

# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

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No. 1.

## Freedom of the Gospel.

The moral and social features of the gospel are so anti-sectary, anti-party, so universal in their requirements, and so genial in their tendencies, and lying at the foundation of all spiritual development, entitled to be called improvement, they properly demand our first and most profound consideration. The gospel axioms upon this point are as follows:—"The truth [of the gospel] shall make you free." "Ye know that they which are accounted to rule over the gentiles, exercise lordship over them; and their great ones exercise authority upon them; but so shall it not be among you;—but whosoever will be great among you shall be your minister."

These words of Jesus to his chief servants and officers in his church, define their authority. The assembly of believers under the covenant of grace is voluntary on the part of each individual member of that assembly, or church, due to the conviction of each by the hearing of the word of God. And every act of religious duty must, like the first act of obedience, be voluntary, whether it be repentance and baptism, or partaking the sacraments, or paying tithing, or any other works. This is the freedom of the gospel. Coercion in respect to a religious duty is not only subversive of the first principles of the gospel, but it involves a palpable absurdity. We are told that in the slaughter of the natives of Mexico, by Cortes, the accompanying priests performed a compulsory baptism upon the victims just before they were slaughtered. At this humanity and common sense alike revolt, and pronounce the act diabolical and absurd. This absurdity, in attempting to force compliance to a religious duty sufficiently appears when we call to mind the two Great Commandments, upon which hang all the rest, to-wit:—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Can all the spiritual despots of anti-Christ coerce an obedience to these commandments? All will answer, No. Can the Church do it? Evidently, No. And God himself will not do it, for this would destroy man's agency. And yet in the face of these precepts and considerations, the bane of religion and spiritual advancement is priestly despotisms, whether at Rome or in the provinces, who assume to lord it over God's heritage, and coerce obedience from their degraded flocks, called their brethren. Bondage may be the normal condition of mankind, but freedom in its fullest sense is the boon of the gospel to every one that believeth. It is observable that in those countries where there is the least religious freedom, there is also the least moral sense and social improvement;

and where religious despotism prevails there moral and social degradation prevails also. Hence the gospel of the Nazarene is precisely what humanity requires, and so in its first principles, is essentially, glad tidings—for it promises a great deliverance.

The Priesthood may teach religious and moral duties, but have no power to compel an offering, or an oblation. The individual is recognized as such, and held responsible to God alone for his individual belief, as he will be judged upon his individual acts, by God alone. But these beautiful characteristics of the gospel that the common people always hear gladly, are not suited to the views of pride, ambition, and arrogance. Those thus imbued are the wolves that it was foreseen should enter in, and others in the fold should rise up to destroy the flock, by destroying the "simplicity of the gospel," and put on, not only airs, but titles, mitres, and badges and tokens of greatness, and in lordly style, rob the flock, not only of their fleece, but of their "liberty in the gospel," and as these rise in dignity and power, the flock—the laity—descend to vassalage and degradation.

This anti-Christ power may have its seat in Rome, but its foot-marks are seen, and its stool pigeons are located at convenient points all over christendom; and by these self-appointed umpires of religion, the light of the gospel has been will nigh extinguished; and in the darkness which gathers around falsehood, mental imbecility, and moral chaos, whole communities, glorying in their shame, march up to the door-posts to have their "ears bored," in token of complete subjugation. Between such a picture and the gospel system the contrast is perfect and palpable.

## POLYGAMY

As a moral and social institution, ought to be noticed under this head of "gospel freedom." It exists in this territory, but labors under great embarrassment. In the practice of it, it is necessary to brave the "law of the land," and evade the officers of that law, in the face of the declaration of the "Doctrine and Covenants of our faith," that we have no need to do this to keep the law of God; inference, then polygamy is not required by the law of God. This difficulty was foreseen by the leaders of this people before they left the States, and provided for in their design in coming to these valleys; to-wit, to leave the jurisdiction of the United States. But the people at that time being "without a prophet in the flesh to guide them," they could not foresee that these valleys would so soon come under that jurisdiction from which they thought to flee; so when they sat down in this far off retreat, to enjoy this novelty in social order, in fan-

cial security, the government stretched out its long and powerful arms and enclosed them; and in its embrace they have been struggling ever since. It requires its advocates to decline its examination by their own acknowledged books; inference, then these books do not teach it. It requires concealment of the nuptials in all cases except the first, to avoid legal consequences; and in extremities to aver, for legal purposes that but one legal union exists; inference, then all other unions are concubinage, and their issue, bastards; and how trying must it be to the paternal soul to see them excluded from the congregation and tabernacle, "unto the tenth generation." How unpleasant must be glances, between the head of an house and these apocryphal help-mates? And how can either look in the face of such innocent offspring? What harrowing reflections must exist in the minds of mother and children of these doubtful unions respecting property.

The law making polygamious unions criminal, the courts cannot recognize rights of property founded upon such unlawful union. Add to these embarrassing circumstances, like Hamlet's ghost, "that will not down," the fact that a mighty wave of public sentiment is in motion favoring the recognition of woman as a person, an individual member of society, and responsible to the law and to God, possessing rights conjointly with, or distinct from the man, not "property,"—"his property,"—as Mr. Orson Pratt affirms she is; (see *Seer*, vol. 1, page 90); and the situation must be admitted to be decidedly unpleasant. It is true that all these difficulties might be surmounted, or endured for conscience sake; but when one's own sacred books condemn it, and declare it abominable in the sight of the Lord, this support is denied, leaving the position untenable in every point of view. Its novelty was its strength, when over zeal counted changes equivalent to its advances; but this charm has lost much of its power, hence the institution is on the wane, and should it from any or all of the above obstacles cease to exist, the dead sea of infamy and disgrace awaits its authors and abettors. A voluntary withdrawal alone can save from such a fate. To the involuntary victims of this religio-social moloch, we point to that deliverance promised, as at hand; for in setting the house of God in order, as polygamy had no place in the beginning, so it has none now. We shall notice in due time the alleged basis of polygamy; viz, the revelation, (so-called), of 1843; but an institution so inconsistent and contradictory in its developments, and producing such bitter fruit, must reveal rottenness in its foundation.

Polygamy, under monogamic laws, is the loftiest kind of "nest-hiding."

# The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, November, 1874.

## OUR MISSION.

THE MESSENGER has tidings for the inhabitants of these valleys, even all who have ears to hear, but especially for the Latter Day Saints; and these tidings relate to the dispensation of the fullness of times; to the establishment of the Church, by the command of God, on the 6th of April, A. D. 1830; of its disorganization, (or rejection), beginning with June 27th, A. D. 1844; of the darkness that arose as a *mist* at that time; of its causes; of the scattering that followed; and of the returning light and Reorganization, or setting in order the Church by the commandment of God, beginning with April 6th, A. D. 1853, and of its progress and aim.

Our tidings will relate also to the wanderings of those who, in the "mist of darkness," got "*lost*," and so, by accident, come to these valleys, under the misapprehension that this was, or could be, the covert or closet of safety for the Church. While you may have believed the hand of the Lord was in all this, it is possible you were, and are still leaning upon the "arm of flesh," which we all know can only bring ultimate *curse*. If there are any here still, willing to do as they are told by man, asking no questions, "obeying counsel," "right or wrong," thus surrendering their agency, we have little or nothing for you, nor do we expect anything from such a quarter, except *hands off*. But to the thinking we alone appeal; and you affirm your belief in the establishment of the Church through the ministry of Joseph Smith and others, designed to remain until the coming of Christ the second time, who will receive it unto himself. To this we all agree; but whether it shall exist in a justified condition, or fully organized condition, from its establishment to its final endowment by the personal coming of its great Head, or King, depends *not* upon the decree of God, but the faithfulness of the Church; for it is expressly declared that if not obedient it should be "rejected as a Church."

Such an event then as rejection or disorganization was possible, not only upon general principle that this is the ordinary punishment of great and continued transgression, but it is expressly threatened. When the Church was recognized of God, as the only one with which he was pleased, it was charged to observe his law—the gospel—as found in the Bible, Book of Mormon, and the covenants and articles of the Church then existing, as found in the Book of Doctrine and Covenants. Now if this gospel and kingdom is *everlasting*, as we are assured, then the laws by which its members or citizens will finally be judged, must be equally *everlasting*. It is the laws of any kingdom that determines its character. If it is everlasting, so are they. To change or violate these, on the part of an

individual, is transgression, and subjects them to discipline; and to be "cast out" if not repented of.

For the Church to do this is treason, and its punishment is rejection and scattering, "as a Church;" and in that case, the only hope for the individual member and of the Church, is to repent, return and reorganize. What is possible may become probable, and probability may end in certainty. Therefore the question, Whether the organization known in these valleys as the Church of Jesus Christ of Latter Day Saints is truly such, or a mistake, an accident, a human contrivance, is quite legitimate and debatable; and we propose to investigate this question with you, whose interest in it is equal to ours. And that our exact position may be inferred, we here state that the signification we attach to the word, "Reorganization," implies that all the calamities referred to above; to-wit, darkness, transgression, amounting to treason against God, rejection and scattering, have really occurred. Thus our mission and message is legitimate and consistent. We deemed it proper that this number of THE MESSENGER should contain a declaration of principles and definitions that we may be understood, both in design and method. We take it that it is now too late, even in Utah, to "set cabbage plants roots up," or make gardens on a flat rock, even if so directed by authority; because there is a principle underlying this that forbids cabbage to grow, or gardens to flourish in such positions. It is principle then that precedes authority, and legitimate authority exhibits the principles on which it is based. Reason and conscience are the individual umpires of truth, not to be stifled, but addressed.

Inspiration itself must tell a reasonable story, when addressed to reasonable creatures, otherwise the credit given it will prove, much like the thorn bush to the falling one who grasps it—a source of pain.

## The Reorganization.

This implies a previous organization, which this takes the place of; but in order to understand the real character of the latter, we must understand the first organization, upon what it was based, what its order, authority, and withal the process by which it was established, and by which it was dissolved; to make plain the necessity for, and the legitimacy of such reorganization.

The organization of the Church began on April 6th, A. D. 1830, with six members only; but in this condition it was recognized of God, as the "only true and living church upon the face of the whole earth" which pleased him. Doc. & Cov. section 1, paragraph 5. This Church is also his kingdom; it is moreover his *last* kingdom, set up for the last time; consequently will exist until with the clouds of heaven cometh its King; whose dominion will extend over the whole earth. But will it exist in an organized form during this whole interval, from its first beginning (ill its final endowment with universal dominion? If this question is answered in the affirmative; we ask in what form of organization will it exist?

It began to exist on the 6th of April, 1830, in the form of subsequent branches, with a Presiding Elder, or with first and second Elder; it afterwards existed with a quorum of three Presidents; and still later with a quorum of twelve Apostles, a High Council, and quorums of Seventy, quorum of Bishops, quorums of Elders, Priests, Teachers and Deacons, &c. In Doctrine and Covenants, section 103, is a commandment given to the Church in its more perfected form of organization, with a promise, that if obedient to the same, they should be greatly blessed, and should "not be moved out of their place;" (sec. 103, par. 10, 13); but on the other hand, if they did not hearken, they should bring cursings instead of blessings, and be "rejected as a church." Here then is the liability of the Church being rejected. What do the facts in the case prove?

Theories must yield to facts, for "facts are stubborn things." In A. D. 1844, three years after the foregoing revelation was given, and before the work commanded had been accomplished, two of the three first Presidents were removed by death; the remaining one forgetting that the President of the Church was and must be appointed by revelation, sec. 6, par. 6; forgetting also his right and duty as a member of that quorum, sought to exalt himself and climb "into Moses' seat," through an invention of his own, unknown to the Saints, or to the law, and was abased. Next the quorum of Twelve pushed forward to seize the First Presidency, with this strange announcement, "You are now without a prophet in the flesh," and "let no one presume for a moment that his place will be filled by another." And in this usurpation they were sustained by the other quorums and a large number of members of the Church, and when the law of the Church was appealed to against such usurpation, it was alleged that the Church was not to be governed by books, but by "a living priesthood;" thus "letting go the rod of iron," as foreseen by Lehi.—Book of Mormon, p. 17. And the Church was literally moved out of its place, and wandered out of the boundaries of Zion, and settled "in a salt land, not inhabited," where Jeremiah 17: 6, says "the rebellious" should dwell. The promise was, if faithful, they should "not be moved;" but if not faithful, they should be "moved out of their place," and be "rejected as a church." That this rejection threatened, occurred, the facts in the case admit of no two opinions.

The extent and effect of this rejection is also clear, from the words, "as a church," and of that perfected organization in which it then existed; but not to individual members, only so far as they may have been in transgression. This principle is shown in section 1, paragraph 5, where it is said that God, in recognizing the Church as his, is "speaking unto the Church collectively, and not individually." This endorsement of the Church as an organization, or body, excludes individuals that are unworthy.

So in the rejection, it is the Church as such, not the individual members who were not in transgression.

The Church is called the house of God, and its disorder or disorganization is contemplated in the declaration, "I will send one mighty and strong to set in order the house of God."—*Times and Seasons*, Oct. 15, 1844. What is disorder in respect to the house or Church of God, but disorganization or rejection "as a church?" And what is the setting it in order but its reorganization?

But who, it may be asked, shall officiate in such a work, and constitute such reorganization? We answer, the individuals, Elders and members *not* rejected—they that remain and are pure in heart—they whom Lehi saw taking hold anew of the "end of the rod of iron," and walking in the narrow way that leadeth to "the tree of life," and they, and only these, can vindicate the character of the Latter Day Work, and of the Seer whom God chose to bring forth that work.

The Atheist points to the corruptions, absurdities and blasphemous pretensions of apostate Rome, and says, "Behold the fruits of Christianity;" but the enlightened part of all Christendom beside affirm that these things are the fruits of apostasy from the pure teaching of Christ. And so we affirm that the absurdities, such as Adam worship, having blood atonement, obeying counsel "right or wrong," coerced "consecration," &c., together with the abominations—such as polygamy, robbing the poor in the name of the Lord to enrich self—these all, in like manner are the fruits of apostasy, and unanswerable proofs of "rejection."

Whoever will make themselves acquainted with the Book of Mormon and Book of Doctrine and Covenants brought forth by Joseph Smith, and which are, in a special sense, the law and "doctrine and covenants of the Church," will surely agree with us in this statement.

In reference to the question of "presidency" and succession in the Church, we find that the order of that priesthood held by Joseph, was, as far back as the days of Adam, "confirmed to be handed down from father to son."—D. & C. 3: 18. That it did so descend from Adam to Joseph in Egypt, sec. 4, par. 2; Gen. 25: 5; 26: 23; 28: 3-15. 1 Chron. 5: 2, 3; also that it followed that seed in the person of Lehi and his descendants to Moroni, 2 Nephi 1; and that Joseph Smith was a lawful heir according to the flesh, and received it by virtue of his lineage, and that it should so descend to his seed after him, sec. 6, par. 3; sec. 103, par. 18.

Hence according to the law of the Church, Joseph, the son of Joseph the martyr, as a true son of his father, is of right, and according to promise, the true successor of his father; provided always that he has not, and does not forfeit it by transgression, as did Cain, Esau and Reuben. The proof upon this point is that the successor should not only come in at the gate and be ordained, as it had before been shown, to the presidency of the high priesthood, to which belong always the keys of the kingdom, sec. 80, which ordination took place on April 8th, A.D. 1860; but he was also to teach and obey these "revelations and commandments" received by the Church through the predecessor; sec. 14, par. 2. He should, in short, set the example of "taking hold of the rod of iron," the word of God, and then teach it to others who, in the midst of darkness, had been beguiled by "false apostles, deceitful workers" from the way, that they might return to the law already given, and to the narrow way pointed out by that law, that leadeth to the tree of life.

This is the mission of the Reorganization, and of the successor who presides therein.

### "It Is Written."—Jesus.

Nothing can be clearer than that there has been, and still is, an improper estimate attached to the word of God, and that in many instances it has been grossly misapplied. Some claim that notwithstanding it is divine, it is not of any moral worth, or binding force, only as it may be taught and administered by the priesthood. Others claim that what was written in the Bible up to A.D. 98, is all the word of God there ever was, or ever will be; and that only the New Testament portion is of special worth since Christ; and then that only a small part of that is really binding; as for instance, its moral precepts, the principles of faith, repentance, and possibly, of baptism.

Others there are who hold that *all*, or nearly all, of the precepts under both the Old and the New Testaments, as also all the *practices*, customs and habits of those called to be God's people in all ages, may, and indeed ought to be had amongst God's people now,—that they may be taught and enforced by the priesthood. There seems to be no end to the theories in regard to this matter.

A fatal error with many consists in applying what was intended solely and entirely for one person, one people, one nation, or one dispensation, to persons, peoples, nations, and dispensations for which it was not intended, and to which it does not belong. To apply what was especially designed for the Patriarchal and Mosaic dispensations to the gospel, or New Covenant dispensation, would be a folly, and, in respect to many things, a crime. Under the Mosaic dispensation it was written, "Thou shalt not kill;" under the New Covenant it is written, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment." This is a step forward and upward in the path of moral duty. Again; under Moses it was written, "Thou shalt not commit adultery;"—under Christ it is written, "Whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart." Moses legislated against the *act*; Christ searches the *heart*, and forbids impure intention, and unholy *desire*. Moses, because of the hardness of the people's hearts, (Mark 10: 5), provided that a man might put away his wife for comparatively trivial causes; (Deut. 24: 1, 3); but Christ, "the Lord from heaven," commands, "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."—Matt. 5: 32. Under Moses it was written, "An eye for an eye, and a tooth for a tooth;" but Christ said, "I say unto you, resist not evil."—Matt. 5: 39.

The "blind guides," the apostate, corrupt priesthood of the Jews, had evidently said in their teachings, "Thou shalt love thy neighbor and hate thine enemy;" but he who is our only Lawgiver, and our Judge, said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in heaven."—Matt. 5: 44, 45.

Under the Patriarchal and Mosaic dispensations polygamy was practiced, as was divorce and the law of retaliation, not by the will of God, but merely and only by suffering because of the barbarism of those times; but when the Son of God came with "truth and grace" in their completeness, he forbid polygamy when he commanded that a man should not marry the second wife while the first, lawful wife, was still living. Hear him: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."—Matt. 19: 9. Marrying the second wife, while the first is still the lawful wife, though put away under color of law, Christ declares to be adultery; which he forbids.

Under Moses, the adulterer and adulteress "shall surely be put to death," Lev. 20: 10; but under Christ, the offender may only be divorced,—"put away,"—and then left to be dealt with by the laws of the land where the crime was committed. Under Moses the death penalty, by burning or by stoning, was commanded against the Sabbath breaker; against the person who cursed father or mother; against lewdness; against consulting familiar spirits, &c.;—This was the law of a *theocracy*, not of the Church of the living God,—a system of things that was not pleasing to God, but was *faulty*, (Heb. 8: 7, 8), and which was forever done away in Christ.

Moses commanded bloody sacrifice, yet the Lord "desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings," Hos. 6: 16;—under Christ all bloody sacrifices, and all burnt offerings were forever done away."—Alma 16: 27, 28. Book of Nephi 4: 8.

To apply the practices, laws and customs peculiar to the Mosaic dispensation, to us who are living under the New Covenant, is to reject Christ, and to turn our face from the light, and to go backward into darkness and bondage.

The Patriarchal dispensation was superceded by the Mosaic, and the Mosaic by the gospel or Christian dispensation.

That the Mosaic economy, with its laws, its ordinances, and its ceremonies, terminated with Christ, and gave place to the gospel, may be clearly seen from Galatians 2: 16, "A man is not justified by the works of the law, but by the faith of Jesus Christ." \* \* \* "By the works of the law shall no flesh be justified." "Received ye the Spirit by the works of the law, or by the hearing of faith?"—Gal. 3: 2. "For as many as are under the works of the law are under the curse."—Verse 10. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Verse 13. "Wherefore then serveth the law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made."—Gal. 3: 19. When Christ appeared unto the Nephites, he said, "In me is the law of Moses fulfilled. I am the light and life of the world. \* \* \* And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will not accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and the Holy Ghost."—Book of Nephi 4: 8.

The Scriptures teach, as we see, that the law of Moses and the institutions under it,

pertained only, and were expressly limited, to the times between Moses and Christ.

To revive the Mosaic law, and the practices peculiar to it, would be far worse than folly. The next step would be to revive the vicious practices of the ancients; the drunkenness of Noah; the deceit of Abraham; the incest of Lot and of Judah; the unbelief and rebellion of Moses; the witchcraft of Saul; the idolatry of Gideon, and the polygamy and concubinage of David and Solomon, which the Lord pronounces as being "abominable," and a "grosser crime" than pride. Book of Jacob 2: 6.

