churchgoing people."

*Papa.*—What is here said of us as a people, can be said of us in every community where these questions

have come up for discussion and vote, and this temperance sentiment is the direct result of the instruction given in this "word of wisdom" on the liquor question, sustained by the teachings of the Bible and Book of Mormon, and other revelations on the subject. Quite a good deal has been said lately on the question of the effect of alcoholic beverages on the human system, and *McClure's Magazine* has had a number of articles on the subject, and I am going to have Ernest read some things from the latest number, March, 1909, on this topic. The article is written by two men, Prof. M. A. Rosanoff, director of chemical laboratory in Clark University, Worcester, Massachusetts, and Dr. A. J. Rosanoff, second assistant physician of King's Park State Hospital, Long Island, New York. You may read the first part of the article, Ernest, to show the object of the experiments, and then we will simply confine ourselves to the conclusions reached by the experimenters, as the article is too long to use it in its entirety.

*Ernest.*—"Alcohol is a definite chemical substance, which has well defined effects on man's physical and mental faculties. What are those effects?"

"For twenty years a number of leading physiologists and psychologists in Europe have been working to accumulate accurate knowledge concerning alcohol by direct experimental study. The following article presents the results of their experiments for the consideration of the American people. It covers the entire field of these investigations, and deals with the effects of alcohol upon the whole range of human

faculties, beginning with purely muscular effort and extending upward to complex mental processes.

“The article is not a mere compilation. Anxious rather conservatively to under state than to overstate the truth, the authors have critically reëxamined, recomputed, and reinterpreted the experimental results, in order that the article might give the truth, and nothing but the truth. . . .

“The bulk of the experiments with alcohol comes from the laboratories of Dr. Emil Kraepelin, now professor of the science of mental diseases at the University of Munich, in Germany. Professor Kraepelin, who has long been the leading alienist of the world, undertook some twenty-five years ago, an investigation of the psychic effect produced by drugs, with a view to gaining clearer insight into the nature of mental disease. A case of insanity presents to the alienist a clinical ‘picture’ of great complexity. Convinced that insanity can not be thoroughly understood until its phenomena have been analyzed into their simplest elements, Kraepelin undertook to produce artificially simple sets of psychic derangements by the use of chemical substances, such as bromine, caffeine, alcohol, cocaine, chloral, sulphonal, etc. The disturbing effects of alcohol proved especially striking—so much so that Kraepelin decided to devote particular attention to this widely consumed substance. As the result of his studies, the great alienist has reached the conclusion that alcohol is leading civilized humanity on the path of degeneracy.”

*Papa.*—This shows that the experiments have

only recently been made, and they date back only about twenty years, and hence Joseph Smith could not have known anything about it from a human standpoint; but he unerringly told the fact that it was not good for man, and all investigations by this learned man, or learned men, have borne testimony to the truth of his instructions to his followers. You may read the next extract, Ernest.

*Ernest.*—“The experiments concerning the effects of alcohol can be, and undoubtedly should be, very much extended. But this much can now be considered as firmly established:

“Firstly, alcohol impairs every human faculty. Secondly, the higher and more complex the human faculty, the more pronounced is the effect of alcohol upon it.

“Finally, the effects of alcohol are cumulative; that is, its continuous use, even in comparatively moderate quantities, impairs the faculties at a rapidly increasing rate.”

*Papa.*—These authors now give a series of experiments showing the effect of alcohol on the human system physically and mentally, but the experiments are so long that we will not take time to read them to-night, and we will only present their conclusions, which will be sufficient for our purpose. The first experiment covers the effect of alcohol on the muscles, and is called, “Moderate drinking and muscular work.” You may read the conclusion, Ernest.

*Ernest.*—“The conclusion from these three experiments is plain: *Unlike an ordinary food, alcohol,*

*when taken in moderate quantity on an empty stomach, has two distinct effects on the muscular system—a strengthening one and a weakening one. During the first brief stage after it is taken, the strengthening effect predominates, the alcohol probably being utilized as a food by the exhausted body. But no sooner is the first stage over, than the weakening effect becomes more prominent, the alcohol probably acting injuriously upon the nervous system.*

“Similar results have been obtained by all other experimenters in the field, without an exception. By way of an example we will reproduce the conclusion arrived at by A. F. Hellsten, after an extensive series of experiments carried out at Helsingfors in 1903, 1904: ‘Almost immediately after being introduced into the system, alcohol raises the working capacity of the muscles. From twelve to forty minutes later, however, a lowering sets in, and the state of lowered muscular efficiency lasts at least two hours. Thus alcohol acts at first as a stimulating, afterwards as a paralyzing agent.’”

*Papa.*—The next experiment is “The effect of alcohol taken with food,” and leaving out the experiments we will have Ernest read the conclusion.

*Ernest.*—“Moderate amounts of alcohol taken with a meal effect a very considerable lowering of the capacity for doing muscular work. The widespread notion that moderate drinking with meals helps a laborer to do his work is false.”

*Papa.*—In these two experiments alcohol was first administered without food, or on an empty stomach, and then with food, and in both instances the effect

of alcohol was detrimental to the subject of the experiment. The next experiment was on "Moderate drinking and the process of writing," and it was found that the administration of alcohol to a writer had the same effect that mental disease would have. Ernest, you may read the conclusions on these experiments.

*Ernest.*—"We recommend the following generalization: *Moderate drinking retards to a very considerable extent the activities of life that are intermediate in complexity between purely muscular and psychical work. The widespread notion that a drink 'braces one up' and makes one do such work faster, is false.*"

*Papa.*—The next series of experiments was on the question of "Moderate drinking and the handicrafts," and we will now listen to the conclusions on this subject.

*Ernest.*—"The experiments, although few in number, were carefully performed and point distinctly to the following conclusion: *Moderate drinking reduces considerably an artisan's efficiency. Its effect is cumulative and the losses caused by it increase as times goes on. The widespread notion that moderate drinking helps an artisan in his daily work is false.*"

"Of course there are alcoholic degenerates who are thoroughly incapacitated for work if alcohol is withheld from them. But organic degeneracy is not our subject at present; we are here considering the immediate effects of moderate drinking on the moderate drinker."

*Papa.*—One can hardly realize the importance of these conclusions unless he reads the series of experiments on which they are based, but they cover a wide field of observation, and are very complete and conclusive. Some of the percentages of loss are very great and absolutely appalling. We come next to “Moderate drinking and habitual association of ideas,” and Ernest may read the conclusions on this topic.

*Ernest.*—“*Moderate daily drinking reduces considerably the rapidity with which habitual associations of ideas are formed in the mind. The effect of alcohol is cumulative, and increases rapidly as time goes on. The notion that alcohol ‘stimulates’ a person to his mental work is surely not corroborated by facts.*”

*Papa.*—The next two topics are the “Free association of ideas,” and “The effect of alcohol on the memory,” and I will ask Ernest to read the conclusion of both of these.

*Ernest.*—“*Free association of ideas is effected by moderate drinking even more than the simple habitual association. The effect of alcohol on free association of ideas is cumulative.*”

“*Ordinary memorizing is greatly retarded under the influence of moderate daily drinking. This conclusion is entirely corroborated by a set of twenty-seven experiments carried out by A. Smith in 1895.*”

*Papa.*—The next topic is “Heavy drinking and disease,” and as the remarks are not very lengthy, I will ask Ernest to read what the doctors say on this subject.



*Ernest.*—“That *excessive* drinking, whether the drinker himself is willing to characterize it so or not, is the cause of a great deal of harm, is an undisputed fact. Yet very few know what an appalling amount of disease is really due to it. An exhaustive list of affections, of which heavy drinking is either the essential or a partial cause, would be long and ghastly. Here we shall merely touch on the relations between alcohol and epilepsy, which we shall follow with a more extensive account of alcoholism and insanity.

“Epilepsy is a much more prevalent disease than is commonly supposed, an average of two per thousand of the population of civilized countries being epileptics. One form of epilepsy is directly caused by alcohol. That form is uncommon. But in ordinary epilepsy we find, among the most prominent causes, alcoholism in the parents. Remembering that epilepsy is very readily transmitted by parents to their children, one naturally expects to find a much larger percentage of cases with an epileptic than with an alcohol heredity. In reality it is quite the contrary: no less than twenty per cent of all cases of epilepsy tell a history of alcoholic heredity, while in only one half that percentage can the disease be attributed to epilepsy in the ancestry.

“Among the eighty million people in this country, 160,000 are epileptics: Of these 32,000 owe their affliction to the intemperance of their parents.”

*Papa.*—Now we will have what these men say about alcohol being the cause of insanity, and then we will quit for to-night.

*Ernest.*—“The percentages of alcoholics among men admitted to insane asylums are 28.9 for the State of New York, 30.6 for Massachusetts, 26.3 for a group of three asylums in England, and 24.9 for a group of five asylums in Austria. So the figures run everywhere, and we are very near the truth if we say that, *throughout the western world, one out of every four admitted to an insane asylum is brought there by alcohol.* Among women the percentages are neither so constant nor so high, for obvious reasons.”

*Papa.*—I think we have presented enough to show that there is a high degree of inspiration in the “word of wisdom,” and that we do well if we heed its provisions in everything. In view of what these men say as to the discoveries in regard to the effect of strong drink on the future generation, it is no wonder that the Lord wanted Samson’s mother to refrain from the use of such beverages prior to the birth of her son, and that she should instruct him to refrain from them after his birth.

It is astonishing, too, when we come to think of it, that men would be so lost to all consideration for the good of their fellow-men and the advancement of the race, that they should engage in the manufacture and sale of that which does not benefit, but actually causes the race to degenerate. Surely the Lord was right when he said that evil, designing men would arise, and do things that would injure us, and he wanted us to abstain from all these things. And it is a greater cause for astonishment when we consider that men spend more for that

which degrades them and hinders their progress, than they do for bread, and that which builds up and strengthens them, and makes them better prepared for the duties of life.

How thankful we ought to be to God for his great mercy, which did not permit him to wait until we had found these things out by suffering and experiments, but caused him to reveal the fact that these things were not good for man right in the very inception of his work in this latter day! In addition to that which I have already presented to you on this question, I have heard that a convention of eminent physicians met in one of the large cities of the East and made the statement unani- mously that, "alcohol was absolutely without any medicinal qualities when taken internally, but was only good for bathing the body in certain fevers." I have not been able to verify this statement, however, but there is no doubt but that it will become well understood that this is the case; for the Lord has said that it is not good for the inside of the body, but for the outside.

Men have been taught to despise Joseph Smith, but they are being forced to admit that what he said many, many years ago is true, and that the following of his instruction, both spiritually and physically, would be a benefit to the human race; and how careful we, who believe that he was influ- enced by the Spirit of God, ought to be to live by every word that came from God through him, that we might receive the blessings promised because of obedience, and which we have seen by this investi-

gation are simply the natural results of refraining from those things he forbids, and partaking of those things he enjoins upon us.

I think we have been talking long enough for one night, and will say that we will meet again and continue this investigation at another time, as there are yet many things that can be presented in favor of this work, and we will take it up further some other time.

## CHAPTER 7.

### PROPHECY FULFILLED.

*The noise of fear, the blight of peace,  
The sudden earthquake's fearful jar;  
The famine's slow but dread increase,  
Caused by the nation's angry war.*

*The earth should reel, the ocean's might  
Should scorn the barriers of the land,  
While darkness veils the stars' glad light,  
And doubt and fear stay ev'ry hand.*

—Joseph Smith.

PAPA.—The subject of our talk this evening will be the direct prophecies of Joseph Smith. The matters to which we have directed our attention so far may not be called direct prophecies, and yet, as I told you, they are in the nature of foreknowledge, and hence they are, in one sense, prophecies: but in to-night's talk we are going to deal with statements which have been made by him that foretell events which have since become history. Harry, you may now read from section 85, verse 24, Doctrine and Covenants.

Harry.—“Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble,

and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree."

*Papa.*—You will notice in this extract from one of the revelations given through Joseph Smith, that the Lord is talking to his servants whom he is sending out to represent what we call this "latter-day work," and that the instruction given to these men is, "entangle not yourselves in sin, and let your hands be clean," etc. This statement is important in refuting some of the statements made by the enemies of the work when they declare that Joseph Smith was a bad man, and that his teaching was immoral and vicious; but I call your attention to this only incidentally here, but the main thing in quoting this at this time is the prophecy it contains. "Not many days hence" certain things definitely described are to occur. This revelation was given December 27, 1832, and in it we find the remarkable statement that "the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree." This prediction was made in Revelation 6:13; but the statement here made is that "not many days hence" and the event predicted should come to pass, and we find by consulting the history of the times that it was just ten months and sixteen days after the prophecy was made when the event occurred just as predicted; for on November 13, 1833, what has gone down in history as the wonderful meteoric shower took place.

We will have Ernest read us some of the account given by eyewitnesses of the phenomenon. You will find these accounts as given in *Facts for the Times*, from which you have read before, pages 165 to 168.

*Ernest.*—"The celebrated astronomer and meteorologist, Professor Olmstead, of Yale College, says: 'Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.' "

*Papa.*—We can not give all that we have on the subject, as we have so much testimony on the fulfill-

ment of these prophecies, but I will have Ernest read at least two more. One is found on page 167, and is taken from Burrit's Geography of the Heavens, pages 157, 158.

*Ernest.*—"But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell upon the earth, even as a fig tree casteth her untimely figs when she is shaken by a mighty wind.'"

*Papa.*—We will have one more extract read to show that this prophecy was literally fulfilled. This extract is from the *Elizabeth*, (New Jersey,) *Transcript*, but the date is not given.

*Ernest.*—"While engaged as a compositor on a leading New York paper on the night of November



12, 13, 1833, it was my good fortune,' says James S. Drake, an employee of the *Sunday Leader*, 'to be detained at the office in Wall street until a very late hour. It was a night memorable in history for the most brilliant display of meteors ever witnessed. While busy at our allotted tasks, with the aid of sperm oil lamps, suddenly the whole heavens shone as if in flames, and for several hours countless balls of fire flashed along the sky. The marvelous display of the Creator's glory was generally spoken of as a "rain of fire." When my duties were completed I proceeded up Broadway, which was as light as noonday, and throngs of citizens were still abroad at three o'clock in the morning of the 13th. The splendors of that night will fade from my mind only when my faculties fail to distinguish the brilliant noon from a night which envelopes the landscape in gloom.' In all sections of the country, from Maine to Georgia, came tidings that the people were awakened, and watched with wonder the falling stars. Many fancied the earth was burning, and that they themselves would soon perish in the fiery furnace. The colored people in the Southern States, who were very ignorant, came out from their cabins, and often fell into wild convulsions of terror. They prayed, they shouted, they cried out, 'The day of judgment has come!' The beautiful sight continued until morning."

*Papa.*—Every unprejudiced person must be forced to acknowledge that this is a most remarkable fulfillment of prophecy, but there are other features of the prediction which are just as remarkable, for in-

stance, the statement read by Harry that "the earth shall tremble, and reel to and fro as a drunken man." This evidently refers to earthquakes and similar disturbances. But we have something more about this feature of the prediction in the next sentence, and we will have Harry read that before we comment farther.

*Harry.*—"After your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand."

*Papa.*—We want to bear in mind that in this chapter or section of the Doctrine and Covenants, the Lord was sending his servants out into the world to warn the people of these judgments, and to preach to them the gospel of Christ, and then comes the declaration that "after your testimony cometh the testimony of earthquakes," etc. The testimony of these men who were sent out began, we will say, from the date of this revelation which we have seen was in 1832, and we can say that it ended in 1844, on the 27th day of June, when the Prophet Joseph Smith was killed. If this prophecy is true, then, we will find on investigation that there was a remarkable increase of the particular phenomena mentioned here. We will now ask Ernest to read a table of earthquakes which have occurred in the past from A. D. 1 to 1868. This table is given on page 137, Facts for the Times, and is compiled by one Mallett, and claims to be from the most reliable source.

