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Why I Believe the Gospel of Jesus Christ



SUSA YOUNG GATES
Born in the Lion House, March 18, 1856

BY

Susa Young Gates

A Daughter of Brigham Young

THE ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

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

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

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

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

Why I Believe The Gospel Of Jesus Christ

By Susa Young Gates, a Daughter of Brigham Young

INTRODUCTION

I was born in the Church, and therefore had no background of conversion from another creed or religious belief. I just accepted every principle and practice at face value. I was baptized when I was eight years old—in the summer of 1864, and my father—Brigham Young—confirmed me a member of the Church. Mother took me to meeting always on Sundays, and to the monthly Fast meeting the first Thursday in the month. We all fasted that day—unless I found an apple somewhere—and when the Sunday school was started in the Thirteenth ward by Elder George Goddard, mother had me attend that service. I went to school regularly, grew up, and accepted my blessings in the House of the Lord without question or comment.

Maturity brought home to me the need of some "reasons for the hope that was within me." I heard my father bear his solemn testimony to the truth of the gospel as revealed in the latter days to the Prophet Joseph Smith, and I told him I would give much to obtain that profound conviction or testimony.

He answered me by saying that there was only one way I could get it and that was the way my mother and himself had obtained theirs—go down on my knees in prayer to God. For that was the way Peter found his testimony when he answered the Savior—"Thou art Christ, the Son of the Living God." Flesh and blood did not, could not, reveal that truth

to Peter, nor to any other man or woman—but only through God the Father can that conversion or testimony come to the human heart.

So I began to pray for that testimony. I had always said morning and evening prayers, mother had carefully trained me to do so. Now, however, I began to pray for light upon the question of whether the gospel as taught in the scriptures and as revealed in these days to the Prophet Joseph Smith was in very deed true.

I did not ask for a dream or any vision but I did pray to the Lord that he might show me the why and wherefore of every principle of the gospel. I wanted the glow and power of the testimony itself—oh yes—but I also wanted to know the reasons why this truth or that ordinance was established as parts of the Kingdom of God. Mother, like most pioneer women, obtained her testimony and let it go at that. But father had studied and prayed for two years before his baptism. Prayer was always a direct communication from God to me and from me to him. I could neither understand nor accept the reason for printing a whole set of formal prayers, as many of the churches do. So I let that all alone.

Why a Church.

To begin with—why have a church—if everyone accepts God and his son Jesus Christ—then what is the need of an organization? Why have any forms or creed? What about the priesthood? Who was our Heavenly

Father? Was he a personage, and was Jesus His only Begotten, Son? What was faith and repentance? Why be baptized, and who had any authority to lay on hands and seal blessings upon you? What about free agency, and why can't women hold the priesthood? And did we have life before birth? And who started the Sabbath day? And what is the proper observance of the Sacrament? What about meetinghouses and temples and work for the dead? Why pay tithing? And why the Word of Wisdom? These and other points bothered me; not all at once, but gradually, as I grew older.

In my later years I discovered, from an intelligent and philosophical friend the difference between my point of view or problem and that of the converts to the Church. I had been born and brought up in the light, while the convert was in a state of spiritual darkness on nearly all these principles presented to him. Then I asked myself, is it true that all other churches were and are wrong? If so who really started this Church?

As the convert progresses he catches a gleam of light on the principles of tithing and common consent; he finds all men who are living the Gospel are eligible for the priesthood; the greatest glow and light he receives is the Holy Ghost. He knows that the Evil One may counterfeit the gift of tongues and interpretation of tongues, the gift of wisdom, of healing, and of prophecy. But when any man gets the gift and power of the Holy Ghost, he is safe as long as he obeys law, righteous law, as it is made known unto him. What about the nature of God and of the Godhead—was therefore my fundamental query.

All these points I discovered incidentally and over a stretch of years, while my convert friend had to achieve this knowledge rapidly.

THE GODHEAD.

First then, about the great God whom we all worship. I read in Genesis—God created man in his own image—in the image of God

created he him; male and female created he them. That seemed reasonable and right. When I prayed to my Heavenly Father, he was to me a celestialized, divine Father, personal and divinely natural. What was I to believe concerning the divinity of the Savior and was His mother Mary a person to be worshipped and prayed to?

I soon learned that down the ages, as today, people's ideas about God were about as different and varied as were their nationalities. Moreover, all Christian churches but our own believed and taught that God was only a principle, a being without body, parts or passions, whose center was everywhere and his circumference nowhere. I later found this description, according to Eusebius, was taken over by the early Christians, but really was handed down from the ancient Egyptian Priests.

The Creator of the Universe.

I was told by an eminent divine in Boston when I was attending the Harvard summer school in 1892, that God could create something out of nothing. That he could implant the mental maturity of a fifty year old woman in a child one year old. He also informed me that I would be saved by grace—not by any act of my own, but by God's good pleasure. He said that men—some men—were foreordained to be saved, and others to be damned—all in all, his ideas seemed unnatural and altogether unreasonable. So I went on with my own quiet study and investigation.

The idea of worshipping Mary and a host of saints was from the first very repugnant to me. Mary was the mother of God, but was human and a woman. Historical research taught me what the worship of a woman or women did to all ancient nations, and I would have none of it. I accepted the fact that there are three personages in the Godhead: God, our Heavenly Father, His only begotten son, Jesus Christ, and the Holy Ghost. All

male, as is amply proved in ancient and modern scriptures. Nothing emasculates men and destroys civilization like the double standard of virtue which makes men worship their mothers and wives and then make a goddess out of Mary, the mother of the Savior, because their own women are practically the only virtuous members of society in the outside world, all down the ages and today.

Reads Encyclopedia.

I wanted to know what the churches thought about this so I read in the Encyclopedia of Religions the 39 Articles of Faith which is accepted by practically all Christian creeds; concerning the personality of God, let me quote:

"There is but one living and true God, everlasting, without body, or parts, or passion; of infinite power, wisdom and goodness; the Maker and preserver of all things, both visible and invisible. And in unity of the Godhead there be three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin of her substance; so that two whole and perfect natures—that is to say, the Godhead and Manhood were joined together in one person never to be divided; whereof in one Christ very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

"The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." Even the Jews of Modern Times

have announced the following in their 13 Articles:

2. "I believe, (etc.,) that God is one and indivisible, but of an unity peculiar to himself alone; that he has been, is and shall forever be the only God, blessed for evermore.

3. "I believe, (etc.,) that God is an incorporeal being; he has no bodily quality of any kind, whatever, which either is possible, or can any ways be imagined.

4. "I believe, (etc.,) that God is eternal, and all beings, except himself, had once a beginning, for God is the beginning and the end of all things."

Note that this defines God as the only being that is eternal.

From Compendium.

Well, it was all very confusing—so then I took up our own Compendium and I here copy some of the Bible references therein given:

"Gen. 1, 25-27—Man created in the Image of God.

"Gen. 5, 1, 2—Lord created man male and female, in his own likeness.

"Gen. 24, 10, 11—They saw God and did eat and drink.

"Gen. 33, 11—The Lord talked with Moses, as one man speaks with a friend.

"Gen 23—Thou shalt see my back parts, but not my face.

"Gen. 12, 8—With him will I speak, mouth to mouth.

"Job. 13, 8—Will ye accept his person?

"Isa. 48, 13—Mine hand hath laid the foundations of the earth.

"Rev. 1, 14—His head and his hair like wool, and his eyes like fire."

The Compendium article explains:

"There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether

visible or invisible, whether in heaven or on earth, or throughout the immensity of space.

"They are the Father and the Son—The Father being a personage of spirit, glory and power, possessing all perfection and fullness, the son, who in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the son because of the flesh, and descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings and was exposed to more powerful contradiction than any man can be."

This extract clearly defines the personalities of both the Father and the Son, and satisfied my reason. I took up a further inquiry into the life and earthly labors of my Lord and Saviour, Jesus Christ.

Ministry of Jesus.

Over and over I read the clear, simple recitals of Mathew, Mark Luke, and John. I examined III Nephi to get a picture of Jesus' appearance to the Nephites. Out of it all emerged the complete history of the exceedingly brief ministry of Jesus. I sensed the deep-rooted convictions of his associates that the Messiah was to be an earthly king who should overthrow Roman tyranny and make of the Hebrew nation the ruling power of the world. I heard him questioning his mother just after his entrance into Jewish spiritual citizenship when he was twelve years old because she chided him for communing too long with the Rabbis in Jerusalem. At his carpen-

ter's bench he labored till he was thirty years old; then I saw Him emerge in a whirlwind ministry of three years duration which encompassed the heights and depths of all human and divine experience. More sorrowful than any other phase of His life and labors was the lack of faith, the unwillingness of His own family, neighbors, friends, Apostles and followers to even try to understand the profound meaning of His chosen poverty, humble associates and, above all, of His final supreme sacrifice. I heard him ask, "Who is my mother or my brethren," as he refused to be interrupted in his task by his incredulous family. And his cousin John—whose youthful traditions of Jesus' divine birth was most wonderfully sustained by the miracle which occurred at his baptism—I saw that it was soon forgotten by John in the human appearance of Christ's humble ministry among the poor—I heard John's doubt-ridden query: "Art thou He that should come or shall we look for another?" And last of all, I saw the tragic betrayal of Judas, and watched the cowardice of Peter and saw them sleeping in Gethsemane while their Lord and Redeemer was suffering the last earthly pangs. Not His death—wicked and brutal as it was—but His agony over the hesitancy, the doubts and the betrayal of His closest friends and His people—O, that is the supreme test of all humanity!

And when I listened to that agonized human prayer—"My God, why hast thou forsaken me?" the tears flooded my eyes and I wept unrestrained. I marvelled at the supreme divine mercy which could cause him to cry out from his blood-soaked cross: "Father, forgive them, for they know not what they do."

O my soul—canst thou approach that test, much less pass it?

I thanked my Heavenly Father—just as a human mother should—that Jesus looked down at his mother who had not been near him till now that his death brought her broken and weeping

below with the other two Marys. I saw that he turned to his beloved disciple and committed that converted, grieving, suffering mother to John's care and protection. One of his last thoughts was of his human mother! Could I be grateful enough for that? He was soon to be with his own heavenly and eternal Father, and he loved his despairing mother, leaving her to his beloved disciple, John!

How I rejoiced that he returned and ministered to his disciples in Jerusalem and then visited his waiting followers in America—finally leaving with them all that matchless gift of the Holy Ghost which doth testify of the Father and the Son, Jesus took on humanity for my sake as for all others—what a priceless debt is mine to him!

Amazed at Difference.

As I took up my study concerning him, and his father, as shown in the creeds of Christianity I was amazed at the different points of view on the eternal nature and mission of the Three Personages which constitute the Godhead.