The law of Moses was binding, and of force, upon the people to whom it was given, and upon no others; and only for the times for which it was given, i. e., from Moses till Christ.

The Saints are living under the New Covenant, even the gospel of Christ; and all the precepts, promises, rites, and ceremonies, blessings and powers, pertaining thereto, are of force and validity to them; and these *all* may be found in the New Testament, (*New Covenant*), and also Book of Mormon and Book of Doctrine and Covenants. See D. & C. 83: (4), 8; 42: (13), 5: 33: (55), 3.

W. W. B.

### Blighted Hopes and Their Remedy.

How many thousands of Latter Day Saints have come to these valleys in the fond hope of finding a people and surroundings in unison with their faith, as embraced in the earlier homes, and awoke from their fond dreams to the sad reality, that less faith, less peace, blessings, brotherly love, less kindness, charity, spirituality, and even common justice, existed here than among those whence they came; and have in sorrow and chastened spirit, departed to seek elsewhere the fruits of faith in God and his truth; or remaining, pine in spirit, over high hopes, now blighted.

When the first mission was about to be taken "to Europe, the nations of the earth," and "islands of the sea," in A. D. 1839, Joseph gave the Twelve and Seventy the following charge, warning them "against self-sufficiency, self-righteousness, and self-importance:"

"Let the Twelve and all the Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will man not learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know. Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the Quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom, and keep them humble, I pray.)

"When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, 'That man has preached a powerful discourse, a great sermon,' then let that man or those men take care that

they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God? Then, O ye Twelve! notice this *Key*, and be wise for Christ's sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of *Gentile sophistry*; such as bowing and scraping unto men in whom ye have no confidence. Be honest, open and frank in all your intercourse with mankind.

"O ye Twelve! and all Saints! profit by this important *KEY*—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that you do not betray heaven; that you do not betray *Jesus Christ*; that you do not betray the *Brethren*; that you do not betray the *Revelations of God*, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yes, in all your kicking and floundering, see to it that you do not do this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost and proving a traitor to thy brethren.

"I will give you one of the *Keys of the mysteries of the Kingdom*. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man."—*Millennial Star*, vol. 19, page 295.

If the above admonitions had been heeded, both upon their missions and upon their return, no just ground for disappointment would exist; and if the above advice to the Twelve has not been heeded, then are they most likely wallowing through the mud, and mire, and darkness, Judas-like, to "the buffetings of Satan," &c. Evidently one of these courses has been taken by that Twelve, then and there addressed as a quorum. It is for you that feel "an aching void" which no amount of tabernacle lectures, or ward councils, "can fill," to decide which. If you incline to the belief that the fatal plunge into *darkness, mud and mire*, has been taken by those thus warned, and who now exhibit "the self-sufficiency and self-importance" characteristic of their "great fall." Then we commend to your most earnest and prayerful attention, the following passage from the first epistle of Joseph, son of Joseph the martyr, and First President of the Reorganized Church of Jesus Christ of Latter Day Saints:

"In the days of trouble, when darkness fell over all the church, in consequence of the death of the President and Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the

fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power, and opportunity to work out the convenient measures of their own sordid passions.

"In almost every one of these fragmentary dispensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the "law and the testimony" came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suitable to their ends than those pure principles of the Gospel upon which the church was founded.

\* \* \* \* \*  
"In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

"In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death—unto their true and delightful allegiance to the principles of the gospel of peace—to the paths of wisdom—to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

"And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, 'Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion.' Amen and amen."

These extracts indicate the spirit, morality, and humanity of predecessor and successor; and that which is in contrast with it is, of course, in opposition, or "rebellion." To search diligently, judge wisely, and act resolutely, are characteristics of greatness of soul, a moral guarantee of triumph. God is on the side of those who seek truth for the love of it.

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# The Messenger.

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—Jesus.

Vol. 1.

SALT LAKE CITY, UTAH, DECEMBER, 1874.

No. 2.

## The Basis of Polygamy.

No. 1.

Polygamy stands upon many legs. It is, according to Mr. Orson Pratt, who took the thing in charge as soon as it was born, founded in nature; and several species of cattle and fowls are pointed to that practice it without any interference of Congress, or other artificial impediments, and why should not man? Surely, why not. Must man be circumscribed, while other cattle have the range of nature? But when statistics interpret nature here, producing less females than males in every nation, and in Utah also there are less, it is seen that polygamy, as a rule, is physically impossible. Of course, Mr. Pratt's logical mind takes in this dilemma and provides for an escape, by having a sufficient number of men destroyed—"slain of the Lord"—to leave a plurality for what men are left. Thus the idea of killing is germane to that of polygamy. Hence, Lamech, the venerable polygamist, seventh from Adam, in a direct line from the equally illustrious Cain, when he, being the first to broach the subject and enter upon its practice, says, "I have slain a man to my hurt." Enoch, the seventh from Adam through Seth, walked with God; while Lamech, seventh from Adam through Cain, walked with the devil, who was a murderer from the beginning, and was the father of polygamy.

But when the instincts of nature and the *cattle argument* fail to convince, Mr. Pratt proceeds to place it upon another footing: The usage of the patriarchs; some of whom practiced it. But the same method of interpretation by which the practice of the patriarchs and others endorses polygamy, will also endorse murder, drunkenness, incest and lying. Thus to found it upon the practice of the patriarchs, is also to found the right to commit all the above crimes upon the same basis, and both are alike justified, and by the same arguments. So this position is untenable; for if its arguments prove anything, they prove too much, which is equal to nothing.

These two legs of the institution having given way; what is the next? "Why, the New Testament teaches it." "Polygamy is founded upon the New Testament." "Jesus was a polygamist. He furnished the wine at the marriage in Cana, therefore he was the bridegroom. Jesus loved Martha and Mary, they loved Jesus, and Jesus loved them; therefore they were his wives. Mary Magdalene called him 'Lord,' that is, Sarah like 'husband.'"

The absurdity involved in the "calling" of the bridegroom to his own wedding, is a trifling drawback to this position; especial-

ly to those who are allowed to think for themselves. But Mr. Pratt "lays hold of the promise to those who forsake houses, lands, fathers, mothers, and wife," to establish polygamy. He makes a little scripture by adding "wives,"—"a hundred wives," says Mr. Pratt.

But the "incontrovertible" evidence in favor of polygamy he finds in 1 Timothy 3, where the Bishops are restricted to "one wife," as also the Deacons. Now Mr. Pratt says, "This restriction of one wife to the Bishops and Deacons, clearly implies that others might have more. This was one of the qualifications of a Bishop and Deacon."

Let us apply Mr. Pratt's logic. The Bishop must be the husband of one wife; "only one," Mr. Pratt confesses; therefore, other members of the Church may have a plurality. (See *Seer*, vol. 1, p. 78.) "Bishop's duties are such that the cares of a large family," says Mr. P., "would prevent his faithful performance of the arduous duties of his office;" so that this qualification is required of the Bishop exclusively, and is not to apply to others; hence, Mr. Pratt says, "Here is another corroborative evidence that the plurality doctrine," &c. *Seer* p. 74.

But a Bishop "must be vigilant, sober, of good behavior." Now according to Mr. Pratt's reasoning, the rest of the membership of the Church are not included; these are qualifications for Bishops only, so that here is "corroborative testimony" that others might be drunken, careless, and of bad behavior. A Bishop must be

"Given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; not a novice, lest being lifted up with pride he fall into the condemnation of the devil."—1 Tim. 3: 2-6.

By application of the rule then, others may be stingy, ignoramuses, wine-bibbers, strikers, greedy of filthy lucre, impatient, brawlers, covetous and pig-headed; and so being lifted up in pride, may fall into the just "condemnation of the devil." Such are the straits to which polygamists are driven, and such the consequences of their logic.

In the seventh verse we are told that another qualification of a Bishop is, "He must have a good report of them without;" that is, unbelievers. If this last was applied to the Bishops in Utah, nearly or quite all of them would be compelled to "step down and out." This test was not applied in the case of Bishop Dame, (now in the penitentiary waiting trial on charge of assisting in the murder of one hundred and twenty-seven men, women and children at the Mountain Meadow.)

The same qualifications are required of

the Deacons also, verses 8-12; including the prohibition of more than "one wife." And in Titus 1st chapter, the same qualifications are required of the Elder:

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city as I had commanded thee."

Now who shall Titus ordain? What must be their qualifications? Verse 6, "If any be blameless, [of polygamy among other things], the husband of one wife." Now is not Mr. Pratt "hoisted by his own petard." He confesses that this is a prohibition of plurality of wives to the Bishop; and per consequence to the Deacons and to the Elders. Mr. Pratt claims to be an Apostle. Doctrine & Covenants 2: 8 says "An Apostle is an Elder;" therefore, by his own admissions and reasonings, "plurality is prohibited to him." Stand up, Elder Pratt, and plead "Guilty or not guilty?" Mr. Pratt answers, "I will go to the penitentiary and lay there five years before I will suffer my shoes to be loosed, spit in the face," &c. This is an acknowledgement that he is guilty; but he calls its punishment persecution, martyrdom, &c. Of such, Jesus said, "Thou hypocrite, how can ye escape the damnation of hell." But we only observe that *sophistry* maketh void the law of God as well as "tradition." As insecure as is the footing of polygamy in the olden time, it is still more so in the Christian dispensation; in fact, there is not only negative evidence against it in the New Testament, but as we have shown so far as the priesthood is concerned, there is positive prohibition.

But to the prophetic foot of polygamy. Here it is; Isa. 4: 1:

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

The preceding verses, from the fifteenth to the twenty-fifth, of third chapter, describe the "daughters of Zion" in a most unamiable condition, haughty, wanton, mincing and scabby; and in this 'day' seven women—the ones described, of course—shall lay hold of one man, to hide a reproach. The first fruits of the polygamist spirit was "hid full three months," when the wretched mother said to the author of her shame, "Let me be called your wife to hide my shame; or, appear at least, to take away my reproach."

If Mr. Pratt claims this scripture as authority, he must accept it as a whole; for it is in that same day, and to these same persons that it is said, "O my people, they who lead thee cause thee to err, and destroy the way of thy paths."—Isa. 8: 12. "What mean ye, [these false teachers], ye beat my



people in pieces, and grind the faces of the poor." Mr. Pratt cites this prophecy as applying to Utah. We do not object to it. It fits the character of the leaders and people, as the grinding process toward the poor is so unmitigated and so universal. But in that same day when the apparent reality of this terrible picture exists, there is the reverse picture:

"In that day shall the *branch* of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."—Isa. 4:2.

This branch of the Lord is composed of those who have "escaped" the foregoing leadership and grinding, and is distinct from those whom the seven women lay hold of.

It is the voice coming from that "*branch of the Lord*" that sounds in the ears of the poor and oppressed of Utah, "Return to the old faith once delivered to the Saints, and find rest to your souls."

## The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, December, 1874.

### THE SITUATION; OR, THE UTAH PROBLEM.

It is conceded on all sides that the religious, social and moral status of the Utah organization, known as the Church of Latter Day Saints, &c., is monstrous; at enmity with human progress in all directions—a standing reproach to religion and morality—a real moloch, at whose shrine the pure and devoted, the innocent and loving, are sacrificed without stint and without remorse; and it is further conceded that religion, morality and humanity call loudly upon the philanthropists of every class, sect or party, to aid in the disentanglement of this problem, and for the deliverance of its victims; hence, all these ought to act in unison for the common object, and yet each ought to appreciate the "situation," in order to act their several parts; otherwise the best intentions may only result in "beating the air."

The strong arm of the government ought to see to it, that just laws exist, and that those laws are duly administered; that crime is clearly defined, and surely punished; thus establishing justice for all and protection for all; check the overbearing and lift up the helpless and the lowly; and this is all the government, through its officers, can do,—all it ought to do, or attempt,—and yet this does not touch the great fountain of evil in Utah; it only purifies some of the bitter streams issuing thence.

The liberalists, divided into two classes, Scientists and Spiritualists, perceive the great evil in its fruits, and the former, in obedience to the logic of their reason, turn the full beams of their philosophy upon the medley of absurdity and contradiction; but it falls upon the masses, like the moon's rays upon the frosty plain. It does not warm the soul into action; it only shows

a wrong—a great wrong truly—a terrible picture; but those who would turn from it must look upon—What? Upon vacancy; for scientists fail to offer a balm for the evil—a reverse picture to beckon them from the ugly one which they have revealed.

Whether "nature abhors a vacuum," or no, evidently the religious soul does. The truth is, the whole and sole cause of the evils under which Utah groans, is a perverted religion; a perverted priesthood; out of which grows a perverted morality and social system; and whoever fails to take in this idea in their design to improve the condition of the people of Utah, at most can only give temporary and partial relief—lop a few branches off the bitter tree.

For this reason the efforts of the Spiritualists, the other branch of liberals, are also powerless to reach the cause. Dancing tables, rope tying tests, throwing furniture, and flying mediums, or talking spirits, contradicting each other, will never satisfy a people who believe in the existence of a power to reveal itself "with all deceivableness of unrighteousness and lying wonders."

Much less can the advocates of the current theology of the age, whether Catholic or Protestant, *rise to the occasion* and correct the errors of Utah.

The people of Utah have been proselyted from those various faiths and creeds, and a return to their savors of "wallowing in the mire" after having "been washed" for remission of sins. Catholicism is by them regarded as a form without life or substance, and Protestantism as devoid of even the form.

In short, none of these parties possess an antidote for the Utah contagion, though each and all may offer a cordial of relief, and receive a reward for so doing with him who "gives a cup of water" in the goodness of his heart.

We have alluded to the lack of qualifications on the part of some who are laboring in good earnest in this field of missionary enterprise. To ignore or repudiate the Book of Mormon completely unfits any party to deal with the question at issue. To speak of "Joe Smith and his crowd of villains, escaping from justice," &c., is not a passport to the judgments, and much less the hearts of the Mormon people. And every Mormon,—man, woman and child,—knows that instead of "Joe Smith" escaping from justice, he was, together with his brother, against whom no accusation lay, brutally murdered while in the custody of the authorities of the State of Illinois. These considerations and facts clearly indicate that the "gray haired reverend men" who met at Grand Opera House, Chicago, on November 1st, 1874, to discuss ways and means to "advance the cause of Christianity" in Utah, did not appreciate the *situation*; as will further appear from the following extracts from their speeches:—One "had known a minister [missionary] in Utah, who had to go into the pulpit with the Bible in one hand and a revolver in the other." The speaker, (Rev. Mr. Lyford), said, "When a boy, he had acquired a tal-

ent for close shooting," and he had "consecrated that talent to God, and would exercise it at any molestation." And this sentiment was applauded by that "grey haired reverend" assembly. Now it is this very "close shooting" and "revolver practice" that we want to abate in Utah. Jesus taught, "If they persecute you in one city, flee to another." (But Mr. Lyford will shoot at any molestation.) "Put up thy sword;" and again, "He that taketh the sword shall perish by the sword."

But what shall we say of the following from Rev. Mr. Fowler, D.D., "A few Texan outlaws would be God-anointed agents to revolutionize that country, a little backbone on the part of the government authorities would help the case immensely; it could also be helped by the gospel." Texan outlaws! that is "border ruffianism" invoked by missionaries to Utah to reclaim the "murderous Mormons." This is like a temperance lecturer taking "a sniff" and passing the bottle round to his audience before taking the platform to *bewail* the evils of drunkenness. But the speaker adds, the case in Utah may also be "helped by the gospel."

This combination of "revolvers" and "Texan outlaws" are "the gospel's" auxiliaries in the Chicago "Grand Opera House" scheme, for "advancing the cause of Christianity" in Utah! Gentlemen, it won't do. You don't understand the situation. The root of the evil you have not touched, you cannot touch it. It is a perverted faith, founded originally upon the Bible and Book of Mormon, involving present revelation; and upon this basis must the Utah question be met.

The efforts of the Reorganization of the Church meets the case, and shows from the Bible, Book of Mormon, and the revelations in the Book of Doctrine and Covenants, that all the false teaching, absurdities and abominations, taught and practiced by the leaders here, are forbidden; and in addition to this, we are able to show from the Book of Mormon and the revelations of Joseph Smith given to the Church for a law, that just such a state of things as now exists in Utah was contemplated by the many warnings therein found. And better still, we are able to point out from the same books the means of deliverance, and the blessings that shall follow.

Thus it is that the Reorganization of the Church possesses, under God, the key to solve the Utah problem; and that solution will satisfy justice, manifest mercy, and while it will uncover iniquity, will hold up to merited infamy the nest of vipers, who, in the name of God and religion, have outraged justice and humanity; it will vindicate the truth of God as embodied in the doctrines of the "True Latter Day Saints." And in the name of our Master, the Lord Jesus Christ, in the name of justice and humanity, we appeal to all good men and women to help.

Unaccountable—a "secret chamber" with a railroad running through it.

The more schools, the fewer jails.

Mrs. YOUNG, the wife, and the only legal wife, as Mr. Young swears that he has, an aged lady, now lives in an old school house, not far from the "Lion House," the "Bee Hive," and the new palace of Brigham's, and the elegant mansion built for Amelia, of Council Bluffs. The old lady has deep furrows upon her face and deeper ones cut into her very heart.—She prefers the old, solitary, cheerless, empty school house, to these dazzling mansions referred to.—It is more in keeping with the desolation of soul and the crushed spirit, which is all there is left of the once cheerful, and always devoted wife. This is but one case among hundreds in Utah. The faded, and sorrow-bleached old wife, the mother of the family, the light of a once happy home, is cast aside, without scruple and without remorse. And this is germane to Polygamy. If this is *celestial*, what is the *infernal*?

The *Salt Lake Tribune* has been the only paper in the city to speak a word for the oppressed and down trodden.—The advocate of equality before the law, civil and religious liberty; and is doing good service in that direction.

The *Utah Skandinav* is a new paper devoted in part at least, to liberalism and consequent emancipation, from priestly rule that "grinds the faces of the poor." Its faith so far as we can judge is humanitarianism, a thousand fold better than Utah celestialism. Both these journals see clearly the wrongs, and portray them in vivid colors; but are not so clear as to the right—the remedy for these wrongs they bewail in Utah.

FROM numerous letters received from all parts, from Maine to California, from Oregon to Alabama, containing subscriptions and words of encouragement, we select the following extracts. Sister Emily B. Farrar of Adenville, Cal., writes:

"I will find as many subscribers as I can for this paper, and shall hope and pray for its success. The price is so low that almost any one can afford to take it. I will do what I can to aid and encourage the *Messenger*."

Br. Josiah Ellis sends us eleven subscribers adding his kind wishes; we are thankful for both. He writes from Alleghany City, Pa., Nov. 18, 1874.

"I earnestly hope the effort will be sustained. A permanent continuous effort is the only plan that will succeed in Utah. The condition of those people regarding the truth of the gospel is anomalous. They have been taught to add thereto as an essential element of life. The difficulty lies in obtaining their attention, inducing them to believe that it is possible for them to have been wronged, imposed upon. I need not add words, your own experience has given you an understanding in the case. While it is our duty to do all we can, no power but of God can give you success. I believe you are in the right field of labor. I trust the people will realize the necessity of being co-workers while it is called today."

Sister M. Walker of Austin, Nev., writes: "Do you know that I am rejoiced to have you just where you are, for in my judgment it is the right man in the right place. I shall look with great interest for the com-

ing of the first number of your paper, and I do pray God to sustain and bless both the enterprise and you."

Br. Robert Elvin, of Nebraska City, Neb., sends eight subscribers and writes:

"I trust you will have ample support and marked success in the accomplishment of much good in the establishment of the original faith of the Saints, to the removal of the vile stain brought upon the cause, by the departure from the revelations, and the adoption of men's evil and corrupt doctrines. I am of the belief that now is an accepted time for us as a church to hold up the flag of Christ to the people of Utah."

### Infallibility.

There are but two individuals on earth, or under it, on whose behalf this dogma has been set up, to-wit: a couple of decrepid old men who have had watchers considerable time to note the exact moment when they shall take the "fearful leap," and perhaps to get the first kiss of the *toe* of him who succeeds, on whom the charmed essence is supposed to rest. The world, that is the earth, is divided between them; one in each hemisphere—both would be too much for one. They each, as we have stated, reside on the earth; but neither is confined in their operations to it, but stretch out to the confines of heaven and hell, taking charge of, and regulating the tariff, or entrance through the respective *gates thereof*. And what is most business-like in the affair, and proves them both "shrewd managers" is, they both want this tariff "paid in advance" before any body is ready to go in at *either gate*.

The first great point to settle in this matter is, to determine whether those who have set up this dogma in behalf of these two old gouty individuals, are *knaves* or *fools*. And the second great point to settle is, whether they deserve most, *pity* or *contempt*. But it may be as difficult to settle these *points* as to settle the main question; for it must be confessed that it depends largely on one's taste, and it will be readily admitted that there is no common standard of taste. For instance, when Dante located Popes and Cardinals in *hell*, which performance mightily pleased mankind in general, some thought the piece was in *bad taste*. But having done with this digression, we return to the main topic, to-wit: Infallibility.