	No.	No. of years	Average
Those recorded before the year 1	58	1,700	1 in 29 years
Thence to the end of the 9th century	197	900	1 in 4 years
Thence to the end of the 15th century	532	600	1 in 1 year
Thence to the end of the 28th century	2,804	300	9 in 1 year
Thence to the end of 1850	3,240	50	64 in 1 year
Thence to the end of 1868	5,000	18	277 in 1 year

Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number registered is about as follows:

	No. of years	No.	Average
From B. C. 1700 to A. D. 96	1,796	16	1 in 112 years
From A. D. 96 to 1850	1,754	204	1 in 8 years
From 1850 to 1865	15	15	1 in 1 year
From 1865 to 1868	3	15	5 in 1 year

*Papa.*—This is certainly a confirmation of the statement made in the prediction; for one can not study this table without being impressed with the thought that there has been an alarming increase of earthquakes in the years which immediately followed the testimony of these men who claimed to be sent out by God to preach the gospel. In speaking of the frequency of the earthquake the man who compiles this book from which Ernest has been reading, says: "In a single year, 1868, over *one hundred thousand* persons perished by earthquakes. In January, 1869, there were *eleven* earthquakes, two of them great and destructive." Ernest, you may read the next two items given by this writer, with his comments.

*Ernest.*—"The Christian Statesman, of July 17, 1875, says: "The continued occurrence and great

severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally preserved.' The following extract is taken from the *Detroit Tribune*, of July 8, 1875, concerning an earthquake at Cucuta, United States of Colombia, which destroyed completely nine other villages and damaged many more :

“Such was the violence of the shock that not a single house remained standing, and the monuments in the cemetery were thrown down, and many of them removed a considerable distance from their original sites. In thirty seconds, the city of Cucuta was converted into a mountain of ruins. This horrible blow resulted in the death of more than ten thousand persons, in addition to another thousand who were seriously wounded and bruised. Great numbers of haciendas have been destroyed, and hundreds of houses in the country overthrown, leaving the people homeless and consigned to poverty. Many trees were torn up by the roots, and the small hills opened like a melon. The cause of the catastrophe is of course unknown, or the precise place of its first manifestation. Some suppose that the volcano of Sahatera, which was in eruption in 1840, is again breaking out, while others say that a new volcano has appeared in the hills of Giracha. It is thought that the government will appoint a scientific commission to investigate the nature of the catastrophe.’ ”

*Papa.*—As early as 1862 the newspapers began to comment on the increasing frequency of the earth-

quake and similar phenomena, and if you will turn to page 146, Ernest, you will find something taken from the *New York Tribune*, November 12, 1862.

*Ernest.*—"All over the country these storms have been of unusual frequency and dreadfully destructive this year. The lightning, the hurricane, the waterspout, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery."

*Papa.*—And we find upon consulting current events that the earthquake is still bearing its testimony to the work of God. Maude, you may take this *International Encyclopedia*, and read from volume 4, page 523, article, "Charleston."

*Maude.*—"On August 31, 1886, Charleston suffered terribly from an earthquake shock, the severest in the history of the United States. Seven eighths of the houses were rendered unfit for habitation, many persons were killed, and property valued at over \$8,000,000 dollars was destroyed."

*Papa.*—And now we will have read a description of the earthquake of more recent occurrence in San Francisco, and which made the Charleston earthquake seem small in comparison. You may take this same encyclopedia, Maude, and read from volume 17, page 530b.

*Maude.*—"At 5.13 o'clock on the morning of April 18, 1906, the people of San Francisco and a very large district along the adjacent Pacific Coast were

awakened by the first tremors of an earthquake. Light shocks are not uncommon in California, but in this case the movements became unusually violent in many localities, and the ground rocked and swayed to such an extent that many buildings were wrecked, movable objects shifted, and occasionally animals were thrown violently to the ground. This was repeated a few minutes later and followed by comparatively light shocks for several days. The area affected was at least four hundred and fifty miles in length, extending from Eureka in Humboldt County, to the southern extremity of Fresno County, and probably fifty miles wide at most points, and at many places the violence of the shock seems to have exceeded that felt in San Francisco, but, because of its density of population and subsequent disasters, the attention of the world was centered for several days on that city. The people, somewhat accustomed to slight disturbances of this kind, would soon have returned to their homes but for the repetition and attendant dangers. The streets were crowded with people, whose sole thought at first seemed to be to reach more open ground or escape from the city entirely. The creaking walls, swaying chandeliers, and toppling chimneys lent a reality to the dangers of their vicinity that could not be disregarded. Observers on the ground noted that some of the walls of the buildings had fallen, that the streets were more or less obstructed with fallen debris, that here and there the ground was distorted into miniature hillocks and hollows, and that occasionally cracks yawned at their feet. There is no

doubt but such damage would have soon been repaired and the dangers forgotten, except for the more serious condition which at once developed. With the destruction of the first shock a few fires were started in the lower part of the city. The fire department responded with confidence in their ability to control them, only to find that the earthquake had damaged the water mains to such an extent that there was now no supply adequate to the unusual demands of the situation. With the fire department practically helpless the city was soon the scene of one of the most extensive and hopeless conflagrations of modern times. When the utter hopelessness of the situation became known a general exodus from the zone of more immediate danger began, which added immeasurably to the first confusion by reason of the efforts made to move the most highly prized personal effects. For three days the conflagration raged in the heart of the business section. By the end of the first day an area along Market street as far as Tenth street, and from four to six blocks on each side had been destroyed by fire. With water from the bay and by the aid of the navy a narrow belt along the water front was saved. Later on, by the 20th, salt water was used to fight the progress of the fire at greater distances through hose a mile in length. By the 21st and 22d the repairs on the local water system began to give additional relief. On the 21st, as a result of extreme emergency measures, the fire was reported under control and the rest of the city out of danger.

“It was estimated that half the population spent

the night of the 19th under the open sky in the parks and streets—200,000 people camped in Golden Gate Park, and 50,000 in the Presidio Military Reservation. . . . The failure of water forced a resort to destruction of buildings in order to remove the means of the progress of the fire. Dynamite was used until the supply gave out, and then artillery was used to finish the work. A mile of buildings along Van Ness avenue was blown up on the 19th. There was not a sound water main east of this line, and later, after being driven from a most heroic stand at Knob Hill, it was decided to bombard every thing east of Van Ness avenue. Although the fires repeatedly crossed the lines thus drawn for them, yet it was chiefly by such measures, together with the reaching of a few more open spaces and a shifting of the wind, that they were finally brought under control. But by that time a third of the city had been laid in ruins, all of the business section had been destroyed, every one of the forty-four banks were in the burned area, over \$200,000,000 worth of buildings had been lost, and it was estimated that 250,000 people were homeless, many of them wholly ruined financially and reduced to hunger and absolute want.”

*Papa.*—The greatest destruction of property in this catastrophe was by fire, but the earthquake was the cause of the fire, and also the cause of the breaking of the water mains which placed the fire department in a helpless condition.

In 1855 Valparaiso, in South America, was visited by a terrible earthquake, and since the San Fran-



cisco calamity it has again been visited by one of the worst earthquakes known up to that time, and within the last few days has occurred the earthquake in Southern Italy, in which it is estimated that over 200,000 lives were lost by the earthquake directly, and by the fires which were the direct result of the earthquake. The city of Messina was almost totally destroyed and 90,000 of her inhabitants lost their lives, or nine out of every ten were killed. This earthquake occurred on December 28, 1908, and almost every paper gives accounts of continued shocks to that region of country.

But the point we want to especially emphasize is that immediately following the declaration found in this revelation that "after your testimony cometh the testimony of earthquakes," that earthquakes became of alarming frequency, and especially is this true of the period immediately following the close of the preaching of the gospel by the first elders of this church, or that period immediately following 1844. We will now ask Harry to read another clause of this prophecy.

*Harry.*—"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."

*Papa.*—It has been only a comparatively short time since the phenomena called the cyclone has been known. I was born in 1855, and I can remem-

ber when the first accounts of the cyclone began to come out, but since the close of these men's testimony they have become very frequent, and their work has been almost as appalling as the work of the earthquake. Some parts of our country are almost entirely immune from the earthquake, but none are immune from the visitation of this almost equally to be dreaded phenomena, the cyclone. Ernest, you may now read a compilation of statistics and facts in regard to this from pages 141, 143, and 144 of *Facts for the Times*, the book from which you have been reading.

*Ernest.*—“*The New York Sun* of September 22, 1875, gives a thrilling account of the devastating work of a cyclone in Texas, by which the town of Indianola was laid in ruins. About one hundred and fifty lives were lost, and the village, with a population numbering some twelve hundred, was nearly swept away. Only three houses remained free from damage. The corpses were strewn for twenty miles on the beach of Matagorda Bay. The same storm completely submerged Galveston Island, with the loss of many lives and a great amount of property.

“April 14, 1879, a cyclone struck Collinsville, Illinois, and damage was done to the amount of \$50,000. Ten houses were destroyed, several persons were injured, and one killed.

“April 16, the lower part of South Carolina was visited by a tornado, which caused great destruction of life and property. One hundred dwellings were destroyed in Waterboro, and all the churches in

the town were swept away. Fifteen persons were killed and many wounded.

“June, 1879, a cyclone in Kansas destroyed hundreds of houses, killed forty persons, wounded seventy or eighty, and destroyed an immense amount of property.

“July 15, 1881, a terrible cyclone visited New Ulm, Minnesota, occasioning a great loss of property. The town was in ruins, and thirty or forty persons and hundreds of cattle were killed.

“During April 6, 7, 8, and 9, 1882, cyclones visited Kansas, killing several persons and injuring others.

“April 25, 1882, a cyclone occurred in Saline County, Missouri, in which eleven were killed, thirty-five wounded, and much property destroyed.

“June 17, 1882, the villages of Grinnell and Malcom, Iowa, and their vicinity, were visited by the most destructive cyclone that has been known for twenty years. The storm traveled three hundred miles through the center of the State, carrying destruction and death in its path. The loss of property is now estimated to be between \$2,000,000 and \$3,000,000; and besides the large number of persons killed or seriously injured, fifteen hundred are homeless and destitute. In Grinnell, as the many trees stripped of their bark and cut to pieces begin to turn yellow, it adds to the deserted appearance of that portion of the town. A correspondent of the *Inter-Ocean* says that though that part of the town should be built up again, fifty years would not efface the marks of the tornado.

“In the week ending May 19, 1883, many cyclones

were experienced. Six men were injured in Coventry, Montana. In Racine, Wisconsin, twenty were killed and a hundred wounded. One hundred and fifty houses were wrecked. In Valparaiso, Nebraska, two were injured. White Pigeon, Michigan, was visited, a schoolhouse overturned, and many persons were injured. At Kansas City, Missouri, three were killed, and great damage was done. At Saint Joseph, Missouri, great damage was done.

“In the week ending May 26, 1883, such storms visited Missouri, Beloit and Racine, Wisconsin, in which twenty-five were killed, and more than a hundred wounded. In Beloit, five fish, one of which weighed a pound, fell in the business street.

“The cyclone of Tuesday, August 20, 1883, wrecked three hundred houses in Rochester, Minnesota, damaged two hundred others, and killed twenty-five persons. The total loss to the little city is \$400,000. At Kasson, five people lost their lives, and in the counties of Dodge and Olmstead, the destruction of property has been terrible. The whirling storm blew a passenger train from the track between Zumbrota and Rochester, the force of the gale smashing the cars to kindling wood. It is stated that a hundred passengers were killed or injured, and fifty wounded alone were removed to Rochester and Owatonna. Thirty-five were killed at Rochester and eighty-two wounded, nine of whom will die. The storm covered a tract of country sixty miles long by two wide. Complete destruction marked its path.

“April 21, 1885, a terrible cyclone visited Copiah County, Mississippi, killing more than forty people,

and wounding more than one hundred and fifty others. A vast number of houses were blown down. It visited Georgia also, and did great damage.

“On the same day many people lost their lives by a cyclone in Iowa; Sac, Woodbury, and Monona counties suffered great damage.

“The same month another visited South Carolina, and many persons were killed. In one place thirty-three were killed and sixty wounded.

“About the same time a hurricane visited Como, Colorado, and injured many persons.

“Many pages of such accounts might be given. Hundreds of those destructive storms have visited the country, and in the aggregate, thousands of lives have been lost. In large sections of the country underground cellars, to which the people can flee for safety have been constructed. Such a proceeding would not have been dreamed of a few years since.”

*Papa.*—According to these statements the prediction had a most startling fulfillment, and the testimony of thunders, lightning, and tempest is added to that of earthquakes, to the fact that as this man spoke in the name of the Lord and the thing prophesied of came to pass, it was therefore the Lord who inspired him. While this is sufficient to establish our position, I want Ernest to read one more testimony taken from a sermon by T. DeWitt Talmage, in 1883, on the wonders of our day. You will find the quotation on page 145, Ernest.

*Ernest.*—“But look at the cyclonic,—the disasters cyclonic. At the mouth of the Ganges are three

islands,—the Hattiah, the Sundeep, and the Dakhin Shabozpore. In the midnight of October 31, 1876, the cry on all those three islands was, 'The waters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. *Did you ever see a cyclone?* No? I pray God you may never see one.

"But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its foundations, and took dwelling houses, barns, men, women, children, horses, and cattle, and tossed them into indiscriminate ruin. It lifted a rail train, and dashed it down, a mightier hand than that of the engineer on the air brake. Cyclone in Kansas, within a few months cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disaster cyclonic?"

*Papa.*—So far the prophecy has been fulfilled. No prophecy of the Scripture ever had a more complete and literal fulfillment than this prophecy, but we want to notice the rest of the prediction. The last thing that is said here is a peculiar statement. In the Bible we find that God has set bounds to the sea, and said: "Fear ye not me? saith the Lord: will ye not tremble in my presence, which have placed the sand for the bound of the sea by a perpetual

decree, that it can not pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"—Jeremiah 5:22. But in this prophecy the declaration is made that, "After your testimony cometh the voice of the waves of the sea, heaving themselves beyond their bounds." No statement like this is found anywhere in prophecy, and the phenomena was little known up to that time, but the waves of the sea had respected the bounds set for them, and in but a very few instances had they ever gone over them; but no sooner does the testimony of these men, who claim that they had been sent by God to bear testimony of the gospel of Christ being restored to men again, cease, than at once begins a series of disasters where the sea is repeatedly found going beyond its bounds, and doing great damage to life and property. Ernest, you may now read from pages 141 and 142 of that same book, the account of the tidal wave that Mr. Talmage speaks of in the sermon from which we have already quoted.

*Ernest.*—"If the disasters which have overtaken the unfortunate inhabitants of Bengal, India, had occurred in ancient times, we should now possess traditions of punishments inflicted by an offended Deity, beside which the legends of the flood, Sodom and Gomorrah, and the Egyptian plagues would be altogether inconsiderable. The population of the province is now as numerous as that of the United States. Through the failure of the rice crop in 1868, owing to protracted droughts, a famine occurred which killed off the people by the hundred thousand,

and the deaths would undoubtedly have reached millions had not the British Government exerted itself to send immense quantities of food to the starving cultivators of the land. Now comes one of the most terrible hurricanes ever experienced in the land of typhoons and fierce storms; and official reports tell us that over 25,000 people have fallen victims to the three great storm waves which have submerged the country for over three thousand square miles.

“The cyclone which occurred on October 31, 1876, arose in the Bay of Bengal, and took a northward course, wrecking several large vessels which lay in its track. It just missed Calcutta, but struck Chittagong, which lies in the most northeasterly corner of the bay, stranding every vessel in the harbor, and nearly destroying the town. Meanwhile the storm waves submerged the great islands of Hattiah, Sundeeep, and Dakhin, lying in one of the mouths of the Ganges, covered several smaller islands, and then flowed over the land for five or six miles toward the interior.

“It appears that the immense waves were projected with astonishing velocity. Up to eleven o'clock on the night of October 31, Calcutta dispatches reporting the storm said that no especial danger was anticipated; but before midnight the waters had overrun the land to the depth of twenty feet.