I wanted some inspired definition of the Holy Ghost and I found this:

"The Holy Ghost, who is a member of the trinity in the Godhead, has not a body of flesh and bones, like the Father and the Son, but is a personage of spirit. (Doc. and Cov. Sec. 130:22.)

"The Holy Spirit or Spirit of God, both of which terms are sometimes used interchangeably with the Holy Ghost, is the influence of Deity, the light of Christ, or of Truth, which proceeds forth from the presence of God to fill the immensity of space, and to quicken the understanding of men. (Doc. and Cov. Sec. II:6-13.)"

"The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the

laws of nature, he is and can be omnipresent throughout all the works of God. It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills the immensity of space. You may call it the Spirit of God, you may call it the influence of God's intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeates the universe and gives to the spirits of men understanding, just as Job has said. (Job 32:8; Doc. and Cov. 88:3-13.)" Copied from "Gospel Doctrine, Sermons and Writings" by President Joseph F. Smith.

This seemed so simple and beautiful that I was comforted and blessed.

FAITH—REPENTANCE.

I read our Articles of Faith and found that Faith, as the first principle of the Gospel was defined by Paul as the substance (or assurance) of things hoped for, the evidence of things not seen. Faith is the gift of God, and is obtained through prayer. I found little controversy on this one principle which is accepted as basic by all creeds; but the most perfect exposition of the simple doctrine is found in beautifully simple language in the Book of Mormon as given by Alma, Chapter 32: 17-42. He says for instance: "Faith is not to have a perfect knowledge of things; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it." I studied and prayed until this principle was perfect to my comprehension and comforting to my soul.

Repentance Easy.

Then came Repentance. That was easy to understand, for I myself was constantly doing things I was sorry for, and was struggling

to forsake this or that foolish action or habit. Depression and self-reproach often visited my sleepless pillow—and do till this very day. Here faith and prayer came to my aid. And a peculiar circumstance helped me to learn a lesson. I was teaching theology in the Brigham Young University at a certain time and as there were no Sunday School, Mutual Improvement, or Theological class lessons or outlines at that time, I took the advice of President George Q. Cannon and presented the Bible to my students. First, from an historical point of view, then topically. Reaching the parables I was so puzzled by the story of the man who drove out an evil spirit, swept and garnished his chamber then found seven more evil spirits had taken possession therein, that I just passed it over. Losing the last one of our lovely children through an accident, at this time, I was so crushed I knew not how to bear this new affliction. We had already lost seven little ones. Unable to control my grief—for I had another babe under my heart just coming to maturity—I plunged into work and forbade my family and friends to talk about the tragedy to me. As I was stirring the ketchup on the stove and discussing recipes with a friend, suddenly the meaning of the parable flashed into my mind. "The man left his chamber empty, and nature has no vacuum." Good psychology that! But I was interested in the facts of faith not psychology; therefore, I learned from this parable to fill my mind with good constructive thoughts and to busy my hands with righteous acts when sorrow or regret threatened to depress me and destroy my usefulness.

Involves Forgiveness

Repentance always involves the forgiveness of our sin, whatever it may be. Now it was reasonable to assume that if I robbed my neighbor; scattered derogatory stories about her or offended my dear husband or children the thing for me to do was, first, to restore the stolen article, stop gossiping,

or to ask forgiveness of my husband or family if I had offended them. But I could not accept the dogma of that church which makes it possible for a priest to forgive sin—no matter how venial or how trifling. One of my relatives committed adultery with a man outside of the Church, apostatized and joined the Catholic church dying a member of that sect. I could understand her apostasy from the Truth as she explained coldly to me that she had performed her penance and been absolved from all her sins at the confessional.

At once I hunted up the authorized version of this church's teaching and read:

"The Catholic church teaches that God has conferred upon her ministers the power to pardon repentant sinners, and to absolve them from everlasting punishment in hell. The Sacrament of Baptism disposes of original sin, and sins committed previous to the baptismal ceremony, while the sacrament of penance remits sins committed after baptism. This payment must be made either by works of penance (prayer, alms, fasting and the like) or by suffering purgatory. In some cases, and under certain conditions, the church remits the whole or a part of this temporal punishment by means of 'indulgence.' An indulgence is not the forgiveness of a sin, or remission of temporal punishment, the eternal punishment having been set aside by the Sacrament of Penance."

Under Obligation

Well that's an easy way to get out of it, for selfish and rebellious people. But I knew that if I told a lie about my neighbor I was under direct obligation to ask her forgiveness and to correct the false impression I had made in the mind of the person I had told the lie to. Then and then only could I get a good night's rest.

As for an indulgence—well I'm sure I'd take advantage of one if I was allowed to just like any other woman would. I found that none of the Protestant churches teach this doctrine of penance and indulgence.

BAPTISM-CONFIRMATION.

Baptism I had accepted as perfectly natural. But a little study of other Churches and creeds showed me the wide divergence on that point. Then I asked—why Baptism?

I studied the life of Jesus Christ closely. I learned first that He Himself sought baptism by immersion in the river Jordan at the hands of His cousin, John, the Baptist, at the very outset of His own ministry. Moreover, his daily teaching was concerned with this symbolic entrance into his kingdom. And as He left His Disciples, His parting instructions were to administer this ceremony, those who believed and were baptized would be saved, those who rejected it would be damned. That disposed of the argument that baptism might be dispensed with or was optional as some creeds claimed that "it was only the outward sign of an inward grace."

Baptism Symbolic.

Baptism is a symbolic act. It typifies Christ's burial and resurrection, as well as a new birth for the individual. And submergence in water was the only logical way to perform this symbol. Hence the insistence of the Savior upon this ordinance for Himself at the hands of John the Baptist. Symbols are a very part of all sentient life. From the highest intelligent group-life to the lowest savage associations, symbols are imperative to communicate thought from one brain or intelligence to another. The very words I am using are groups of written or spoken symbols which convey my ideas to those who read these words or hear them spoken. The Savior preached one doctrinal sermon. All the rest of his teaching and preaching was through stories or assembled pictorial symbols—called parables—which could be easily comprehended by the "common people" who were the only ones who

heard him gladly. No man may own property, buy or sell, bequeath or inherit, become a citizen, vote, or travel abroad without civic symbols to protect his rights, his life and his property. Symbols may be very sacred or very silly. But the symbol of baptism by immersion is the vivid symbolic portrayal of the death, burial, and the resurrection of the Savior of the World and as such I solemnly accepted its truth.

Reads Reference.

I read Paul's reference to the symbolism of the baptism of Jesus; Roman 6: 2, 3, 4, Col. 2:12, I Cor. 10:2.

"How shall we that are dead in sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For as we have been planted together in the likeness of his death, we shall be also (lifted) in the likeness of his resurrection."

And again: "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

"And all were baptized unto Moses in the cloud and in the sea."

Another symbolic reference to baptism as given in the Scriptures is that of new-birth, or regeneration. That symbol could never be applied to sprinkling or pouring as every mother knows. The babe which comes to maturity under her heart is always submerged in a liquid or birth fluid. So, again, I found my good reasons for baptism by immersion.

Now what are the ideas of other Christian sects on this vital point?

An elaborate article in the British Encyclopedia on baptism describes its ancient practice and unknown origin as a part of Hebrew, Pagan, Egyptian, Grecian and even Malay rituals in various forms. This article notes that baptism for the dead was practiced by the early Christians till into the fourth

century. We are there told that some sects discarded baptism altogether, others leave it optional with the believer.

The ancient Hebrews practiced baptism from their earliest times. Edersheim writes in "The Life of Jesus:"

"Proselytes to Judaism were of different degrees. 'Proselytes of the Gate' were those Gentiles who were converts or addicted to Judaism, but had not formally joined that sect by circumcision and baptism. 'Proselytes of Righteousness' were those who formally and publicly entered the Jewish Church by such rites.

"For the admission of 'Proselytes of Righteousness,' three things were required: circumcision, baptism and sacrifice for the men; women were to be baptized and offer a heifer, a pair of turtle doves or young pigeons. Baptism was by immersion and indispensable for the making of a proselyte. The children of a female proselyte were regarded as Jews, even if the baptism of the father was doubtful. Every proselyte to Judaism was obliged to change his or her name to one of Hebrew denomination, by which they were henceforth known to the synagogue and to the Jews.

"When a proselyte stepped out of the waters of baptism, he was taught that he was a new-born, not in a moral or spiritual sense, but in regard to his former religion, race, country, name, habits, family relations and friends. The first thing he was taught was that, as he entered into new relations with the God of the Hebrews, he was to despise his former deity and to renounce allegiance to his country. Further, the proselyte was taught the natural bonds which had bound him to parents, wife, husband, children, kindred, friends and race, no longer existed; and that all his past was as though it never had been."

The Roman Catholic church acknowledged seven sacraments,

which number, according to the Catechism of the Council of Trent, "is established by the Scriptures, by the tradition of the fathers, and the authority of councils of which baptism was the first."

Infant baptism is a rule in most churches except the Church of Jesus Christ of Latter-day Saints. Adult converts, of course, are accepted by the other churches, and are baptized; but infant baptism is the rule for all born in these churches. The infant is named, or christened, at the same time.

"The sacrament of Baptism is defined by the Church as one instituted by Jesus Christ, in order to wash away original sin, and all those actual ones which may have been committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ and to unite them as living members to their head. The most essential part of the ceremony of baptism in the Catholic church is as follows: At the church door the priest first asks the godfather and godmother what child they present to the church? Whether or not they are its true godfather and godmother? If they be resolved to live and die in the true Catholic and Apostolic faith? And what name they intend to give it? All profane names, as those of the heathens and their gods, must be rejected. After the usual questions have been asked, the priest makes an exhortation to the godfather and godmother, with regard to the devotion which ought to accompany the whole performance. The exhortation being ended, the priest continues the ceremony; and calling the child by the name it is to be given it, asks it as follows: What dost thou demand of the church? To which the godfather answers, Faith. The priest adds, what is the fruit of faith? The godfather answers, Eternal life. The priest continues, if you are desirous

of obtaining Eternal life keep God's commandments: Thou shalt love the Lord thy God with all thy heart, etc. After which he breathes three times upon the child's face, and at the same time says, Depart from this child, thou evil spirit, and make room for the Holy Ghost.

"This being done, with the thumb of his right hand he makes a cross on the child's forehead, and afterwards another on its breast, pronouncing these words: Receive the sign of the cross on thy forehead and in thine heart. Whereupon he takes off his cap, repeats a short prayer, and laying his hand gently on the child's head, prays for him a second time. This second prayer being ended, the priest blesses the salt in case it was not blessed before; which being done, he takes a little of it, puts in the child's mouth, pronouncing these words: Receive the salt of wisdom. He then repeats a third prayer, after which he puts on his cap and exorcises the Prince of Darkness, commanding him to come forth out of him who is going to be baptized. At the end of the exercises he again makes the sign of the cross on the child's forehead, lays his hand on its head, and repeats another prayer.