We cannot discuss it, only in connection with these two men, where it is supposed to rest; the points of similarity and dissimilarity are remarkable. Both have sole priesthood; sole keys; sole prerogatives, &c. But here arises a difficulty, Does each one of these infallibles hold the same sole priesthood, keys, &c.? If so; how is it a sole priesthood at all? And as to the infallible keys, are they duplicates? For if not, either one would look the other out. Both exercise their "infallible" authority, by virtue of their *tremendous priesthood*, and not in any sense as mortals do, or in any way comprehend. Whether it be a humbling a king to kiss the infallible's *toe*, or turning a widow and her children out of her house to seize it for himself, as Ahab did Naboth's vineyard, it is done by authority of this *sole awful priesthood*.

If men and women are burned at the stake, or racked; if complaining women are dragged out of bed at midnight and whipped, or men "sent to hell across lots," it is all done by this sole priesthood.

But the dissimilarity between these two individuals is equally striking; while one of them has no wife at all, the other has *nineteen*; though one of them, like the Apocalyptic beast, was, and is not, and yet is—till court sits. With one, celibacy is a speciality; with the other, it is polygamy. The former has one decided advantage over the other, he does not "vex his righteous soul from day to day" over the infallible uncertainty as to which of his sons, if either of them, shall succeed him. Both deal in damnation freely; with one, to polygamize is infallible damnation; and with the other, to celibecise is infallible "damnation." What is the world to do with two such infallible prodigies on its hands at once? No wonder that the spirits are restless, and men's minds are unsettled under such circumstances.

But now comes the climax of difficulties, the great question—the Gordian knot, and whose skill will untie it, or whose *courage cut it*? Are these two individuals, (or either of them), the *mouth-piece* of God, or the *two tails* enclosing a fire brand of Satan to pester mankind? WRITER.

P.S.—This article needs an apology, and here it is. There are propositions put forth with *owlish solemnity*, that are so *farical* in all their phases, that there is no way to deal with them but to follow the example of Elijah with Baal's prophets.

### Words.

"By thy words thou shalt be justified; and by thy words thou shalt be condemned."  
—JESUS.

No one claiming the right of pointing out the path of life to their fellows, can be too careful in regard to the words spoken, even Jesus has exemplified the matter in the which he stated, "My Father gave me a commandment, what I should say, and what I should speak." And the apostle Peter, speaking in harmony with that rule, addressed Cornelius, thus: "The *word* which God sent unto the children of Israel;" and again, "That *word*" are evidences of the fact, that God by His Son, even the "Only Begotten," had sent a message into the world, known as His word. Commandment, law, new covenant, or gospel of Christ, as it "is the power of God unto salvation," by Jesus Christ; for it must be admitted that to avail ourselves of the promised blessings attending that salvation, we must keep His commandments; and we have the assurance of the master that they are life everlasting.

Hence, if we teach that "word," or in accordance therewith, we shall be justified, and *vice versa*. And as all claiming to be Latter Day Saints are specially interested in the consolation that God is bringing to Israel in this day, we subjoin, for the benefit of our readers, a few extracts from the sermons of our would-be prophet, Brigham Young. In 1852 he said:

"When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him."

In 1878 he said:

"Our father Adam helped to make this earth, it was created expressly for him, and after it was made, he and his companions came here. \* \* \* Adam came here and got it up in a shape that would suit him to commence business. \* \* \* Father Adam came here, and then they brought his wife."

In 1852 he says:

"He (Adam) is our father and our God, and the only God with whom we have to do."

He repeats the same in 1878 and says, "God revealed it to me;" but in the same sentence declares of it, "I do not know, I do not enquire, I care nothing about it."

In the same sermon he informs us that

"Our father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth."

Thus denying the Book of Mormon which says:

"And the keeper of the gate is the Holy One of Israel."—2 Nephi 6: 15.

And also the Bible with the Book of Mormon which emphatically declare that "there is no other name given under heaven among men whereby we may be saved, but that of Jesus Christ."

To endorse the position of this impostor, viz; that "Adam is the man who holds the keys of everlasting life" is simply to fulfill the scripture that he already has.

Jer. 17: 5, 6, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

Many quotations can be given showing that the would-be prophet contradicts himself frequently; but one more important one will suffice for the present. In 1856 Brigham says:

"There are sins that can be atoned for by an offering upon an altar as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves cannot remit, but they must be atoned for by the blood of the man. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection there will be, if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty. \* \* \* I have known a great many men who have left this church for whom there is no chance whatever for exaltation; but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbors as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth, spill it. \* \* \* That is the way to love mankind."

At the close of that sermon he asks, "Now brethren and sisters will you live your religion?" *Per contra*—in 1874 Brigham says:

"The Lord has offered his sacrifice in the character of his son; but he does not require us to sacrifice our children or ourselves. \* \* \* There are professing christians in our midst who are so strict in their religious notions that they would rise in the morning at five o'clock and walk miles if necessary rather than to miss their religious

services; and there are those who are so zealous that they would measure the soil from here into old Jerusalem with their bodies if they could, to pay penance as they call it. God does not require any such sacrifices as this; neither does he require any of those heavy sacrifices which involve the shedding of blood or the loss of life. Such things do not belong to God's religion; they come through sin and transgression."

In connection see Book of Nephi 4: 8.

The above quotations have been taken from *Journal of Discourses*, vol. 1, page 50, *Deseret News*, vol. 6, page 835 and 896. Same paper, June 18, 1873, and July 1, 1874. We forbear comment to the foregoing jumbling of falsity, but give them more especially for the benefit of those who have not the privilege of reading the works in which they are recorded. Let us rest satisfied in this that wisdom is justified of all her children.

In conclusion we ask, can it be probable or even possible, that a man so crooked and inconsistent in his teaching, can be the mouthpiece of God to any people? Let those answer whose innocent blood has been spilled and now cryeth unto God for judgment from the ground. To talk of saving men in that manner is an outrage upon society, a blotch on the escutcheon of human liberty, and a total abrogation of the law of life that Jesus sought to establish. Mormons of Utah, you are slaves to a hoarde of petty tyrants, may the God of Israel enable you to arise in the dignity of human rights, and break off every appearance of serfdom and be pure men and women in the gospel of the son of God, and with this motto—"Peace on earth and good will to men"—contend earnestly for the faith once delivered unto the Saints. Z. H. G.

#### Sketches and Thoughts on the Way.

After we had pushed out four hundred miles from Omaha upon the level plain, and had taken in the idea that we were in the midst of such a limitless expanse, I involuntarily ejaculated with the celebrated Mrs. Partington, "Did you ever." And echo answered promptly, "No, never."

I had seen much prairie before; but this is the *prairie*. How monotonous must be a summer residence in this endless waste, except when Indian raids are threatened, or the grasshopper appears to "enliven the scene." Memory portrays a stranger drama than nature herself—a stream of human life pushing out into this trackless wilderness, with horses, oxen, mules, (the mule must excuse us for placing him below the ox), and after this hand-carts dragged by sturdy men—and—shame on the inventor—by feeble, delicate women; mothers, wives, sisters and daughters. What a sight! And all for an idea—and as it has proved—an ignoble one. What a reckless expenditure of muscle, nerve and means; but more reckless still of hearts, devotion, love and faith. It was little else than the refinement of cruelty to lead or drive the thousands of women and children who attempted the passage. Such a project was characterized by Joseph the Martyr as worthy the benevo-

lence of a grizzly bear. The events of that exodus have proved the justness of the comparison, and yet with a singular impudence, it was called, "carrying out Joseph's measures."

But now we come to a change. Nature, as if exhausted, has dealt gingerly with the soil; depth and richness are wanting, and the appearance is that of an ocean bed prepared, but neglected to be filled with water. Sand predominates in the seeming young soil out of which the grass resembles the first growth of the boyish beard, rather scattering. Upon the geological hypothesis of decomposing rocks and pulverized sands forming soil, this sterile region may, in the course of one hundred thousand years or so, become the garden of the west; and the inhabitants of the then worn out Illinois may emigrate hither to enjoy its luxuriance.

But the scene changes again; and we are on the "ragged edge" of what seems the piling up of mountain fragments—as if the gods had fought with mountains, and shivering them in pieces, had tossed them about promiscuously, "heaps on heaps," a thousand hillocks, knolls, knobs and peaks. Beside the stunted grass and here and there the stunted pines, flowers in gay colors and brilliancy are seen; but like the coquette's smiles, they are destitute of all fragrance to waste on the desert air; (this is to economize, I suppose.)

But now we pass the summit, and dip toward the valley of the mountains, famous for its fruits—the natural fruit, sweet and delicious; but the moral and spiritual—bitter. But, down, down we go, and still downward, to reach what Orson Pratt calls the "tops of the mountains," the location of Zion. The statement contradicts sense; it can only be seen by the eye of faith; but not the faith that is based upon the evidence, but that which is based upon fancy; or Rocky Mountain faith, resting upon authority.

We at length arrive at Ogden, the dividing line between east and west, coin and currency—the swivel of the great chain connecting the two oceans. And in view of this locality, and the manner of its first settlement, one leading thought oppresses me, viz: What prodigious energy, courage and hardship have attended it. If sacrifice is proof of sincerity, those early settlers were the Puritans of the age. But like their types, they have been bewitched. Three devils difficult to cast out,—ambition, avarice and lust,—are at large and no man can bind them; God alone can curb or destroy their power. Into thy hands, O Lord, we commit this work, in unshaken faith that truth will prevail. J. W. B.

Sins may be forgiven; but meanness must be atoned for.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

VOL. 1.

SALT LAKE CITY, UTAH, JANUARY, 1875.

NO. 3.

## A Brighamite Elder Dreams and Mr. Taylor Interprets.

The *Deseret News* and *Herald* have neglected to publish the following vision, which we think ought not to be lost to the world, and especially to the Utah Saints.

The brother was wrapped in deep sleep, as well as in his blankets, when he beheld within the confines of the Rocky Mountain Zion, much people, and much that appertained unto them and their surroundings. While contemplating the scene, there appeared in the midst of the much people, twelve large and deep mud-holes, and upon them, severally, in shadowy letters, fringed with blue, the names of the present living *Twelve Apostles*. He gazed on in great admiration, mingled with some curiosity, when on approaching too close, like Pliny at Vevivius, he fell into one of these mud-holes. After this, every thing appeared indistinct, and when he awoke, the cogitations of his head troubled him, and he applied to Mr. Taylor for an interpretation; because it was that mud-hole upon which Mr. Taylor's name was that he fell into. Upon which, that gentleman gave the following interpretation, to-wit:—That at his, (the interpreter's), demise, the brother, (the dreamer), should succeed him.

Now, we, the diminutive MESSENGER, think that the interpretation is too brief, and too indefinite. For instance, why could they both not occupy the same mud-hole at the same time? Mr. Taylor has not risen to the level of himself in this effort. Such a vision deserves a better interpretation; but we dare not undertake it. Still for the benefit of those who may, we will state that the dreamer, soon after this enlightenment, became a practical polygamist.

## The Basis of Polygamy.

No. 2.

The several bases of polygamy proving one after another to have *weak places*, proving not enough, or else *too much*; extra props were suggested. Nearly all the savages and semi-savages of Asia, Africa, and the Islands of the Sea, says Mr. Pratt, (*Seer*, v. 1, p 12), together with some of the aboriginals of America, (the *cursed Lamanites*), practice polygamy. He does not expressly say that the cannibals practice the "celestial" doctrine, but it is inferred that they do; for they are "a peculiar people."

Mr. Pratt's appeal to the fact, that the "aboriginal inhabitants of America" are polygamists, as a proof, is strange to a Book of Mormon believer, since that Book expressly affirms that they were cursed for it. It is like referring to the Mountain Meadow Massacre, the killing of the Parishes, Mor-

ris, Banks and others, to prove that murder is a correct principle.

Sophistry passes for argument, just as the "cunning of Satan" passes for "the wisdom of God," and among the same people.

In Mr. Pratt's tortuous windings, he confesses that the Book of Mormon forbids polygamy, and that "the Elders of the Church in its infancy believing the Book of Mormon, of course practiced the one wife system."—*Millennial Star*, v. 14, pp. 164, 165. And also that every "Latter Day Saint is strictly limited to one wife."—*Seer*, pp. 80, 81.

"Without a [special] revelation it would be sinful." Thus the Patriarchal, Mosaic, Prophetic, and New Testament bases for polygamy are abandoned. *The cattle argument*, the history of savage nations, these in all make six distinct legs on which the institution set out to meet those savage nations who had gotten the start of the Church of Christ "in its infancy." But these are all broken by the executioner,—like common malefactors,—while the institution is trans-fixed,—*driven to the wall*.

But Mr. Pratt, who took this beast in charge, is not discouraged; it had a *concealed leg*. This was developed by Mr. Pratt in 1852, and consists in a special revelation. This is its *LAST LEG*; and how it will go upon one after being accustomed to seven, we shall see hereafter. It has been "peculiar" all through; a high prerogative belonging exclusively to the savages and semi-savages of Asia, Africa, and the Islands of the Sea, and a few people in Utah! Oh ye gods, wonder; but don't sneer, for these *peculiarities* are going to "pass by" you, *even on one leg*, on "to their exaltation."

Now mark, Mr. Pratt confesses:

"It is a wicked thing to practice polygamy on the pretense that the Bible, Book of Mormon, and Book of Doctrine and Covenants, all, or either of them permit it."

It can only be allowed by a special revelation. This, it is alleged, was given July 12th, A.D. 1843, to Joseph Smith, purporting to give him that right; but he passed away before this commandment saw the light, and if it be insisted upon, that he practiced it in the dark, it would authorize no one else; according to Mr. Pratt, for each must get a revelation through the President and "in individual cases; so that the institution, so far as its practical effects are concerned, would fall to the ground,—still born,—and the revelation authorizing Joseph to practice it, would expire by limitation. But so far as this same Utah people are concerned, they cannot attain to this prerogative; because it was proclaimed by authority when Joseph was taken, that "you are now without a prophet;" and, of course,

no way, according to Mr. Pratt, to get a revelation to get another wife. But it may be asked, Cannot there be a Prophet *again* through whom to get revelation? The answer is, By that same authority, "Let no one presume for a moment that *another* will take his place."—*Times and Seasons*, August 15th, 1844. No! Surely the way of the polygamist, like the way of the transgressor, is *hard* and "crooked." When that *no prophet* doctrine was first promulgated by that Quorum, of which Mr. Pratt was one, this polygamic necessity for revelations had not been considered; but the object of it then was to enable that Quorum to get into "Moses' seat" bodily. Thus the Quorum of—not twelve, but ten—strove for three years and a half to be *Moses*; but one of these ten *horns*, more subtle than "his fellows," who had a mouth that spake very great things, said unto the rest of these horns, "*Down with you where you were, Moses' seat is mine.*" And they went down accordingly, and became thenceforth distinguished echos of the great *upstart*. But upon the Patriarchal theme, none of them have *shined* like Mr. Pratt; he has literally riddled the past for proof that it is altogether celestial; then he plunges into the future and numbers his fathers and mothers-in-law by the hundred fold, and wives in proportion, and children so numerous, that the necessity of additional worlds is seen, and he sets about preparing them, just as his master Brigham says Adam did when he "helped to make this earth to start in business."

But Mr. Pratt has neglected to answer some interesting points relating to the present. For instance, why it is that one may marry one woman,—the first of the celestial series,—without any revelation whatever, or instruction of the "President?" Why does the Lord, the "President," &c., pass the first union with silent contempt? Or does the celestial phase commence at the "second act" of the play?

Again; Mr. Pratt does not state in his details of the performance, (*Seer*, v. 1, pp. 80, 81), whether in making the application to the "President,"—to pass on up to the Lord,—it is necessary to name the person desired, or whether it is sufficient to ask and obtain a "running" permit, and then to run one down under its sanction. Here the initiative to the practice of polygamy rests with the man, he must make application; then what becomes of the "seven-women-laying-hold-of-the-one-man" argument? This gives the initiative to *them*. Again; of what material is the skirt of this "one man" to withstand the pressure of *seven women*? Joseph's gave way when one "laid hold" of him, and he *fled*, repudiating the "laying hold" doctrine. Further; this ce-

lestial marriage, beginning with the second wife, of course, leaves the first out of celestial, or legal consideration; and per consequence, the offspring are illegitimate. Thus what is known as marriage by the christian world, is repudiated, interdicted, or forbidden, as predicted. 1 Tim. 4:3. Again; Mr. Pratt insists upon the eternity of this polygamous union, but does not explain how that eternal bond, sealed by the "President" on earth, and by the President's God, that is Adam, in heaven, can be dissolved for the paltry sum of ten dollars, currency. Nor does Mr. Pratt inform us whether such a dissolution of a celestial and eternal union, ought to be called a celestial divorce; and whether, since it costs ten dollars and the marriage nothing, it is to be esteemed of ten times the value of the original performance? Neither has Mr. Pratt anywhere in his two volumes of *Seers*, or his three series of pamphlets, nor in his numerous sermons, or anywhere else shown whether the wives of one man should call him *my* husband, or *our* husband. He has shown that these plural wives are "property;" *Seer*, v. 1, p. 90; but he has not shown whether this species of property is taxable and liable to execution, or is exempt. All these, and many more like difficulties, are left; just as we now leave them, and in our next shall take a look at the only remaining *leg* of the institution,—the ostensible basis of polygamy,—the revelation of July 12th, 1843.

## The Messenger.

JASON W. BRIGGS . . . EDITOR.

Salt Lake City, January, 1875.

### A RIP VAN WINKLE AT OGDEN.

THE *Junction's* allusion to Joseph Smith, of Plano, Illinois, who reports himself forty-two years of age, sprinkled with grey hairs, and of one hundred and ninety pounds weight, as "Little Joseph" is the proof. It is now thirty years since the sedative, "Do as you are told," that put the brain to sleep, was taken, and this whole period, to the *Junction* man has been lost. It is a clear case of suspended consciousness; and when the little MESSENGER awoke him, everything looked as it did thirty years ago; so he could recognize Mr. Smith only as "Little Joseph." This applies to the signor of the *Junction* only; the junior was born with this mental night-mare with him; it is a birth-mark.

### UTAH EXPERIENCE.

A SCANDINAVIAN sister says: "The Elders told me in my native land that I could learn more in one hour in Utah than in whole years where I was. This I have proved true, here the mask was partially laid aside." She is now a *Josephite*.

Another sister, nearly blind, from England, says: "I have been here nine years, and have wept a great deal, tears kept my eyes inflamed; its the cause of my affliction in my eyes."

A brother says: "Before I came here I enjoyed the gifts, and expected to find them here more abundant; but to my surprise and sorrow, the first time I exercised the gifts I was rebuked, and after this the Teachers were sent by the Bishop to tell me *not* to speak in tongues any more."

A brother, poor in this world's goods, says: "The Bishop called on me for tithing. I expressed some conscientious scruples, at which he said, 'We *don't* care anything about your religion, believe what you please, but don't tell it, and do as you are told, and pay your tithing; that's all we want.'"

1875.

WE greet the Saints in general, and readers of THE MESSENGER especially, with a happy New Year. We bid adieu to the past only so far as its experience has been unsatisfactory, the rest of it is memorized and constitutes the light, life and guide of the present. The past is like an overcrowded museum, choice selections may be made from it. That the *present* is an improvement upon the *past*, we need only note the fact that at the present time the original faith of the Latter Day Saints, or gospel of Christ, may be preached in Utah without a guard of soldiers or friends. If such a change has been wrought in ten years in Utah, much more elsewhere. The foot-prints of the first missionaries of the Reorganization, E. C. Briggs and Alexander McCord, are still visible, and all the "soft soap" of the tabernacle works cannot wash them out. If this is really a Zion, then the law of the Lord must go forth from hence; and we see no means here for it to go forth, except through THE MESSENGER. This last circumstance was overlooked by Mr. Pratt in his last recitation of his "high way" sermon.

BR. ROBERT WARNOCK writes us on the 14th instant of good success attending his labors. He has baptized five recently, and several others "gave their names for baptism soon." He feels much comforted in the work, and, with others, has received the evidence of ultimate success for the truth, even in Utah. His mode of advertising we herewith subjoin: "First, I go to the school, if there be any; next, I gallop all over town, and visit almost every house and invite them out; I also talk to every man, woman and child that I meet, and soon the news goes and the crowd comes."

THE MESSENGER is so low in price, that no one wishing it need be without it. Coming, as it does, direct from where Satan's seat is; though it will always commend the wisdom of God, as manifested in his works and words; it will also hold up to view some of Satan's cunning. The exhibitions of both are here very palpable. Send fifty cents to us, or to the HERALD Office, and then be happy in reading THE MESSENGER for twelve months, more or less.