“An examination of the map shows that the islands mentioned are situated near an estuary of the river Megna, and they owe their origin to the deposition of soil washed down by the Ganges, they con-



stitute part of the Sunderbunds, as the low, marshy land thus produced is called from its being covered with the 'sunder' tree; and the district is not only the hottest, but probably the most unhealthy portion of British India. Malaria reigns everywhere, and the forests and jungles abound with tigers and other ferocious beasts. The English Government for some time past has labored to reclaim the islands and has offered strong inducements to settlers to cultivate the ground, which is rich and extremely fertile. These efforts have resulted in the clearing of a large portion of the territory, and the raising thereon of valuable crops of cotton, rice, sugar cane, mulberry trees for silkworm food, and timber; while the population of Dakhin, the largest island, of about eight hundred miles in extent, has increased to over 240,000, and that of Hattiah, and Sundeep together number some 100,000 inhabitants.

"Of course the devastation in this district has been complete. The country is dead flat; and the people when the wave burst upon them, had no place of safety but in the tree tops. And there such as were able found their way, sharing their refuges with wild beasts, birds, and serpents. Houses by the thousands were utterly swept out of existence, and the only relics of human habitations afterwards found, were cast up on the Chittagong shore, ten miles distant.

"The *Calcutta Government Gazette* says that, 'wherever the storm wave passed, it is believed that not a third of the population survived. The islands have barely one fourth of their former inhabitants.'

All the cattle were destroyed, and the stench of the decomposing remains has already generated an outbreak of cholera which, it is feared, will prove general. The British Government is taking steps to relieve the distress which prevails.”

*Papa.*—On pages 148 and 149, you will find some more accounts of this peculiar phenomena, Ernest, which you may read.

*Ernest.*—“That *most horrible* phenomena, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with the ocean sand, and peopling their palaces with sea monsters.

“I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives on to the pampa. Too late; with a terrible crush the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged and roared and leaped. The cries of human beings and animals were frightful.”

*Papa.*—This account is taken from the report of a man who was there at the time, as you will see by the reading, and was published in *Harper's Magazine* in 1869. The next account is taken from the report of the British vice consul who was also an eyewitness of the terrible scene.

*Ernest.*—“Gracious God what a sight! I saw all

the vessels in the bay carried out irresistibly to sea; anchors and chains were as pack thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

*Papa.*—Each of these accounts show the fulfillment of those specific parts of the prophecy to which they relate, and now I am going to ask Ernest to read the general comments which have been made in regard to this period which immediately followed the closing of the testimony of the early elders of the church. Three of the extracts are found in the book you have in your hand, Ernest, and some I shall take from another book, but you may now read those you will find there.

*Ernest.*—"The New York Tribune, of November 12, 1868, says: 'The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about a thousand miles an hour. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at Saint Thomas, and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful.'"

"The New York Tribune, of November 12, 1869, says: 'Later and fuller details are every day increas-

ing the interest with which scientific observers regard the recent earthquakes, and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the most remarkable and extensive of which there is any written record.'

"*The New York Mercantile Journal*, of November, 1868, thus soberly describes our times: 'Old Mother Earth has been indulging in some old (odd) caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornados, water-spouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence, and of continually augmenting intensity. Moreover they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one third of the earth's surface*. These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent, because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, *will not explain the matter*, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that are totally unparalleled in previous history. The change of the Gulf Stream from its course, and the alteration of climates, have been some of these increased marvels.'"

*Papa.*—Now, Maude, you may take this book, Truth Defended, and read what the author, Bro. Heman C. Smith, quotes on the question on pages 230, 231, 232.

*Maude.*—“*The Chicago Tribune*, November 15, 1871, contained the following summary of calamities for that year: “The year 1871 will hardly be considered in history a year of grace. In point of fatality to human life, and destruction to material values by extraordinary natural causes, no year in the history of the world can equal it. Overwhelmed as we are by our own disaster, we have given little attention to what has been transpiring abroad, and have almost come to consider ourselves the only sufferers. The retrospect, however, is a terrible one. War, famine, pestilence, fire, wind and water, and ice, have been let loose and done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at, men have sometimes thought the end of the world had come. We have seen our own fair city laid in ashes, throughout almost its entire business limits, and seventy thousand people left homeless. On that same night, the conflagration swept through northern Wisconsin and Michigan, sweeping village after village with horrible loss of life, and ruining thousands of acres of timber, the cutting and milling of which formed the main industry of that region. Illinois, Minnesota, Indiana, New York, Pennsylvania, Kansas, Missouri, and California, the Alleghenies, the Sierras, and the Rocky Mountains have been ravaged by fire, destroy-

ing immense amounts of property and entailing widespread suffering. Chicago is not the only city which has suffered. Peshtigo, Manistee, Cacheville, and Vallejo, California, Urbana, Darmstadt, and Geneva, under the Alps, have all been visited by terrible fires; and the torch of the incendiary has been applied successively to Louisville, Saint Louis, Toronto, Montreal, and Syracuse.

“The pestilence has walked at noonday. The cholera has steadily traveled from Asia westward through Europe, and our dispatches of yesterday announced its arrival at New York Quarantine. One of the most appalling plagues of modern times, arising from yellow fever, has swept over portions of South America, and in Buenos Ayres alone, 28,000 bodies were buried in one cemetery. Persia has been almost depopulated by the plague, which has been rendered all the more terrible by the added horrors of famine; and now, in our own country, smallpox has appeared as an epidemic in nearly every large city.

“Storms in their various manifestations, have never been so destructive before. In one night, a river in India suddenly rises, swollen by a storm, and sweeps away an entire city, destroying 3,000 houses, and utterly prostrating the crops. The little French seaport town of Pornic has been almost utterly destroyed by a tidal wave. The icebergs of the Arctic have caught and imprisoned within their impassable walls thirty-three whalers, inflicting a loss of a million and a half of dollars upon the city of New Bedford, and seriously crippling an impor-

tant branch of industry. Saint Thomas has been devastated by a hurricane which left six thousand people homeless and strewed its coasts with wrecks. A typhoon of terrible power, has swept along the Chinese coast, destroying everything in its course,—towns, shipping, and life. A hurricane at Halifax has inflicted a severe blow on English shipping. The storms on the English coast have never been so severe before, nor so fruitful in maritime disasters. A tidal wave at Galveston swept off all the shipping in port. A tornado has swept through Canada, doing serious damage in Toronto, Montreal, and Quebec. The island of Formosa has been nearly destroyed by an earthquake. Add to these the unusual crop of murders and suicides in this country, the alarming increase of railroad and steamboat disasters, the monstrous villainies which have been brought to light in public offices and private corporations, the Franco-German war with its attendant horrors, and the statement of astronomers that there has been an explosion in the sun, and that two or three comets are just now in danger of losing their tails by their proximity to that orb,—and we may be justified in assuming that the year 1871 will be known in future calendars as the Black Year.”—*Saints' Herald*, volume 18, page 736.

*Papa.*—We are certainly justified in saying that if ever in the history of this world anyone was entitled to be called a prophet of God Joseph Smith was, if we take God's own test for it, and we think we can safely do so in this instance, and especially in view of what we shall learn later, as corroborative

evidence. Most of the evidence we have presented so far has been taken from accounts of the record of years ago, but we know that the conditions still prevail, and that while the record of 1871 is an appalling one, yet it is not an exceptional one, and instead of it being known as the "Black Year," there is nothing in the accounts given that would especially brand it as being more disastrous than many of the years that have followed. Some of the disasters of which we have read in this talk have occurred since then. We have had the San Francisco earthquake, the earthquake in Valparaiso, South America; the earthquake in Italy of just last month; then the papers are now full of an account of an earthquake near Smyrna in the old country. Then as to tidal disturbances, the recent overwhelming of Galveston, Texas, by a tidal wave that almost totally destroyed the city and drowned about five thousand people, is fresh in the minds of everyone. And some of these recent catastrophes are the worst ever known. It has been but a few years since Snyder, Oklahoma, was destroyed by a cyclone, and such phenomena are of constant occurrence, and as one writer, from whom we have quoted, says, they seem to be of increasing severity instead of diminishing in their destructiveness. Harry, you may now read a portion of section 61, Book of Doctrine and Covenants. Part of what I want you to read is found in verse 1, and part in verse 3, you will find the passages marked, and they relate especially to the destruction which will occur on the water.

*Harry.*—"Behold, there are many dangers on the



waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters. . . . Behold, I, the Lord, in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters; wherefore, the days will come when no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart."

*Papa.*—I have had Harry read this for the reason that it is in line with the other things we have been studying, and partakes of the nature of prophecies of disasters that are coming on the land and the sea. I do not know what waters are directly referred to here, but presume that the language, "more especially these waters," refers to the Great Lakes and the rivers upon which the Saints would travel in this country to reach the land of Zion, but whatever waters were meant, passing events proclaim the truthfulness of the prediction, whether it was the ocean, the lakes or the rivers. Some of the most appalling disasters have happened on the Great Lakes in recent years, and the men who navigate these waters and have also had experience with the ocean say that the dangers upon the Lakes are much greater than upon the ocean. Just this winter a boat was lost on Lake Superior with all on board, and only a few years ago there was a fearful storm on this lake in which many lives were lost. One boat, the

Matafa, was wrecked at the mouth of Duluth harbor and half of her crew were drowned or frozen. Two other boats were driven ashore just north of Duluth, and those who did not perish were so overcome with the horrible experience through which they passed that some of them could never be induced to go upon the Lakes again. It has become proverbial that Lake Superior never gives up her dead, and there is one place near the east end of the lake known as "Lake Superior's Graveyard." Many a ship lies at the bottom of the lake right here. They have gone down with all on board in most cases, and the bodies of the crews have never been recovered. So far as the rivers are concerned the prediction is equally true of them. The three great rivers which drain the valley which lies between the Alleghenies on the east, and the Rocky Mountains on the west, and known as the Great Mississippi Valley, have repeatedly overflowed their banks and devastated the adjacent country, and one of the greatest problems confronting Kansas City to-day is the flood problem. Not many years ago, as you children know, the combined overflow of the Kansas River from the west, and the Missouri River from the north, caused the loss of thousands of dollars of property and some lives, and we came near having a repetition of the same thing this last spring, 1908. The Mississippi River has done great damage by overflowing its banks from a point above Saint Louis to its mouth, and the papers are filled every year with the floods that devastate the valley of the Ohio River, to say nothing of smaller rivers which have added their

quota to the general sum of disasters caused by the rivers. Of the disasters by sea I will ask Ernest to read in Facts for the Times, pages 149, 150, under the title "Ocean disasters."

*Ernest.*—"The Daily Press says: 'Fourteen hundred ships were wrecked in one week, the first in December, 1863, in the Mediterranean Sea.'

"On the coast of England the same gale was terrible. *The London Shipping List* of December, 9, says: 'The late terrible gale experienced in this country commenced on the morning of the 3d inst., and continued with little intermission until after midday on the fifth. The list of casualties extends over thirty columns of the London papers, and embraces almost every locality on the coast of the United Kingdom, and many points on the adjacent continental seaboard. The most serious disaster recorded is the loss of a Hamburg ship with emigrants for Australia. Of the crew and passengers, forty-four were saved and *three hundred perished.*'

"In November, 1872, the telegraph dispatches announced the following: 'A terrible disaster to an Arctic whaling fleet. Thirty-three vessels were caught in the ice and *crushed like egg shells*, becoming a total loss. The vessels and cargo were valued at one million and five hundred thousand dollars. Twelve hundred sailors were saved from the wreck.

"The total loss in the United States marine since 1865 is 2,821 vessels, valued at \$129,067,700.

"The total loss throughout the world for one year,

from January 1 to December 10, 1870, as reported to the British Lloyds, was 1,887 vessels.'

"The China papers report as follows; 'In the north of China there have been inundations of a very destructive character. In New Chiang, *twenty thousand square miles were submerged*, and one thousand people were drowned. A terrible typhoon visited the region of Macao on the 2d of September, and besides doing immense damage to property, destroyed three hundred lives.'

"September 22, 1874, a typhoon swept over Hong Kong and vicinity, by which 300,000 persons lost their lives, and property was destroyed to the amount of \$50,000,000."

*Papa.*—Few of these calamities mentioned in these extracts were mentioned in the other statements which have been read, and we can see by a continuation of the calamitous visitations that disasters did not stop in 1871; but here as late as 1874 are recorded in this book almost all of the different phenomena that were foretold by Joseph Smith. The book was published in 1885, and hence does not contain any disasters which happened later, but the years have been full of them, until the latter part of the prophecy about the waves of the sea heaving themselves beyond their bounds, where the Lord says "and all things shall be in commotion, and surely men's hearts shall fail them; for fear shall come upon all people," has been wonderfully fulfilled, and there never was a time when the elements were watched with greater anxiety than at the present day; and men are watching each other, and nations

are watching each other, and there is a general distrust manifested by all mankind of one another, but while these are remarkable predictions, we have a still more remarkable one, if possible, in what is familiarly known among Latter Day Saints as "The prophecy of the rebellion." You may read it, Harry, as you find it printed in the back of the Book of Doctrine and Covenants.

*Harry.*—"Verily, thus saith the Lord, concerning the war that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place: for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indigna-

tion, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in the holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

*Papa.*—It is impossible for the enemies of Joseph Smith to deny the accuracy of the predictions contained in this document, so the only chance they have is to make the statement that it was gotten up and published after the war, but there is plenty of evidence that can not be impeached to show that the prediction was given just as claimed. The one which Harry has read was copied from the *Pearl of Great Price*, a paper published in Liverpool, England, in 1851, and a copy of the paper is on file in places where it can be consulted. Besides that we have the substance of the revelation given by others who are not members of the church and published before the war began. A man by the name of John Hyde, jr., published a work called "Mormonism" in 1857. His object was to try to prove that Joseph Smith was a false prophet, and the doctrine he taught a fraud, and in that book he gives a statement made by Joseph Smith in 1843 in which this revelation is spoken of, and its substance given so far as the rebellion is concerned. You may read this, Ethel, you will find the book here in my library, and you will find the statement on page 174.

*Ethel.*—“I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, December 25, 1832.”

*Papa.*—This man was writing a book against the work of Joseph Smith, and he quotes this to prove that he had prophesied something that had not come true and hence was a false prophet. There is an abundance of evidence that the revelation was received at the time claimed, as I said before, and many living witnesses are ready to testify that they heard the revelation read, or referred to before the death of Joseph Smith, and one man, not a member of the church, has made affidavit to that fact, and you will find his affidavit in the book, *Truth Defended*, from which you read a few moments ago, Maude, on pages 215, 216.

*Maude.*—“I, N. D. Earl, of the County of Decatur, and State of Iowa, being first duly sworn, depose and say:

“That in the year 1833 or 1834, I can not remember which, but think it was in 1834, I heard Joseph Smith, the then President of the Church of Jesus Christ of Latter Day Saints, while journeying from Kirtland, Ohio, to Far West, Missouri, and somewhere between Indianapolis and Newton, Indiana, foretell and preach the rebellion, and that the slaves would be set at liberty, and armed and equipped for war and so on. I can not give just his words, but

I give the substance of them. Also that I went with a number of youngsters to Newton, or Frankfort, southeast of Lafayette, Indiana, shortly after the time above referred to, and there I heard a certain lawyer question Joseph Smith above referred to about the rebellion, and he, Joseph Smith, preached the same things again. I think the name of the lawyer above referred to was Gregory, but as to that I am not certain.

“I further state that I am not now and never have been, a member of the Church of Jesus Christ of Latter Day Saints, nor any other.

“N. D. EARL.

“Subscribed and sworn to by N. D. Earl before me at Lamoni, Iowa, on this the 26th day of February, 1884.

[L. S.] “ASA S. COCHRAN, *Notary Public.*”

*Papa.*—Not only is this revelation well authenticated, but we have statements made in other revelations which very strongly corroborate the statements made in this one, and, besides other revelations, we have a similar declaration made in a letter which Joseph Smith wrote to a man by the name of N. E. Seaton, an editor of a paper published in Rochester, New York, as early as 1833, January 4. You may read it, Maude, from the same book from which you have been reading, page 215.

*Maude.*—“And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation.”



*Papa.*—Harry, you will find the two statements found in the revelations in the Book of Doctrine and Covenants, 38: 6, and 45: 11.