"After this fourth prayer, the priest lays the end of the stole upon the child, and admits it into the church. The godfather and godmother enter at the same time, and repeat with the priest the Apostles' Creed and the Lord's Prayer, as they advance towards the front, which having reached, the priest exorcises the devil once again, and after the exorcism, takes saliva from his mouth with the thumb of his right hand. With this he robs the child's ears and nostrils, and, as he touches his right ear, repeats a Hebrew word, "Ephphetha,"

which signifies, "Be thou opened;" the same which Jesus Christ said to the man who was born deaf and dumb. The priest then asks whether he renounces the devil and all his works, the pomps, etc. The godfather answers in the affirmative. The priest then anoints the child between the shoulders, in the form of a cross, and after that lays aside his violet stole, and puts on a white one; when the child is again questioned with respect to his belief, to which the godfather makes suitable answers in his name. These preliminaries being ended, the priest takes some of the baptismal water, which he pours thrice on the child's head in the form of a cross, and as he pours it, says, "I baptize thee, in the name of the Father and of the Son, and of the Holy Ghost," taking care to pour the water at the same time that he pronounces the words. This being done, he anoints the top of the child's head with the Chrism (consecrated oil), in the form of a cross, lays a piece of white linen upon its head, to represent the white garment mentioned in Scripture, and puts a lighted taper into the child's hand, or into that of the godfather. The form for baptizing adults is longer and more imposing. (A secret name is given to the adult.)—Catholic Baptism. Encyclopedia of All Religions.

One sect practices the rite by immersion, noticeably the Baptists who refuse to baptize infants, allowing adults only to partake of the solemn rite.

PRIESTHOOD—LAYING ON OF HANDS.

Nearly all sects follow baptism with a sealing ceremony, more or less elaborate, with confirmation through the laying on of hands. Like baptism this ceremony is symbolic. It typifies the spiritual gift of the Holy Ghost communi-

cated from the man who possesses it to the one who does not. The physical contact of hands upon the head is like the current of electricity which is turned on when the switch is snapped. This ceremony presented no difficulty, if I accepted the authority to administer the rite in the one so using that power. And this brought me face to face with the question of the priesthood. What about the Authority? I found I must acknowledge the Catholic Church as the authoritative one or accept the fact of the apostacy from Christ's early teachings as did all of the Protestant sects. The apostacy being true logically called for a restoration of authority and the priesthood. Then where was I? So I hunted up the revelations given to the Prophet Joseph Smith and found his and Oliver Cowdery's testimonies of how they were visited by John the Baptist and by Peter, James and John who conferred upon them the Aaronic and later the Melchizedek priesthood. What was priesthood? Priesthood was defined for me by President John Taylor who says, "The Priesthood is the rule, authority, administration of the government of God, on the earth, or in the heavens;" and by Elder Joseph Fielding Smith as "The authority of God, delegated to man, by which he is given power to officiate in all the ordinances of the Gospel." . . . "Without the priesthood there would be no Church of Jesus Christ upon the earth."

The Catholic church has a number of grades and offices in the priesthood. The minor ones are four in number as quoted in the Encyclopedia of Religions:

"Ostiarus, Lector, Exorcist, and Acolyte, and are preceded by the tonsure an ecclesiastical ceremony in which the hair is shorn initiatory to the ecclesiastical state. The employment of the doorkeeper, or Ostiarus, is to open and shut the Church doors, and also to take care that the bells are rung in due time; that of the Lector or Reader, to read aloud the portions ap-

pointed; that of the Exorcist to exorcise persons possessed; that of the Acolyte, to bring in the tapers, to light them, to prepare the censer and the wine and water for the sacrifice, and to attend upon the subdeacon, the deacon and the priests. The minor orders are conferred by a bishop only. The major or sacred orders comprise the Subdeacon are to aid the Deacon, and under him to serve in the functions of the ministry: to sing the epistle in solemn masses; to take care of the holy vessels and linens used in the Holy Sacrifice; to wash the palls, purificatories and corporals; to receive the offerings of the people; to carry the cross in processions; to hold the book of the Gospels while the deacon chants the Gospel of the day and to present it to the bishop or priest who celebrates, to be kissed by him. The Deacon is the immediate assistant of the priest at the Holy Sacrifice. He acquires the power of preaching by the express permission of the bishop as well as of baptizing. The Priesthood is considered 'the crown of the orders, as in it the Sacrament of Holy Orders culminates.' By this ordination the priest receives all the sacerdotal powers; but to exercise them, he requires faculties from the bishop of the diocese. These are conceded, either to say mass, preach and hear confessions, or for the first of these only."

The Episcopal church follows this same plan, in part, but the Protestants, in rejecting the sacrifice of the mass, "deny also that there is a Christian priesthood, like the Levitical," and have either dropped the name of "priest" or use it in a quite emasculated sense.

Loves Leadership

Being a woman I love power, strength, and right leadership in men. So my emotional nature add-

ed a powerful argument to my reasons for accepting the correct definition of the priesthood as voiced by ancient and modern prophets. Paul told me (Heb. 7:3) that this priesthood, or Order of the Son of God is, "without father, without mother, without descent, having neither beginning of days, nor end of life." David said, "Thou are a priest forever after the order of Melchizedek." (Psalm 110:4) Our Savior was called "a great high priest, Jesus the Son of God." (Heb. 4:14).

The Book of Mormon, The Doctrine and Covenants, the Pearl of Great Price, gave me clear and definite ideas about the two priesthoods, Melchizedek and Aaronic, and I wondered how the Protestant Churches could ignore the vital need of priestly authority and functions of either of these two priesthoods. I found that the Jews—naturally—retained all their ancient traditions with the Levitical priesthood as their one and only authority. Back to the Bible I went to discover why the Levites were the one tribe allowed to hold that priestly honor, spiritual leadership and responsibility.

I was deeply interested in reading again that story of how the great mass of Israelites—over two million, it was estimated—camped in the wilderness around Mount Sinai, renounced their faith in Jehovah while Moses was up in the mountain communing with God's messengers, engraving the Ten Commandments and preparing the laws and rituals for their Church government and civic procedure; then during his absence this Egyptian-bred, reckless Israelite people, forced Aaron to make them a golden calf and were circling about that pagan god with the most awful, licentious rites and corrupt ceremonies ever known to man, except in Egypt and Babylonia where these orgies originated. When Moses came down from the Mount and found them so engaged, he threw down the Tables of stone and cried out, "Who's on the Lord's side?" Only the tribe of Levi came

out from their tents and accepted Moses' leadership. Later the prophet mourns that God would have made them a kingdom of priests, but they would not. (All Jews named Kohen or Cohen are of the priestly tribe.)

The Savior made no distinction. He called his apostles from the several tribes, and seventies and patriarchs or evangelists were ordained for at least two or three centuries, while the doctrine of Common Consent was the early rule of the Christian Church. Eusebius tells us that:

"Formerly bishops could not ordain priests without the consent of the clergy and people. The Nicene Fathers, in their synodical epistle to the bishops of Egypt, show that the consent of the people was required in the ordination of clergymen. In those days the bishops gave to the people the names of those who were to be ordained, that if they had anything to object against any of them, they might attest it openly; as we may read in the Sacramentarium of Gregory the Great. There is also a passage on this subject in St. Chrysostom's 18th Homily upon the Second Epistle of Paul to the Corinthians. The whole solemnity is described in the Sacramentarium of Gregory the Great, p. 236." Eusebius' Ecclesiastical History, p. 251-252.)

Man and Woman in Church Relationship.

Accepting the priesthood as a vital part of Church government both here and hereafter, with the authority of decision and leadership vested in men holding the priesthood. I was confronted—as a young wife and mother—with another angle—that of a man's sole leadership in the Church and domestic affairs. But I wanted the light, and it came.

My husband and I were on the

Sandwich Islands on a mission in 1888 and Prest. Joseph F. Smith was also there. Regular priesthood meetings were held in the mission house, and I said to Prest. Smith one day: "How is it that you call in all these boy elders and leave me out of your council meetings? Don't you realize that I know more about the Gospel and human problems than those boys do? Why, there are only two men here—yourself and my husband—who I acknowledge as my superiors in wisdom, intelligence, and leadership. Then why shut me out?"

He replied—"You admit that your husband, Jacob, and myself are your superiors? Well that's the whole question in a nutshell. Who is the greatest woman of modern times?"

"Eliza R. Snow." I answered.

"Admitted! But do you consider her the superior or even the equal in intelligence or leadership to the Prophet Joseph Smith, or to your father, Brigham Young?"

"No, no! Decidedly not!" I hastened to reply.

"Then, that is the key. Wherever you'll find a superior woman, you'll find a man just one step ahead of her, who will be her leader and guide, as Christ is the head of all men holding the priesthood. And that authority must be respected by you, and by your husband in his association with his bishop and by the bishop in respect to his stake president and on up to the president of the Church who is responsible to God and also to the votes of the people twice a year for approval and their common consent. Every man and woman in the Church renders reverence and obedience to the one who is placed over him or her. There is no such thing as absolute individual freedom in group life."

That was logical, consistent. But why could women not hold the priesthood? Not because of lack of intelligence, or leadership qualities perhaps—but ever and always because she is the mother of the race. She shares all the gifts and blessings of the priesthood but does not hold the priesthood. Priesthood involves tremendous responsibility,

as to personal conduct, setting an example—home and Church leadership, missions, constant attendance at meetings, etc., etc. No woman can be an ideal mother here or hereafter and at the same time assume the heavy tasks and responsibilities which accompany direct leadership. No normal woman cares to take the responsibility of deciding crucial points—either in domestic, spiritual or even civic life. My men folks must keep all the Ten Commandments if they expect me to follow them into the Kingdom of Heaven. Strict honesty and chastity were and are the standards set up for all men in this Church. It is a joy to follow the example and leadership of such men.

Perfect Organization.

After I had my key from President Smith in regard to woman's relationship to the priesthood I was perfectly satisfied—nay, more—womanhood was glorified for me.

If priesthood is necessary for authority and leadership, then why confine it to a very few selected men as the Christian churches do. I could see why Moses did so, but why did the Christian sects who followed Jesus and his apostles choose only a very few men to ordain as bishops, priests and pastors? And above all why make them refrain from man's duty to marry, as Adam was commanded to do when he first came to this earth?

That was a long study, and resulted in a more certain faith in the Gospel of Jesus Christ as he revealed its principles and conferred his authority and priesthood upon the Prophet Joseph Smith and Oliver Cowdery. It comforted me to find that all men from 12 years old and upward were eligible for the priesthood in this Church. And it is the only Church on the earth where that is the case. No aristocracy of the priesthood in Christ's Church.