It is one thing to see an evil, and irritate it; but another thing to reach the evil with a remedy.

### Messrs. Wells and Pratt Invited to a Public Discussion.

SALT LAKE CITY, Utah, Dec. 1st, 1874.

Messrs. Orson Pratt and Daniel H. Wells; SIRS: In pursuance of our mission to Utah to preach the gospel of Christ, and to reclaim the Latter Day Saints from error, and false doctrines into which they have been led; among which are the following:

1st. That Adam is God, "and the only God with whom we have to do," as taught by Brigham Young, *Journal of Discourses*, vol. 1, p. 60, and elsewhere.

2d. That polygamy, together with that document called a "revelation," dated July, 12th, 1843, is of God; as taught by Orson Pratt, in the *Seers*, and elsewhere by others.

3d. Blood Atonement; that is, the killing of men by the chief Elders of the Church, in order to save them; as taught by Brigham Young and others.

4th. That Brigham Young is the rightful successor of Joseph Smith, in the Presidency of the Church of Jesus Christ of Latter Day Saints; as claimed by himself, yourselves and others.

5th. That Utah is the place of safety, or place of Zion, and that the organization there, over which Brigham Young presides, is the Church of Jesus Christ of Latter Day Saints; as taught in the *Deseret News*, *Journal of Discourses*, *Millennial Star*, etc. All of which we deny.

We therefore invite you both, or either of you, to come forward and discuss publicly with us, or one of us, the above principles and doctrines of your faith. If those principles are true and divine, all ought to know it; if they are false and pernicious, all ought also to know that.

And more especially is this course proper, since, in this country almost all great questions of the hour are publicly discussed. Of course you will affirm these propositions; but that the laboring oar may be equally shared by us, we in denying the first proposition, will affirm and undertake to prove, that Adam worship is idolatry, equal to that of the worship of Baal.

In denying the second thesis, we will prove that polygamy is abominable in the sight of the Lord, forbidden in the books that all Latter Day Saints profess to believe; and that the so-called revelation of July 12th, 1843, is an invention, false in principle and pernicious in its influence, a fraud in its origin, neither genuine nor authentic.

In denying the third proposition, we will prove that it is one of the doctrines of Devils, and to obey it is a capital crime against the laws of God and man.

In denying the fourth proposition, we will show that Joseph Smith, eldest son of Joseph Smith, is the rightful successor of his father in the Presidency of the Church, and that Brigham Young is an usurper, and the quorum organization under him, are a conspiracy to rob the fatherless, the seed of Joseph of the birthright promised of the Lord, and that they are as a body or Church, rejected of God.

In denying the fifth proposition, we will affirm and prove that the "Reorganization" over which Joseph Smith, son of Joseph Smith, presides, is the *true* and *only* Church of Jesus Christ of Latter Day Saints. Authorities to be used in the discussion: the Bible, Book of Mormon, Book of Doctrine and Covenants: also Church publications from A. D. 1830 to A. D. 1844.

If you accept this proposal, we can arrange the preliminaries necessary. We await your reply, which we request during this week, or at your earliest convenience.

Respectfully,

[Signed] { JASON W. BRIGGS,  
ZENAS H. GURLEY.

Members of the Quorum of the Twelve in the Reorganized Church of Jesus Christ of Latter Day Saints.

The foregoing was forwarded to Messrs.

Wells and Pratt on the day of its date, and up to this hour no response has been received; and we present these propositions here for two objects.

1st. To place in direct contrast the positions of the Reorganization and of Brighamism; and

2d. To offer the following reflections:

The five points of these propositions are distinctly taught by Brigham Young and his Twelve, and published in their books and papers; they constitute the vital substance of their system. If these are false, then their system is false; and the Reorganization assumes that they are false, and has planted itself in nearly every State of the Union, gathered into her bosom most of the remaining faithful Saints, and substantially driven from the field the Salt Lake Elders in these States. It has done nearly the same thing in England and Wales; and in Utah, throughout its settlements, and in this city also is the work going on, drawing from their organization the thinking and the conscientious by scores, by hundreds; and unsettling the minds of thousands in the dogma so essential to the Utah system, to-wit, "Do as you are told." Under these circumstances to decline an investigation, is to confess their system false and untenable; that the basis of their establishment is unsound, and they are conscious of it.

Previous to the establishment of a military post here, and the building of the railroad, thus affording protection, and making egress and ingress tolerable, these men fulminated from the tabernacle these identical points of doctrine, and none dared question; but now the tables are turned upon them, and they dare not answer. They never expected to be put to such a test; it is a contingency they had not provided for. They are situated like an individual we read of, who, when asked for a reason for his conduct, was "speechless." This is, no doubt, the commencement of the "binding of Satan;" he is bound through his mediums.

The Utah "undercurrent" has broken through at various points, and the surface is visibly agitated. The genius of liberty has passed over, and dropped a pebble in the stagnant waters, and the "waves circle round with the shock," and as wave follows wave, the voice of many waters is heard, saying, "Resistance to tyrants is obedience to God."

Priestly despotism, like every other form of despotism, deplores agitation upon the same principle that all evil doers *abhor* investigation.

But it must come. The potency of council is greatly abated, and the oracular doses of "Do as you are told, right or wrong;" "Stand up to the rack, hay or no hay;" "You must be like clay in the hands of [us] potters;" "Be like tallowed rags;" "Pay your tithing," etc., etc., do not satisfy; they sound familiar, but they have lost their charm. Individual freedom of soul is the first prerequisite in the service of God; the foundation of religion and individual conviction the only rule in the worship of that God, whose attributes are justice and impartiality; and those who labor for the

overthrow of priestly despotism in Utah, have the consciousness of doing a great service to mankind, and the children of the disenthralled will rise up and call them blessed.

#### Authority.

From all the history in our possession of God's dealings with man, it would appear not only strange, but an act of presumption for any one to officiate in the name of "Father, Son and Holy Ghost," unless they had been chosen, and authority thus to act delegated to them. Christ, in the establishment of that heavenly, (or spiritual), kingdom, chose certain ones to whom was delegated authority to administer certain rites and blessings that pertained thereto. And when they were chosen we hear the Master saying unto them, "Ye have not chosen me, but I have chosen you, and ordained you." How perfectly in keeping with justice and good common sense. No man becomes an officer proper in any government simply by declaring himself such, however good his intentions; and no man can legally administer in the kingdom of heaven, unless the authorities of that government have authorized him to act. Even the seven "vagabond" sons of "Soeva, the Jew," comprehended that fact; for when desirous to perform some miracle over "evil spirits," they say, "We adjure you by Jesus whom Paul preacheth;" thus attempting to use the proper authority of the kingdom illegally. But the evil spirit understanding fully who held legal authority, answered, "Jesus I know, and Paul I know; but who are ye?"

I have heard a great deal of, and read not a little, to which was either attached or prefixed, "Thus saith the Lord," when I believe the Lord had not spoken at all. In fact I believe that Jesus felt grieved, knowing the use that would be made of his name, for he says:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me."—Mat. 7, I. T.

The evidence here is so clearly marked, that none need mistake it.

One significant feature in the matter is, that those whom he did not recognize as representing Him or his Father, accepted, (it appears), that certain "gifts" and blessings should "follow the believer" in Christ. And as all deadly counterfeits lie nearest the genuine, so in this particular they resemble the true followers.

In this, as all other matters, there are two extremes; the one always ready and anxious to say, "Thus saith the Lord; the other, never willing to say it. I do not approve of either, but should advise a *middle* course. Many who have and do enjoy the gift of prophecy, are afraid to speak, lest it cometh not to pass; and many are afraid to exercise any gift of God, lest they be numbered in "that day" with those who never knew Jesus, yet worked miracles. I see but one way in which those gifts may be used and not abused. Keep the heart clean, the desires good, walking in virtue and holiness.

And the person who walks in that path will not attempt presumptuously to represent the King of kings. If any prophesy, and it come to pass, then you know it is true; and *vice versa*. Should anything be presented as a revelation from God, it must commend itself to our reason and judgment. God gave us those powers of mind to use in defense of the right, and when we lay them aside, and accept a matter as of divine authenticity, simply because it *claims* to be, we make a fatal mistake, and squander the powers that were given us for self-protection, subjecting ourselves either to truth or falsehood, as the case may be, or both.

Of all sects of religionists I know of none that have talked more about Priesthood than Latter Day Saints. So much have they talked of it, keys, &c., that many might suppose there was little else in the Church; and from some standpoints that conclusion would not be amiss; for, as applied to Utah, it is not at all difficult, when passing through the cities, towns, wards, &c., to point out the houses that the Priesthood occupy, especially when Bishops.

So much infected have many become with some ideas of Priesthood, that they seem to think that their fathers and mothers for many generations back, together with all their brothers and sisters, uncles, aunts and cousins, are the only ones that are worthy of such great honors; and had it not been for this or that one of their number, this great work of the last days could not have been. That some spirit was manifested in a class that Jesus afterwards called, "hypocrites" and "generation of vipers;" and when filled with that venomous spirit, John upbraided them with the same term quoted above, and charged them "not to say within themselves, we have Abraham to our fathers; for," said John, "God is able of these stones to raise up children unto Abraham." The term Priesthood signifies authority; and, according to the New Testament Scriptures, Acts 6: 2, there seems to be two kinds, or two classes of officers in the Church; the one to administer the word; the other to "serve tables." The first class are they who administered the Spirit, and taught the truths of the gospel of peace, and gave their lives to establish that heaven-born kingdom of which Paul said, it "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. The Priesthood, (or authority), delegated by the king of said government, authorized the officers thereof thus to act. And to forever settle the matter of authority in their minds, after his death and glorious resurrection, we hear him saying:

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

The condition upon which the king proposed recognizing their acts, was that they should teach what he had commanded; and their Priesthood went just that distance, no farther.

False shepherds may arise; but as the Apostle Paul said, so say I:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed."

We have here the account of the establishment of a kingdom "not of this world," "not meat and drink," not carnal, but spiritual; with provisions made for a continued and successful administration of all the rights and benefits pertaining thereto on the earth.

I now appeal to all who have ever been called Latter Day Saints, was not that the same foundation upon which the Church was organized in 1830, and continued for years? And that the true sense and meaning of all commandments touching temporal matters, was that the rich ought to contribute of their substance to help the poor; and the bounden duty of all Saints was to feed the hungry, and clothe the naked; be they who or what they may. Every one working in their various callings, honorably and uprightly before God and man, looking for and expecting the establishment of Zion, when they become "pure in heart;" not before. With this please compare the "kingdom" under Brigham, "heavy taxes," "grievous burthens," "spacious buildings," "many wives and concubines." O, Latter Day Saints, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the FLESH?" The Brighamites claim to be a "peculiar people," and we strongly suspect they are. Among their many peculiarities we have the following motto inscribed over the door of a "meeting-house:"

"Brigham leads,  
The kingdom grows,  
The stone is rolling,  
Mind your toes."

Such language seems simple enough and harmless; but to those who understand the Brighamite Alphabet, there is a hidden meaning in the injunction, "Mind your toes;" for in the palmy days of "blood atonement," many, we are led to believe, lost their "toes" just below their ears.

Of course all this is done in the name of Priesthood, and I am inclined to admit the claim. Satan was a "murderer in the beginning;" and as like begets like, I infer that these false Prophets and Apostles are authorized of the Devil to do his dirty work. They propose to exalt all "by the flesh," and bring them up in the "first resurrection," no matter how many vows, oaths, or covenants they have broken, or shreds committed, (provided they don't shed innocent blood.) O, no; it makes no difference to his Satanic majesty how much wickedness they do, of course not; just accept the "Adam God" theory, "blood atonement," and "celestial marriage," and you have a through ticket to—Where? The infernal region.

The Apostle Peter has pictured these "false teachers among you, [the Church], who privily shall bring in damnable heresies, [blood atonement, polygamy], even denying the Lord that bought them; Adam God, per example. "Chiefly them that walk after the flesh in the lust of uncleanness, and despise governments;" "which have

forsaken the right way and gone astray, following the way of Balaam, the son of Bosor." But as a finale to them the Apostle says, they "shall utterly perish in their own corruption."—2 Peter, 2.

To this agrees the testimony of Paul to Timothy, fourth chapter, "In the latter times some shall depart from the faith." How could they "depart from," or "forsake the right way," if they had not been in possession of "that way," or "the faith." Mormons of Utah, your fatal error has been in trusting in man. You have thought the Priesthood infallible; and your leadership, overcome of sin, have taken advantage of your confidence, and betrayed it. Priesthood cannot err, if it does as God commands; but no command should be accepted as from him unless, as before stated, it "commends itself to our reason and judgment, and being in harmony with justice, truth and mercy." I "beseech you in Christ's stead, be ye reconciled to God." Committing all into the hands of a just God, I abide his time for adjudication and final judgment, ever praying for a speedy deliverance of the honest hearted, and the triumph of truth over error.

Z. H. G.

### (An Embroidered Serpent.)

On the night of December 10th I had the following DREAM. I saw myself standing near the Eastern Mountain in the Salt Lake Valley, between the city and Ogden, where I seemed to have a distinct view of the great valley and the numerous kanyons leading into it; and while contemplating the scenery and the people who occupied those regions, a spirit moved upon mine, and prompted me to look in a certain direction southward; when a strange sight met my gaze. A lengthy serpent, with his head elevated several feet from the ground, approached the spot where I stood. He was nearly covered with various colored embroidery, tipped with gold lace and scarlet, of the richest kind; and upon his head arose several horns, highly ornamented, and these horns were surmounted with miniature red flags. The reptile's dress was altogether rich and gaudy. When near me he seemed to exhibit suspicion, and lowered his head, and passed stealthily by. He had the business like air of a general superintendent of some extensive business, moving with great celerity up and down the vallies and the kanyons, through all the settlements; and no one else seemed to take any notice of him. But I gazed with great surprise, and after making a tour among the vallies he passed near me a second time, and looked more suspicious at me than before; and I perceived his object in the livery he wore,—It was to prevent being recognized as a serpent, and he cast an enquiring look at me to determine whether or not I had detected him. I looked into his eyes, the expression was such as none but a serpent's eye possesses—half fascinating, half repulsive—and I saw clearly that his ornamental appearance was not natural,—was no part of the snake, but altogether artificial, and I awoke with a crawling sensation and vivid impression of Heaven's livery in Satan's service.

### The Woman and Man-Child of Revelations, 12th Chapter.

A brother writes to know our views upon them.

After the able and elaborate handling of that subject in the *True Latter Day Saints' Herald*, published at Plano, Illinois, so recently, it will require but few words to express our views. This vision, seen in heaven, just as we see objects in a mirror, we understand, relates to the earth; none of the characters or events were in heaven, any more than the objects seen in the mirror are in the mirror. That the woman represents the Church, there can, we think, be little doubt: but that the man-child is the Priesthood, or Christ, there is ground for doubt; for the Priesthood is represented in the woman's "crown," not in her womb. But now comes the difficulty, the man-child born of the woman, is not her seed, but herself in perpetuity. This distinction between her child and her seed is seen in the fact that the child is "caught up unto God and his throne," while the "seed" are left subject to the wrath of the dragon. Hence, the woman and her child are two independent figures of the same thing, but under different circumstances. But as the Church, persecuted by the dragon, is the same that will triumph; so the child, the figure of this triumphant, or endowed kingdom, is identical with the woman, or the figure of the church militant. The woman represents the church; the man-child, the kingdom,—one and the same thing,—but in different degrees of development; the first learning, laboring, suffering and waiting; the other, perfected in knowledge, rejoicing and reigning, "or ruling all nations."

Both these conditions cannot exist at the same time, hence when the figures of them were shown, they were immediately separated; the type of the suffering and growing state left on earth, and the type of the glorious state "caught up to God and his throne."

If the skeleton of the subject is accepted, the supplying the interstices and the material to supply will suggest themselves to the reader; provided, they are *thinkers* also.

"Free religion" means free from all religion. The Salt Lake Tabernacle is closed—for the winter; but the Salt Lake Theatre, built by President Young, is open—for the winter.

A tattler is like a mud hole, because tidy folks avoid it.

Wanted to know the whereabouts of David Salisbury, who left Lasalle county, Illinois, in the spring of 1853, to go to Salt Lake City. Any word from him will be thankfully received by his brother, Jesse Salisbury, Idell Post Office, Crawford Co., Kan.

### The True Latter Day Saints' Herald.

THIS is the official organ of the Reorganized Church of Jesus Christ of Latter Day Saints, published at Plano, Kendall Co., Illinois, semi-monthly, 32 pages. Joseph Smith, Editor. \$2.15 per year, free of postage.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

VOL. 1.

SALT LAKE CITY, UTAH, FEBRUARY, 1875.

No. 4.

## The Basis of Polygamy.

No. 3.

The revelation purporting to have been given July 12th, 1843, first paragraph, contains several noticeable points.

1. It represents Joseph Smith as enquiring of the Lord, "Wherein I, the Lord, justified Abraham, Isaac, and Jacob; Moses, David and Solomon as touching the principle and doctrine of their having many wives and concubines."

It is curious to contemplate the principle on which Isaac was justified in polygamy and concubinage, when there is not a shadow of proof that he practiced either; while the evidence of justification in Abraham's case, is the fact that the Lord commanded a separation, requiring that both the divorced wife, or concubine, and her child should leave the country, and an express commandment that the child should not be an heir. If this is justification, we beg to know what terms would express condemnation? And as respects David and Solomon, is it not passing strange that Joseph Smith, who had translated, as he said by the gift of God, the Book of Mormon, in which it is written that the acts of plurality on their part are abominable; here is the passage: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord;" Jacob, chap. 2, Book of Mormon; was it not strange, we say, that with this statement so lately received from the Lord, Joseph Smith should ask the question how the Lord justified these same men? But if we suppose that he was under the condemnation common to the Church at one time for disregarding the Book of Mormon and the former commandments, and in this darkness did ask so causeless a question, the only consistent answer would be, "How is it written; how readest thou?"

2. The doctrine of concubinage, as authorized by this paragraph, ought not to pass unnoticed; for, as we learn in paragraph fourteen, it is a holy institution. We are there told that "Abraham received concubines, and they bore children; and it was accounted unto him for righteousness." In the absence of any light upon this branch of the subject from the great commentator, Mr. Pratt, we only have recourse to the ordinary sources of information to determine the distinction between a wife and a concubine. Mr. Pratt is lucid upon the former, but shady upon the latter. The text is, "The doctrines of many wives and concubines."—Mr. Pratt. Now the real status of a concubine in the "new and everlasting covenant" of this paragraph is important; because, failing to comply with its requirements, subjects one to great inconvenience

in this world and in the the world to come,—"then are ye damned," saith the text.

The distinction between a wife and a concubine is kept up from Abraham to Belta-shazar; but the proportion is not uniform. While Solomon had seven hundred wives and three hundred concubines, Rehoboam had eighteen wives and sixty concubines. But the clue to the real distinction is found in Esther 2: 14, where those young women who had been prostituted by the king are called concubines; and in the sworn statement of Brigham Young in which he claims but one lawful wife, but at the same time confesses having been sealed to a plurality. These two testimonies make the distinction clear. Among the Greeks they were called courtezans; the English and French call them mistresses—kept mistresses. Now then the full import of the inquiry appears, to-wit: to know the justifying phases of the doctrine of having many wives and mistresses.

What an eye-opener is this paragraph; though it requires considerable preparation, as is therein suggested, in order to receive it; and this preparation requires the repudiation of all the revelations and commandments to the Church upon this subject, so that when this revelation was adopted, it was consistent to lay aside the books, and substitute "counsel," or "do as you are told;" for polygamy can only exist under a despotism.

Paragraph second discredits all covenants, contracts, vows, obligations, or associations made and entered into outside of the "ever lasting covenant of paragraph one; whereas, Doctrine and Covenants, sec. 111, par. 4, says, "All legal contracts of marriage made before a person is baptized into this Church, should be held sacred and [be] fulfilled."

This article requires the Church to hold sacred such covenants of marriage, and the fulfillment of such contracts is the consummation of a purpose, or the end for which the contract is made or ordained. Now what is this purpose? this end? We are informed in Doctrine and Covenants, sec. 65, par. 3, "For marriage is ordained of God unto man,"—not to a few favorites through "the President," but unto man,—the race, the species. This ordinance is not written upon stone, but upon the heart; it is the constitution or ordinance of God in nature upon that subject; and here is the law under that constitution, same paragraph, "Wherefore, it is lawful that he, [man, any man], should have one wife." Here is the ordinance or constitution of marriage, and the law which fixes one wife for one man, "for they twain shall be one flesh." And now what is the purpose or end of all this?