*Harry.*—“Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.”

“I say unto you, that great things await you; ye hear of wars in foreign lands, but, behold, I say unto you, They are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.”

*Papa.*—The extract from the letter which Maude has read was published in the fifth volume of the *Times and Seasons*, page 707, and the paper was published in 1844, and the two statements which Harry has read were given in January and March, 1831, and were published as early as 1835, and no one thinks of disputing the fact that they were given before the war of rebellion. This shows that it was the general expectation that there would be a war in the United States so far as Joseph Smith and the

members of the Latter Day Saints' Church are concerned, and these last two items read, together with the fact that sometime in 1832 there was danger of a rebellion of South Carolina, are probably responsible for the condition of mind that Joseph Smith was in when he said that he was praying to the Lord over the matter, and that a voice spoke to him and declared that the troubles would begin with the rebellion of South Carolina, as stated by Mr. Hyde just quoted.

Some who have tried to discredit the genuineness of the document as a prediction have said that it was simply a good guess; but to take that view of the matter would be to discredit all prophecies, ancient and modern, and yet fulfillment of prophecy has been a fruitful theme for all who write of the evidences of the divinity of the Bible, and why not, if we desire to follow the Golden Rule, allow that it is possible that this might have come from the Lord, and treat the prediction just as we would like to have all critics treat our favorite prophets of the Bible? But it is idle to try to dispose of the revelation in that way, for there are things in it that would have been impossible for Joseph Smith to foresee except by that divine "prescience alone which scans alike the will and ways of mortals, the actions of future nations, and the history of the latest generations."

No one doubts the fulfillment of the prediction so far as the rebellion of South Carolina is concerned, and we do not need to present any evidence of that part of it, but there are some items of the prophecy

which we will take up and examine. The Southern States were divided against the Northern States, and the war resulted in the death and misery of many souls, and we feel the burden of the war down to the present time, and it costs the Government of the United States, even to-day, millions of dollars each year as pensions for those who are mourning the loss of loved ones on the bloody fields of the rebellion.

The revelation says that beginning with this war and with the rebellion of South Carolina "war shall be poured out upon all nations." Did that occur? Ethel, you may read what Brother Blair has to say about this in his book, *Joseph the Seer*, on page 186.

*Ethel.*—"And thus war shall be poured out upon all nations.' That is, *beginning* with our national rebellion, war would go forth and finally occur among *all nations*. It is a prominent fact, that since the beginning of the rebellion, war has been unusually prevalent, widespread, and sanguinary.

"Taking advantage of our national troubles, Louis Napoleon, Emperor of France, and Francis Joseph, Emperor of Austria, sought by a bloody war to establish an empire in Mexico and to place Maximilian upon its throne, but they failed in the attempt. South America, Central America, France, Italy, Austria, Denmark, Spain, Cuba, Holland, Russia, Germany, Greece, Turkey, Egypt, Algeria, China, Japan, Corea, with many districts in Asia and Africa, have been visited with the war fiend since the rebellion of South Carolina, in 1860."

*Papa.*—This book of Brother Blair's was pub-

lished some time ago, and while it mentions nearly all the nations of the earth as being involved in war since the rebellion, yet there have many wars occurred since that time. We have the war between the United States and Spain, the war between the United States and their Philippine possessions, the war between England and their South African possessions, the war between Japan and Russia, one of the bloodiest that was ever known, besides many minor troubles among the nations; so we might say that this part of the prediction has been literally fulfilled. The next item in the prophecy we will notice is that the Southern States shall call upon other nations, and mentions the nation of Great Britain especially. In proof that this actually took place as predicted we will ask Maude to read again from Brother Smith's book, *Truth Defended*, pages 206 and 207.

*Maude.*—"The public questions arising out of our foreign relations were too important to be overlooked. At the end of the first year of the war the Confederate States had been recognized by the leading governments of Europe as a belligerent power. This continued unchanged to the close. Mr. Mason became our representative in London, Mr. Slidell in Paris, Mr. Rost in Spain, and Mr. Mann in Belgium. They performed with energy and skill the positions, but were unsuccessful in obtaining our recognition as an independent power. . . .

"But, when a portion of the States withdrew from the compact and formed a new one under the name of the Confederate States, they had made such or-

ganic changes in their constitution as to require official notice in compliance with the usages of nations.

“For this purpose the Provisional Government took early measures for sending to Europe commissioners charged with the duty of visiting the capitals of the different powers and making arrangements for the opening of more formal diplomatic intercourse. Prior, however, to the arrival abroad of these commissioners, the Government of the United States had addressed communications to the different cabinets of Europe, in which it assumed the attitude of being sovereign over the Confederate States, and alleged that these independent States were in rebellion against the remaining States of the Union, and threatened Europe with manifestations of its displeasure if it should treat the Confederate States as having an independent existence. It soon became known that these pretensions were not considered abroad to be as absurd as they were known to be at home; nor had Europe yet learned what reliance was to be placed in the official statements of the cabinet at Washington. The delegation of power granted by the States to the general Government to represent them in foreign intercourse had led European nations into the grave error of supposing that their separate sovereignty and independence had been merged into one common sovereignty, and had ceased to have a distinct existence. Under the influence of this error, which all appeals to reason and historical fact were vainly used to dispel, our commissioners were met by the declaration that foreign

governments could not assume to judge between the conflicting representations of the two parties as to the true nature of their previous relations. The Governments of Great Britain and France accordingly signified their determination to confine themselves to recognizing the self-evident fact of the existence of a war, and to maintain a strict neutrality during its progress. Some of the other powers of Europe pursued the same course of policy, and it became apparent that by some understanding, express or tacit, Europe had decided to leave the initiative in all action touching the contest on this continent to the two powers just named, who were recognized to have the largest interest involved, both by reason of proximity to and of the extent of intimacy of their commercial relations with the States engaged in war.”—The Rise and Fall of the Confederate Government, by Jefferson Davis, volume 2, pages 367 to 369.

*Papa.*—This clearly shows that the predicted event did come to pass, and another thought is contained in this statement, and that is that by the adoption of this policy to call upon other nations in time of war the result would be that sometime war would be poured out upon all nations, and this is true to a certain extent, even now. The nations have entered into a compact or compacts called treaties, by which certain things are demanded, and a violation of these compacts may involve the nation, violating their provisions, with all nations whose rights are invaded. And it has become a common practice for all nations to send their warships to the scene of any

conflict to watch and see that neither of the nations involved infringe upon the rights of others, and the moment either nation does so, an interference occurs, and if immediate reparation is not made, a declaration of war is made, and force is resorted to to compel compliance with the provisions of the treaty, and it has become a difficult thing for two nations to be involved in war at the present time without in some way involving others with them; but the prophecy stands fulfilled in this particular any way, and we will now pass on to the next item, which is, "And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war." It will not need very much evidence to show that this part of the prophecy was fulfilled, for it is a fact that is well known by every well informed person that the slaves were marshaled for war and did fight against their former masters in the late rebellion, but we will ask Maude to read one quotation given by Brother Smith in proof of that fact, which she will find on page 210.

*Maude.*—"Mr. John S. C. Abbott, one of the leading historians of the day, in his History of the Civil War in America, in describing the battle of Milliken's Bend, says: 'Here the slaves and their masters were brought face to face in the death-gripe, and the masters bit the dust.'—Volume 2, page 291."

*Papa.*—So we see another fulfillment of this remarkable prediction, and we pass on to the next one which reads, "And it shall come to pass also, that the remnants who are left of the land will marshal

themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."

The "remnants" to all Latter Day Saints mean the Indians, and that is what is meant here in this revelation, and it is interesting to note the exactness of the language used here in speaking of the different events that were to occur. The slaves were to "*be marshaled and disciplined for war,*" while the "remnants" would "*marshal themselves.*" History in recording events after they have transpired does not use more exact language than is used in this prophecy which foretells the events. The slaves were marshaled for war and went into battle under the direction of white officers, while the Indians marshaled themselves. We will let Ethel read what Brother Blair has to say on this question in Joseph the Seer, pages 187, 188.

*Ethel.*—"And 'the remnants who were left of the land, [the Indians], will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation.' This is precisely what has been done. For the Indians *did* 'marshal themselves' against the whites as early as August, 1862, and they have been waging war against them from time to time until the present. The massacre in Minnesota, which took place August, 1862, was a terribly cruel and heart-rending affair. Two thousand persons were barbarously slaughtered in a few hours. Nameless outrages were perpetrated; and the losses sustained, pecuniarily, by the Government and by individuals, amounted to over \$25,000,000. A writer has graphically said:



“From the landing of the Pilgrim Fathers on the rock-bound coast of New England, in the winter of 1620, until their descendants had passed the center of the continent, and reached the lovely plains of Minnesota, no exhibition of Indian character had so afflicted and appalled the soul of humanity, as the fearful and deliberate massacre perpetrated by them in August, 1862. . . . The blow fell like a storm of thunderbolts from the clear, bright heavens. The storm of fierce, savage murder, in its most horrid and frightful forms, rolled on. Day passed and night came, until the sad catalogue reached the fearful number of *two thousand* human victims, from the gray-haired sire to the helpless infant of a day, who lay mangled and dead on the ensanguined field. . . . In two days the whole work of murder was done, with here and there exceptional cases in different settlements. And, during these two days, a population of *thirty thousand*, scattered over some eight counties, on the western borders of the State, on foot, on horseback, with teams of oxen and horses, under the momentum of the panic thus created, were rushing wildly and frantically over the prairies to places of safety.’—Indian Massacres.

“The Indians ‘marshaled themselves’ as foreshown in the prophecy,—no whites having a hand in the matter. The bad treatment which they had received from the whites—the Indian agents and traders in particular—had much to do in *causing* these outrages,—it made them ‘exceeding angry,’—yet, as we have said before, the whites had nothing to do in

*marshaling* them, or directing them in their sanguinary work.

“These Indian wars are *costly* as well as cruel; and hence, in more ways than one, are they ‘a sore vexation’ to our tax-burdened nation. It has been reported that for every Indian captured and killed during some of the Indian wars since 1862, it has cost the whites the lives of nine white men, and \$5,000,000 in money. This may be a slight exaggeration, yet it is probably not far from the truth. The enormous expense, with the loss of human life, and the various perplexities connected with these wars, and the whole Indian question, are sources of ‘sore vexation’ to the whites, and from which there are no prospects of speedy and permanent relief.”

*Papa.*—These statements and quotations made by Brother Blair are corroborated and sustained by some things said by Joseph Cook in what is known as his Boston Monday Lectures, given a few years ago in Tremont Temple, Boston. I have them all in my library, here, and you may get the one on “Heredity,” Maude, and read from page 4.

*Maude.*—“We spend now about \$5,000,000 a year in gifts to the Indians, or in the support of soldiers to keep them in order. Official statements published lately show that the Indian war in Florida cost \$50,000,000; the Sioux of 1852 and 1854, \$40,000,000; the Oregon Indian war of 1854 and 1855, \$10,000,000; the Cheyenne war of 1864 and 1865, \$35,000,000; the Indian war of 1860 with the Sioux, over \$10,000,000; the war of 1867 with the Chey-

ennes, \$40,000,000. General Sherman says that the cost of caring for the Indians of New Mexico by the army from 1846 to 1860, was \$100,000,000. Thus the fact stands out beyond all controversy, that for the past forty years, the military operations of the nation, against the Indians have cost on an average \$12,000,000 annually."

*Papa.*—In addition to this Mr. Cook says at the same time, that the Government is paying \$2,000,000 yearly to the army for taking care of the Apaches alone. The figures given in these statistics are absolutely appalling, and nothing could be more expressive of the facts than the language of the revelation, that the remnants of the land would "vex the Gentiles with a sore vexation." Hence we can conclude this part of the subject with the conviction that it has certainly come to pass. There is another item of this prophecy that is peculiar, and that is that part that relates to the blood of the Saints coming up into the ears of the Lord to be avenged of their enemies. Up to the time of the giving of this revelation none of the Saints had been killed, but this seems to be a prediction that they would be killed, and that the Lord would avenge the shedding of their blood, by sending calamities on the people. But few years had passed, however, when persecution began to rage and some of the Saints were killed, and the persecution did not cease until Joseph Smith himself had become a martyr to his faith. Ernest, you may take this History of Utah, by Bancroft, and read what he says of the killing of the Saints in what

is known as the Haun's Mill Massacre. You will find it on page 128.

*Ernest.*—"While the men were at their work out of doors, the women in the house, and the children playing about the yards, the crack of a hundred rifles was heard, and before the firing ceased, eighteen of these unoffending people were stretched dead upon the ground, while many more were wounded. I will not enter upon the sickening details, which are copious and fully proven; suffice it to say, that never in savage or other warfare was there perpetrated an act more dastardly and brutal. Indeed it was openly avowed by the men of Missouri that it was no worse to shoot a Mormon than to shoot an Indian, and killing Indians was no worse than killing wild beasts."

*Papa.*—Another account of this same thing, with others of a like nature, is given by Brother Smith in the book from which we have been reading. It is taken from the *Quincy* (Illinois) *Argus*, for March 16, 1839. You will find it, Ethel, on page 220.

*Ethel.*—"We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the details of a scene of terror and blood unparalleled in the annals of modern, and under the circumstances of the case, in ancient history—a tragedy of so deep and fearful, and absorbing interest, that the very lifeblood of the heart is chilled at the simple contemplation. We are prompted to ask ourselves if it be really *true*, that we are living in an enlightened, a humane and civilized age—in an age and

quarter of the world boasting of its progress in everything good, and great, and honorable, and virtuous, and high-minded—in a country of which, as American citizens, we could be proud—whether we are living under a constitution and laws, or have not rather returned to the *ruthless* times of the *stern Atilla*—to the times of the fiery Hun, when the sword and flame ravaged the fair fields of Italy and Europe, and the darkest passions held full revel in all the revolting scenes of unchecked brutality and unbridled desire?

“We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister State—and that State MISSOURI—a State of which we had long been proud, alike for her men and history, but now so *fallen* that we could wish her star stricken out from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct. She has written her own character in *letters of blood*—and stained it by acts of merciless cruelty and brutality that the waters of ages can not efface.—Persecution of the Saints, pages 178 and 180.

*Papa.*—The Saints had been instructed to apply to the men in power for redress of wrongs, as found in Doctrine and Covenants 98: 10, and in obedience to this command Joseph Smith and his brethren tried to get the President, Martin VanBuren, to take some action, but were told that while the cause was just, yet he could do nothing for them. They applied to the governor of the State, but instead of

meeting with success, they were met with his famous extermination order. They applied to John C. Calhoun, who at that time was supposed to aspire to the presidency of the nation, and Joseph Smith addressed a letter to him asking what his policy would be respecting the restoration of the Saints to their lands and homes, providing he was elected, and received as a reply: "Candor compels me to repeat, what I said to you at Washington; that according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers." This reply brought out a very remarkable statement from Joseph Smith in reply, which we will have Ethel read. It is in the same book, pages 217 and 218.

*Ethel.*—"If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! . . . Yet remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, an Adams? And where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon

the confines of democracy? Well may it be said that one man is not a state; nor one state the nation. In the days of General Jackson, when France refused the first installation for spoiliations, there was power, force, and honor enough to resent injustice and insult, and the money came: and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for ten fold greater sins than France? No! verily no! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—'where the worm dieth not and the fire is not quenched.'—*Times and Seasons*, volume 5, page 395."

*Papa.*—As I said before, they were not successful in obtaining redress, and all that was predicted came to pass. Desolation smoked through the nation in the shape of war, pestilence, famine, storms, and earthquakes as we have seen by our investigation. Missouri came in for her share and more than her share, perhaps, or at least she might think that it was more than her share, but she had more to do with the persecution of the Saints, and one of the strange things is that she had to suffer the same things that she had made the Saints suffer. You have all been interested in the book, Order Number 11, which we have been reading, and while very likely the characters in the book are fic-

titious ones, yet the events portrayed in the book actually came to pass, or a great many of them did, under this famous order, and the inhabitants of the country from which the Saints had been driven were actually driven from their homes, just as they had years before compelled the Saints to go from theirs. You will find this order on pages 224 and 225, Ethel.