As for the Jews who still maintained the right to exercise three offices in the Aaronic Priesthood

for centuries, there seems to be a retention also of some parts of the secret, sacred rituals and ceremonies of their ancient Temple in Jerusalem. Every Jewish male achieved his majority at twelve years of age and assumed legal responsibility. He was no longer under the jurisdiction of his father. Orientals all mature early. Elaborate ceremonies marked his entrance into personal independences. The rabbis, who were the teachers, lawyers and doctors were formed into a union with three degrees. The lowest degrees were concerned with the study and interpretation of the Scriptures; the second degree had the cabalistic meanings or the symbolic rites reduced to signs and verbal codes. They could communicate with each other in public by means of these symbols which were known only to the initiated rabbis. While the third degree rabbis carried their signs and mysteries up into realms of supreme secrecy. The Talmud says:

"It is not permitted to impart the mysteries of the Torah, except to a counselor, an artful charmer, and the Nabon-la-nuss, or skillful teacher, who, in secret silence, can master certain intelligence by inference and conclusions from teachings received. Nabon, a diviner or teacher; la, on account of; nuss, comprehension. To such a one it is permitted to impart generalities for he will understand them and be enlightened in the hidden recesses of his heart.

"It was not permitted to impart even the summary, except to an Ab Beth Din (chief of a court of justice) whose heart was known to be careful within him and solicitous for the supremacy of Israel. Finally, even to a person considered worthy by virtue of all the signs, the secrets could not be imparted before he had lived the life of a recluse for full three years." (Quabala, by Isaac Meyer, LL.B) Edersheim, etc.

FREE AGENCY IS THE FOUNDATION STONE OF THE GOSPEL

It followed as fruit from blossoms that free agency implied common consent. That was the principle upon which this universe was organized and was the reason why Lucifer, the Son of the Morning, with his selfish, dominant determination to rule or ruin was cast out of the Heavenly Council and then he carried away with him one-third of the hosts of heaven. He proposed to force men to obey law and to be good. Our Father planned to give all men their free agency to obey or disobey law, just as had been the rule in all his creations. Jesus said he would follow our Father's plan, and then offered his own life as a vicarious atonement for the sins of men.

He would come as the only begotten Son of God—according to the flesh—set a perfect pattern of life and selfless devotion to righteousness, then permit wicked men, inspired by Lucifer, to offer him, as a lamb without spot or blemish, on the altar of sacrifice!

This filled my soul with supreme worship of my Lord and Savior who was willing to die that I might live and retain my free agency! Obedience—obedience to law—to authority—to the presiding priesthood! How vital that I learn all Christ's laws and obey them! For he lived and suffered to make me happy and to help me to gain eternal life. That was how I must use my free agency.

What a beautiful conception was opened to my heart—for I had often wondered what our Father did all the time up in the heavens—and when I read that sentence in the Pearl of Great Price—"This is my work and my glory—to bring to pass the immortality and eternal life of man," I could understand it perfectly. How supremely natural for a Father to feel that way! To desire all his children to secure eternal life and exaltation!

That's the way my father, Brigham Young, felt, the exact way both my husband and myself feel about our children. There will be

no heaven for us unless we have them near us, and we can enjoy their loving companionship. Nor can we do so unless they are willing to obey law, to submit to the authority of the priesthood in its varying upward grades and positions—on up and up—to the President of the Church—and he is subject not only to the will of God, but like all his associates, down to the youngest ordained deacon, each and all are functioning only through the votes of Common Consent by the whole Church—which is the operation of group free agency. I am obedient to the counsel of my husband just as he is obedient to the counsel of his bishop—no more, no less!

ETERNAL LIFE. LAW.

When I thought of life eternal there came the thought of life before I was born upon this earth. Where was I? Could I, have life after death and not life before birth?

How could anything continue on forever that had a beginning? I knew enough of science to realize that all materials of house building, bread making, clothing, and every possible combination of matter were fashioned out of pre-existing materials. Even plant life, seeds—all had no beginning, no ending except through changing conditions and seasons. Then why should not life—individual life—have no beginning as well as no ending? If there was a beginning at birth, then death must be the end.

In a discussion I had while in Harvard university in 1892 on evolution I asked my professor, who had carried life down to the first protoplasm—

"Who made the first protoplasm?"

"The conditions were right and so it came," he replied.

"Who made the conditions?" I countered

There was no answer. All in all, if there was any truth in religion, there must be no beginning, no end, Only change—progress,

Pre-existence seemed so logical, so natural, that I have always stood aghast at the rest of the world, as well as at the agnostics and unbelievers, who calmly accept the idea that our spirits had a beginning at the same time that our earthly bodies were organized—not created—but organized out of the elements, or as the Bible phrases it, out of the "dust" of the earth.

No element was ever created, much less was any intelligence created. Ourselves, our ego, as the ancient philosophers called it, is self-existent, as God himself is self-existent. Out of spiritual elements a spiritual body was created or begotten for the intelligence which is myself or yourself, to dwell in, during the period of eternity when we dwell with our Father in the heavenly sphere before coming here.

There we were with Job when God laid the foundations of the earth, and "the morning stars sang together." We were there during that rebellion when Lucifer made war upon our Father's decree and witnessed his eternal banishment, and we kept our first estate. Then our spirits took possession of our individual bodies at birth, upon this earth. Simple, is it not? And yet, perfectly incomprehensible to all other sects. They simply ignore the subject, except when they declare that all beings except God had a beginning.

Anything that has a beginning must have an end. If we are to live forever after the resurrection, we must have lived forever before we came to this earth. God does not create elements in the sense accepted by the world. He combines elements, organizes earths and produces his own children, exactly as we were begotten and organized. How logical and easy to believe. More than all that we lived in our heavenly family before birth and our earthly family when sealed by the authority of the holy priesthood, will continue on and on forever. Husbands, and wives, parents and children, homes and families in eternity. And we, with our Father, are subject to law! For law is irrevocable, If we keep a law, we

gain the blessing. If we break any, we pay the price.

Predestination, which is closely associated with the doctrine of all Christian sects, except our own, and which they put forth with scriptural quotations, is rather proof of pre-existence than destructive of free agency. The Presbyterian "Confession of Faith" thus described this doctrine:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

"Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious grace."

SABBATH AND THE SACRAMENT

No people, pagan or Christian, except savages only, fail to set aside regular days and times in which to worship their God and to gather in some synagogue, church or meeting-house. The day has been set apart from the beginning of life on this earth, so I learned from ancient and modern Scripture, for our Father in Heaven, after the creation, rested on the seventh day and hallowed it. Not a human being, no animal, not even the atoms in engines and tools but what need a rest from

pressure and toil, so that none raise an argument about certain rest days or periods. It is only the manner in which that rest time is spent which rouses arguments. School teachers will tell you that pupils who refrain from study and stress on the Sabbath Day make greater, swifter progress than those who violate this commandment. Many interpretations are given by various sects, but the Bible, Isaiah, Ch. 58:1-14 and the Doctrine and Covenants, Sec. 59:1-24, give the greatest light on this observance of the Fourth Commandment. The sabbath was made for man, for his own blessing and benefit as taught by Jesus to His apostles.

All God's laws are for the benefit and blessing of His children; not to curtail them in their progress and development but to aid them and to help them to grow better and wiser in the truth. I found few in my travels abroad who differed on this matter of Sabbath observance. Many of them—our own converts as well—are often far more strict than are we in this observance. Aunt Susan B. Anthony, who observed this law strictly, once said to me: "Aren't we all Christians, all travelling the same path upward? Then why does your Church assume that you are the only people who are doing right and the rest are all wrong? Aren't you very narrow?" I quoted the Savior's own words: "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it." I added, "Again He said: 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.'" Aunt Susan smiled and replied that I knew my Scripture anyway.

When I came to the Sacrament I found wide difference between the sects on this interpretation of the Sacrament of the Lord's Supper. I pictured the Master sitting with His apostles around the paschal table partaking of the slain lamb which symbol had foreshadowed his own sacrifice, since the day of Father Adam, but the significance of which had been long forgotten and lost by the Jews. As

they sat around that table Jesus tried his best to impress upon His chosen Twelve witnesses his own approaching fulfillment of that symbolic ancient paschal and Pass-over service. We read that as he passed the broken bread unleavened as a symbol of the absence of life in the rite until after He had offered His own life on the cross—"He took bread and gave thanks and brake it and gave unto them saying, this is my body which is given for you. This do in remembrance of me This cup is the new testament in my blood, which is shed for you." But they couldn't—they wouldn't see the application he made until after his resurrection. That significance was perfectly plain to me. But now I was led to inquire into the way in which other sects interpreted this sacred rite.

First, what about the old mother church, the Catholic? We learn from their creed:

"Catholics believe that when Jesus, at the Last Supper, pronounced the word, 'This is My Body; this is my Blood,' He actually changed the bread and wine into flesh and blood, and that the same change may be effected by representatives of the church today; in every Catholic church, the priest pronounces the words of consecration, and the substance of the bread and wine on the altar is changed into the flesh and blood of Jesus Christ. Of course there is no alteration in the appearance of the bread and wine, because the change is in the substance or real essence, an internal principle which cannot be perceived by the bodily senses. This turning of bread and wine into flesh and blood is called transubstantiation.

"The benediction of the blessed sacrament: The ceremony of consecration can only take place during the mass, but some of the consecrated substance is usually kept in the tabernacle on the altar, and the church building left open,

so that Catholics may come in and pray at all hours, in the actual presence of God. It is customary for many persons to visit the church during the noon hour, or on their way to and from work, and kneel for a few minutes in silent prayer before the altar.

"Besides this private homage, there is the public ceremony called Benediction, which usually takes place in the afternoon or evening. The candles are lit, and the priest takes the consecrated bread out of the tabernacle and exposes it upon a throne above the altar, in full view of the congregation. This is followed by prayer, hymns and incense-burning. And then the priest, after elevating the blessed sacrament and blessing the congregation with it, locks it up in the tabernacle again." (Encyclopedia of Religions.)

Presbyterian View.

Second, let us see what the Presbyterian church says about this matter, as taken from the Confession of Faith:

"In this sacrament Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that once offering up of himself, upon the cross once for all; and a spiritual obligation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they called it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.

"Private masses, or receiving this sacrament by a priest, or another, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them, or carrying them about for any pretended religious use; are all contrary to the nature of this sacrament

and to the institution of Christ.

"The outward elements in the Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, that truly, yet sacramentally only, they are called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly, and only, bread and wine as they were before.

"That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of manifold superstitions, yea, of gross idolatries."

This point of difference is practically the same in all Protestant Creeds.