Here it is, "That the earth might answer the end of its creation, and that it might be filled with the measure, [or number], of man;" therefore since the design or end of marriage is accomplished in this world, of course the whole institution and appertenance thereunto belonging are confined to this world, just as Jesus taught, Luke 20: 34, 35:

"The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world, and [through] the resurrection, neither marry nor are [they] given in marriage."

But this paragraph says, this new covenant, new authority and keys are given to Joseph for "the last days," and since he retains his priesthood and keys, and that it is a forbidden presumption to suppose that another will take his place, then, as we have before remarked, the whole scheme for establishing the doctrine of "many wives and concubines" is without a legal status, and has expired by limitations found in this paragraph.

The third paragraph is a repetition of the second, with this addition, such as refuse or neglect to receive the "covenant" referred to in paragraph one, are to suffer a loss, but are to be in their "saved condition" like the angels. This conflicts with paragraph one, which says of such, "They shall be damned, saith the Lord God." Now one of two things is evident; either the Lord who dictated these two paragraphs was very forgetful, or the copier, (for the original is confessedly burned), has sadly blundered; but the plot thickens in this paragraph.

These poor "angels" who did not abide the "new and everlasting covenant" of paragraph one, to establish the doctrine of "many wives and concubines," not being enlarged in that direction, are to abide separately and singly, and "are not gods;" whereas, those who are enlarged, by having "many wives and concubines," are gods. The greater the enlargement, of course the greater the "dominion and exaltation." Why the single, or angels cannot attain to exaltation is shown in paragraph five; "Because the angels and the gods are appointed there, by whom they cannot pass; they cannot therefore inherit my glory." This puts it a little stronger than the "son of the morning" put it when he said, "I will ascend up and be like God," he did not think of passing by "the angels and the gods;" yet for this he was "thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him. All who follow this example are called Sons of Perdition. Here is the father outstripped (in impudence) by the sons.

But why is it necessary to pass by the angels and gods to "inherit my glory?"



Do not they dwell in glory? Jesus did not know of any glory or exaltation of this kind, but expressly said of those who were "accounted worthy of that world," that they were "equal unto the angels;" and these were "children of God, being children of the resurrection."—Luke 20:36. But polygamists, according to this paragraph under consideration, aspire to something above and beyond. It looks like the sentiment of him who, in the "falling away," was to be "revealed, who opposeth [these teachings of Jesus] and exalteth himself above all that is called God."—2 Thess. 2:3, 4. Angels are sometimes called gods, then there is precisely the idea of our paragraph, "They shall pass by the angels and the gods"—all that are called gods. But we might inquire where will they stop after passing the angels and the gods on the way to prepare themselves a place? that is, create worlds and people them, says Mr. Pratt. It does not matter where they stop, for having got clear past the jurisdiction of angels and gods, they, of course, have become a law unto themselves, sec. 7, par. 8, and can then do as they please, as a reward for having here done "as they were told." But in this paragraph six it is enjoined that those who have entered upon their "enlargement," "shall commit no murder, whereby to shed innocent blood." This clause was not duly considered when "blood atonement" was decided upon and promulgated by Brigham Young and his satraps, J. M. Grant, D. H. Wells and O. Hyde. Gentlemen, this clause will damn you in that day when "inquisition is made for blood" and for those who have shed it.

The eighth paragraph contains one point that is a key to the whole theory of this enlargement. It is for the "continuation of the lives—"eternal lives." We should probably have remained profoundly ignorant of the sense of this paragraph, had not Mr. Pratt spoken. Now we know that this clause means that the whole celestial and enlarged retinue, from Lamech downward, including, as Mr. Pratt shows, most of the savages of ancient and modern times, when they have passed by the angels and the gods, and hit upon a location which, of course, will be void or empty; they will proceed to fill it, and every one of the "many wives and concubines," then and there present, will enter upon the literal realization of the boyish raillery of Rebecca's brothers at her departure in search of a husband, to-wit: "Be thou the mother of thousands of millions."—Gen. 24:60. Such a continuous multiplication being the "continuation of the lives" and the chief glory. But in the face of this, is the promise to the righteous Enoch of a name in the house of God, "better than of sons and daughters."—Isa. 56:4. This spoils your whole theory and robs this enlargement of any value.

On earth we have nothing to do with success or with results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.—Robertson.

The most dangerous of wild beasts is a slanderer, of tame ones a flatterer.

## The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, February, 1875.

### A DEMAND OF THE TIMES.

A SUCCINCT statement of facts, historically, of the great Latter Day Apostasy and of the Reorganization is demanded by the spirit of the times. It is contemplated to meet this demand in this year 1875, and publish through THE MESSENGER an outline of the facts relating to the Apostasy and the Reorganization, to commence as soon as the subscription list insures its permanency; and indicate withal, that this gap should be filled. We have facts and documents underlying the subject never yet published, and which will place in a clear light the real character of these two contemporaneous and antagonistic events. The basis of a true faith is true facts; while the basis of a false or hypocritical faith, is false or pretended facts, and the former exposes the latter. Thus is enhanced the value of facts; and to this end we solicit contributions of facts from all who may possess them, respecting:

1. The Apostasy; it is an effect; what is its cause? The facts of that time must answer, and will answer.

2. The Reorganization.

Whoever feels conscious of possessing facts bearing upon either of these subjects; facts that elucidate either the one or the other, please communicate the same to us, to the end that error and wrong may be rebuked, and truth and right vindicated.

SALT LAKE CITY, Utah,  
Jan. 19, 1875.

J. W. BRIGGS.

### TO THE FRONT.

TO THE honest men and women of Utah the demand of the hour is, Come to the front, and let your voice be heard and acts seen. The reign of terror is substantially ended, and the system upon which that reign was based possesses little power for evil except by the sufferance of your silence. The time has been when such a course would have been extremely hazardous to life and limb, but it is no longer so; unless it be in some remote corners or nooks where no sound has yet reached, save "Do as you are told; obey counsel; living oracles; pay your tithing, asking no questions what becomes of it, for that's none of your business." The genius of the two great apostasies are the same,—the former day and the latter day,—but the latter is "Satan's sharp and short circuit;" and as it rose suddenly in the darkness, it will in like manner be quenched speedily. The climax of its power has been reached, and it is waning, and will decline as rapidly as it rose. It was a bold stroke—a *coup d'état*—of Satan to destroy the knowledge of God and the agency of man.

The pure in heart have groaned under the despotism of a wicked oligarchy in silence and in hope—hope fruition is now within your reach. The greedy usurpers

are checked, and the voice of the good shepherd is heard in the land, and the language of passing events invites, yea, demands that such as have ears to hear, and have escaped, "should cry aloud and spare not." Silence is criminal in the presence of a great wrong. Conservatism is complicity. If you would not transmit the spiritual blight felt in your own souls, to your posterity, thus making a living record of your own moral imbecility, then come to the front and make a new declaration of independence from the assumed ghostly pretenders who have grown "fat and sleek" at your expense. Remember this is 1875, the year of doom to more tyrants than one; the year of great events and the ground-swells of the indignation, visible in the distance, of a betrayed people, portend a speedy reckoning with the miscreants who have so long been playing their confidence game upon a community. Hypocritical cant and lecherous intent, with the "great swelling words" of authority, are being recognized for what they are. "Young Robbins" are not so numerous "in Israel" as they used to be. The "lion of the lord" has lost his claws, and altogether the omens are favorable. We repeat, Come to the front, and witness to these grand mountain peaks that you will be free, and are worthy so to be.

BR. ANGUS McMILLAN, of San Francisco, California, writes:

"I have received numbers one and two of THE MESSENGER, and having read them, I feel real good in having subscribed for them. From my heart I wish that every good desire in your heart concerning THE MESSENGER may receive a fulfillment. I have one desire, and it may be in you also; it is, that those Rocky Mountain warriors would buckle on their armor, such as it is, and come out against you in an open, straight forward, square fight; but no matter which way, truth is bound to come off first best in the great struggle."

SR. MATILDA RODGER, of Sedgwick, Iowa, writes:

"Never was there a more welcome visitor than THE MESSENGER from Utah. We feel for the Utah Saints, and realize their situation, having spent a short time among them some time ago."

Welcome Little Messenger,

We hail you with delight;  
May doctrines pure and holy  
Shine on your pages bright,  
May naught impede your progress,  
Go forth without delay,  
To combat—truth 'gainst error—  
Gut speed you on the way.

We know that Utah's children,  
Ruled with a tyrant's rod,  
Have bowed 'neath sore affliction,  
And thence pathways trod,  
May God unloose their fetters,  
The day has surely come,  
When they will cease to worship  
Their leader, Brigham Young.

BRO. JOHN S. PATTERSON says:

"Wherever I go, there is but one feeling regarding the Utah Mission, THE MESSENGER and its Editor; which is, that they are all in their right places; and we are all confidently looking forward to the fall of that many footed prodigy, Polygamy, as the third issue of THE MESSENGER has left it hopping on one foot, past the God's (after having committed all manner of crime except the shedding of innocent blood), to its exaltation. May God speed the fall, and prosper the efforts of the men who are taking the feet from beneath it."

**Adam.**

There is perhaps no other individual of our acquaintance that has received so much adulation on the one hand, and animadversion on the other, as our venerable first parent. These are the words of the highest authority in the Utah organization upon this subject:

"Now hear it, oh inhabitants of the earth, Jew and Gentile, Saint and sinner; when our father Adam came into the Garden of Eden, he came into it with a celestial body; he is our father and our god, and the only god with whom we have to do."—Sermon by Brigham Young, April 9th, 1852, vol. 1, *Journal of Discourses*, page 50.

With some he is supposed to have been dropped from above, or come on business to help make a world, &c., with the attributes of wisdom and power suitable to such a design, and clothed with immortality, possessing a celestial body; and when he laid aside all these glorious characteristics through what is called sin, it was a humiliation on his part entirely, for our sakes, "that men might be." While with others, he is the author of human woe; the responsible agent of the race, and the cause of all the other causes of sin and suffering. It may be difficult to determine which of these parties is the farthest from the truth; but it is easy to show that both draw largely upon imagination and fancy. The same key that unlocks the truth will, of course, expose the errors of both these extremes.

Now, we are distinctly given to understand that previous to the first act in the line of experiment, that Adam knew neither good nor evil, and, of course, no distinction between them; that his eyes were not yet opened; was nude, but did not sense it. So that if in this, his primeval condition, he was immortal or celestial, was he more than an immortal or celestial idiot? This characterization will strike some minds harshly. Let us illustrate. Look upon an infant; it knows neither good nor evil; puts its hands into the fire, if in reach; is void of all intellectual or moral perceptions; and yet no one would call that infant an idiot. But let that infant grow to be a man in stature and retain the infantile mind, and all would say he is an idiot. So low a condition of intellect and moral perception precludes the possibility of Adam's having any part in the creating or arranging the materials of this beautiful world; for throughout the universe is displayed great wisdom, and the nicest discrimination; and it also precludes the idea that he was the representative or moral agent for the race. Then what was the real status of Adam, according to the Scriptures, in its liberal sense, reason and philosophy? To us but one answer is tenable, to-wit: physically, he was a man; intellectually and morally, a child,—a babe undeveloped,—or precisely what a child or babe is at present; hence the idea that for the act of such a being, the race is held to answer, or to suffer, is monstrous.

Let us suppose an infant in its cradle to upset a lamp; its contents ignite; the house takes fire, and a whole block or street is consumed; the infant is rescued, becomes a man and father; are his posterity liable to punishment for incendiarism?

The foregoing considerations render untenable the theory that the image or likeness in which Adam was made was "moral," and determines it to have been physical and tangible to the sense. Some may allege that our picture of Adam's qualifications does not accord with the fact, that he, in that primeval condition, named the animals and every living creature; but when we reflect that this account was written several thousand years after the transaction occurred, it is by no means certain that it was performed in that primeval or pre-Eden residence; but rather after leaving the garden and going out among them. If any stress be laid upon the order of events stated, this explodes the idea by proving too much; for the "great whales" are so named in the order of events before Adam was created. Again; if we are precise and literal in our interpretation here, Adam must have written the names for it to have been "seen what he would call them."

If it is thought that the foregoing conflicts with the current theory of pre-existence, we remark that the fact of hereditary transmission of psychological qualities is still more injurious to that theory. So the idea of a gradual improvement in this case is likely to be the most correct, and that Adam named the beasts, fowls and insects as he got acquainted with them. "But," says a worthy brother, half vexed and half in horror, "when Adam came from the plastic hand of his Creator, was he not perfect? Do not the words 'good' and 'very good' applied to him, show this?" We answer, Yes; and the same words prove that every animal, fowl, and insect was also perfect. Also the "babe in the manger," (and every other babe, too), was perfect; yet he grew in stature, and in knowledge, and in the favor of God and man.

To be Continued.

**Man's Cruelty to—Woman.**

"Puts off his generous nature, and to suit his manners to his faith, becomes a brute."

I have been reading the *Millennial Star*, and lay down the book, sick at heart. I have heard and read a great deal about the sugar coating of the filthy pill of polygamy; but though almost every article I read, points to it as the one idea, the all absorbing theme, or rather three in one,—marry, pay tithing and obey counsel,—I have not found a single grain of sugar in it or over it. The drift of the entire system, from first to last; all their sermons and writings upon education, law, order, marriage, and everything else that refers to woman at all, tends to make her feel her inferiority; that God committed her and her rights to man.

Of course if he did, she has none of her own, only what man in his kindness sees fit to grant her. She must be thankful for this and not murmur, for her future bliss depends, not upon her own virtue, but upon the glory of her husband.

While they claim that they are going to become gods,\* they point to the brutes as

\* Such gods as he whom India serves, the monkey deity.

examples worthy of their imitation. Perhaps if the plural wife could forget that she is human, and crush out every vestige of divinity from her nature, she might become as submissive and as silent as a cow, and her children might grow up as healthy and as perfect, and perhaps rather more intelligent than calves.

But woman, we are told, was created in the image of God, (Gen. 1: 27-29), and one of His attributes is jealousy; and while it is a mark of littleness of soul to be jealous without cause, I pity the man or woman whom no cause could move to jealousy; for such a one is also incapable of love.

If they would go to the brute with a desire to learn wisdom, they would see that among many species of beasts and fowls monogamy prevails; and wherever it does, the male manifests affection for his mate, and assists in taking care of their offspring; while where the other system prevails he has no mate to care for, and the young are left as Brigham counsels the lords of the harem, "to their mothers."

These mountain philosophers seemingly ignore the fact that man, in infancy and childhood, is the most helpless being on the planet. While most animals can walk in an hour or two, and all can take care of themselves in a few weeks or months; children, to exist at all, must be fed, clothed and cared for, for years; and in order to grow up healthy, happy, virtuous, and polished men and women, they need the patient and self sacrificing care of both father and mother.

"Learn of the brutes." Ah! well! I have no objection; for they are decent and respectable, and live and multiply in accordance with their own nature and circumstances. The ant does not try to ape the elephant, nor the eagle to be like the goose, and among no specie of beast, fowl, fish or insect is polygamy to be found. It was left to the lords of creation to invent this outrage upon sexual affection, this invasion of female right. All other beings with which we are acquainted, practice monogamy or free love; the female as well as the male being free to choose her paramour.

But their strongest point, one that they use on all occasions when closely pressed, is, "We respect all our wives and support all our children. You acknowledge one wife and her children. What of your associations unacknowledged?"

What do they wish us to understand by this? Do they mean that every man who is not a polygamist keeps mistresses on the sly? If this is true, it is a humiliating confession for the lords of creation, and it is time God committed woman and her rights to some one else; some one who will set an example worthy of her imitation, and lead her in the same path he walks in. But it is not true. There are men who would not do a mean act for all the world; men who would as soon stain their souls with murder, as with the seduction of a young and unsuspecting maid; and who would extend a hand of mercy even to the outcast and bid her go and sin no more, rather than add aught to her guilt and shame; men who are

virtuous both from principle and inclination, because they honor God, and because they respect themselves; and because they love woman with a Christ-like love, love that seeks to bless and not destroy.

There are such men, "brother Brigham." Did you never see one; never hear of one? I think I have, and as long as I can think so, I'm just as happy as though it were so. If ever you are permitted to obtain even a far off glimpse of the celestial kingdom, you will see a hundred and forty-four thousand of just such men standing upon mount Zion, having their Father's name written in their foreheads. You will also see a great multitude whom no man can number, who have been defiled in various ways, but who have washed their robes and made them white through the blood of the Lamb; for God is merciful and will forgive even the vilest and most degraded, if he be very humble and penitent; but no repentance will enable the libertine, whether pious or impious, to sing that song which no man could learn but the one hundred and forty-four thousand who have fought the battle of faith and conquered self.

From the above and many other reasons I might give, if space would permit, I conclude that polygamy, instead of being the principle by which men are to become "gods, exalted and refined," is treason against God, an outrage against humanity, and an insult to the brutes into whose image you are trying to conform yourselves.

I had meant to close here, but if I may ask the space I should like to tell you one gospel truth which you have forgotten, if you ever knew it, viz: that while most of the gods that men have created regard women as a separate and inferior order of beings, the God who made man, (male and female), in His own image, endowed both with reason and with mental power, to which there is no known limit, and has commanded both to occupy till he comes, and is no respecter of persons. MORMONIA.

### Extraordinary Prophecy, and Its Fulfillment.

Amongst the many things alleged in Utah to have been "taught by Joseph," one important prophecy delivered in A.D. 1832, has been overlooked, and the lesson it teaches entirely neglected. The prophecy is as follows:

"Beware of impostors that shall arise in your midst, and teach falsehood and practice iniquity in the name of the Lord. Keep your eyes and ears open, for there are those now living in this Church who shall live to see the history of King Noah, [Book of Mormon, Mosiah ch. 7], re-enacted in this Church."

Let us look at King Noah's history, Mosiah ch. 7, par. 1:

"Therefore Noah began to reign in his [successor's] stead, and he did not walk in the way of his father, [successor]; for, behold, he did not keep the commandments of God, but he did walk after the desire of his own heart; and he had many wives and concubines; and he did cause his people to commit sin, and do that which was abominable in the sight of the Lord; yea, and they did commit whoredoms and all manner of wickedness: and he laid a tax upon one-

fifth part of all they possessed: a fifth of their gold and of their silver; of their ziff, copper, brass, iron; their fallings, and a fifth part of their grain. And all this did he take to support himself, his wives and his concubines; and also his priests and their wives and their concubines; thus he had changed the affairs of the kingdom. The priests which he consecrated were such as were lifted up in the pride of their hearts; yea, and thus were they supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes, &c.; thus did the people labor exceedingly to support iniquity; yea, they became idolatrous, because they were deceived by the vain and flattering words of the king and priests, for they did speak flattering things unto them."

They probably told the people, by way of preface to the demand for their means, to support their wives and concubines, that they were "the noblest people on earth."

How striking has this been re-enacted in this city and territory. The only difference perceivable is in the manner of gathering the people's means. King Noah took the fifth at once and was done, whereas his anti-type in this valley begins with a tenth, and then follows up with a variety of different collections, donations, consecrations and special offerings; sealing and unsealing expenses, &c. These making in the aggregate even more than the amount collected by King Noah. For instance, when the "prince of Utah," some years since, swaggering through the city of London in second-hand livery, &c., the apish attempt was met by the police and a heavy fine assessed upon the young vagabond. All Utah was astir with King Noah's deputies to raise the fine money by special collection. And a brother, who himself paid twenty-five dollars toward that fine, says "nine thousand dollars were raised in our ward." But again, par. 2, "And it came to pass that King Noah built many elegant buildings, and he also built him a spacious palace." &c. See also 6th paragraph:

"And it came to pass that he set his heart upon his riches, and he spent his time in riotous living with his wives and his concubines; and so did also his priests spend their time with harlots. He planted vineyards and built wine presses, and became wine-bibbers and also his people."

Eighth paragraph:

"They did boast in their own strength, saying that their fifty could stand against thousands; and did delight in blood, and the shedding of the blood of their brethren, [who would not do as they were told], and this because of the wickedness of their king and priests."

This is an epitome of the history of King Noah, which is also a better history of Utah than Mr. Beadle's, Stenhouse's, &c. And some who heard the predictions in 1832 are to-day living in this city to see the fulfillment. How literal the fulfillment! How hard have the people labored to "support iniquity" in Utah; and when some complained, who were working upon the spacious buildings, at living upon *dry bread*, one of these priests, with many wives and concubines, rehearsed their complaint upon the stand, and replied, "If you don't like dry bread, wet it in the City Creek," (in the streams that are known abroad as the "crystal rivulets coursing every street,"

but what are known here as the surface-sewers of the city.)

It is a striking instance of the literal fulfillment of prophecy.

### Good Men.

Good men have good thoughts; and good thoughts lead a man into the commission of good deeds; hence, when a man's thoughts are good, but his circumstances compel him to forgo the good deed, the will is taken for the deed.