*Ethel.*—

“HEADQUARTERS DISTRICT OF THE BORDER,

“KANSAS CITY, MISSOURI, August 25, 1863.

“(General Order No. 11.)

“*First.*—All persons living in Cass, Jackson, and Bates counties, Missouri, and in that part of Vernon included in this district, except those living within one mile of the limits of Independence, Hickman’s Mills, Pleasant Hill, and Harrisonville, and except those in that part of Kaw Township, Jackson County, north of Brush Creek and west of the Big Blue, embracing Kansas City and Westport, are hereby ordered to remove from their present places of residence within fifteen days from the date hereof.

“Those who within that time, establish their loyalty to the satisfaction of the commanding officer of the military station nearest their present place of residence, will receive from him certificates stating the fact of their loyalty, and the names of the witnesses by whom it can be shown. All who receive such certificates will be permitted to remove to any military station in this district, or to any part of the State of Kansas, except the counties on the east-



ern borders of the State. All others shall remove out of this district. Officers commanding companies and detachments serving in the counties named, will see that this paragraph is promptly obeyed.

“*Second.*—All grain or hay in the field, or under shelter, in the district from which the inhabitants are required to remove within reach of military stations, after the 9th day of September next, will be taken to such stations and turned over to the proper officer there, and report of the amount so turned over made to district headquarters, specifying the names of all loyal owners and the amount of such produce taken from them. All grain and hay found in such district after the 9th day of September next, not convenient to such stations, will be destroyed.”  
—History of Caldwell and Livingston Counties, Missouri, 1886, page 51.

*Papa.*—It is from this order that the book which we have been reading obtained its title, and the heart-rending scenes depicted in its pages were only duplicates of the scenes passed through by the Saints in their exodus from the State about thirty-three years before. So, we see, Missouri was punished for her rejection of the Saints, and her people scattered; but we turn now to another part of the prediction where Joseph Smith says, “I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins.” How did he know what his posterity would do? He might be able to tell, perhaps, what he would do, but when it came to telling what his posterity would do it would take more than human knowledge. This letter was

written January 2, 1844. His oldest son was but twelve years of age, and his youngest son had not yet been born. It was impossible for him to tell positively what these boys would do, unless he was aided by divine foresight, but what he said has come to pass. He himself was killed in the following June, and but little of this work was done by himself, but his posterity did take up the work which their father began, and they have been so successfully pleading the cause of injured innocence, and the cause which their father died to establish, that Missouri is making atonement for her sins. If she is not making that atonement as a State by legislative acts in favor of the Saints, she is making it in communities where they are gladly accepting the message we have to bear, and while Iowa has always been the leader in the number of Saints which reside in her borders, yet Missouri has been a close second, and will doubtless in a short time take her place in the lead, if she has not already done so, and in places where these men who began the latter-day movement were mobbed and driven from their homes, their sons are welcomed by the people as harbingers of peace and good will to men. You know that my grandfather was imprisoned in Liberty Jail, and that he with others was sentenced to be shot on the public square at Far West, but now this latter place has a flourishing branch; many of the Saints own their homes, and they are welcomed as law-abiding and peaceable citizens, and right where the mob spirit prevailed to hinder my grandfather from preaching the doctrine in those days I have been privileged to

present the faith to the people without fear of molestation. Houses of worship are being reared all over the country, and another prediction found in the Doctrine and Covenants is being fulfilled, where, for the comfort of the Saints, the Lord said through Joseph Smith, "Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion."—Doctrine and Covenants 98: 4.

Time would fail me, children, should I attempt to give anything like all of the evidences contained in prophecies of this man, of the fact that he must have been inspired. It is no use to say that these things were simply the result of good guessing. Men do not guess this way, but they are as much inclined to guess wrong as they are to guess right, and, perhaps, a little more. I will ask Maude to read from Boston Monday Lectures, the volume on "Transcendentalism," page 86.

*Maude.*—"The most popular orator of this nation I heard address a collegiate audience three days before Sumter fell; and walking to the edge of the platform, he asked, 'What is going to happen?' and then whispered, with his hand above his lips, 'Just nothing at all.'"

*Papa.*—"This was three days before Sumter fell, and his guess was wrong, but twenty-nine years be-

fore, a man, unpopular, and unlearned had said that something was going to happen, and it did happen just as he said it would. Ernest, you may read from my scrapbook again, page 238, an extract from an article written by J. H. Beadle, on Abraham Lincoln.

*Ernest.*—“His eulogists have often proclaimed that in the dark winter of 1860-61 he foresaw the bloody days at hand and mentally prepared for them. At such a statement the philosopher of 1960-61 will smile. *Such foreknowledge would have been more than human.*”

*Papa.*—If it would have been “*more than human*” to have foreseen the war when the war clouds were hovering in the sky in 1860 and 1861, must it not have been “*more than human*” to have foreseen it twenty-eight years earlier?

It may be considered presumptuous for us to claim that the calamities which came upon the nation were the direct result of the failure of the nation to reinstate the Saints in their rights, and doubtless there were other reasons, but the fact remains that these things predicted did come to pass just as predicted, and there is no doubt in the minds of the thoughtful that the sin against an innocent people did have something to do with it. The fact that human beings were held in slavery also had something to do with bringing about these conditions, without doubt. The Lord had made the statement to this modern prophet in this same revelation in which he predicted the return of the scattered Saints to Zion, as follows: “Therefore, it is not right that

any man should be in bondage one to another. And for this purpose I have established the Constitution of this land, by the hands of wise men whom I have raised up unto this very purpose, and redeemed the land by the shedding of blood." Slavery not being right, God could not let it go on without manifesting his displeasure, and so we see that several things conspired together to bring about God's displeasure with the nation, and that he has manifested his displeasure is acknowledged by men of thoughtful minds, and in conclusion of to-night's talk I will ask Ethel to read what is given by Brother Smith in his book on this subject. You will find it, Ethel, on page 226.

*Ethel.*—

"PHILADELPHIA, September 16. (1878)

*"To His Excellency the President of the United States:* The conviction grows deeper with thoughtful men that 'the Lord has a controversy with the inhabitants of this land.' On the very threshold, as we had flattered ourselves, of returning prosperity, we find the whole country plunged into mourning, and the wished for revival of business seriously delayed by the alarming pestilence which ravages our southern borders. This is but the last in a long series of calamities which reaches back to the very beginning of our civil war. That these facts attest the displeasure of the Supreme Ruler of the world against this nation we are profoundly convinced, and also that our only hope of escape from still sorer retributions lies in a diligent inquiry into the causes of God's anger, and in speedy

and heartfelt repentance and reformation. That the mind of the people may be turned to these momentous considerations, and that united prayer for the grace of repentance and for the removal of his heavy judgments may ascend to the Father of Mercies through our Lord and Savior Jesus Christ, we, citizens of Philadelphia and vicinity, respectfully ask you to appoint, in your wisdom, an early and convenient day to be observed by the whole nation as a day of fasting, humiliation and prayer.

“John Y. Dobbins, President M. E. Preachers’ Meeting; Nathan B. Durell, Secretary of the Preachers’ Meeting; R. Johns, Moderator Presbyterian Ministerial Association; Charles Brown, Secretary Presbyterian Ministerial Association; R. G. Moses, President Baptist Ministerial Conference; J. Newton Ritner, Secretary Baptist Ministerial Conference; John Alexander, Chairman Executive Committee Sabbath Alliance; James Pollock, Superintendent U. S. Mint; O. C. Bosbyshell, Coiner U. S. Mint; J. C. Booth, Melter and Refiner U. S. Mint; Wm. E. DuBois, Assayer U. S. Mint; George H. Stuart; Joshua L. Bailey; Amos R. Little, and many others. —*Saints’ Herald*, volume 25, page 345.”

*Papa.*—I think this is sufficient to present on

this subject, but there is much more that might be given; but you can see by what we have presented that there are strong grounds for our belief, and instead of that belief being weakened by investigation, you will find that the farther you go into the merits of the case the stronger your faith will become, but I think we have talked long enough for to-night. There are other things, however, which we may take up at another time.

## CHAPTER 8.

### CONCLUSION.

*"They only the victory win,  
Who have fought the good fight and have vanquished the  
demon that tempts us within;  
Who have held to their faith, unseduced by the prize that the  
world holds so high;  
Who have dared for a high cause to suffer, resist, fight—if  
need be—to die.  
Speak, History! Who are life's victors? Unroll thy long  
annals and say  
Are they those whom the world called the victors, who won  
the success of a day?  
The martyrs, or Nero? The Spartans who fell at Ther-  
mopylæ's tryst,  
Or the Persians and Xerxes? His judges, or Socrates? Pilate,  
or Christ?"—W. W. Story.*

APA.—Well, children, I see you are all here again to-night, and I am very much pleased that you are so eager to learn. To-night will finish our talks on this subject, I think, for, while I have not presented all that could be presented, I think that I have presented enough to give you a start, at least, in your further investigations, and have made it possible, I believe, for you to answer all the objections that may be urged by your schoolmates. I only want to present to-night some of the corroborating evidences of Joseph Smith's divine call. We will not take any regular subject, but there are several topics of interest which have grown out of the work Joseph Smith did, that are not only corroborative



evidences, but they are quite conclusive in themselves of the fact that he displayed wisdom far beyond anything that could have come to him in the ordinary way. Chief among the different things he accomplished was the restoration of the gospel of Christ. Reformation after reformation had been started by good and wise men, but none of them came up to the standard as given in the New Testament. They had tried faithfully to reproduce that gospel, but they only succeeded in correcting a few errors of doctrine. It was not a reformation that was needed, but a restoration. The gospel did not consist in word only, but in power, and the power was what was lacking, and it could not be supplied by man. I am inclined to believe that the words of John the Baptist, recorded in John 3:34, have a wider meaning than one may think at first reading. You may read the passage, Ethel, if you please.

*Ethel.*—“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.”

*Papa.*—The words here refer directly to the Christ, but I believe that they have a wider application than to him alone, and refer to all whom God has sent, and it is impossible for anyone, whom God has not called and sent, to fully imitate the doctrine of Christ. They may get near to it, but they will leave out some important part of it; but if God sends a man to teach, and he remains faithful to his trust, there will be no leaving out of a portion of the gospel, but God’s Spirit will come and will bring to his remembrance all things that Christ has taught, and

there will be no compromising on doctrine, but he will insist on a strict application of all the precepts of Christ. One of the strongest reasons which I have for believing that God sent Joseph Smith to do the work that he did is that he spoke the words of God just as you find them taught in the New Testament. Time would fail us, however, if we took up each doctrine and presented the scriptural arguments in their support; but I will ask Ernest to take this booklet and read a statement of the faith of the church, and it will not be hard to see that the principles of doctrine follow closely the Bible statement of faith.

*Ernest.*—“We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matthew 28:19. 2 Corinthians 13:14. 1 John 5:7.

“We believe that men will be punished for their own sins, and not for Adam’s transgression. Matthew 16:27. 1 Corinthians 3:13. Revelation 20:12-15.

“We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Corinthians 15:3. 1 Peter 3:18. Luke 24:6.

“We believe that these ordinances are: 1. Faith in God and in the Lord Jesus Christ. John 3:16, and 3:36. John 14:1. Hebrews 11:6.

“2. Repentance. Matthew 4:17. Mark 1:15.

“3. Baptism for the remission of sins. Mark 1:4. Acts 2:38. Acts 22:16. Immersion is the mode of

baptism. Acts 8: 37-39. Matthew 3: 16. Romans 6: 4.

“4. Laying on of hands for the gift of the Holy Ghost. Acts 8: 17; 9: 17; 19: 6.

“5. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Isaiah 26: 19. John 5: 29. Acts 24: 15. 1 Thessalonians 4: 16, 17. Revelation 20: 5, 6.

“6. We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. Matthew 16: 27. 2 Corinthians 5: 10. Revelation 20: 12.

“We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer in the ordinances thereof. Hebrews 5: 4. John 15: 16. Acts 13: 2, 3; 6: 6. 1 Timothy 4: 14.

“We believe in the same kind of organization that existed in the primitive church, viz, apostles, prophets, pastors, teachers, evangelists, etc. 1 Corinthians 12: 28. Ephesians 4: 11. Titus 1: 5. Philippians 1: 1. Acts 13: 1.

“We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

“We believe in the powers and gifts of the everlasting gospel, viz, the gift of faith, discerning

of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc. 1 Corinthians 12: 7-11. Mark 16: 17, 18. 1 Corinthians 13: 13. 1 Corinthians 14: 1. Ephesians 1: 17. Galatians 5: 22, 23.

“We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

“We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

“We believe that men should worship God in ‘spirit and in truth’; and that such worship does not require a violation of the constitutional law of the land.

“We claim the privilege of worshiping Almighty God according to the dictates of our conscience, allowing all men the same privilege, let them worship how, where, or what they may.”

*Papa.*—The most careful biblical students we have will tell you that these principles are all taught in the Bible, and the only possible line of argument against them is to try to show that they were not to be taught in this day as here outlined. They admit that some are to be taught, but that not all are for us to-day. They contend that gifts of the Spirit were given to establish the gospel in the beginning,

and then they were done away, and are no longer needed; but they have never yet been able to show where the line of division came, from a Bible standpoint, between what is for us to-day and what is not for us, and they are not all agreed as to what is for us and what is not for us, and hence they are at sea with no chart or rudder to direct, as we have shown in these talks. But this young man came out with the statement that the Lord had authorized him to say to the world that the principles of the gospel were to be taught again in all their fullness, and that the gifts of the Spirit were to be restored with the rest, and that the laying on of hands would bring the Holy Ghost, as in former years, and that the power of authority to preach and administer the ordinances of the gospel had been once more given to men, and thousands can testify to the fact that it is even so. And one coming to us in this day could, with propriety, be answered in the same language and sentiment used by Christ in his reply to John the Baptist, when he sent his disciples to Christ with the question, "Art thou he that should come? or look we for another?" as found in Luke 7:22, which Ethel may read.

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

*Papa.*—The world has scoffed, and the challenge has gone out to give a "sign" as in the days of Christ; but while we are not authorized to give a

sign to the scoffer, yet we *are* authorized to tell the earnest seeker after truth that God is the same today as he was in days that are gone, and that Christ is the same compassionate Christ that he was when he healed the sick, restored the dead to life again, and caused the lame to leap as an hart; that his transition from earth to heaven to sit at his Father's right hand has not changed that compassionate heart; it can still feel for the infirmities of the flesh, and prompt the reaching out of a helping hand to those who may be afflicted. But, as all other blessings that flow to man come through the exercise of faith in God and Christ, so must this blessing be preceded by faith. Nowhere do we find any authority for the belief that the miraculous gifts of the Spirit were given for the converting of the world to the fact that Jesus was the Christ. His own acts prove that he did not so hold them. In the 13th chapter of Matthew, and 58th verse, we are told that "he did not many mighty works there, because of their unbelief," but if the popular idea is correct, there is where he should have done his mightiest works. They were unbelievers in his mission, and it was his duty to do all he could to convert them, and if miracles were given for the purpose of converting men, and were to be a factor in the establishment of his gospel and then to be done away, he should have left them without excuse. But it is evident from this passage alone that Christ did not regard them in that light. His statement in Mark 16: 17, 18, "These signs shall follow them that believe," shows that they were to "follow," not precede

the belief of men, and were to be confirming evidence alone, to the one who had already believed, of the Father's care and goodness.

I have purposely let Ernest omit one of the articles of our faith for the reason that I wanted to examine it separately, but I will ask him to read it now. The article I refer to is the statement of our belief on the marriage question.

*Ernest.*—"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression, consequently we believe that the doctrines of a plurality and community of wives are heresies, and opposed to the law of God."

*Papa.*—We have already spoken of the fact that Joseph Smith has been accused of being the instigator of the doctrine of polygamy in the nineteenth century, and he was early accused of this by his enemies, and it became necessary for the church to speak on the question as early as 1835. Harry, you may take the Book of Doctrine and Covenants, and read from section 111, and from the 4th verse.