I could heartily agree with all the Protestant churches who rejected the idea of transubstantiation, for it seemed strange and incredible to assume that Christ's very flesh could be eaten and his very blood drunk. The change of the bread into very flesh seemed foolish and useless. The symbol of the divine sacrifice of Jesus the Christ as it was taught by him and his disciples, Peter and Paul, by Moroni, and again revealed in its perfect form to the Prophet Joseph Smith, I could and did accept with supreme reverence. Mme. Mountford explained to me the reason why Christ and all Orientals use wine. They get all their drinking water, in the dry season, from tanks of stored-up rainwater. This becomes putrid, and the sour wine kills the disease germs. In America, especially since irrigation was introduced by my father, everyone always has access to pure water. Hence our own change in water for the sacrament. The sacrament of the Lord's Supper became a very part of my religious

life. The true observance of the Sabbath would not let me go out on pleasure trips, much less to parties or theaters on this sacred day; my food was mostly cooked the day before, and then, on Sunday it was finally prepared with singleness of heart that my joy might be full. I read or told Bible or Book of Mormon stories to my children on that day, after Sunday school and meetings. I tried to turn the conversation into religious channels. In later years I read the Scriptures and relax and rest.

TITHING

The religious custom of the ancient Hebrews in giving back to the Lord's storehouse one-tenth of all their increase I discovered has been superseded in most churches. The English Episcopal church through the English government very rightfully maintains that law; it has become a civil tax there.

It is not a difficult problem to women for they are rarely wage-earners and are accustomed to give—give—give. But when I became really converted to it years ago I had some difficulty in keeping strict count of my eggs, the butter I churned and the fruit from the garden. As soon as I could, I figured the approximate value of these things and paid the tithing in cash, which was much easier. And the children responded readily, saving their dimes earned at the store or at home and the bishop gravely and kindly took the 10 cents or 25 cents which they paid. After all, though, why pay tithing at all? Why—of course—to support the poor and to build churches.

UNITED ORDER

Tithing brought up the principle given to the Church through the Prophet which he termed the United Order. I had ample opportunity to study and investigate that form of communal life as a girl, for my father was deeply concerned during his latter years in establishing some workable co-operative, communal plan. As a family, we had always lived that way, each

wife and each child receiving equal portions of food, clothing and general supplies.

We were so congenial and happy in that arrangement that the proposed Church-wide inauguration of the plan in 1870-1877 aroused no opposition in my mind. But I witnessed some most serious difficulties which those good and wise men and women of that day encountered in trying to carry out their leader's counsel. Father himself once said, that you could divide everything equally today among the people, and in one year some would have plenty and others would have nothing. He also added, that "if the leaders and the people won't accept this plan and try to study out methods to make a success of it, I don't want to live to see the kind of a United Order that will come to this earth." He didn't live—and Russia is today showing us the sort of perverted United Order which father foresaw.

As to the poor—who can say? I have thanked the Lord on my knees more than once that he had kept my husband and our family comparatively poor, and that we have all learned the good discipline of struggle, deprivation, hard work, and rigid self-denial. Jesus loved and labored with the poor, he himself, who could command all spiritual, economic and civic resources—he refused riches and partook only of the rigid self-denial that comes to those who work hard and live scantily.

He was a carpenter and his active ministerial work only lasted three years. He chose his disciples from his own class—the poor! How he loved the poor and the humble! Who am I to evade or avoid the precious experiences that come only through poverty and deprivation? Sickness, age, yea these must be considered, and when men or women, and specially children—suffer and have no means to purchase food, shelter and warmth—I must tax myself and pay my righteous tithes towards their support. More, I must also pay my monthly donations for that same cause. But what about building meeting houses, the supporting of other Church enterprises? and who is to take care of the tithes and

see that they are honestly and justly administered?

Now this brought me face to face with another phase of religious procedure which was, Church organization.

CHURCH ORGANIZATION

Why have a church, and why build meeting-houses and temples? Naturally, my mind turned at once to my domestic solution of that problem. If there were no order, system, or discipline in our own home where we often had fifteen in family—if the children could change beds and rooms and clothing and food at will, there would be nothing for me but confusion and chaos. My husband must take over the final decision and discipline of the family. Each must have a righteous share, and when any questions as to justice arose, he was the one to decide. I was glad I didn't have to make these decisions. I could fashion the clothing for each one—and did so—but when one boy took the other boy's coat or sweater, my husband had to settle the row that ensued, as I didn't want to whip my boys, nor could I stand the confusion of their quarreling. All wanting "to be boss" is what ails men and nations today and some women as well.

Who will administer order and group-discipline unless there be civic and religious organizations? I don't want to watch out for burglars, nor jerk up drunken brawlers on the streets—I prefer to pay my taxes and let a policeman do all that, for I have no strength to do so. Therefore, there must be discipline, and proper officials, civic and religious, to administer laws and just procedure. Hence we must have church organization.

ABOUT CHURCHES, BUILDINGS

There were my children—on the Sabbath day. I would have been helpless to keep them from desecrating the holy day—and was so glad there was a church where Sunday schools were held, and evening meetings and Mutual Im-

provement associations and Primaries in operation. These organized agencies helped so greatly in the spiritual discipline of my boys and their companions. When they found all their companions in Sunday school and Primaries they were more ready to go themselves. They heard good teachers advocating private prayers, telling the boys that swearing was both vulgar and wicked, that card-playing and tea, coffee or wine drinking were all wrong while smoking was not only a bad habit, but was also injurious to their bodies. Their father's precepts and example, together with my own teachings were reinforced a hundred times over by the help thus given.

CHURCH ORGANIZATIONS

Sunday school, Mutual Improvement associations and Primaries all must work under discipline, order and system, with appointed superintendents and other officials. Meetings must be presided over and carried on by bishops, and that of course, involves having a bishop.

When doctrines, scripture, interpretations created controversy, there must be orderly decisions by proper officials. That held good for high councils, stake presidents, seventies, the twelve apostles, and the church presidency. Then came missions and missionaries. Organized effort only could carry on the many and constantly changing conditions involved in selecting missionaries, their fields of labor, time for service and details of their trips. Then, too, how would my husband and I or my children and my neighbors get together to partake of the Lord's Supper and to hear the elders deliver encouraging and enlightening remarks and sermons, unless there were meeting-houses—a bishop, and the officials on and on right up to a president of the Church?

All in all. I saw that the only orderly, logical course of procedure was to have meeting-houses and a church organization as God had inspired Moses to do, as Jesus had taught his disciples to do, with apostles, seventies, high

priests, elders, bishops, priests, teachers, and deacons—these were all necessary to the perfect plan of salvation.

Organization In Other Sects

But what about other sects, and religions in regard to this matter of organization. We read in the Encyclopedia of All Religions:

"The Roman Catholic Church, for the purpose of the present description, may be defined as the community of the faithful united to their lawful pastors, in communion with the See of Rome or with the pope, the successor of St. Peter and Vicar of Christ on earth. The government of the Catholic Church may be considered monarchical, inasmuch as the Pope is held in it to be the ruler over the entire church, and the most distant bishop holds his appointment from him, and receives from him his authority. The election of the Pope is made by the six suburban bishops of Sees in the immediate vicinity of Rome, namely, those of Ostia and Valetri, Porto and Santa Rufina, Albano, Palestina, Sabina, Frascati, who are always Cardinal bishops; and by the Cardinal priests and deacons of the ancient churches of Rome, who form the bodies of Cardinal priests and deacons. These Cardinal priests may hold dignities in other countries as archbishop or bishop, but in the Cardinalship they are simply Cardinal priests.

"The Catholic Church being essentially episcopal, is governed by bishops, who are of two kinds: bishops in ordinary, governing dioceses, who bear the name of the See over which they rule, and titular bishops bearing the title of some ancient See, who govern temporary districts as vicars-apostolic, or assist otherwise in the government of the church.

"Each diocese is generally, when fully established, di-

vided into parishes, each provided with a parochus or parish priest. The appointment to a parish is vested in the bishop, and a parish priest holds for life, unless he is removed for just cause after a trial. The parish priests are assisted by curates, who are removable. A great number of clergy are devoted to the conduct of education, either in universities or seminaries; some occupy themselves exclusively with preaching, others with instructing the poor, or attending charitable institutions.

"The parochial and other priests directly subject to the bishops form the secular clergy. Besides these there are numbers of priests, belonging to religious orders, who form the regular clergy, that is, priests living under a regular rule. These are the monks, such as the Benedictines, Carthusians, Cistercians, etc. The Mendicant Friars, the Franciscans, Dominicans, Augustinians, and Carmelites; the Regular Clerks, such as the Jesuits, Redemptorists, Passionists, Lazarists, etc.

"The most solemn senate in the Roman Catholic church is a general council that is an assembly of the bishops of the church, who may attend either in person or by deputy, under the presidency of the Pope. When once a decree has passed such an assembly and received the approbation of the Holy See, there is no further appeal."

The idea that the Pope was infallible, that whatever decision he made as to doctrine or church procedure was simply perfect and divine was very repugnant to me, for I had been brought up with the free agency of man and the doctrine of common consent as the foundation stone of my universe. Every man but my Savior himself was fallible, and liable to the weakness of the flesh. Of course when the church chose and voted for a president and

counsellors and for Twelve Apostles, the decision rested in their hands as to doctrine and procedure. But I, and every other church member had a voice in accepting or rejecting any principles or practices thus decided upon. Ex-cathedra or not—there was the foundation stone of common consent.

Episcopalian View

In regard to church government we read the following concerning the Episcopalian church:

"The first article of the Magna Charta (1215) provided that the church of England should be free, and enjoy her whole rights and liberties inviolable. In 1830 the clergy in convocation acknowledged Henry VIII, as supreme head of the English church; and by 25 Hen. VII. c. 21 (1534), the Papal power in England was abrogated. The king was appointed supreme head of the Church by 26 Hen. VIII. c. 1 (1534). The Articles were drawn up in 1551, and published in 1553. The founding of a Protestant Episcopal church in the United States, although a practical offspring of the Church of England, is due to the Episcopacy of Scotland, for Dr. Samuel Seabury, the first bishop, was refused consecration in England and obtained it at the hands of Scottish bishops in Aberdeen."