Evil thoughts make men do evil deeds; evil deeds make evil men; hence, when circumstances compel a man to forgo the evil intent of his thought, his evil thought is a crime.

We know a man, who, only a few months since, would greet an old time acquaintance when meeting him in England, chat familiarly and pleasantly upon topics of common interest but of personal disagreement; but who, on meeting the same old time acquaintance in Utah, ignores him.

What good thought led him to be complaisant in England? What evil one to be uncivil and discourteous in Utah? The opinions of the two men have not changed. Their disagreement was just as wide in England as in Utah. Their friendship, if it ever existed, was unchanged in its basis; nor does the change of climate necessarily change the nature of the two men, to make the one less worthy of recognition, or other more widely separated by sanctity from his old acquaintance.

Where is the clue to this man's thoughts—It must be that in England the spurring grip of the Lion's claws is unfelt; the chilling asperity of falsehood's friendship unheeded; while in Utah the ever present coldness of that terrible Lion's grip is always felt, and men who live within the baleful light of jealous surveillance, walk constantly in the fearful sensation of strangulation for opinion's sake.

He is a true friend who dares to acknowledge his friendship anywhere, in England or Utah, unmoved by evil thought, but a good man because his thoughts are good.

### MARRIED.

In Salt Lake City, on the evening of January 10th, 1875, by Elder J. W. Briggs, ALVA HARMON to EMMA SILVER.

The Silver-interest Harmon-ized in the above firm, we trust, will be as permanent as it now appears satisfactory. The cake and "sich things" as appeared and disappeared on the occasion, we omit to mention.

As sight is in the eye, so is the mind in the soul.

### The True Latter Day Saints' Herald.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

VOL. 1.

SALT LAKE CITY, UTAH, MARCH, 1875.

No. 5.

## The Basis of Polygamy.

No. 4.

EXAMINATION OF THE SO-CALLED REVELATION OF JULY 12TH, 1843, CONTINUED.

Paragraph nine provides for polygamists as follows:

"If he or she shall commit any sin or transgression of the new and everlasting covenant whatever, or all manner of blasphemies; yet they shall come forth in the first resurrection, and enter into their exaltation."

This paragraph is so revolting to the whole tenor of the gospel, that if the devil ever wrote a revelation with his own fingers, this paragraph must be the one.

How favored are polygamists! They may indulge in any single sin, any transgression, or in all, and in "all manner of blasphemies," and it will not stand in the way of their exaltation in the least; but this paragraph puts in the clause found in paragraph six, "You shall do no murder." Now in Ezekiel 3: 20, and 33: 18, we are told that when a righteous man doth "turn from his righteousness and commit iniquity, he shall die in his sin, and his righteousness which he hath done shall not be remembered."

Paragraph ten defines the blasphemy against the Holy Ghost to be murder. Then murder is one of the "all manner of blasphemies," and will not stand in the way of entering into their exaltation. It is true, paragraph ten contradicts in this sense paragraph six, where murder would seem to stand in the way; but with the definition and with the promise in paragraph nine, even murder is no impediment. But the definition is false according to Doctrine and Covenants, sec. 92, paragraph 4, where we are told those who shall not be forgiven in this world nor in the world to come, are those who "deny the Holy Spirit after having received it;" of whom it is said, it had "been better for them never to have been born." These are the ones of whom Jesus speaks, applying these same words, that they should not be forgiven in this world nor the world to come. Mat. 12: 32.

It really looks as if this document so far had been gotten up as a sort of caricature upon all prior revelations; the author seems to go out of his way to insert falsehood and absurdity; for instance, in paragraph 11, it says of Abraham that he "hath entered his exaltation, and sitteth upon his throne." Now the only promise of thrones to any is, When the Son of Man shall sit upon the throne of his glory, ye shall also sit upon thrones," &c.—Mat. 19: 28. In Luke 1: 32, we are told what thrones Jesus shall sit upon; and in Daniel, seventh chapter, we learn when he will take possession of it—in the future; and St. Paul, in Hebrews 11: 40, says of Abraham, that he, with others,

"without us should not be made perfect," or get a throne. The writer of this eleventh paragraph seemed to have forgotten everything except the one idea of exaltation for polygamists, and so enthroned Abraham before the King of kings has received his throne. Having fastened to Abraham, as to an anchor, the polygamous ship, this paragraph is made to say that Abraham received all things whatsoever he received by revelation and commandment; and this will include Miss Hagar, of course." In paragraph thirteen we have it, "God commanded Abraham, and, forsooth, Sarah gave Hagar," &c., one of the many things given to Abraham.

The case of David wherein Saul's wives, together with "the house of Israel and of Judah" is given him, it is said, "If that had been too little, I would, more over, have given unto thee such and such things." "More wives," says Mr. Pratt; "more wives," echoes all polygamists, from the wide mouthed cannon, down to the veriest pop-gun in Utah. Then are these other wives, which in 2 Samuel 20: 3, are called concubines, here and in the paragraph under consideration, called "things." This will enable these women thus entangled to properly estimate each other, and instead of calling each other "Auntie," as is now the case, they should now be called "things,"—celestial things. And if the wife, as Mr. Pratt shows, is "property," what are these things, but an incumbrance upon that property? And how fervent have the prayers of the wives of Utah ascended up for the removal of these incumbrances! But in concluding upon this paragraph, we observe that it says, "Abraham was commanded to offer his son Isaac, nevertheless it was written, 'Thou shalt not kill.'" The writer of this paragraph forgot that this,—one of the ten commandments,—was not written till more than four hundred years after Abraham.

Paragraphs fourteen and fifteen repeats the story of Abraham's concubines, and that having children by them "was accounted unto him for righteousness;" whereas, Paul says, Gal. 3: 6, "Abraham believed God, and it was accounted to him for righteousness." And in Gal. 4: 22, 23, we are told that the seed by the bondwoman, this very concubine of Abraham, was "after the flesh;" and in verse 24, that it "gendereth to bondage." The same oversight occurs here as elsewhere, of ringing in Isaac, and of enthroning these polygamists with their concubines too soon; "they have entered into their exaltation, and sit upon thrones; and are not angels, but gods."

Paragraph sixteen contains a statement that needs profound consideration. In defining adultery it says:

"If a man receiveth a wife in the new and everlasting covenant, [of paragraph one], and if she be with another man, and I have not appointed unto her [this privilege] by the holy anointing, she hath committed adultery, and shall be destroyed."

Here is one of the advanced principles of Brighamism. If to "be with another man," other than her husband, when this was not "appointed unto her," is adultery, what would the same act be where it was appointed? Of course it would not be so. And here is clearly shown that such appointment is contemplated as part of the high prerogatives of the holy anointing through which "many wives and concubines" and gods are made and endowed. As terrible as this looks in the light of common sense, reason and a moderate scale of morality, it is quite consistent with the entire scheme of this, so-called, revelation. Eternal life is the "continuation of the lives," or the begetting and bearing of children through all time and all eternity, and therefore any cessation in the progress of multiplication, or "enlargement," entails "a loss." And in case of the absence of the man with "many wives and concubines," as it sometimes happens for a term of years; is he, while thus circulating abroad the principles of this enlargement, to "suffer loss" at home? This paragraph provides for such cases, by showing that some one or more may be "appointed unto her" through the "holy anointing." And this appointment, of course, will be made through "the president, or a proxy, or pro tem. Such as are designated through this appointment are fully described in Jeremiah 5: 8, and 13: 27, "They were as fed horses in the morning, every one neighed after his neighbor's wife."

Paragraphs seventeen and eighteen are but the tenth repetition of the vast authority given polygamists.

Paragraph nineteen repeats what is said in paragraph sixteen, namely: that the one holding the priesthood revealed in this document, "shall have power, by the power of my holy priesthood, to take her, [the wife of one man who is in transgression], and give her unto him who hath been faithful." Here "the president" is authorized, when he learns that a man with wives is not faithful, he can take them from him and give them to another. And if he has power to take and to give, it includes the power to retain them if he choose. It is affirmed by some ancient writers, that this identical personal prerogative was granted to Julius Cæsar by the Roman Senate; though Voltaire disputes it on the ground that it is too monstrous to be believed, even of heathen Rome. However that may be, we cannot tell; but the revelation of July 12th, 1843, gives this power and prerogative to

"the president" of polygamists. Some will suggest to me that it is better to hush a great scandal, a deep disgrace, and will say in the poetic measure of Jasher:

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."—2 Samuel 1:20.

But Mr. John Stuart Mill says, that "to cure the evils of society, these evils must be named and shown up," &c. Besides, the abominations and corrupting fruits of polygamy are already known both in "Gath and in Askelon," and the daughters of the uncircumcised Philistines at Washington have already pointed with a contemptuous sneer at the delegate of this "enlargement" scheme, and pronounced Aha, Aha; you "nasty polygamist." Under such circumstances it cannot be covered out of respect to decency, and the credit of humanity; but must be treated.

We therefore pass on to paragraph nineteen, where the peculiar power and privileges of the president are further asserted in these terms, "Verily I say unto you, that whatsoever you give on earth, and to whomsoever you give any one on earth, it shall be visited with blessings and not ourings."

Ann Eliza was an exception in the case of the president himself, to say nothing of the one that is missing altogether. Further on in this paragraph is a promise to Joseph, "Go therefore and I will make a way for your escape, as I accepted the offering of Abraham of his son Isaac." Now Abraham and Isaac both lived to a good old age, and died in peace; while Joseph remained only a few months after the pretended date of this pretended revelation, and then was slain by his enemies. The promise was a failure. The Lord didn't "provide a way for his escape" from his enemies, but he fell by them.

Paragraph twenty opens with the recognition of Emma Smith as the wife of Joseph, "whom I have given unto you." When did she become his wife? We answer, before the Church was organized in 1830; and, of course, that contract of marriage was made before coming into the Church, but here it is called giving her to him of the Lord. This is a correct principle shining out of this medley of contradiction and absurdity, impudence and blasphemy, like a single pearl in a sea of mud. She was given to him just as all others are given, not by a special act, but by the constitution of their being wherein it is written, "It is not good to be alone." So all the pretense in this valley about the Gentile marriages of Joseph and Emma, and its consequent nullity, is dissipated by the very document relied upon to establish it. Now, since Emma Smith, referred to in this paragraph, is then the God-given wife of Joseph on the 12th of July, 1843, the law of the Church at that time required him to, "cleave unto her, and none else." The next clause is as follows, "That she stay herself, and partake not of that which I commanded you to offer unto her." That is, the Lord commands Joseph to make some kind of an offer to her, and then commands her, through him, not to accept that offer. ("Oh, what a tangled web

they weave, who practice solely to deceive.") Further on it says, "Let my handmaid, Emma Smith, receive all those that have been given unto my servant Joseph." What? Had Joseph already entered upon his "enlargement" before this revelation was given, which Mr. Pratt shows was the sole warrant for it; and without the consent previously obtained of his first wife, as the same great author shows he should have done to make it legal, and as paragraph twenty-four enjoins? And worse than all, previous to this revelation it was sinful; for "every member of the Church was strictly limited to one wife." And then what about the preparation which the Lord tells him in paragraph one to make, in order to "receive and obey the instructions which I am about to give unto you; for behold I reveal unto you a new and everlasting covenant." This covenant, as we have already seen, was to show him how to enlarge upon "the principle and doctrine of having many wives and concubines;" and yet this paragraph shows that he had already understood and entered upon the practice. The whole thing looks to us at this point like a first-class burlesque, and we are tempted at this moment under this impression to drop its farther consideration. But a good brother assures us that thousands of good honest men and women in these valleys believe that document to be a revelation from God, the Creator of the universe. We therefore repress our emotions, and proceed to evolve from this mixture the necessary consequences. Mr. Pratt establishes that at this point, if Joseph, or any other member of the Church had taken other wives, they were in transgression; and so far as the "enlargement" had proceeded, it was as the Book of Mormon says, "Abominable before the Lord." Now mark what follows. In ordinary cases of sin, repentance or punishment would follow; but here it is different. The Lord sanctifies the sin, and adopts the "abomination" as a celestial order! If this is a "nest egg of hell" instead of a celestial order, that which is hatched from it will justify such conclusion. But we pause for reflection.

## The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, March, 1875.

### Successorship, Presidency and an Inquiry.

HUTCHINSON, Jefferson Co., Colorado, January 23d, 1875.

Mt. Jason W. Briggs, dear sir:—Will you be kind enough to inform me on what grounds you deny that Brigham Young is not the rightful successor of Joseph Smith, Senior; for he did have the keys and powers of the holy priesthood bestowed upon him, and was President of the Twelve Apostles. I cannot understand. I am in the midst of Mormons, and they say that Brigham is not the rightful successor; but the Catechism says that he is the President. Please inform me; also, be kind enough to inform me the age of the present Joseph

Smith. I am no Mormon, but would be, if I had some things made clear to mind.

And oblige, F. W. SYLVESTER.

In reply to the above, which we very willingly do; and since our correspondent states that he is not a Mormon, we shall take it for granted that he is not familiar with the books of authority recognized by the Church, from which standpoint we, of course, shall give our reasons for "denying" that Brigham Young is, [taking the meaning rather than the wording of the inquiry], the rightful successor of Joseph Smith." It is obvious that to settle anything in regard to the successor, it is first requisite to define the character of the predecessor; what he possessed, and by what law, what principles, he came possessed of rightful power to act.

In the first place we are informed in Doctrine and Covenants, sec. 2, par. 1, old edition, and sec. 46, paragraphs 1, 3, that Joseph Smith was called of God to be a prophet, a seer, revelator, &c.; the first Elder of the Church, Apostle, or first Apostle also. This clearly shows him in possession of the highest grade or office in the Church, or highest priesthood or ministry in the Church; and in sec. 8, par. 13, we learn that the translation of the Book of Mormon would bring to light this "ministry" or priesthood. Agreeably to this promise, we find in the Book of Mormon, 2 Nephi, chapter 3, that Joseph Smith was an heir to the promises made to Joseph in Egypt, who was in possession of the birthright descending from Abraham. See 1 Chron. 5:1, 2. And as such heir, the Lord says to him and of him, in Doctrine and Covenants, sec. 6, par. 3:

"Therefore thus saith the Lord unto you with whom the priesthood [right of priesthood] hath continued through the lineage of your fathers, according to the flesh; for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God; there your life and the priesthood hath continued and must needs remain through you and your lineage, until the restoration of all things spoken of by the mouths of all the holy prophets since the world began."

"The order of this priesthood was confirmed to be handed down from father to Son, and rightly belongs to the chosen seed, to whom the promises were made."—D. & C. 3:18.

The last two quotations are so explicit, that no comment can make them plainer; that what authority of priesthood Joseph Smith possessed, he received by virtue of his lineage; and that it should descend from him in like manner, or "remain through him and his lineage." And further, if the entire "order of this priesthood was confirmed to be handed down from father to son," surely the first office or first grade in that order must so descend. In the order or organization of this priesthood or ministry is developed the various quorums, as found in sections 3 and 103; among which is "the First Presidency" of the Church, who are appointed, (or nominated), by revelation, sec. 5, par. 6; and sustained by the voice of the Church, sec. 8, par. 11. This quorum of three, as we have seen in section 5, consists of "the President of the Church" and his two Counselors. Joseph Smith was



that President of the Church. But again; we learn in paragraph 81, that there is a president of the high (Melchisedec) priesthood, and this presidency belongs to "one," not three. To this Joseph Smith was ordained. And in sec. 80, we learn that to this presidency of the high priesthood belongeth always the "keys of the kingdom." Having learned the authority and standing of Joseph Smith in the Church, and why he was chosen to such standing and authority; that it was according to a law confirmed as far back as the days of Adam, one would infer, without any express declaration to that effect, that his successor would receive authority by the same law; but to remove all ground for question on this point, we are told in so many words, that this authority or priesthood should remain with him and his lineage until the completion of the work of restitution foretold by all the prophets. And in sec. 103, par. 18, we learn:

"That his [Joseph's] blessings shall be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindred of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed."

By this time our correspondent will have seen, we think clearly, a portion of the grounds for denying "that Brigham Young is the successor of Joseph Smith," and in our next we will uncover some more of these grounds.

### A Dream.

Dear Brother Briggs:—I am going to tell a dream that I dreamed five years ago. In those days I lived in Bear Lake, where the priesthood of Baal still holds the sway. It was night, and I had been looking over a few pages of the blessed Book of Mormon, as daylight had begun to dawn upon my mind, like it did twenty-five years ago; so I was always searching in that holy book. I said my prayers and went to sleep, and dreamed that I was sitting by the fire-place with the house door open; and as I was turning my head to look towards the door, I saw the head of a man standing on the doorstep; just the head and neck. It looked like it had been cut off a man's shoulders and put there. It looked into the house with a pair of ghastly eyes, big red mustache and auburn hair; and while I was looking with great astonishment, I heard a loud voice say, "That's Polygamy." I said, "Is it? Then I will give it a good kick." So I went with all my might to kick it, and behold, it was so light it went right into the street. I ran to it and it rolled over one side, looked so nasty in the eyes, and tried to get up; so I give it another famous kick, and instead of rolling, it sprang up about a yard high, so I caught it betwixt my hands and was going to hold it very tight, when lo and behold it began to melt like butter, and went into nothingness, till there was nothing at all to be seen; and to my great surprise, I had not even soiled my hands. I then awoke and said "Amen." If you have any interpretation for it, I shall be glad to see it.

Your sister,  
MARY MOOR.

WESTON, IDAHO, Feb. 23, 1875.

Our Interpretation.—Polygamy is a "doctrine of men," its origin is lust, therefore it is founded in selfishness. Despotism is necessary to maintain it, and this suggests "blood atonement," which is a "doctrine of devils." And the system to which all this belongs is fitly represented by the ghastly figure with the nasty eyes; and the

whole blood stained thing can be "kicked" out of existence by the indignant female, whom it seeks first to menace, and then to crush.

POLYGAMY ESTIMATED BY ONE WHO KNOWS.—A worthy Brighamite Elder, who had entered somewhat extensively upon his "enlargement," as provided for in the revelation of 1843, in its defense recently said, "Our religion, if polygamy is dropped, would not be worth a d—n." But with polygamy attached, we suppose it is—worth just that.

### Authority.

[Continued from Page 12.]

It is evident from the revelations to Joseph, the Prophet, that the right of priesthood should continue from "father to son." "Sons," by their acts, may estrange themselves and possibly lose the "right" altogether; but unless that is done, the "right" is still theirs, and when they shall turn unto the Lord he will heal them, and grant to them the privilege of representing his kingdom—in this we comprehend Paul's saying, "The gifts and callings of God are without repentance." However, it does not seem to follow necessarily that a son must occupy invariably the same office his father did; unless circumstances are equal. The right to that priesthood is undoubtedly his; but the appointment to office therein should be by the proper authorities; on the part of God, by his Spirit which reveals; and the Church, on the part of the body of Christ on the earth. Thus the Church, acting in harmony with that principle, February 17th, 1834, in Kirtland, Ohio, said:

"The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration by the voice of the Church."—D. & C. 99: 6; (old, 5: 6.)

God, in his mercy, made provisions for the Church that they might not be deceived by the teachings of any man. And foreknowing the events that would happen to his people, he made sure provisions for the successorship in the First Presidency of the Church. First, if Joseph should "lose his gift," he should have power to appoint another in his stead; *i. e.*, God would appoint one through him. The second condition was, "If he be taken, I [God] will appoint another."

To us the "appointment" virtually is the same in either case, and as an indemnity against all false leaders, a provision is made sufficient for any emergency, in the which the Lord said:

"For this anointing have I put upon his [Joseph, the Prophet's] head, that his blessing shall also be put upon the head of his posterity after him."—D. & C. 107: 18; (old ed. 103.)

Brigham's "side show," in attempting to place David Smith before Joseph, when he declared in that peculiar pomposity, that he alone is master of, "That Joseph shall never be the Prophet," "but David shall," has passed, and exposed in some measure the shallow patedness of the man who uttered it.

Immediately following the death of Joseph and Hyrum Smith, we find Brigham Young, (endorsed by the Twelve), asking, "Do you want a Guardian, a Prophet, a Spokesman, or what do you want?" And immediately succeeding that inquiry we find that self-same imposition paving the way for his own glory and power, by disposing of Elders Amasa Lyman and Sydney Rigdon, (who stood between him and the crown), by saying, "Here is Elder Amasa Lyman and Elder Sydney Rigdon; they were Counselors in the First Presidency, and they are Counselors to the Twelve still, if they keep their places; [as though they had been Counselors to the Twelve, instead of Joseph]; but if either wishes to act as spokesman for the Prophet Joseph, he must go behind the veil where Joseph is." Oh yes! They must go "behind the veil" if they desire to be spokesmen, or if the people desired them; but it remained for Brigham, the greatest "fraud" of the nineteenth century, to create himself prophet and revelator. Solomon thought, "There is no new thing under the sun;" but we presume there are exceptions to all general rules, for Brigham said, "If you do not know whose right it is to give revelations, I will tell you. It is I." Moses "received" his revelations, so also did Joseph Smith; but Brigham proposes "giving" them.—I have wondered often how that might be; but when Heber C. Kimball, Brigham's Prophet, stood up before the people in the Salt Lake Tabernacle, and declared in awful power, that "Brigham Young is our Father and God," (and many said Amen); I suppose I ought to see the light. Well I do, and it is clear to my mind, (in that case), just as "clear as mud."