*Harry.*—"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

*Papa.*—Some have said that because the accusation was early made, that there must have been some

foundation for it; but we might with equal propriety say that because the accusation was made early against Christ that he was Beelzebub, the prince of the devils, that there must have been some foundation for the accusation. The air was full of rumors of evil attributed to the Christ, and is it any wonder that his servants do not escape? He said to his disciples in olden times: "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" The law of the Jews was a just one. It provided that no man should be condemned without a hearing, but the Jews ignored that just law in considering the Christ and his claims. We can not afford to do that. Every man is entitled to a hearing, and candid judgment on the evidences, and judging Joseph Smith from his teachings we are compelled to acquit him of the guilt of teaching the doctrine of polygamy. We have already seen what his attitude was on the question from the Inspired Translation of the Bible, and how it is perfectly evident from corrections made in the texts of King James' version, that no thought of introducing the doctrine of polygamy could have been in his mind then; but even earlier than that, in the translation of the Book of Mormon, he had found such positive evidence that the doctrine was not approved of God, that he would have been obliged to go contrary to the teaching of that book which he believed to be sacred, if he advocated the taking of more wives than one. Added to this, we find that as early as 1831 commands had been given to the church, through him, that would bind



him to one wife, and one wife only. Harry, you may read from section 42:5.

*Harry.*—“And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.”

*Papa.*—As I said, this was given early in the history of the church. It had not been organized a year, for this revelation was given in February, 1831. No license was given to the teacher of the gospel to violate its precepts. “They shall observe the covenants and church articles to do them,” was a command to the teachers of the church from the elder down. Those “church covenants and articles” contained moral teaching of the best and most elevating character, and no man can live up to them without being a good man, and a Christian in the highest sense. Joseph Smith is called the “first elder of the church,” in section seventeen, verse one. He was not, and in the nature of the case could not be, exempt from the injunction given to the elders of the church which Harry just read, and the man or set of men who accuses him of introducing the doctrine of polygamy, or practicing it, charges him with being unfaithful to all that he held, and taught others to hold sacred. Harry, you may now read from the same section, verses 6 to 8.

*Harry.*—“And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

“And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.

“If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests,

such as he shall or has appointed and set apart for that purpose.”

*Papa.*—I have had Harry read this lengthy quotation because of the many things it contains bearing on the teachings of this man whom we are discussing, but, among the other things, we find the duty of the husband to the wife taught in the sentence, “Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else,” and in connection with this comes the general law governing the attitude of one sex toward the other, and the fearful penalty of permanent rejection from the church of the one who will not repent of this evil. The laws and regulations governing this matter are more strict, if possible, than the Bible, or at least if they are not more strict they are more explicit, and less liable to be misinterpreted, and put it entirely out of the question for anyone to believe and practice these precepts, and believe and practice polygamy at the same time.

I, at one time, wondered why these principles were repeated in this age of the world. We had the Bible to go to for instruction on the question of killing, lying, and stealing, and the committing of adultery, and why burden the books of the church with a reiteration of these commands? But in my five years' experience in the West, I many times thanked God for what he had given in the Book of Doctrine and Covenants, and the Book of Mormon, as well as in the Inspired Translation of the Bible. I could see why God had spoken against these things in his commandments directly to the church, and to-day

I look at them as predictions of that which was to come; for I found that there was not a precept contained in the quotation but what had, to a greater or less extent, been violated by those in the salt land, and I found it an excellent help to be able to bring to bear upon them *three* witnesses instead of one. In the instructions given by this man to the church I find every rule relating to my attitude towards God, man, or myself covered, and no matter if I do find them in the Bible, it confirms me in the faith that this man was called of God for the work which he did; for did not John the Baptist say, many, many years ago, that "He that is called of God speaketh the word of God"?

You may now read from the same section, Harry, beginning at the 20th verse and reading to the close of the section.

*Harry.*—"Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

“And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.

“And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

“And if any brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt

deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if anyone offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she shall have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.”

*Papa.*—Harry may read one more before he lays down the book. This will be found in section 49, verse 3.

*Harry.*—“And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.”

*Papa.*—I have had all this read for the reason that I believe that any candid person who reads it will at once come to the conclusion that the person who throws around an institution such safeguards against the admission and retention of wicked men and women, would hardly be contemplating the entering into the practice of the very things he con-

demns, and which would debar himself from retaining a membership in that organization. Joseph Smith was a young, inexperienced man, and unlearned, but he was not a fool, and such work would be the act of an imbecile. It will not do to say that this is good teaching, but it is given for a blind, as many are foolish enough to say; for, one might ask, A blind for what? And then the objector would be obliged to show some teaching of the man which would not compare favorably with that which has already been shown, and it can not be done. It is true that there are rumors of false teaching, but we must accord to Joseph Smith the right to speak for himself, and when we do, we must take his public utterances, and his printed teachings, printed and published during his lifetime, by which to judge him, and one will search in vain for anything coming from his lips or pen that is contrary to good morals, or in any way out of harmony with the gospel of Christ; and if we turn to personal testimony in regard to his actions during his life, we must, in honor, go to those who were most intimately acquainted with him, and while some of those intimate acquaintances say that he taught polygamy, we find only those testifying in this way who are guilty of the offense themselves, and want to make Joseph Smith a "scapegoat" for their own sins. But if we turn to those who have lived pure lives themselves, and who were just as intimately acquainted with him, we find that they unanimously acquit him of the charge. This forces the candid seeker for the truth to decide between the testimony of known

law-breakers, and those who have lived upright and honorable lives. Joseph Smith's wife testified with her latest breath that she knew he had no other wife or wives than herself, and the most conclusive evidence of all is the fact that no woman ever bore any children to him except his legal wife, Emma, and this, the most ardent defenders of the nefarious doctrine have been forced to admit time and again. Much has been written on the subject, and hence I do not think that there is any need of spending much time on it here; but anyone who wishes to be thoroughly informed on the subject, can obtain and read what has been written, and then judge. However, there is one thing sure, that if he did so far fall from grace as to do, in the later years of his life, the things he is accused of, he violated the laws and rules laid down by himself in the earlier years of his life to govern in these matters, and had he lived would have had to have been turned out of the church he himself had been instrumental in organizing, and perpetuating, if he had not repented of the evil, and turned to righteousness.

There is one thing sure, the code of morals is good, and the man who obeys it will stand a pretty good chance to be approved of the Master in the final judgment. And the morals taught, are the things which will affect us in the end, and hence the only thing that really concerns us. And were it not for the fact that men are constantly and persistently urging that he was a bad man, and therefore his doctrine is bad, we would not be obliged to constantly defend his character, but that is their only



chance for an attack. The morals are good, and they can not deny that, and hence their only cry is, "Can any good thing come out of Nazareth?"

We will now take up another topic. It is constantly urged that Joseph Smith taught that his followers were not to be amenable to the laws of the land, but that they could and should violate them with impunity; but the Lord, through him, early gave the rule to the church as to its attitude towards the laws of the land. You will find it, Harry, in section 58, verse 5, of the Doctrine and Covenants.

*Harry.*—"Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."

*Papa.*—"This is certainly good advice and counsel, but we have another one which is equally good. It is found in section 95, verse 2.

*Harry.*—"And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all

mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore, honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."

*Papa.*—It would be out of the question for a man to be a good Latter Day Saint, then, and be a traitor to his country or to her laws. Early in the history of the church it was deemed necessary to present the attitude of the organization towards governments in general, that there might not be any misunderstanding on the matter, and, at the risk of appearing tedious, I am going to ask Harry to read the first seven verses of section 112, of the Book of Doctrine and Covenants.

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

"We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life,

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

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

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

“We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all

men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

“We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition or conspiracy.”

*Papa.*—Much more might be quoted along this line to show that loyalty to the Government was a characteristic of the teachings of this man, and his people have ever been foremost in support of civil institutions. When I say this I have no reference to those people in the West who claim to be followers of Joseph Smith; for they have not only been untrue to the Government and its laws, but they cast the foulest blot on the name of Joseph Smith that has ever been cast upon it, and they can lay no claim to being his people in any sense; but we, of the Reorganization, have ever been foremost in the advocacy of every reform and movement which has for its object the betterment of men. Wherever the membership of the Reorganization reside, they are known

as honest and law abiding citizens, and as we have shown in our talk on the Word of Wisdom, they are leaders in the movement for temperance, and one of the bitterest opponents was forced to record of the Reorganization the following sentiment, "whose membership, I am glad to say are, as a rule, honest and law-abiding people, and the purity of whose lives no man may truthfully question. I speak of this as the merest matter of justice to the membership of that church."—Doctrines and Dogmas of Mormonism, pp. 73, 74.

We have fully shown that this man, tried by all the known rules of justice and right, stands the test, whether we examine his work on religious, moral, or political lines, and that we are forced to admit that a man, living by the precepts taught, would be a good man, whether we put him in the family, the church, or the state. This, fair-minded men are everywhere admitting to-day. A case in point came under my own observation a few years ago while I was preaching in Oklahoma. I went to the little town of Seiling, and began meetings in a little church that had been erected by the Saints. The place was very prejudiced against the doctrine, but I felt impressed to speak on the faith of the church from a moral standpoint. I used the Book of Mormon and the Doctrine and Covenants freely to show that there were no such things as secrets in our church, and that we taught nothing but good moral principles, such as would be worthy the belief and practice of all good people. I had a splendid attendance from the beginning, and the last night

the house was crowded to its capacity. Among the people who attended regularly was the editor of the local paper, called the *Seiling Guide*. In the next issue of the paper after the meetings closed he placed in the editorial columns the following clipping which Maude may read.

*Maude.*—"The Latter Day Saints' meetings or course of lectures were well attended, last week, and were very much enjoyed by all. Elder Smith is thoroughly acquainted with his work, and each lecture was carefully prepared and very instructive. They gave fair-minded people a chance to understand more of the Latter Day Saints' doctrine, and why they believe as they do. A great many people in this vicinity, the writer included, were very ignorant of the Book of Mormon. Mr. Smith thoroughly explained this, and gave everyone that wished a chance to read it or any other of their books, thus doing away with the idea prevalent in so many minds that they have secret works they will not allow others to read. He explained the difference between Latter Day Saints and the Mormons in Utah, to the satisfaction of all. We have a great many of these people in our midst, and if they live up to the law of the church, we see no reason why the finger of scorn should be pointed at them. We believe in giving everyone a chance to worship God according to the dictates of his own conscience."

*Papa.*—This is ever the verdict of fair-minded men. It is only the religious bigot that casts the "contumelious stone," and cries "impostor." It is a poor cause that needs falsehood to support it, and

it is a good cause that can only be opposed by misrepresentation and libelous stories. "No name of a crime stands against us, but only the crime of a name," said one of old in defense of the early Christians, and it can be well said of us.

Sister Walker in her article, "Glimpses into the past," published recently in the *Journal of History*, sums up some of the things which characterize the work of Joseph Smith, and which place him far in advance of his time, religiously and politically. Ernest, you may read the extract found on page 181, volume 2.

*Ernest.*—"At the time Joseph Smith began his work there was no church advocating the literal gathering of Israel to their ancient home. Now it is not a strange doctrine.

"There was no thought of a Zion of the Lord being built upon this continent. Now it is quite popular, as witnessed in the Zion City of Dowie fame.

"The healing of the sick by divine power received no countenance in religious circles. Now there are several organizations which advocate this possibility, and it is finding its way into the more popular churches.

"There was then no thought of the second literal coming of Christ to the earth. Now this is a common theory, so much so that we have one church taking upon itself the name of the Advent Church.

"Then there was no intimation that any thought of such a thing as there being prophets on the earth. Now to believe in prophets is a very common thing, and the same is true in regard to apostles.

“He delivered the most accurate forecast of the conditions that were then future ever delivered by any man, in his famous revelation of the rebellion.

“When he consented to run for president of the United States, questionable as the propriety of it may have been, he gave utterance to policies that have since come into prominence. For instance, he advocated the purchasing of the slaves by the Government, and setting them free. Had this been done it would have cost many times less in treasure, to say nothing of the life sacrificed, and the enmity engendered.

“And strange to say that sixteen years later from the same State arose a man who first advocated the same policy of slave purchase, and became the great liberator of the slaves.

“Many other points might be mentioned, but this it appears to us, comprises enough to make a strong case.”

*Papa.*—I want to take up some of these and deal with them more fully than Sister Walker has here. She has simply made assertions, but, as she says in another part of her article, they are “susceptible of proof,” I want to present the proof.

One of the ideas or doctrines taught by Joseph Smith in the very beginning of his work, and which Sister Walker refers to as the first item, or the gathering of Israel, takes the form of a prophecy. We talked about it to some extent in our first talk that we had on the Book of Mormon, but I will reconsider it here, as it has direct bearing on this subject, as well as that one. Everyone knows that



the Book of Mormon was published as early as 1830, and in that book we find a prophecy of the fact that the restoration of Israel to his former home is soon to take place. Ethel, you may read the prophecy as you will find it in 3 Nephi 54-56, of the Book of Mormon.

*Ethel.*—"And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the land of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord, which have been spoken by the holy prophets, shall be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel; and ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel."

*Papa.*—This is sufficient to prove our point, although we might read several similar statements, but as we have treated this thought more fully in our other talk, we will not go further with it here, except to say that this had not been believed up to that time; but no fact is better attested to-day than the fact that this prediction did have a fulfillment immediately after the coming forth of the Book of Mormon, as the Book of Mormon is referred to in the words, "these sayings," in the quotation Ethel has just read. So we might place this along with

other predictions that have been made by this modern prophet, and which have had a literal fulfillment. In this quotation we also find the second coming of Christ mentioned, and while that has not yet had a complete fulfillment, yet it is a popular doctrine at the present time.

We have already examined the revelation on the rebellion and have fully analyzed that, so we do not need to present anything further about it now; but we will take up some of the other things which Sister Walker mentions, and present proof of their having been in advance of the times in which Joseph Smith lived. Ernest, you may read from Bro. W. W. Blair's book, *Joseph the Seer*, pages 195, 196.

*Ernest.*—"He advised in 1844, that the slave States 'abolish slavery by 1850,' and 'pray Congress to pay every man a reasonable price for his slaves.' He further said, 'Break off the shackles from the poor black men, and hire them to labor like other human beings; for "an hour of virtuous liberty on earth is worth a whole eternity of bondage."'"—*Times and Seasons*, vol. 5, p. 532.

"The late venerable Josiah Quincy, a graduate in 1821 of Harvard College, who, in company with Hon. Charles Francis Adams and Doctor Goforth, visited and interviewed Joseph Smith at Nauvoo, in May, 1844, forty-three days before the murder of the latter in Carthage jail, Illinois, has this to say on pages 397, 398, and 399 of his book, *Figures of the Past*, as to the farseeing, Christian wisdom, and the strikingly humane sentiments of Joseph Smith on the slavery question:

“We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the Abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. “Congress,” he said, “should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and foment insurrection.” It may be worth while to remark that Smith’s plan was publicly advocated, *eleven years later*, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men’s minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met “in accordance with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West India slaves.” He further says that the “United States will be brought to give every inch of their public lands for a purpose like this.” We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy of a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader (Joseph Smith) who had committed himself, in print, as well as in conversation,

to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, *was it not a statesmanlike word eleven years earlier*, when the heavens looked tranquil and beneficent?

“General Smith proceeded to unfold still further his views on politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Doctor Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duelist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay had told his people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain justice of the Indians, which imbecile, time-serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the Lower House of the National Legislature should be reduced. A crowd only darkened counsel and impeded business. A member to every half million of population would be ample. The powers of the President should be increased. He should have the power to put down rebellion in a State without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how *later events showed the executive weakness that Smith pointed out*,—a weakness which

cost thousands of lives and millions of treasure; but the man mingled Utopian fallacies with his shrewd suggestions. He talked as from a strong mind utterly unenlightened by the teachings of history.' ” —*Figures of the Past*, pp. 397, 398, 399.