The Encyclopaedia says this concerning the Methodist Church:

"The only canon law of the church is found in the 'General Rules' (the same as those adopted by Mr. Wesley.) The legislative authority is in the general conference, which is composed of ministeria and lay delegates from the annual conferences, and holds its sessions once in four years. The annual conferences are composed of all the traveling ordained elders and deacons included in the district of country defined by the general conference, and averaging about one hundred and twenty

ty-five members in each. They are presided over by one of the bishops, who with the advice of the presiding elders, meet in private council, arrange the work for all the preachers, and appointments being made every year and no pastor may return to the same charge more than three years in six. The conference passes every preacher's character under careful examination, and if complaints are made against any, a court of investigation or trial is appointed, who may suspend or expel him if found guilty of moral wrong. Reports are received from several denominations, interests, and action taken in reference thereto. Ministers who have traveled two years and who pass a satisfactory examination before a committee, on general literary and theological qualifications, are admitted to membership in the conference and ordained deacons, and such as have traveled four years and passed satisfactory examination are ordained elders. Action is also had on many moral and religious questions. The territory of each annual conference is again subdivided into districts comprising several stations of circuits under the superintendence of a traveling preacher, denominated as a presiding elder. He holds a business meeting with each charge quarterly, the members of the quarterly conference being the traveling and local preachers, exhorters, class leaders, stewards, trustees, and Sunday-school superintendents. It is from this body that all recommendations of persons to preach must originate so that the laity guard the door of approach to the annual conference and none are admitted until recommended by them."

But even here in the Methodist church the people are not consulted

Quotes Universalists

Then there is the Universalist church:

"At first those who preached Universalism did so in widely separated districts, solely upon their individual responsibility, without personal acquaintance, or the slightest concert of action. But as ministers and congregations increased, the necessity for acquaintance and cooperation asserted itself and attempts at organization ensued. The first society was formed in Gloucester, Massachusetts, January 1, 1779. Not far from 1780, the believers in Warwick, Massachusetts, and Richmond and Jaffrey, New York, associated themselves as a society, establishing church discipline, and ordaining Caleb Rich to be their minister. The general convention—or rather the body which became the present general convention, was formed in September, 1785. Since that time, and especially during the last thirty years, the elements have been gradually crystallizing, and through various plans and amendments the church has been developing towards an effective and harmonious ecclesiastical system. The problem has been to combine individual freedom and congregational independence with denominational method and church unity and authority. The problem, those interested think, was solved at the Centenary session of the general conference held at Gloucester, Massachusetts, in September by a virtually unanimous vote, providing that:

1. The general convention, having jurisdiction over all Universalist, clergymen and denominational organizations.

2. State conventions, exercising within the state limits a similar jurisdiction, subject to the general convention.

3. Parishes composed of persons associated for religious improvement and the support of public worship."

That was better.

Then came the Quaker church:

"Discipline is maintained

on certain principles and the form settled as early as 1666, under the lead of George Fox, who advocated the setting up of women's meetings, which very soon were held as regularly as those of the brethren. The chief authority is in the yearly meeting of the body at large, by their representatives, men and women meeting separately. Minor care of yearly feeding of the body at large, such as the care of the poor, visiting of the afflicted and in prison, marriages and burials, births and deaths, education and the settlement of legal matters (appeals to courts not being allowed.) There are also quarterly meetings, composed of monthly meetings."

Master of All

Now there was the Catholic church at one end of the line claiming divine authority, while proclaiming itself an autocracy, a monarchy, with an iron clad set of rules, and government, the head thereof being infalible, "beyond making mistakes in word or deed." He indeed was boss, or perfect master of all he surveyed. Here at the other end of the line was the Quaker who had no form of general organization, but was governed in each place by the individuals in the separate congregation: Both had certain features that were admirable. But both couldn't be right. All the denominations swung in between these two extremes. What then was I to choose?

I began a study of my own Church. At the head I found a president and two counsellors with twelve apostles who were appointed by divine authority, which had been conferred first by Peter, James and John, upon the Prophet Joseph Smith and by and through him upon his associates in the Church leadership. There was the authority, and the succession. But what about free agency, the rights of individuals and the pure principles of personal liberty, shown to

some extent by the Congregationalists and the Quakers? Then I found the doctrine of "common consent," as given to the Prophet in Section 20 and 25 of the Doctrine and Covenants. Making it imperative to have every ordained man or woman who is appointed to office submitted to the votes of the members of the Church. Men in this Church are appointed by divine authority, but they do not function except by and with the full consent of the people.

I saw that illustrated in my father's day. A man, in a southern town, was named and appointed by my father to act as bishop. But when his name was placed before the meeting, most of the congregation voted against him. He didn't act. Father named another man—and in later years he himself discovered the people were right. Now, therefore, this Church organization was, even to my youthful, critical mind, as nearly perfect as it is possible to be. It was just what the Church of Jesus Christ ought to be in the wide scope of a poised balance between individualism—which is too apt to become anarchy—and authority, which unhindered too often turns into autocracy.

WORD OF WISDOM—FAITH IN THE HEALING POWER

Next I came in contact with the physical side of the gospel, but in regard to the Word of Wisdom I had no possible question. My father and my mother were strict observers of every phase of that law and so was the whole Young family, that I knew anything about as a girl. I had no taste nor desire for tea, coffee, beer, wine, nor did I care very much for meat. I had faith in the power of the priesthood to heal the sick, for my father's blessings had so healed me.

We get general laws, in the Word of Wisdom, such as the need of fresh air, bathing, exercise, proper food with needed elements—vitamins they call them now—but these are only general in their application. Some of the foods my husband can safely eat I cannot touch—that

has been true for thirty years. Then I turn to the Doctrine and Covenants which tells me: "Who-soever 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."

TEMPLES AND BAPTISM FOR THE DEAD

The profound significance of vicarious salvation was my study for years. If temples were needed and used for sacred purposes in Moses' day and Jesus' day, then why not today?

I found that the Hebrews—before the days of Jesus Christ had some knowledge and faith concerning repentance after death, and that there were offerings made for those who had died unrepentant to attain to the resurrection. In Maccabees, Chap. XII Verses 43, 44, 45, we read:

"And when he had made a gathering throughout the company to the sum of two thousand drachmas of silver, he sent it to Jerusalem to offer a sin offering, doing very well therein and honestly, in that he was mindful of the resurrection;

"For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

"And also in that he perceived that there was great favor laid up for those that died Godly. It was a holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin."

Herodotus tells us that secret, sacred rites were performed by the Egyptians as late as the year 400 B. C. He also refers to the ceremonies of the Greek Eleusian "Mysteries"—and others which had a much earlier date than the Egyptians. While Rudyard Kipling's surprise at finding in the wilds of Thibet, where white men had never gone before, ancient temples and

monasteries with so-called Masonic symbols on the walls and monks who knew parts of the secret rituals as well as he did is also recorded. The ancient Egyptian "Book of the Dead" contained elaborate secret instructions about the spirit's conduct after death and possible descent to hell. There were elaborate ceremonies and dramatic representations of trials the souls would encounter after death in the ancient temples. And those who officiated in temples all wore sacred garments. We know that Solomon's temple was built and used for other ceremonies besides that of sacrifice on the altar. The priests were taken through a ritual and received the keys of the Aaronic priesthood, and received their garments and robes, as is recorded in Exodus and Leviticus. The priests wore inner white linen drawers and a white linen tunic or coat, as it was called with an outer robe, with a long girdle, a bonnet or "mitre"; and the priests were washed and anointed before being clothed. Moses himself washed and anointed Aaron and his sons and clothed them in their sacred garments. (See Ex. Ch. 40:13, 14, 14, Lev. Ch. 8:6, 7). Isaiah describes the Messiah as being clothed with a robe and girdle (Isaiah 22:21). Daniel speaks of the "Ancient of Days" as clothed in garments white as snow; while John the Revelator often refers to the white robes of angels and of saints. He tells us that heaven's armies are clothed in fine linen, pure and white.

The Book of the secrets of Enoch was published in 1896. It teaches pre-existence of human souls. There is much information in ancient history which indicates that the keys and blessings bestowed in the Hebrew Temple, and long before that was built, in various sanctuaries by the righteous descendants of Adam, were corrupted by apostates from the Truth and then carried off into the pagan temples of Babylonia, Egypt, China, India, and down into Africa. You find traces of the divine symbols, ceremonies and keys all over

the earth in every land and clime and in every age. The apostate pagan descendants of Japhet—and then Shem, also—corrupted the sacrificial rites taught to Adam by an Angel, for some of them descended into the awful hell of offering human sacrifice, while all the other sacred ceremonies and keys were changed and corrupted.

I studied our modern Scriptures and there learned that the Lord has always commanded his people to build Temples or holy houses unto his holy name. (Doc. & Cov. Sec. 124:39). That is why the Nephites built Temples when they came to the "promised land." They too lost the faith, and then they also introduced idolatrous rites in their Temples, even those of human sacrifices. But Le Plongeon writes about the similarity of the emblems and signs found in Central and South America to the Hebrew and even Egyptian symbols which are found in the ruins of these ancient Mayan Temples.

SEALING ORDINANCES

Above all the glorious ceremonies and covenants taken in our own Temples today is the sealing of wives to husbands by the authority of the priesthood for time and for all eternity. And no race suicide will be tolerated by God. We are the parents of 13 children. Of course even here, both parties to the covenant must keep their free agency, and if either broke that covenant, say through drunkenness, abuse of the wife or adultery on the part of either, the same authority of the presiding priesthood could loose that sealing bond as Christ told Peter he should have power to bind on earth or to loose and it should be bound or loosed in Heaven. But where both kept their covenants and where mutual love, purity and confidence marked their lives, how glorious to know that their family should be bound together for all eternity.

SPIRITS IN PRISON.

And as to the possibility of spirits being converted to the Truth

after death, what could be more reasonable? I read about Jesus opening their prison doors, about his visiting their prison while his body lay in the tomb, and found Paul's reference to baptism for the dead in the early Christian church which is so often quoted in the sectarian burial service as their argument for the resurrection for the dead. Paul said: "If the dead rise not at all, why are they then baptized for the dead?" (Cor. 15:29.) Paul's meaning is clear enough, they had been taught by the Savior the principle of vicarious salvation and had instituted the practice of baptism for the dead.

But why baptism and other ordinances for the dead? Couldn't they just accept the Truth and be saved? Well, if Jesus' apostles taught and practiced that solemn rite—which they evidently did—why not practice it today? If symbolic entrance into the Church of God was necessary for Adam and for our divine Redeemer, Jesus, why not for every soul who does, has or ever will come upon this earth? These symbols are vital to all forms of religious and group life. I accepted that fact with my whole heart.

It became impossible for me to set aside this mass of testimony to the divine origin of ancient and modern temples and the ceremonies conducted therein. ceremonies designed especially to bear oral and visual testimony to the coming supreme sacrifice of the Lamb of God in the meridian of time and to typify the gradual salvation and exaltation of man, for which Christ has paid the price. After the crucifixion was over, and the great apostasy took place, the ordinances were changed, spiritual darkness prevailed, and truth was hidden in the mists and clouds of men's interpretations of the Scriptures. One church claimed infallibility of their own various readings or interpretations of the Bible. Yet each and all of them had some gleams of light, certain principles of truth and righteousness. I didn't want to seem narrow or bigoted, but I

wanted the real true Church of Christ, founded and approved of by him. I wanted all truth, not parts thereof. My father once said the devil would give nine truths to make me believe one lie.