In 1844, Brigham said, "There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will." How necessary that the majority of the First Presidency should be subject to the President of the twelve."

Again, "If the Twelve do not apostatize they carry the keys of this kingdom wherever they go." True, Br. Brigham; but you, with the Twelve have apostatized long since. You are the man that received the revelation that "Adam is our father and God, and the only God with whom we have to do;" while the Bible, and the revelations through Joseph Smith witness to all men that "Adam" was but a man, and as such, was created of God by the Only Begotten Son, and commanded to worship that God through the Son; and all men are commanded to worship the same true God that Adam did. In proof of which, see Doctrine and Covenants 28, (10): 1-9; also 22d section; also Lectures on Faith, sec. 2: 22-24; also sec 5. Book of Mormon, Ether 1-3; Mormon 4: 2. Bible, Gen. 1: 26, 27, I. T.; 1: 2, 27, 29; also ch. 4. Heb. 1: 2. John 1: 1-4. Luke 4: 8. Matt. 4: 10. Rev. 22: 9. Brigham, we feel to quote to you the language of Christ, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

In further proof that Adam is not God, but "Michael the archangel, and how he be-

came such, see Doctrine and Covenants 85 : 35; 104 : 28; 110 : 21.

To prove that Brigham Young has apostatized, (turned away), from the gospel of Christ, the faith delivered unto the Saints, we quote from his sermon in *Deseret News*, of June 18th, 1873, in which he says, "Our Father, Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have, or who ever will come upon the earth;" thus teaching a "false Christ," and contradicting the Scriptures of the Book of Mormon; for it says, 2 Nephi, sixth chapter, latter part:

"O thou, my beloved brethren, come unto the Lord the Holy One. Remember that his paths are righteous. Behold, the way for men is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way, save it be by the gate, for he cannot be deceived; for the Lord God is his name."

Last of first chapter of Mosiah we read:

"And moreover, I say unto you, that there shall be no other name given, nor any other way, nor means, whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."

The same truth is repeated in the succeeding chapter; and the Apostle Peter being "filled with the Holy Ghost," declared:

"Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4 : 12.

We might continue quotations from this would-be prophet, but we forbear for the present. We here call attention to the fact that the condition upon which the Twelve were to hold the keys, or authority representing the glorious government of Christ, was that they "did not apostatize;" i. e., to turn away from the faith or religion of Christ. Whether the Twelve have all accepted the foregoing falsehoods of Brigham Young as truth, we are not certain; but it is certain that they have and do still endorse him as a prophet, &c.; which we think quite equivalent to an endorsement of his crimes; and have thus become *particeps criminis* with him. In accordance with the law of the Church, the Twelve, together with their leader, Brigham Young, have apostatized, and in accordance with their own reason given in 1844, have lost the keys or authority to establish the Church of Christ; they are and have been building upon another foundation than that laid by Christ and the Apostles, as also the one upon which the Church was organized and established in this dispensation.

Latter Day Saints, the cry still is, "return and remember the new covenant, even the Book of Mormon." Turn unto God and His Christ. Deliverance cannot come to you unless ye return and take hold of the rod of iron—the truth of God as revealed in his Scriptures. His love will again gladden your hearts, if you will but let it enter there. His Spirit will come and take up its abode with you, if you will but cleanse yourselves of all uncleanness and wickedness. Return, O Israel! Return, that ye may be gathered into the sheepfold by him whom God hath

appointed; for thy leaders "have caused thee to err, and destroyed the way of thy paths."

Knowing that "truth crushed to earth will rise again," I feel to wait with patience the time of Him who "doeth all things well;" ever desiring to see the "authority" of Christ's kingdom administered in righteousness and truth, as all else is not of Him.

Z. H. G.

### Refuge in Lies.

*Editor Messenger:*—I pay no attention to affairs in Utah generally, but recently a neighbor supplied me with a few copies of the *Ogden Junction*, and I looked through them with curiosity to know what front the great heresy is now exhibiting. I raised but for a moment the screen that shades the ghastliness and horror of that realm, and noticed a seeming change of tactics. The former policy was defiant silence concerning the hidden skeletons of their closets; but the light of a superior civilization, borne in by the locomotives, makes it necessary for the defenders of the faith to come to the front; and the *Ogden Junction* has gone to the other extreme of that obtrusive verbosity. So one number of this paper speaks of Hickman's confessions as "Munhausen-like." Truth is stranger than fiction, and the author of Munhausen's adventures lived too early in the world's history to conceive such a story as burdens Hickman's memory. I wish somebody else had taken up the task of writing these things, but I cannot repress my horror of Hickman's coadjutors, who, lacking his candor, squirt ink like cuttle fish to hide their slimy way.

Another number of this paper, with the shamelessness that it assumes in bravery, speaks of that deed of world-wide infamy, known by its alliterative title, which I forbear to write. The article is a tissue of subterfuges, falsehoods, and false pretenses, such as no one man could invent, and no man use but one whose "conscience is seared as with a hot iron." There is something still more horrible than this wholesale murder and its worse accompaniments—it is defense of it by combined and cumulative lying in the name of God. There were men and boys engaged in that sickening affair that merit pity and acquittal; who are truly sorry, and say they were deluded, persuaded, and compelled by those in authority over them; but those who pat the chief perpetrators on the back, and call them brave brothers, and give them wives and preferment, ought to go with them into banishment with the brand of Cain on them. Trying them at court is a farce, for perjury and murder have gone hand in hand from the days of Cain. (See Inspired Translation.) The Danites, for the next offence, should be declared banditti, and martial law enforced. But, again; this paper denies that there are or were Danites in Utah. The editor knows that is an old dodge: there is another name for the gang, but the name of Danite did not originate in the outside world; here again the father of lies shows his ear-marks.

It is most and good and highly gratifying

that this base publication has only sneers for Joseph Smith—the man commissioned of God to take away the reproach from the name of Latter Day Saint; predestined to save the Church from the "strong delusion;" prophesied of as "One mighty and strong, \* \* \* to set in order the house of God."

Now, Br. Briggs, I say, let the bolts fly. The time has come to "prophecy against the shepherds" and "require the flock at their hand." Br. Blair and Br. David offered the sweet enticements of love and peace, and were rejected; it seems poetic justice that the oppressors should now be driven to the wall by your unrelenting logic. These words of Isaiah's prophecy have a better application than ever before:

"We have made a covenant with death, and with hell are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."

"It is great sin to swear unto a sin,  
But greater sin to keep a sinful oath.  
Who can be bound by any solemn vow,  
To do a murderous deed, to rob a man;  
To reave the orphan of his patrimony;  
To wrong the widow from her custom'd right;  
And have no other reason for his wrong,  
But that he was bound by a solemn oath!"

—Shakespeare.

S. F. WALKER.

### "I Told You So."

*Mr. Editor:*—Our friend of the *Ogden Junction* faces about with remarkable ease. Only a short time since, in a rather caustic notice of "young Joseph," of the *Herald*, published at Plano, Illinois, he persistently urged that President Brigham Young did not claim that he was *legally* married to Ann Eliza Dee Young; and now, in the issue of the *Junction* for February 27th, with a little flourish, he gets off the following:

"This is a virtual acknowledgement of the legality of the marriage of the parties."

By "parties," Mr. Young and Ann Eliza are meant. Now, it would be consistent for the *Junction* man to wait until the remembrance of the claim for the validity of polygamous marriages, upon the ground that they were outside of and above the "law of the land," had grown dim, before he gets particularly jubilant over the "virtual acknowledgment of the legality" of this, and as a consequence all other plural marriages. J. S.

### To Subscribers.

If THE MESSENGER does not arrive when over due, it is clear that something is wrong; but the least likely thing, is that you "are forgotten." Whether there are holes in the mail bags, or whether post office chiefs or clerks are more curious than the law allows, we cannot tell; but we shall endeavor, as we have done, to carefully wrap and send to each promptly; but whenever there is a slip, we will, as we have when informed, resend. This is the best and only explanation that occurs to us upon this annoyance to you and to us.—ED.

THE MESSENGER of the Reorganized Church of Jesus Christ of Latter Day Saints, is published monthly, at Salt Lake City, Utah. JASON W. BRIGGS, editor.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JNAS.

VOL. I.

SALT LAKE CITY, UTAH, APRIL, 1875.

No. 6.

## Agency and Responsibility.

It is a favorite argument in the mouths of the "teachers" and bishops in Utah, when there is any hesitancy to adopt the "Counsel" offered, that, "If it is wrong, it is your duty to obey, and those who give the council will have to answer for the consequences." This declaration has, in fact, become a maxim in the management of spiritual and temporal things—a settled maxim of the Utah priesthood, not to be questioned. Nevertheless, we propose to question it; right here in full view of the lion's teeth and claws, and we exonerate all and singular such persons as come into the category of "everybody" from all consequences—and in the face of all the declining quorum of Utah.

If satan in his perambulations up and down the earth preaches from a text, I am satisfied the above dictum is his favorite text, because his first discourse reported tended to rob man of his agency, and such a subject required just such a text. But right then and there it was declared heretodox, and he refusing to retract, was suspended from the fellowship of Heaven and heavenly things, losing his "first estate." He has been roving about from pillar to post ever since; unless it may be supposed that upon finding a people fully indorsing his views he has now established his "seat here." (His other seat he handed over to a beast long ago—Rev. 13.) It is a fearful responsibility to assume to answer for another, even in things pertaining to this world—and how much more so when it includes the final reckoning.

When man was created he was made—each man—an agent "unto himself," involving both the right and the power to choose for themselves, and to take the consequences of such choice; and this principle is recognized in nature and in revelation. If one who assumes to be a superior counsels us to go through fire or water, and he will be answerable; that is, if any evil follow, it is meant if it means anything, that he will suffer it and not us who obey; but if any evil comes, that is, if we burn or drown, how is it possible to transfer this to him? To illustrate: When the emigrants known as the hand-cart companies, who left Florence the latter part of August, over a thousand in number, to drag their hand-carts a thousand miles, who before starting hesitated lest they might be overtaken by the dangers of winter. Life, liberty and the pursuit of happiness were at stake; their instinct, their reason and judgment, told them not to venture; but now comes the application of the maxim "obey counsel;" and Franklin D. Richards, Joseph A. Young, and other governing elders, coun-

seled them to "go on, and fear nothing." And as Mr. Richards was the highest authority present, and under whose patronage this company was conducted, he, to give additional force to his counsel, prophesied "in the name of the Lord" that, "though the snow may fall and the storm rage on the right and on the left, not a hair of your heads shall be hurt." Upon this, the devoted company took courage, as the aforesaid elders left them in their four-horse-carriages to hurry through. But these followers of counsel tugged along slowly and wearily, suffering and to suffer, sickening, starving, freezing and dying—strictly obeying counsel. Where was F. D. Richards when the counsel proved to be wrong, to answer? O, he had arrived safely with his carriage and four before the storm of death came upon the devoted camp. The company had taken bad counsel, and guilty as were the selfish counsellors, the company had to suffer the consequence, their hypocritical leaders not even sharing it with them. Two hundred and seventeen graves were filled out of that company on that terrible march. See account of one of the survivors, "Tell It All," by Mrs. Stenhouse, page 217-236. But, says the thoroughly pickled Brighamite "teacher," "If all this ruin, misery and death come of Bro. Richards' counsel, he will have to answer in the day of judgment." Which means, if it means anything, that Franklin D. Richards will be damned; which of course we have no ground to dispute; but how will that ever reinstate the sufferers who forgot that God had made each of them agents unto themselves, and holds them responsible for that agency? Here was the first mistake on their own part; they had no right to transfer their agency—their birth-right, their manhood—to another. Neither will God recognize the transfer in another world, any more than he does in this; for we are assured that we shall all stand before the judgment seat; and that "every one of us shall give an account of HIMSELF to God." Rom. 14: 12. "But," says some trembling sister, "can't I be saved by the priesthood—the living priesthood?" Now, as if to meet just such a state of things as now exists in Utah, the Lord has said, emphatically, No.

"Though Noah, Job and Daniel were in it; as I live, saith the Lord God, they shall deliver neither son nor daughter." But may they not deliver and save a wife, if not a son or daughter? Here is the answer, mark it, ye deceivers and deceived together: "They shall but (only) deliver their own souls by their righteousness." Eek. 14: 12. When one counsels another to commit a crime, and it is committed, the Lord counts them confederates and equally guilty. In

human law they are accomplices in the crime and each held guilty. For instance—for we want to make this point clear—if John D. Lee, upon his trial for the murder of the emigrant train of over one hundred and twenty persons, men, women and children, for which he is now in irons in Fort Cameron, should plead that he was counseled to do this by Bishop Dame, his superior, who is also in the penitentiary awaiting trial for the same offense, it would not avail him; his counsellor could not answer for him, it being all he could do to answer for himself. And if he should make the same plea, that Brigham Young, his superior, counseled him, it would only, if shown to be true, include the latter in the number of accomplices in the crime. And if Brigham Young should allege that it was decreed by the "School of the Prophets," this would only enlarge the number of the accomplices, but would not exonerate either one of the parties or instruments; and the blood of those innocent victims would smoke to heaven against them all—School of the Prophets, and all.

It is a fearful thing to do wrong, expecting some body else to answer for that wrong. You may, indeed, surrender your own agency, but human tribunal, nor will God recognize the transfer, however much they may punish the acts and the imprudence of those who demand or accept it at your hands. The idea of some few individuals holding some mysterious keys of power by which to aggrandize self, and terrify others into vassalage and submission to forced contributions to support luxuriousness and laziness, king Noah-like, is an old idea we confess; but is nevertheless a preposterous one. Those who make this pretense to authority and that use it, are in other respects just like yourselves—like other men. They possess no rights of the present life above others; no keys to the elements of life and blessings above others. No monopoly is given them over sunlight; no advantage in gestation, birth, digestion, the means of growth, or dissolution; and as we have before shown, no special privileges in the reckoning. Therefore, when you see such a pretense put forth, and submitted to, the truth in the case may be thus formulated: "This impudence that demands; and ignorance that yields; while saints—all saints are joint heirs and co-laborers in the common vineyard of the Lord, and "members, not vassals nor servants, one of another."

The argument in favor of the correctness of polygamy based upon the excess of females in the world, should find its strength in exemplification in that locality where the argument is used; hence, there should be in Utah, (adopting the Mahomedan rule of four wives for each husband), an excess of four marriageable females to one marriageable male; and if,—AND IF,—there is not this excess, the principle must work to

the distress and disaster of some. For instance, if there be a dozen marriageable women in a ward of Salt Lake City and eight marriageable men, and two of these eight secure each four of these dozen women, and two of them secure respectively three and one each, there are, of course, four men who have no wives, and if they get exalted it must be at the spoliation of their more fortunate brethren, who are muchly married. Thus should it be found that there is but an equal number of each sex, any deviation from the rule, one man for one woman, outrages some one.

## The Messenger.

JASON W. BRIGGS EDITOR.

Salt Lake City, April, 1875.

### UTAH MATTERS—A MISAPPREHENSION OF FACT.

In dealing with Utah, both on the part of the government and the press at large, it seems to be taken for granted, that there are but two parties existing here. The dominant ruling one, or the Brighamite Church, and a few outsiders; and upon broad democratic principles, that the majority should rule, or *misrule*, as they choose, and that the minority must submit; it is quite consistent to send a Governor who will suit the majority and to remove judges who offend that same majority. But whenever we undertake to apply the general principles in Utah, as in other territories and states, the conditions being unlike, the consequences are unlike also. The object of these principles is to insure justice and equal rights to all, in person and in property. But the reverse of this follows in Utah, not as an exception, but as a rule. Government is charged to see to it, that Utah possesses a republican form of government. If that form exists, it is well known to be a *dead form*, and that it is a despotism in fact. And the Government knows this, or why are Federal troops stationed here? The then acting Governor and this same majority forbade their coming, and sought to prevent it. They were not sent here to serve or sub-serve the interests of that great majority, but to protect the minority from their abuse. Then ought not the Government, since there is no change in the character of that majority, to continue to protect the minority? And hence must, if it perform its duty, in the nature of things, displease and conflict with that majority.

But there is another class unthought of in the general discussion of Utah affairs. It is the thousands within this dominant party who are but the unwilling tools of the oligarchy which rules Utah. This class, bound by the triple ties of self-preservation, of blood, and fear, bewails equally with the outsider, any symptoms of relaxation on the part of the government, in its protection against the constant usurpations of this Oligarchy, which passes for the Church in Utah.

The Poland Bill as a means of relief, so far as punishment for crimes committed

by this dominant party or their tools, is a failure—an empty promise—and its execution by the courts a farce—a solemn mockery. A parallel to this piece of legislative wisdom for Utah, would have been seen at Brooklyn in the suit of Tilton vs. Beecher, if the Plymouth Church had selected one half the jury. When the Government truckles to, or seeks the aid of the ostensible majority in Utah, it practically joins them to crush the minority; in short, corruption at Washington means blood in Utah.

The sympathy expressed by the *Herald* in connection with the imprisonment of Brigham Young for contempt, is of a piece with that of a certain lady whose favorite poodle had bitten a lady guest, "Law me, I hope it didn't hurt the little dear's teeth."

And the plea for "magnanimity" toward Brigham Young, under whose auspices all who have dared to think and speak in opposition to his will, have been menaced, and hundreds crushed, is extraordinary—unrefined impudence.

### The Basis of Polygamy.

No. 5.

EXAMINATION OF THE SO-CALLED REVELATION OF JULY 12TH, 1843, CONTINUED.

After due reflection we return to this momentous paragraph twenty. We had proceeded with this paragraph so far as to learn that the Lord decided to celestialize sin and abomination. Hence "Emma Smith" is charged to "receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God."

What! some of those whom the Lord had given to Joseph expressly to "raise up a righteous seed," not pure; having deceived the prophet and the Lord too? Who gave them to him; for they "said they were pure" when they were not? What naughty girls to impose upon the Lord and the prophet in this manner! They deserve, in addition to being "destroyed," the severest censure of all the pure-minded polygamists of Utah. Then follows that luminous idea which we have noticed already, that these extra "wives and concubines" are things—"He shall be made ruler over many things," "and henceforth I will strengthen him." But the Lord did not "strengthen him" from this time, any more than he made a way for his escape from his enemies, as promised in the preceding paragraph.

Paragraph twenty-one begins by enjoining "my handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else." This same commandment was given to Joseph in D. & C. sec. 13, par. 7, in these words, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." Yet in the face of this, as we have seen, Joseph is now entitled to cleave unto "all those [others] that have been given" unto him, while she is required to observe the spirit of the commandment him in section 13; but he is here released from it.

The next clause of this paragraph proposes a demonstration of the power and au-

thority attending this new covenant; for it says:

"But if she will not abide this commandment, she shall be destroyed, saith the Lord; I am the Lord thy God, and will destroy her if she abide not in my law."

But, of Joseph, it says:

"I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, [that is, Mr. Pratt says, fathers and mothers-in-law] brothers and sisters, houses and lands, wives and children," &c.

Here is a promise and a threatening both designed to fix the authority of this document. The Lord virtually says, I will let the heathen know by my acts of wrath upon whoever oppose polygamy, how much I love it, and by my special protection and blessing upon those who receive it. I will demonstrate the same thing; and Emma Smith is to be made an example, if she rejects it, for all time; while Joseph, on the other hand, is to be an example for those who receive it. That Emma Smith rejected the revelation and its teachings is often asserted in this valley and generally admitted, and Brigham Young says, in a discourse at the special Conference in Salt Lake City, in August, 1852, "The original or copy of this revelation was burnt up." Again, "Sr. Emma burnt the original." Again he says, "In the meantime it was in the possession of Bishop Whitney, he wished the privilege to copy it, which Br. Joseph granted." Now if "Sr. Emma burnt the original," and "the original copy, [made by Whitney] was burnt up," it might be asked what was it that remained?