*Papa.*—This shows that in the mind of this man, whose opinion was formed by an actual conversation with him, Joseph Smith was far in advance of his time in many things, and had his ideas prevailed in the nation, and been carried out by both the North and the South, the scenes of bloodshed and carnage that plunged the nation into mourning, and cost millions of treasure, would have been avoided. Mr. Quincy thinks, however, that he “mingled Utopian fallacies with his shrewd suggestions.” You may not know what is meant by “Utopian fallacies,” and in explanation I will say that Sir Thomas More wrote a romance, called *The Ideal Republic*, which is the *New Island of Utopia*, some years ago. His ideas were considered impracticable at that time, and simply the dreams of an imaginative mind. Since that, when one wants to say a thing is impracticable they say it is “Utopian,” and it is in this sense that the word is used here by Mr. Quincy. It is probable that Joseph Smith had given his views on the question of the treatment of wrongdoers, and Mr. Quincy thought that they were impracticable, and hence “Utopian.” He does not say what those “Utopian” views were, but we presume it was something of this kind. Those views were published as early as 1844 in the *Times and Seasons*, the official organ of the church at that time, and have recently been

published in the *Journal of History*, and it is from that paper that I will ask Ernest to read them. You will find the extract, Ernest, on page 305, volume 1.

*Ernest.*—“Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for ‘an hour of virtuous liberty on earth, is worth a whole eternity of bondage.’ Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with the instruction that *his country will never trust him again; he has forfeited his honor*. Make HONOR the standard with all men, be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah the author of perfection.”

*Papa.*—The views, expressed here on the policy of dealing with wrongdoers, were considered Utopian, as were also his views on the question of dealing with inmates of the penitentiaries. In this same address from which this extract is taken, we find the following: “Petition your State Legislature to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them in the name of the Lord, Go thy way and sin no more.”

This is certainly an extreme view, and we can hardly blame the people of that day for considering it impracticable; but strange to say, this very policy is being carried out by some courts to-day, and stranger to say, it works. What is known as the probation idea is a common idea now in the courts of the land and this is simply the principle of pardon on condition that the law-breaker goes his way and sins no more. Punishment is suspended on condition that he refrains from all lawless acts in the future. This is the principle on which Judge Lindsey deals with the boys of Denver. When he began its practice a few years ago they told him that the idea was "Utopian," but he believed it would work and he only asked that he have a chance to try it. His policy to trust in the boys' honor was ridiculed, but he tried it, and results have proven he was right; that to "make honor the standard with all men" was just as good a policy with boys as with men, and Lincoln Steffens in an article published in *McClure's Magazine* for October, November, and December, 1906, gives some of the work done by this judge. Harry, you may read some extracts from the November number of the magazine.

*Harry.*—“His greatest triumph. That is what most of the admirers of Judge Lindsey call his practice of trusting young ‘criminals’ to go alone to Golden. Other triumphs seem to me to be greater, but certainly the sight of ‘a convict,’ and a boy convict at that, receiving his commitment papers from the judge and passing through the streets, taking train and changing cars to get to Golden, and there

deliver himself up—this is indeed a spectacle to see. And it is a common spectacle in Denver. Judge Lindsey hardly ever sends an officer with a boy now, and out of the hundreds he has trusted only three have failed him.”

*Papa.*—Golden is where the reform school of Colorado is, and the judge only sends those boys there who have proven themselves too weak to withstand the temptations in their old haunts, and he shows them, and makes them believe it, that the only way for them to overcome is to go where they are engaged in helping boys to be good, and where they will be away from the temptations that surround them at home. But, first, the judge went to Golden and instituted a reform in the school, so that he was sure that the boys whom he sent there would be helped. Harry, you read about one of the first cases where the judge appealed to a boy’s sense of “honor.”

*Harry.*—“Well, this practice of the judge was begun on an impulse in this first, honest conflict with the police. They had caught two ‘dangerous young criminals,’ boys with records for serious crimes and jail breaking, and the judge, having found them in the cells, talked with them. One night the judge telephoned to the warden to send over two of the boys. An officer brought one. ‘I think,’ the judge says, ‘that the warden’s idea was that it was dangerous to send two at one time without handcuffs on them, and the police knew that it offended me to have them come into my court or my chambers with young fellows handcuffed.’

“When the officer came in with the boy, he spoke



in an undertone to the judge, warning him that the prisoner was the 'worst in the bunch,' and that every time he had brought him to that room, the boy had eyed the window with the fire escape.

"'Better let me stay,' said the officer. The judge said he would take his chances. 'All right,' said the officer, and he smiled, 'but we shall have to hold you responsible. You know what it has cost the county to catch this prisoner.' The judge knew, and he promised to give a written order of court, if necessary, and the officer left.

"It was ten o'clock at night, dark and cold. The boy, sixteen years old, was strong, and his face was not very prepossessing. The judge is built like a flower, but he had worked hard on this boy, and he believed in his 'method.' So when the door closed behind the officer, he went straight up to the boy.

"'Henry,' he said, 'the officer who brought you here said you had your eye on the fire escape, and that you were looking for a chance to "skip." He said he wouldn't be responsible for your return if I made him leave you alone in this room with me. He said that you'd be down the fire escape quicker'n a wink. Now I don't believe it. I believe in you, Henry, and I hope you believe in me.'

"With that the judge went to the window and, throwing it up as high as it would go, he said: 'There, Henry, there is the fire escape and the night and two hours the best of it; for I'll promise, that if you decide to "duck," not to report to the warden till twelve o'clock. Now, then, if you think you are not worth saving, not worth helping—if all the hours

I spent with you in jail are to go for nothing, you "scoot." I'll not interfere. I leave it to you. I can't save a fellow, you know, not by myself; I can only help a fellow to save himself, if he wants to. If he doesn't want to, and I can't convince him that he ought to want to, then I do not see much hope. So go or stay, as you wish, Henry.'

"'Do you mean that, judge?' the boy asked, and the judge thinks that his impulse was to go.

"'You know what I mean,' he answered, and for a moment the two looked at each other.

"'Then,' says the judge, 'I thought I saw a peculiar shadow cross his face, and I believed he understood. I went back to my table and sat down. I must confess it was an anxious moment for me. I wasn't sure that I had made on that boy the impression I had hoped to make. He looked so hard. And he wavered there. I hardly dared to look at him. I thought of the ridicule of the police, of the failure and what it would mean: the defeat of the policy I was coming to believe in. And there that boy hung, swinging, actually swinging. Well, he had a certain peculiar swinging gait, and when he made a lurch for the window, my heart rose in my throat. His hand went up in the air, and I thought he was gone. But no—the hand that went up seized the window and brought it down with a slam and a bang. Then the boy came and sat down at my table.'

"' "Judge," he said in a very simple, boyish way, "I'll stay with you. I never had anybody talk to me like you. I'll do anything you say for me to do.' "

“So they talked. The judge told the boy that he might have to go to Buena Vista (the penitentiary), and they discussed that. And they discussed crime and the police, till it was time for Henry to go back to the jail. And then—the judge sent him back alone, and he went back alone, and he took voluntarily his place behind the bars!”

*Papa.*—The judge then announced that he was going to trust the boys to go to Golden alone, but the police laughed at him and finally, when they could not shake his faith in his “method,” as he called it, they determined to put up a “job” on the judge. The next boy to go to Golden was a boy by the name of Billy B. This boy had no father, and his mother earned her living by washing. He had early learned to tramp, and when he had the “moving fever,” he had to move. He had the fever when they brought him before the judge, and he told the judge so, and when the judge told him he had to go to Golden, the little fellow began to cry. Harry, you may read what happened, then.

*Harry.*—“‘Billy,’ said the judge, ‘you are crying because you are scared. What are you scared of? Me? Why should you be afraid of me? Haven’t I given you a square deal? Haven’t I given you every chance I could, helped you in every way to be a good boy at home?’

“‘Yes,’ Billy sobbed, ‘but——’

“‘You can’t be a good boy at home. You don’t get a fair chance at home. You want to move on all the time, and by and by you’ll just be a “vag.” Now you

don't want to grow up to be a bum; do you? No, you want a chance to learn a trade and be a man.'

"The judge explained at length that Golden wasn't a reformatory or a prison, it was only a school, a good industrial school, where a poor kid that hadn't a chance at home could learn a trade. 'Why,' said the judge, 'I've been there. I like to go there. And I tell you everybody up there just loves a kid and tries to do his best, and they help him. Nobody hates a kid at Golden. No, siree.'

"By and by the tears ceased to flow. The judge described the school, its shops, its military organization, its baseball nines, and then, as the judge says, 'when fear vanished and interest began, I appealed to the boy's nobility, to his honor, pride, his loyalty to me.' Judge Lindsey seized for this purpose the very preparations the police had made for their 'joke on the judge.'" He introduced Billy to the reporters.

"'What do you think the cops have told these reporters, Billy?' he said. 'They have told them that that fool judge was going to trust little Billy B. to go to the industrial school all by himself, and that they were going to have the laugh on the judge because they knew Billy better than the judge did. They say they know you'll never go, and they are saying what a fine joke it will be to have the reporters write a story to-morrow telling how the judge trusted Billy, and Billy threw the judge down, ditched his papers, and ran away. And, gee-whiz! it would be tough if I did get thrown down. But I'm not scared. I believe in you, and I'm going to

trust you. I am going to give you these, your commitment papers and your railroad ticket, and we'll see whether you stay with me or stay with the police. I want these reporters to tell just what happens, so it'll be up to you, Billy, to go to Golden or skip.'

"As the judge proceeded, Billy's head began to go up in the air. By and by he pushed the cold tears out of his eyes, and when the judge ceased to speak, those eyes were blazing.

" 'Judge,' he said, 'you know John Handing, don't you?' The judge hesitated.

" 'You know, judge; the kid the fellers call Fatty Felix.'

" 'Yes, yes,' said the judge.

" 'Well,' said Billy, 'he's my chum, Fatty is. Now here's my shine-box. You give that to Fatty, and you gimme them papers. I'll show 'em. You trust me and I'll stay wit' ye, judge, and we'll fool 'em all right.'

"And off went Billy B., twelve years old, out of the court room, down through the streets—the streets he loved—to the car; then over three railroads to the little town of Golden where, asking his way, he climbed the long, lonely hill road to the industrial school—just to show a doubting world that 'it' works.

"Was the world convinced? No. The grown-ups marveled and even the boys sneered. The judge 'fixed' the boys. He heard that they called Billy B. a 'chump' up at Golden, so he went up there, and he told the story in a speech which made Billy B.'s

face shine like his old shine-box. That speech, repeated again and again, at Golden and at Denver and all over the State, has made it an honor to go alone to Golden: a test of pluck, loyalty, and self-control. And on the other hand, to 'ditch your papers and run,' is a disgrace in Boyville now."

*Papa.*—This is certainly proof enough that it pays to appeal to one's honor, and I want you to notice that they were the worst cases that could be found on which the judge tried his "method." And then the story goes on and comparisons are made between the results of the new method and the old, and we will have Harry read one of these, and then we will pass on to other things. You may read now, Harry, from the October magazine, page 580.

*Harry.*—"But the best example the judge gives of the difference in results between the old criminal court system of vengeance and fear, and the new method of friendship and service, is a story he tells of two brothers. 'Both were wayward,' he says. 'The older was brought to the criminal court for some boyish offense in the days before the establishment of the juvenile court. He was flung into a filthy jail and herded with men and women where he heard and saw vile and obscene things. He was dragged into court by an officer and put through the police court mill. He was only a little boy. He had been sinned against long before his birth. Both by heredity and environment he had been driven to lawlessness. But the State took no account of this. It had its chance to make a good man of him. He wanted bread; the State gave him a stone. It branded him a crimi-

nal, made him a criminal. It made the pressure of evil upon him inexorable. To-day he is a man and in the penitentiary.

“The younger brother was as wayward as the elder. Four years ago he was brought to the juvenile court, defiant and frightened, just as his brother had been taken to another tribunal. The policeman told me the boy was a very Ananias, and I replied that, given the same conditions, he (the cop) would probably have been the same, and the officer went away convinced that there was no use bringing the boys to the juvenile court where the “judge did nothing to them.” The policeman would count as nothing the many hours during many weeks that I labored for that boy. He told me the truth; he convicted himself, but no stigma of conviction was put upon him, and he was not punished. He was put on probation and encouraged to do his best. He was made to feel that the State was on his side; that the forces of the law were working for him rather than against him; that the court was his friend, his appeal when in trouble.’”

*Papa.*—The judge then goes on to tell of an incident in which the boy came to him for help and got it. How he stopped proceedings in an important will case where, as he says, “millions of dollars were involved, to listen to this boy as he presented his grievance.” The lawyers were shocked and the bailiff started to put the boy out, but the judge would not allow it, but gave the court a recess while he listened to the boy’s complaint, for, he says, “a live boy looms larger than a dead man’s millions to me.” He proved

to the boy that the court was his friend, that he proposed that he should have justice. The judge calls this boy Morris, and we will have Harry read the judge's comments on these two cases.

*Harry.*—"In his comments on this incident, the judge attributes the difference between Morris and his brother to one thing: 'opportunity.' 'The State,' he says, 'surrounded the boy who is in the penitentiary with everything to make him do evil; hence the State must support him now in the penitentiary. The State surrounded Morris with everything to make him do right; hence he is growing up a good citizen who will support the State.' "

*Papa.*—Mr. Steffens in commenting on Judge Lindsey's work says that it is not a new method, but that "it is an old method. He didn't discover it. A great religion was founded on 'faith, hope, and love' once. That was long ago. The only new and interesting thing about Lindsey's experiment is that he finds that this ancient neglected method 'works'—works too, as I said at the outset, with grown-ups as well as with children, with cops as well as with kids. It has won its fight for him." But there is one strange thing about it and that is, that it meets with bitter opposition by the political powers whose methods his work condemns. They would rather retain their rotten political systems than to save the boy, but the people of Denver and Colorado are standing by Judge Lindsey, and his policy, and other judges all over the land are taking up and trying his method, not only with the boys, but with "grown-ups" as well. I have another article written by a judge in



Chicago on the question of its application to "grown-ups," and I will have Ernest read us some things from that. The article is written by Judge McKenzie Cleland, and published in *McClure's Magazine* for July, 1908. This judge was placed in charge of the Maxwell Street criminal branch of the municipal court. Of the district over which this judge presided the newspapers make this statement:

"In this territory murderers, robbers, and thieves of the worst kind are born, reared and grown to maturity in numbers which exceed the record of any similar district anywhere on the face of the globe; murders by the score, shooting and stabbing affrays by the hundred, assaults, burglaries, and robberies by the thousand—such is the crime record each year for this festering place of evil which lies a scant mile from the heart of Chicago."

When the judge went into this district he saw just what Judge Lindsey saw in Denver, that the prevailing mode of dealing with the criminal was not doing anything towards lessening the crime, and saving the criminal, and he concluded to make a change. Ernest, you may read what the judge says of this.

*Ernest.*—"Persons were often brought before me who had been imprisoned many times and who were no better, but obviously much worse as a result of such treatment. I found upon investigation that the city contained a very large number of these persons, who were known as 'repeaters,' and that the time of the police courts was much occupied in re-arresting and recommitting them to the house of

correction. Upon examining the records of this institution, I found that of the nine thousand persons imprisoned the previous year because of their inability to pay the fines imposed, *nearly one half had been there from two to two hundred and one times each. Eighteen women had each served one hundred terms.* I was therefore convinced that this method of 'correction' was not only harsh and unjust to the families of such persons, but was of no value as a corrective to the defendants."

*Papa.*—To place himself in a position to remedy the evil, he did as Judge Lindsey did, visited the homes of the criminal classes, and you may read his conclusions, Ernest.

*Ernest.*—"In substantially every case that I investigated, I found that, notwithstanding the efficient management of our workhouse, the offender had come out a less desirable member of society than when he went in; his employment was gone, his reputation was injured, his will weakened, his knowledge of crime and criminal practice greatly increased. As one young girl expressed it: 'It is not a house of correction, but a house of corruption.'