Lack of Testimony

As a reasoning being, I was at a standstill. Either one church was right or none were right. For my reason had become satisfied, I saw the glory and perfectness of the Gospel plan, but I lacked the burning testimony which my father and my mother possessed.

So at last I found myself exactly where the Prophet Joseph Smith found himself when he went out in the woods to pray for light. My father's own solemn testimony rang in my ears. He had said to me that night in that quiet yet holy conversation in the Lion House prayer room: "Daughter, so precious to me is the testimony of the Gospel as revealed to the Prophet Joseph Smith when God the Father and His Son, Jesus Christ stood before him in answer to his humble prayer, in the woods at Palmyra, that I could be cut into inch pieces every night of my life and put together again in the morning to live out that day rather than I would do anything to lose that testimony." O, how that spirit of flaming truth has lighted up my dark hours—of questioning, of studying, and of discouragement, both then and in my later years. My prayer for the reason behind all these truths and principles had been answered but the glow and fire of that final testimony had not been given.

But how, I asked myself, was I to get that flame and fire of testimony. I had studied out the principles of the Gospel and satisfied my reason. What more need I ask, or how get the spiritual testimony. I said my prayers, I paid my tithing, attended the sacrament service and was obedient to the counsel of my husband. It occurred to me that father had once told me that if I wanted any particular thing I must name that in particular words in my daily prayers. The Holy Ghost

was the medium of communicating that testimony to me and to all others—I must pray for that Spirit to rest upon me and to communicate to me, in some way, the actual testimony of the Truth.

During one year when I was nearly 40 years old, I disciplined my taste, my desires and my impulses—severely disciplining my appetite, my tongue, my acts, for one whole year and how I prayed!

Has No Doubt

Then one day at the close of that year—about 15 years after father's death—it came to me in the simplest, homeliest environment possible to us humble women folk. I was sweeping the floor one day, and a voice within my soul—that same calm, deliberate, yet soul enlightening voice I had heard in the Lion House years before—spoke to my spirit these simple words: "You know it is true! Never doubt it again!"

I never have! All other truths and facts and philosophies which came to my attention, and come today, I measure by one standard only: Does this or that idea or theory agree or does it conflict with the truths of the Gospel as taught in the ancient and modern Scriptures—if it agrees, it is mine! If it does not, I cast it out, or lay it upon the altar of prayer till God reveals the truth to His Prophet at the head of His Church.

I do not expect ever to learn all truth—not ever or ever. Progress—progress—study—learn—pray—these stepping stones upward and ever upward, are a part of my life here and hereafter! Faith, repentance, private and family prayer, baptism and confirmation by one having the authority of the holy priesthood, tithing, keeping the Sabbath Day holy, fasting and obedience to the councils of the priesthood, all have been and are living forces in my daily life. Baptism for the dead, marriage for eternity, or celestial marriage, all the ordinances performed in the Temple which confer upon me personally blessings and powers; and which

vicariously, permit me to minister in those sacred walls for the spirits of my ancestors who had not heard the Gospel while living—all these and other glorious truths have shone across my pathway with the radiance of eternal joy. I follow my husband and file-leader into those sacred halls every morning with praise for the Gospel of Jesus Christ and I know it is true as I know that I live! We and our dear ones share in these joys as we do in our sorrows, knowing that all our trials are but stepping-stones to higher realms of achievement. And above all, I long to share that living fire and glow of testimony with every child and grandchild I possess, as well as with every friend within and without the church. My whole soul yearns to proselytize, with word and deed, tongue and pen, as long as my life shall continue!

Thank God that I have been counted worthy of receiving this testimony!

My heart goes out in yearning prayer that all who read this testimony will earnestly and prayerfully consider it and also take heed of the warning given by the Prophet Alma in the Book of Mormon:

(Alma 34:30-34) And now . . . I would that after ye have received so many witnesses,

seeing that the holy Scriptures testify of these things, come forth and bring fruit unto repentance. Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now . . . I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. Ye cannot say when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

MY RULES OF LIFE

A suggestive code of living for L. D. S. Members.

- 1—Pay an Honest Tithing.
- 2—Pay Ward Donations, Fast Offerings, etc.
- 3—Keep the Sabbath Day Holy.
- 4—Attend Sacrament Meeting.
- 5—Keep the Word of Wisdom.
- 6—Attend Family Prayers.
- 7—Attend to Secret Prayers.
- 8—Indulge in no Destructive Criticism.
- 9—Observe Strict Chastity.
- 10—Seek for and obey counsel.
- 11—Search out the records of my ancestors.
- 12—Enter the sacred Temple courts and attend to the baptism and sealing ordinances for my kindred dead.

THE STANDARD BOOKS OF THE CHURCH

THE SCRIPTURES

The Savior said to his questioning disciples: "Search the scriptures for in them ye think ye have eternal life; and they are they which testify of me." (John 5:39.)

What are our Scriptures? They are the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

The Bible

What is the Bible? It is the most universally known of any book ever written or printed. It contains the words of eternal life and is the history of the handdealings of God with men for nearly six thousand years. In it are found the prophecies concerning the coming of Christ in the meridian of time, and the account of His miraculous birth, divine ministry, and final Crucifixion, together with the testimony of His apostles concerning Him.

Its exquisite poetic and literary values, the scientific correctness, hygiene rules, its legal codes which have formed the basis of all Christendom's common law procedure, its chronological accuracy and associated historic dependability—are but the ethical tabernacle which encloses the spirit or revealed word of God to His prophets and children from Adam to Jesus Christ!

That we have this Bible today is its own divine testimony to its authenticity and truth. Only God could preserve its integrity throughout the changing ages.

The Old Testament was written in the Hebrew language, and was arranged in three divisions, called the Law, the Prophets, and the Holy Writings (psalms). A number of authors of the various books are noted by students, but not until Ezra's day, after the return of the Jews from captivity in Babylon were the books collected, revised and formed into one volume and declared to be canonical. "The New Testament writings, twenty-seven in number, were received each one by itself from the hands of the Apostles, and were, as their inspired works, gradually collected into one volume to the exclusion of all the others." Both the Old and New Testament have Apocryphies, or books which have been rejected. The first English edition was published by Wycliffe about 1370 A. D. before printing was invented. In 1535 A.

D. the English Bible was printed. The present authorized version, made by forty-seven of the most learned men in England in the reign of James I was published in 1611. A number of revised editions have been issued since then, but the great mass of Christian readers prefer the faithful, clear and vigorous standard Bibles. As an illustration of its universal use, there were fourteen million Bibles sold in the United States and 36,500,000 Bibles sold in the world in the year 1929. These figures were gathered by the American Bible Society and published in the Literary Digest. It has been translated in whole or in part into 887 languages. Haskins says there are 30,000,000 Bibles sold yearly or 80,000 daily.

We believe the Bible to be the Word of God as far as it is translated correctly.

"During the fourteen centuries in which the Bible was copied by hand, so many 'improvements' were made by the copyists that at least 150,000 variations can be found today in the existing manuscripts of the New Testament alone."—Collier's Weekly.

Book of Mormon

What is the Book of Mormon? It is the translation of ancient American Scriptures into the English language from a set of golden plates delivered by an angel to the Prophet Joseph Smith in Sept., 1827. This book supplements the Bible and relates the prophecies concerning the coming of the Messiah as well as the story of His appearance to the Nephites on the American continent just after His crucifixion together with his own exposition of the Gospel principles. His appearance is a well authenticated tradition amongst the Indians. He was their Fair God. This and the other two Scriptural books are described in "The Restoration" by the late Professor Osborne J. Widtsoe:

"The Book of Mormon is an abridgment of certain extensive records kept by the ancient civilized peoples of America. The abridgment was made by a prophet called Mormon, hence the name 'Book of Mormon.' The people to whom Mormon belonged are known in the book as Nephites. The record is, then mainly the story of the ancient possession of South and North America by the Nephites. The book also tells of the Lamanites—the brother-de-

scendants of the Nephites who remain to the present day as the American Indians; the Mulekites, a colony from Jerusalem that afterwards merged with the Nephites; and the Jaredites, a company of people led by divine power to the promised land of America from the Tower of Babel. The Nephites themselves, whose history forms by far the greater part of the Book, were descended from an Israelitish family led from Jerusalem by the Prophet Lehi, about 600 years before Christ.

"But the Book of Mormon is more than history. . . . It contains the fulness of the everlasting Gospel. . . . Besides the Holy Bible there was now given to man another volume of Scripture equally sacred—a monumental volume, free from the doctrines of men, in which the Gospel is treated fully and simply.

"This book contains prophecies and relates history of war and of peace; it expounds the simplest and the profoundest principles of human salvation; it records the very words of the Lord,—yet it does not once contradict itself, nor is it once inconsistent with itself.

"The history of the American continent as set forth in the 'Book of Mormon' is corroborated by all that has been discovered of American archaeology. Before 1830, little was known of the ancient inhabitants of America. It was not until several years after the appearance of the 'Book of Mormon,' that American archaeologists began to determine matters of great moment. And from the first to the last, the discoveries of American archaeology have not only not conflicted with the statements of the 'Book of Mormon' but have borne them out in a remarkable way. Even the most recent researches in American antiquities serve only to strengthen faith in its divine authenticity. The 'Book of Mormon' is a far greater work than the native ability and education of a boy like Joseph Smith could have produced unaided. He was not yet twenty-five years old, when the book was published. He was not ignorant; but he was at that time, untrained in the wisdom of the world. He could read, and write, and cipher; he had a good mind, and he could think hard and long; but he knew little of languages, or of history, or of philosophy, or of science, or of any learned branch of the world's knowledge. He did not possess, in short, the information and the training to write unaided such a book as the 'Book of Mormon.' Yet he produced a book that is above criticism."

It is one of the best authenticated books known to the world. Three witnesses to whom the plates were

shown by the same angel who brought them to the Prophet signed the testimony which is found in every copy of this Book. While eight other men who examined the plates while in the Prophet Joseph's hands also add their sworn testimony which is also found in the Book. Some of these men left the Church but not one of them ever denied the testimony given.

Doctrine and Covenants

What is the Doctrine and Covenants? It is a present day Bible filled with the revelations of Jesus Christ to His chosen witness, Joseph Smith, the Prophet.

"There are one hundred thirty-six sections, or chapters, of the book proper. Nine sections are not direct revelations in the usually accepted sense, but are minutes of important meetings, prayers and prophecies, addresses to the Saints, letters, instructions, and so forth, containing important doctrines. The rest—one hundred twenty-six sections in all—are revelations from the Lord through the Prophet Joseph Smith to the Church, or to individuals in the Church. In these may be found instructions that pertain to the organization and doctrines of the Church.