"I decided, therefore, to try the plan of suspending over such offenders the maximum sentence permitted by law, and allow them to determine by their subsequent conduct whether they should lose or retain their liberty, with the full knowledge that further delinquency meant, not another trial with its possibility of acquittal or brief sentence, but summary and severe punishment. As a condition precedent to allowing such an offender his liberty, I re-

quired him to promise that he would not again indulge in the thing which was responsible for his wrongdoing. In the great majority of cases this was the use of intoxicating liquor; in some the use of drugs or cigarettes, the patronizing of cheap theaters, or evil associates. I also required him for a time to report to me at regular intervals, usually every two weeks, when a night session of the court was held for such purpose, and to bring with him his wife or other witness who could testify to his subsequent conduct."

*Papa.*—As these probationers increased, the judge saw that he could not look after all of them himself, so he enlisted the business and professional men in his work, and they became probation officers. Nearly one hundred began the work, but the number was afterwards increased to about four hundred. Of the work done by these men the judge tells, and Ernest may read it.

*Ernest.*—"Certainly no more valuable object lesson was ever presented to hustling, bustling, money-loving, pleasure-hunting Chicago than these doctors, lawyers, manufacturers, and merchants going into the homes of their poor and unfortunate neighbors and taking a genuine interest in their welfare. Here was the ideal probation officer, whose feeling for his ward was something more than chilly professional solicitude; and splendidly did these men do their work. Many of them did more than show a passing interest in the offenders assigned to them. They often gave them employment and encouraged them by increasing their wages from time to time.

It was a common thing for substantial business men to appear in court and offer employment to persons whom they wished placed on probation, agreeing at the same time to report regularly as to their subsequent conduct."

*Papa.*—The judge then goes on to give several examples of the effect of his work, and then sums up the percentage of good done among the probationers, and this Ernest may read.

*Ernest.*—"During my thirteen months' term in the Maxwell Street Court, I tried upwards of eight thousand cases and placed upon probation 1,231 persons. The results were as gratifying as they were surprising, and won for the plan the sincere support and coöperation of the police department in the district, many of the officers assuring me that it had reduced crime one half. Eleven hundred and thirty-four of the paroled offenders, or about ninety-two per cent, faithfully kept the terms of their parole, and became sober and industrious citizens. Substantially all those who lapsed did so because they violated their pledge of total abstinence. None, with one or two trivial exceptions, afterwards committed any offense against the law."

*Papa.*—In the last two paragraphs of this article the judge tells why the probation method is better than the old way, and we will have Ernest read that now, and I think that will be sufficient on this topic.

*Ernest.*—"If an exconvict has a family, he returns from prison to find them impoverished, shunned by their neighbors, his children scorned

and sneered at by their schoolmates—everything worse, more helpless, than when he left them. All of this, and much more, is escaped by the man under a suspended sentence; his capital is unimpaired, and by ‘making good’ his record will be cleared.

“That many, perhaps a majority, of criminals can be wholly reformed without imprisonment, through the means of suspended maximum sentences, with little or no expense to the State, I am satisfied beyond a doubt; and this will be done when we can eliminate from the treatment of criminals the desire for revenge and look only to the good of the individual and of society.”

*Papa.*—I do not claim for Joseph Smith that he introduced anything new, but I do claim this, that the evidence goes to show that he was far in advance of his times in his conception of the gospel of Jesus Christ, and its far-reaching influences upon the redemption of man, and it is perfectly evident to any thinking person that while his theories were considered Utopian, and impractical at the time that he presented them, yet this man with years of experience on the bench, and dealing with the worst of criminals, agrees substantially with this modern prophet. I do not for a moment think that Joseph Smith would have advocated the unconditional pardon of all criminals, but in the statement we have quoted he briefly outlines his policy of dealing with the wrongdoer without going into details, and if these men’s opinions are worth anything, the world would have been better off had they followed his advice; for just a trial of thirteen months of the

policy of doing away with the jails and the work-houses, and putting men upon their honor, reduced crime fifty per cent, and was the means of saving ninety-two per cent of those who were thus trusted.

Our investigation is about at an end, and we have learned this fact, that no matter upon what question we try Joseph Smith he stands the test; but I do not believe we ought to eulogize any man as a man, neither should we follow him any farther than he follows Christ, but if a man shows himself an unswerving advocate of the truth, we are false to our own interests, and false to the truth if we do not honor him for it, and assist him in every way that we can in the spreading of that truth. Gradually the world is coming to acknowledge the merits of the doctrines taught by Joseph Smith. If they do not do it directly they do it indirectly. Men will not accept the doctrines we teach when we go to them with them, but one by one the different churches are adopting some of the principles taught for the first time in modern days by this modern prophet. One by one we find men who are brave enough to defend his character, and utter words of approbation for his work, and I am going to have some of those statements read now as a fitting conclusion to our talks. Sidney Rigdon died at Friendship, New York, July 14, 1876, and about that time there appeared an editorial in the *Chicago Times* in which he is mentioned, together with others, and the work that was done by him and others connected with this latter-day movement. Sister Walker quotes it in the article from which we have already had an extract

read. Maude, you may read this, if you will. You will find it on page 182, volume 2, of the *Journal of History*.

*Maude.*—“Mr. Rigdon was a man of good general ability, enlarged general culture, and well versed in natural science. He devoted the latter years of his life to the study of geology, on which science he was an able lecturer. No person had a more intimate acquaintance with Joseph Smith, or had a better opportunity to judge the truth, or falsity of the thing he proclaimed to be true. As a Baptist, as a Campbellite, as a scientist, he was regarded as an honest, straightforward man. Only a bigot will accuse him of dishonesty in espousing the doctrines held by Joseph Smith. Mr. Rigdon was not the only person of good repute who gave testimony in favor of Joseph Smith till the end came. The original testifiers of his having the golden plates, whereon was inscribed the Book of Mormonism, never indulged in crooked talk in relation to the affair. As recently as last year, two of them were living—venerable men, whose word no person was likely to question in other matters. The widow of Joseph Smith still lives in Nauvoo, respected in the community as a woman of more than ordinary mind, culture and character. Two of his sons are citizens of this State, esteemed by all who know them as gentlemen of the highest integrity.

“No one who knows them will deny that the anti-polygamy Mormons, or Josephites who are scattered throughout the West, are the peers of other people in honesty, integrity, and truthfulness. It is all very

well to sneer at Mormonism, to say that the father of Joseph Smith was an idle vagabond, who stole sheep, and that he himself was a knave or a fool, or both combined, but the question naturally arises, What is to be done with the testimony of this cloud of witnesses, the word of whom in all ordinary matters is taken as readily as the word of any man, and whose oath would send any man to the prison or the gallows? Another age will probably ask, Why was not this testimony refuted when those who gave it were living? The truth is, the testimony of these persons must be shown to be false within the next twenty years, or the fact that it was not disproved or even shaken will be a powerful argument in favor of its truthfulness in all coming ages. If there is good and sufficient evidence to substantiate any phenomena ordinarily classed as supernatural, it exists in relation to acts performed by Joseph Smith. Not one of the miracles imputed to the author of the Christian or Mohammedan religion was vouched for by so many witnesses."

*Papa.*—Over thirty years have passed away and the testimony borne by these witnesses has not been impeached, and in the nature of the case can not now be impeached. They went to their graves still bearing their testimony as they had always borne it. No matter by whom they were questioned, friend or foe, saint or sinner, believer or unbeliever, their answer was always the same. This same paper, from which the editorial we have just heard read was clipped, sent a reporter to visit one of these witnesses mentioned, David Whitmer, in 1875, and in its issue



for August 7, of that year, the interview is published, and in it we find these words: "No man can look at David Whitmer's face for a half hour, while he charily and modestly speaks of what he has seen, and then boldly and earnestly confesses the faith that is in him, and say that he is a bigot or an enthusiast."

We have already had one quotation from Josiah Quincy, the man who visited Joseph Smith just forty-three days before he was martyred, but he makes some very pertinent remarks which are quoted by Brother Blair in his book, *Joseph the Seer*, pages 196 and 197. You may read them, Harry.

*Harry.*—"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence on the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon Prophet*. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to

the problem he presents us. . . . The most vital questions Americans are asking each other to-day have to do with this man and what he has left us."—*Figures of the Past*, pp. 376, 377.

*Papa.*—I believe we can rest our case here. These are opinions of thoughtful men, and we might multiply them by the hundred, but what we have given represents the concensus of opinion among the most thoughtful men who have studied the question, and whether we will or not the problems left by this man are forcing themselves to the front, and those who will take the trouble to examine and compare without prejudice, and with an earnest desire for the truth, will find, as we have, that upon all questions on which he spoke at all, he spoke with a wisdom and foresight that places him in the very front rank as a thinker. In fact, so far ahead of his times was he, that one can not help but believe that he was prompted by a higher power than his own. I have tried to look at the subject from every side, and I find that it is easier for me to account for the man and his work by looking beyond him to the power that moved him, and to admit that that power was God, than to try to account for all the wondrous things he did and said by attributing it to human power and wisdom alone.

He organized a church which, I find by examination, is organized exactly as the New Testament church was organized, and with the same doctrines governing it, and it is so admitted by all who have examined it, and the only way that his opponents can even make a show of overthrowing his position

is to try to show that such an organization is not needed now, but their position is weakened by the fact that they claim that part of the organization is needed now, but not the other part; but they fail to show why one part is needed and the other not needed; there is no scriptural evidence of such a thing, and hence his position stands untouched.

I find that this work is outlined in prophecy, and that the time is located as to when it should be done, by prophecies of other things that should come to pass simultaneously with this spiritual work. The "other things" have come just as predicted, and no one else has claimed to do the work that was to come at the same time, but Joseph Smith, and his work fits the description given in the prophecy exactly, and no other work started simultaneously with his does.

Not only does his teaching accord with the Bible on questions of prophecy, doctrine, and morals, but I find that he carried out these things in his daily life, and won the respect of all who were the most intimately acquainted with him, and every man who knew him intimately testifies to the purity of his character, except those whose lives were not pure, and those who need a "scapegoat" for their own sins, and they, not content with their own vileness, have endeavored to drag his name into the filth they have created. I am bound, if I am an honest man, to accept the testimony of the good man rather than the man who is himself steeped in sin.

But as to what may or may not be said of him as to his character, I am not and should not be con-

cerned so far as my judgment of his teaching is concerned. That must stand or fall upon its own merits, and my attitude towards it should be as to whether it will elevate or degrade me. If it will elevate me, it is my duty to accept it, although he may have violated every precept which he himself taught. I can not escape the consequences that may come to me because of my rejection of the truth because some one may have said that the man who brings the truth to me was not living up to it himself. My only concern is with the question of the truth taught me and my own relation to it, no matter what the attitude of others toward it may have been, or may be.

I am glad of the talks we have had together, and I hope that we shall all profit by it because of a better understanding of the facts connected with the coming forth and perpetuation of the work, and because of the evidences that must have an influence towards the strengthening of our faith and placing us in a better position to give those who may ask us a reason for our faith.

Your attitude, my attitude toward truth affects not only ourselves, but it affects unborn generations. We can not compromise with sin and hope to escape unscathed. We suffer ourselves, and cause others who may look to us for an example to suffer, and hence in our decision on these questions there is much for us to take into consideration, and we should not treat them lightly, and I hope that you will not stop with this investigation alone, but that you will continue to examine and study, but be sure that you

appropriate every truth you find, and govern your conduct thereby. Lowell has said: "They enslave their children's children, who make compromise with sin." We should not wait, either, for the masses to accept the truth, but should be the first, if necessary, to advocate the right, no matter what the attitude of the masses may be towards it. I quote in conclusion from Lowell again.

"Then to side with truth is noble, when we share her wretched  
crust,  
Ere her cause brings fame and profit, and 'tis prosperous to  
be just;  
Then it is the brave man chooses while the coward stands  
aside,  
Doubting in his abject spirit, till his Lord is crucified,  
And the multitude make virtue of the faith they had denied.

"Count me o'er life's chosen heroes, they were souls that stood  
alone,  
While the men they agonized for cast the contumelious stone:  
Stood, and down the future ages saw the golden beam incline  
To the side of perfect justice, mastered by their faith divine.  
By one man's plain truth to manhood and to God's supreme  
design."



## Birth Offerings.

The following is a list of the names of those whose birth offerings have contributed to the publication of this volume:

Merle Albert Gish, Topeka, Kansas.  
Almon Monroe Kaestner, Lamoni, Iowa.  
Velma Young.  
Adriel Siegfried, Nauvoo, Illinois.  
Joseph Delos Jestes, Essex, Iowa.  
Cecil J. D. Young, Lamoni, Iowa.  
Florence Leda Young, Lamoni, Iowa.  
Vivian Marion Young, Lamoni, Iowa.  
Ada Albert A. Moore, Morris, Illinois.  
Vera Mae Waterman, Logan, Iowa.  
Lois Maurine Waterman, Logan, Iowa.  
Meral Rea Hall, Persia, Iowa.  
Mildred Agnes Hall, Persia, Iowa.  
John E. Price, Cleveland, Iowa.  
Elizabeth Price, Cleveland, Iowa.  
James Price, Cleveland, Iowa.  
Albert Jones, Taylorville, Illinois.  
Eleanor Leona Kelley.  
Arlie Bernice Beal.  
Paul Arthur May, Lamoni, Iowa.  
William Moldrup Peattie, Seiling, Oklahoma.  
Lois Audentia Smith, Lamoni, Iowa.  
Montague Leeper Parker, Pleasanton, Iowa.  
Paul O'Reese Parker, Pleasanton, Iowa.  
Camelia Ruth Parker, Pleasanton, Iowa.  
Henry John Walker, Tulare, California.  
Ellison Hale Haas, Nauvoo, Illinois.  
Florence Berger, Nauvoo, Illinois.  
Elizabeth Mary Netter, Independence, Missouri.  
George William Young, Oskaloosa, Iowa.  
Rhoda Fae Evilsizer, Lanthan, Missouri.  
Margaret Smith, Mason City, Iowa.  
Hazel Pearl Jones, Davis City, Iowa.  
Joseph Donald Jones, Davis City, Iowa.  
C. Frederick S. Fish, Indianapolis, Indiana.  
Margaret Lois Good, Kansas City, Missouri.  
Margaret Frances Koehler, Kansas City, Missouri.

Margaret Schroeger, Kansas City, Missouri.  
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 Verna Winnifred Garver, Lamoni, Iowa.  
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 Johnnie Marian Moss, Cleburne, Texas.  
 Ralph Moroni Traxler, Lamoni, Iowa.  
 Beryl Ormand Bass, Lamoni, Iowa.  
 James Lorenzo Kelley, Lamoni, Iowa.  
 Elizabeth Blair Minor, Leon, Iowa.  
 Wanda Blanche Currie, Roseburg, Oregon.  
 Alfred Wood, Wilcot, Canada.  
 Roy Lockwood Goode, Independence, Missouri.  
 Mona Jeanette Schaar, Cleveland, Ohio.  
 Verna Verona Schaar, Cleveland, Ohio.  
 Vincent Livingston Schaar, Cleveland, Ohio.  
 Virginia Constance Webbe, Cleveland, Ohio.  
 Clara Melba Roberts, Tabor, Iowa.  
 Helen Marie Phelps, Stockville, Nebraska.  
 Lester Daniel Shaw, Philadelphia, Pennsylvania.  
 Gladys Lavetta Heide, Fulton, Iowa.  
 Cleo LaVern Heide, Fulton, Iowa.  
 Alma John Heide, Fulton, Iowa.  
 Ethlyn Grace Lane, Lamoni, Iowa.  
 William Henry Alma Norris, Peoria, Illinois.  
 Vivian Maude Frantz, Chicago, Illinois.  
 Edna M. Ingram, Lucia, California.  
 Grace Ellen Howard, Neola, Iowa.  
 Elizabeth Maie Howard, Minatare, Nebraska.  
 Mary Melissa Howard, Neola, Iowa.  
 May Bierlein, Andover, Missouri.  
 Mamie Bierlein, Andover, Missouri.  
 Glenn Jacobsen, Council Bluffs, Iowa.  
 Hennie Marilda Arney, Spickard, Missouri.  
 Orin Gaius Pearl Fenn.  
 Zola Helen Fenn.  
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Bertha Margaret Harrington, Lamoni, Iowa.  
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