"The Doctrine and Covenants meets conditions, not of two thousand years or more before Christ, but of the present day. It gives specific directions for the establishing and the maintaining of the Church of Christ, not among an oriental people in a primitive age, but among an active people in a progressive age. The living oracle of God is of far more value than the breathless letter. The living prophet is the oracle of God; and the Book of Doctrine and Covenants—the Sacred Book of today—is the record of the revelations received today for the people of today."

The Pearl of Great Price

What is The Pearl of Great Price?

This book consists of revelations or translations from some ancient Scriptures to the Prophet Joseph, all of them supplementary to the truths and history found in the Bible and Book of Mormon. It contains two books, the Book of Moses and the Book of Abraham, besides some brief extracts from the writings of Joseph Smith and the Articles of Faith.

The Writings of Joseph Smith is the clear succinct account written by himself of his birth and parentage, together with the circumstances attendant upon his first vision in the woods, at Palmyra, New York, when our Heavenly Father and his Son Jesus Christ appeared in person in

answer to his humble prayer for wisdom as to which of the creeds and churches were right. Then follows his story of the persecutions which began as soon as he told this vision to the ministers in his neighborhood. The finding of the golden plates, their translation into the book which is the "Book of Mormon" the conferring of the priesthood upon him and his companion, Oliver Cowdery—all this is told briefly in the story.

"The Book of Moses deals with the beginnings—with the fundamentals of the Gospel. It reveals how man came first to know of God, of His Son, Jesus Christ, and of the Divine plan of salvation.

"The Book of Abraham is an invaluable and truly authentic record translated by divine inspiration and it forms an important part of the Pearl of Great Price. It supplies valuable information concerning the wonderful works of God. Independent of the Book of Moses, it corroborates all that is taught there. And it goes further. From it we learn more fully, of the worlds, and the creation of worlds. The science of creation is perhaps nowhere else so fully explained as in the Book of Abraham. There, too, are outlined some of the important principles of the New Astronomy, principles fast coming to be recognized as true by scientific men. Without this record we should lack much in our knowledge of the history of God and of man."

These then are our Scriptures: The Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. Thank God for their preservation! I love the Scriptures. And for myself, I have read each of these Books ten times, a chapter a day, and I am half way through the Bible in my eleventh reading. They are the golden lamps which illumine the toil-weary traveler on life's difficult upward pathway.

SUSA YOUNG GATES.

December 23rd, 1932.

GEMS FROM THE SCRIPTURES

Bible:

"So God created man in his own image, in the image of God created he him; male and female created He them." Gen. 1:27.

"For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." Job 19:25.

"The Lord is my portion, saith my soul; and therefore will I hope in him. * * * He doth not afflict willingly, nor grieve the children of men * * * let us search and try our ways and turn again to the Lord!" Lam. 111:24, 33, 40.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. * * * And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5, 6.

(These are the last words in the Old Testament. Elijah came to the Prophet Joseph Smith and opened the door for baptism for the dead.)

Said the Savior:

"Verily I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live * * * the hour is coming in the which all that are in the graves shall hear his voice." John 5:25, 28.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16.

Book of Mormon:

Ask for truth about revelations and truths in the Book of Mormon—

"And when ye shall receive these things, I would exhort you that ye would ask God the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; And by the power of the Holy Ghost ye may know the truth of all things." Moroni 10:4, 5.

"Adam fell that men might be; and men are that they might have joy." II Nephi 2:25.

New heaven and earth—"And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new." Ether 13:9.

Gives men weaknesses—"And if men come unto me, I will shew unto them their weakness. I give unto men weaknesses, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." Ether 12:27.

Gentiles mock at writing—"And I, (Ether) said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing;

for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writings like unto the brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them." Ether 12:23, 24.

Reformed Egyptian—"Behold, I (Mormon) speak unto you as though I spake from the dead; for I know that ye shall hear my words. Condemn me not because of mine imperfection: neither my father, because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech." Mormon 9:30, 31, 32.

Wicked would prefer to be in hell—"Behold, I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell!" Mormon 9:4.

Sought happiness in iniquity—"But behold, your days of probation are past; ye have procrastinated the day of your salvation, until it is everlastingly too late, and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and eternal Head." Helaman 13:38.

Wickedness never was happiness—"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness." Alma 41:10.

Small, simple things—"Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things, are great things brought to pass; and small means in many instances, doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the

Lord doth confound the wise, and bringeth about the salvation of many souls." Alma 37:6, 7.

Abraham knew of Christ—"Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shewn unto the people a great many thousand years before his coming, that even redemption should come unto them." Helaman 8:18.

Prayer—"Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; Yea, Cry unto him for mercy; for he is mighty to save; Yea, humble yourselves, and continue in prayer unto him; Cry unto him when ye are in your fields; yea, over all your flocks; Cry unto him in our houses, yea, over all your household, both morning, mid-day, and evening; Yea, cry unto him against the power of your enemies; Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; and that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." Alma 34:17 to 27.

"Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection any more than faith is a perfect knowledge. * * * But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Doctrine and Covenants:

Punishment—"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life: For you shall live by every word that proceedeth forth from the mouth of God. * * * And the Father teacheth him of the covenant which he has renewed and confirmed upon you which is confirmed upon you for your sakes, and not for your sakes

only, but for the sake of the whole world." 84:43, 44, 48.

Be not weary—"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." 64:33.

Adultery—"And verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear." 63:16.

Sabbath—"But remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do none other thing only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words that thy joy may be full." 59:12, 13.

Endless punishment—"For, behold, the mystery of Godliness, how great is it! for behold, I am endless, and the punishment which is given from my hand is endless punishment; for endless is my name; wherefore—Eternal punishment is God's punishment. Endless punishment is God's punishment." 19:10, 11, 12.

Things of most worth—"And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen." 15:6.

Seek not riches—"Seek not for riches but for wisdom, and, behold, the mysteries of God, shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich." 11:7.

Course one eternal round—"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." 3:2.

"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. Behold, I am God and have spoken it: These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." 1:23, 24.

"* * * Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early that ye may not be weary; arise early, that your bodies and your minds may be invigorated; And above all things, clothe yourselves

with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: * * *"

The Savior—"And that I am in the Father, and the Father in me, and the Father and I are one: The Father because he gave me of his fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. * * * And I, John, saw that he received not of the fullness at the first, but received grace for grace; and continued from grace to grace, until he received a fullness: And thus he was called the Son of God, because he received not of the fullness at first." 58:26, 27; 88:124, 125; 93:3, 4, 12, 13, 14.

Truth—"And truth is knowledge of things as they are and as they were, and as they are to come; * * * Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. * * * For man is spirit. The elements are eternal and spirit and element, inseparably connected, receiveth a fullness of joy; * * * The glory of God is intelligence, or, in other words, light and truth." 93:24, 29, 30, 33, 36. "And verily, I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen." 93:53.

Law—"All kingdoms have a law given: And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. * * * And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh: For without this no man can see the face of God, even the Father, and live * * * I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise." 88:36, 37, 38; 84:21, 22; 82:10.

Pearl of Great Price:

The Fall—Adam blessed God—"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again

In the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." Moses 5:10, 11, 12.

Records and language—"And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; And by them their children were taught to read and write, having a language which was pure and undefiled. Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him; * * * For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language." Moses 6:5, 6, 7, 8, 46.

Symbols—"And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me." Moses 6:63.

Time not yet measured—"But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." Abraham 6:13.

Adam's baptism—free agency—"And he (God) called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. * * * And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name

which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. * * * And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? * * * And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. * * * And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. * * * That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; * * * And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. * * * And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man." Moses 6:51 to 56 inc., 59, 64, 65.

Worlds without number—"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. * * * And the first man of all men have I called Adam, which is many. * * * But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them." Moses 1:33, 34, 35.

The World of Spirits

"The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that

others enjoy and that they might have enjoyed themselves; and they are their own accusers."

—Joseph Smith.

The Plan of Salvation

Time—When was there a beginning? There never was one; if there was, there will be an end; but there never was beginning, and hence there will never be an end; that looks like eternity. When we talk about the beginning of eternity, it is rather simple conversation, and goes far beyond the capacity of man.

Here is time, where is eternity? It is here, just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity—Brigham Young.

The Organized Universe—The creations of God—the worlds that are and the other worlds that have been,—who can grasp in the vision of his mind the truth that there never has been a time when there have not been worlds like this, and that there never will be a time when there will not be worlds organized and prepared for intelligent beings to dwell upon?

There is an eternity of matter. Astronomers estimate that there is between and the nearest fixed star matter enough from which to organize millions of earths like this. There is an eternity of matter, and it is all acted upon and filled with a portion of divinity. Matter to exist; it cannot be annihilated. Eternity is without bounds, and is filled with matter; and there is no such place as empty space. And matter is capacitated to receive intelligence.

—Brigham Young.

Brigham Young's Testimony of Joseph Smith

A Prophet of God—I honor and revere the name of Joseph Smith, I delight to hear it; I love it. I love his doctrine. 13:216.

What I have received from the Lord, I have received by Joseph Smith; he was the instrument made

use of. If I drop him, I must drop these principles; they have not been revealed, declared, or explained by any other man since the days of the Apostles. If I lay down the Book of Mormon, I shall have to deny that Joseph is a Prophet; and if I lay down the doctrine and cease to preach the gathering of Israel and the building up of Zion, I must lay down the Bible; and, consequently, I might as well go home as undertake to preach without these three items. 6:279-280.

Joseph Smith has laid the foundation of the Kingdom of God in the last days; others will rear the superstructure. 9:364.

I never saw any one, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need to be to try and find out these things. 16:46.

Successor to the Prophet—Said Brigham Young after the Martyrdom: "It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship the Twelve who says that Joseph is a fallen prophet. If you don't know whose right it is to give revelations, I will tell you—it is I! No man has ever stood between Joseph and the Twelve, and unless we apostles apostatize, there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve, but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph and then when we ascended to heaven, the Twelve would have stood at Joseph's right hand, and Hyrum at his left."—"Times and Seasons," Vol. 5, Page 683.

LATTER DAY PROPHETS' CHARACTERISTIC SAYINGS:

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| "Seek Knowledge by study and by faith." | —Joseph Smith. |
| "Say what God says and no more." | —Hyrum Smith. |
| "Help people to help themselves." | —Brigham Young. |
| "Leave your enemies to the Lord." | —John Taylor. |
| "Avoid confessing other people's sins." | —Wilford Woodruff. |
| "Aim to become creative." | —Lorenzo Snow. |
| "Do the best you can and leave the rest to the Lord." | —Joseph F. Smith. |
| "Live the Gospel." | —Heber J. Grant. |