But to return to the threatenings and the promise. Emma must be destroyed, and Joseph must receive, among other blessings, an hundred fold of wives in this world; but this, like the promise to "strengthen and provide a way for his escape," proved a failure; and the threatening failed also. Now I appeal to every candid believer in polygamy in Utah to consider and answer to their own conscience, whether in case Emma Smith having, as she did, rejected that revelation, had been within a few months after, murdered by a mob, would you not have regarded it as strong proof of the revelation? Would you not have pointed to it as a rod of terror to all other refractory first wives? And if Joseph had survived and received his "hundred fold of wives," the demonstration in favor of polygamy would have been complete. You must admit this. Then we demand what does it prove when, as the facts demonstrate, the threatened destruction falls upon the head of the faithful Joseph, and the rebellious Emma, as the Elect Lady, is not even moved out of her place, but remains with her children a living monument of the original faith—a standing protest against the "damnable heresies" of the "seducing spirits," the real authors of this document in question. "Whoever hath ears to hear, let them hear."

"For thus saith the Lord, the ears of this people are dull of hearing, and their foolish hearts are darkened; who call good, evil; and put darkness for light, and have chosen falsehood instead of truth."

Farther on, same paragraph, it says, "And again, verily I say unto my handmaid, forgive my servant Joseph his trespasses;" but in the preceding two paragraphs we were told that he has been faithful, and is assured of his exaltation. If the trespass which she was required to forgive, was the taking of "all those" referred to before, then that was sin, and required repentance in order to forgiveness. This paragraph closes with a promise to Emma Smith, in case she will receive the revelation, that "I the Lord thy God will bless her and multiply her." We have already learned what is meant by multiplying Joseph, Abraham and others; it is bestowing upon them an hundred fold of wives, mothers-in-law, &c.; or, in the language of the revelation, "many wives and concubines." But what does it mean here, if not what we inferred from paragraph sixteen?

In paragraph twenty-two is the repetition of the promise to Joseph, "And behold and lo I am with him, as I was with Abraham thy father." Falsity is stamped upon this as upon every other promise peculiar to this document. Abraham lived to a good old age and fell asleep in the bosom of his family; while Joseph was cut off by his lawless and ruthless enemies, and in the prime and vigor of life.

Again in paragraph twenty-three it is repeated, "Let no one therefore set on my servant Joseph; for I will justify him." But they did "set on" him, and the Lord did not "provide a way for his escape," as provided in paragraph nineteen.

Paragraph 24 says;

"If any man espouse a virgin and desire to espouse another, and the first give her consent,—and if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him," &c.

Here polygamy is offered unqualifiedly to "any man" who desires it, at least to the extent of "ten virgins" apiece. Though Mr. Pratt, in *Seer*, vol. 1, p. 31, contradicts this broad permission. He says:

"The church, therefore, are still restricted by the severest penalties to one wife according to the Book of Mormon, unless in individual cases where the Lord shall, by revelation direct otherwise."

The idea contained in this paragraph, that the first must consent, in order legally to get the other nine is spread out very smoothly by Mr. Pratt on the same page of *Seer*, as follows:

"Before any man takes the least step toward getting another wife, it is his duty to consult the feelings of the wife he already has, and obtain her consent;" though Mr. Pratt had just said that the first step was to consult the *President* and get a revelation. How many first steps are there in this certain way? But it would seem, from paragraph 24, and these statements, that the first wife holds the key to the whole scheme of "enlargement," holding the absolute veto power. But when we reflect that paragraph 21 provides, that in case she do not consent and minister unto him according to his "desire," "she shall be destroyed," her choice is a lean one, and from the seeming "queen of that realm," she descends in fact,

to the condition of a domestic stool-pigeon, to entice the other nine into the trap; for she must "minister unto him"—or serve him in his desires to multiply; and her only choice is between thus acting, or to "be destroyed;" as is also repeated in paragraph 25: "She shall be destroyed, saith the Lord your God; for I will destroy her."

After repeating this threatening to destroy, Abraham and Hagar are again referred to in connection with the bearing "the souls of men," as the continuation of the work of the Father, in the previous paragraph. But one fact is lost sight of by the writer of this paragraph, (25), and that is the divorce of Hagar, which will preclude her "continuation of the lives," or bearing, in connection with Abraham, the souls of men,"—to all eternity, &c. This paragraph and the revelation, concludes as follows: "Verily, verily, I say unto you, I will reveal more unto you hereafter." Therefore, (seeing it is "to be continued), let this suffice for the present," &c., &c. Amen.

We have examined this document by comparing it with the revelations contained in the Books and find that it contradicts them all, in nearly all the essential points contained in it; and must, therefore, decide that it is spurious. We have also compared it with itself and find it equally contradictory; and again, must decide that it is spurious. That it originated in deception and fraud, there can be no doubt, as these characteristics apply at every step in the progress of the scheme which it ostensibly inaugurates.

Having disposed of the authenticity of that document for the present, at least, we may enquire after its genuineness. It purports to have been given through Joseph Smith; which, if true, our conclusions respecting its character, would make him either the victim, or the instrument of deception and fraud. It must be remembered that its appearance, other than in some dark corner, if indeed there, was not until August, 1852, over eight years after the death of Joseph Smith. And when introduced, certain statements are made, which, if true, would seem to establish the claim that it came through him. This statement of facts is, that when the revelation was given, Emma Smith got possession of it in its original and "burnt it." Upon this point we subjoin the following questions and answers from a memorandum of an interview with the Sister Emma Smith referred to, (now Mrs. Bidamon), at Nauvoo, in April, 1867, J. W. BRIGGS.—Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in the *Seer*, in 1852?

Mrs. B.—I have.

J. W. B.—Have you read it?

Mrs. B.—I have read it, and heard it read.

J. W. B.—Did you ever see that document in manuscript, previous to its publication, by Pratt?

Mrs. B.—I never did.

J. W. B.—Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?

Mrs. B.—No. I never did.

J. W. B.—Did Joseph Smith ever teach

you the principles of polygamy, as being revealed to him, or as a correct and righteous principle?"

Mrs. B.—He never did.

J. W. B.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation?

Mrs. B.—It is false in all its parts, made out of whole cloth, without any foundation in truth.

This certainly stamps the most circumstantial fact alleged, in support of the genuineness of that document, as a base fraud, in keeping with the document itself. False facts are usually alleged to support false theories. Thus at every step in the investigation of this subject, proof develops how untenable is the position assumed for polygamy, both in its alleged facts, its principles and its fruits.

### Adam—Continued.

The history of Adam is, as might be expected, very brief; and in order to estimate its value, we must remember that it was not written by himself, nor by any one who could speak by personal knowledge, but by some one unknown to him and to us, several thousand years after he lived. We must also bear in mind that the idea once prevalent, that ancient history was written by inspiration, is now generally repudiated; and, therefore, that history, like all others, must be subjected to the same rules of criticism. Any writer, treating of supposed facts at so great a distance, if conscientious, will only deal in generalities, unless there is a design to enforce some principles, when he will suppose any number of facts in detail, and so arranged as to illustrate such principles, and these supplied details should then be taken as illustrations. Now, to us, the details of the Garden of Eden scene are of this sort of supposed facts; and in this light nothing can be more beautiful: God and his Providence are characterized; Man and his station between the divine and the brute; government and morality; the social relations and their object; the misfortunes of ignorance; the difficulties in obtaining knowledge; the inducements to stray from duty; the instincts of guilt, in contemplated concealment; justice in its detective character; the helplessness of the wrongdoer; mercy suggesting succor; all these attributes, qualities and conditions, are set forth in graphic style—in fact, the whole groundwork of Christian theology is found in that short biographical sketch of Adam in—and out—of the garden.

The writer of this history evidently was not a disciple of the evolution theory, for Adam is represented as distinct from all the "lower links" of animal organizations as is occupied by his posterity "unto this day." Among the animals "was not found a helpmate for him." "Not found" implies that one was sought. But Adam did not recognize the link which connected him to the next lower grade, which Mr. Darwin has discovered since, and he would not fraternize nor enter into "social relations" with any of them. All the other animals were mated, but Adam could not find one for



himself; and why not? Because there were none like him; and this seems to have necessitated the supplementary creation of Eve for a helpmate—that is, a *helpmate*. But the details of this supplementary creation, (which seems to have a prophetic forecast in it, designed to nip in the bud the new philosophy of man's origin), must be counted among the supposed facts—for illustration; because when man, that is, Adam, was created it was in the generic character of "male and female." But while we perceive this marked distinction between Adam and the other animals, there is another extreme to avoid, which is, to exalt him *too* much above them. The idea that "dominion" was given to man, over all the other creations, has turbed the brain of some, who forthwith imagine Adam to have been a *mighty monarch* "of all he surveyed."

The history says "let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle," &c. Adam wielded no sceptre of control over the fish, only as he caught them; and, as coupled with this promised dominion, is the injunction to "*subdue*," which indicates the growth and extent of his dominion. So far as he *subdued* the animals, or domesticated them, he became "lord of the fowl and the brute," and no farther. But this position—that of catching or breeding fish, hunting and taming wild animals and fowls, or the general care and control of *live stock*—is not now regarded as proofs that such persons are "monarchs" or *gods*, or in any sense "celestial" or immortal. Hence, in the contemplation of the subject of Adam's creation, we ought to descend from those giddy heights to which we have been borne upon the pinions of fancy, to the *common sense* level; (we still adhere to the common sense endowment as the chief one and basis of all others); and then our deductions from those real or supposed facts will be salutary, because comprehensible. Whereas, if we invest Adam with super-human qualities, and place him in super-human conditions, we thereby substantially detach him from the race as much as is any other species of animals, and thus contradict the plain statements in his history which places him upon the same plane with his posterity; and all our deductions drawn therefrom, as touching the race, are inapplicable and incomprehensible.

To be Continued.

### Appius Claudius.

Any one conversant with the history of the above named personage, knows the impossibility to show the purity of the beautiful Virginia, while he sat in judgment. It is but a repetition of the case of the soldier who was always undergoing punishment, and who, when asked how it was that he was always in trouble by the superior officer in command, replied, "It is impossible to escape conviction while my enemy sits in judgment over me." In such a condition is the "Utah problem" of to-day. It is in vain to show the innocence of the hated Gentile, while he owns warm spring property, like Dr. Robinson; or for a Brassfield to reward a Mormon lady's confidence, by marriage; or for a Skeen to expect an impartial trial. Their doom is fixed before they can offer the least resistance. One is called from the

warm embrace of his wife for an object of mercy, and is cruelly murdered. Brassfield is shot while turning the Godbe corner, by a man that has a soldier overcoat on, who is chased to the Eagle Gate and then lost sight of. Skeen lies in his blankets before the fire, and before he has a chance to prove his innocence he is killed. It is not enough to shoot this victim once; five or six times only is sufficient to shoot a powerless and helpless victim. In vain is it shown to a Mormon jury the impossibility of shooting Skeen on the plane the defense said he was, by the direction of the wounds; a short deliberation releases the accused. A republican government may appoint officers of justice sworn to administer its laws; but a theocratic government, by its representatives for the jury box, decides the guilt or innocence of the parties in the courts of Utah; as a consequence, the Gentile is always guilty and the Mormon always innocent. Appius Claudius style rules, and notwithstanding the "Poland Bill," the "Mormon problem" is still unsolved; the "Gordian knot" remains untied. T. H.

### Successorship, Presidency. An Inquiry.

The right of priesthood exists before priesthood is received, and the right to one office in it, does not include *some other*, or all others. The "keys and powers of the holy priesthood" conferred upon Brigham Young as an Apostle, through Joseph Smith, is already defined in Doctrine and Covenants par. 12, which was "to officiate in the name of the Lord, *under the direction* of the Presidency of the Church, agreeably to the institution of heaven."

This certainly would not authorize him to assume the Presidency; nor the Church to bestow it upon him. The pretence that he is successor of Joseph Smith is based not upon any law; promise, ordination or appointment, but upon an accident, to-wit, the murder of Joseph. And it may be questioned whether this, or the accession of Brigham Young to power, was the greater calamity to mankind or the cause of truth.

If, as we have seen, there was no law in the case, then the assumption on his part was usurpation. And when he took that step he forfeited that which pertained to him as an Apostle, which left him both "blind and naked," in rebellion against rightful authority, Joseph in his seed, and against the law governing in the case. The law of the Church says that the President of the same is called to be a Prophet, Seer, &c. Now while Brigham Young tacitly claims this, and it is claimed for him by the acts of the people, he has often disclaimed being either "a prophet or the son of a prophet;" that "he had never seen an angel or received a revelation." That like Caiphas he is made to declare the truth that brands him an impostor; that out of his own mouth he may justly be condemned.

But, still further, the most unmistakable proof that he is not the successor of Joseph Smith is in the fact that instead of teaching the revelations which had already been given, as the successor was to do, (sec. 14, par. 2), he contradicts them. For instance, he

teaches that Adam, a creature, is all the God they have to do with; that polygamy is essential to salvation; that whoever rejects it will be damned; that murder was what Jesus meant by "loving your neighbor," that God requires all Saints to give him a tenth of all they have, and special donations whenever called upon, to support his "many wives and concubines" and their children, and to rear them in luxury and idleness, *King Noah like*; that men should not think and act for themselves according to the dictates of their conscience, but "do as they are told." These form additional reasons for denying that Brigham Young is the successor of Joseph Smith.

And still another reason is the fact that the "head of his posterity," Joseph, son of Joseph, has been called and ordained to be that successor, according to the law and the promises, and is teaching the revelations given through the predecessor. Thus while Brigham Young, by not teaching the words of God proves he is not sent; the latter by teaching them proves that he is sent.

See forthcoming history of the Apostacy.

HOLLISTER, San Benito Co., Cal.,

February 25, 1876.

Bro. Jason:—By the hint you give at the interpretation of the Brighamite Elder's dream, I judge that you are something of a Daniel. Will you please try the following dream of an old Scotch lady? It was given at a testimony meeting in the Fourteenth ward, in 1857. The old lady said:

"I dreamed that there was a nice stream of clear water running through Salt Lake Valley; and it was full of fish, and a few of the fish were very large, and, as the stream was narrow, they almost filled the channel. The big fish finally got control of the stream and did completely stop the channel, so the smaller ones, which were quite numerous, could not pass up or down. I finally noticed that all the big fish were dead and rotten, and I thought it a great pity that they should be left in this condition; but while I was deploring the condition of the fish, some one said unto me, "Never mind; the Lord is going to send his servants out soon to clear out the rotten fish."

This nearly is verbatim as the old lady related it in my hearing. J. C. C.

Wanted to know the address of Mrs. Robert Collett, when last heard from was at Payson, Utah. The maiden name of Mrs. Collett was Caroline Pickles, formerly of Manchester, England. Her sister in Peoria will be thankful if Mrs. Collett is living and will write to her, or in the event of her death or removal, and any one will write an account of the circumstances, they will convey a great favor on an anxious sister. Address: Mrs. James Bewsher, 401 Sandford Street, Peoria, Illinois.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

VOL. I.

SALT LAKE CITY, UTAH, MAY, 1875.

No. 7.

## History of the Latter-Day Apostasy.

A BRIEF OUTLINE OF ITS PRINCIPLES AND FACTS.

### CHAPTER I.

In the debate between Alexander Campbell and Bishop Purcell, the former alleged that the Church of Rome was an apostate church, to which the latter demanded to be shown when she became so; since both acknowledged there was at one time a true Church of Rome. Mr. Campbell undertook to show this; but from the nature of the task, as might have been foreseen, he failed. And if a Bishop of the Latter-Day Apostasy should demand of us the same, we should answer that individuals do not change their religion, nor turn from religion all at once, much less a people. It would be preposterous to ask of an individual the precise time that he changed or denied his religion, and much more so to ask of a people. So great an effect, as is the Latter-Day Organized Apostasy, requires an adequate cause and time. We shall first inquire after this cause or causes. Of course the first root of all wrong is found in human depravity, and so deceitful is sin, that men and whole peoples have turned from the pure principles of the gospel, yet so gradual was the change that they did not perceive it. Especially is this the case when they have artful, designing men for teachers and leaders. The Latter Day Saints, as established into a Church in A. D. 1830, were gathered from the various sects of christendom, and of course brought with them most of their former religious ideas, while they adopted many new ones; among which the leading one was "immediate revelation,"—the crowning idea was that of a living Prophet in the Church. And having adopted this as a part of their faith, the next step was to define this idea, or faith in a living Prophet; and here their former religious notions made themselves palpable. The long prevalent notion that had invested the ancient Prophets with such a halo of glory, and every word and act credited to them with such sanctity, were all transferred intact, to the accepted living Prophet. Thus, that which seemed to promise exemption from all liability to deception, became, as we shall find, the procuring cause of a more complete system of deception than the world had ever witnessed before.

To illustrate this:—In 1842 it was supposed that Orson Hyde visited Jerusalem. Referring to it, I expressed much interest in his expected report to the Presidency of the Church, at which a brother and Elder said, "Oh, Joseph knows all about it now, the Lord has told him; he don't need any report from Orson Hyde; the Lord tells him whatever it is necessary for him to know." Here then was the current definition

of the governing idea—not drawn from revelations, either new or old, but from tradition that the Prophet of the Church knew everything that was necessary for the Church to know. This notion, as unfounded as it is, both in revelation and reason, may do no violent mischief with a thoroughly good man as such Prophet; but with this lever in the hands of a bad man, who can estimate its capacity for evil? With such a state of mind on the part of the people, the necessary tendency was to corrupt; and if the flattery which, like a constant stream, flowed from it, if it did not mislead Joseph Smith it would prove him more than mortal. But we are informed in the revelations given through him, that he was often in transgression, and often repented, and was often admonished for "yielding to the persuasions of men," showing the instability of man, and the insecurity of leaning upon the arm of flesh, which the whole Church were inclined to do from the first,—proving thereby that the principles of the gospel were but imperfectly understood by the people and by the Elders.

Another powerful agent for mischief was the idea that priesthood attached to the individual, and was a source of power in itself, irrespective of the law; or even exercised against law. As preposterous as is such an idea, it is entertained by the body of the Utah people, and insisted upon by their teachers; formulated in the expression of being "led" by the "living oracles." As well might a judge cast aside all law books, statutes and records, and proclaim himself a living judiciary.

But this idea concerning "priesthood" tended to make Elders decidedly "heady and high-minded," which led to many acts both unwise and unjust; among which may be reckoned the establishment of the Nauvoo Legion; the political folly of nominating Joseph Smith for President of the United States, and the forcible suppression of the *Nauvoo Expositor*.

These things, though done under the form and sanction of law, were clearly unwarranted in a moral point of view, not to say criminal, and show that the ruling authorities were laboring under a misconception of their real authority and duties.

And in this condition of things Joseph and Hyrum Smith, the two principal shepherds, were taken by the violent, in the face of all law divine or human, and put to death; and from this event the external proofs of apostasy mainly date. The predisposition to, and the premonitions of, the "falling away" existed before, but the overt acts of apostasy followed that event. At that time the Twelve were nearly all absent and most of them in the eastern States,

looking after the interest of their candidate first, and preaching a diluted gospel afterward. The great apostasy had been foretold, and the moral atmosphere was favorable to its development; the agents must now be looked for, and these must needs be the chief authorities remaining, for none lesser could bring about such a change. Sydney Rigdon, as the remaining Counselor in the Quorum of the Presidency, should have presided by virtue of his standing, until a successor was ordained; but he exhibited his blindness in such a manner as to convince nearly all that he was unfit for the place, being under the influence of an enthusiastic or fanatical spirit. If he had sought to demonstrate his unfitness, he could have taken no surer course to do so than the one he chose. Had he been listened to, he would have subverted the faith and the Church; but he was set aside by acclamation, and the ruin came not by his means, so we must look elsewhere.

When the news of the murder of the Prophet reached the East, the Twelve speedily assembled to consult. They met in Boston.—The gloom of sorrow and the mist of darkness spread over the Church like the pall of death; sorrow and anguish were borne in piteous wails from Nauvoo; the Branches took up the refrain, and echoed the notes of woe from west to east.—Brigham Young presided at that Council, and opened the same as follows: "Brethren I feel like a free man; I never felt better in my life. I feel like a boy—a boy of twenty-one." Brigham did most of the talking, while the rest listened, and some wondered at his words, but none questioned. It was then proposed that certain ones should remain in the East, and the rest should disguise themselves and return by different routes to Nauvoo.

### A Strange History.

An article dated Salt Lake City, Utah, May 3rd, 1875, and published in the *Chicago Times*, over the signature of J. M. S., purporting to give a condensed history of the people of this valley, is certainly a curious production to have been written in a city where the writer could have been better informed had he sought for information, and where so many yet live who can testify to the falsity of many of his statements.

It is a great pity that the newspaper world is so greedy after sensational articles; for those who read are not supposed to know the certainty of what they read, and therefore these newsmongers take full liberty and dish out a deal of untruth, only now and then seasoned with a little truth.

We copy the closing portion of the article as a specimen of all the rest.

"Sidney Rigdon feigned for a brief period after Smith's death, when he was superseded by Brigham Young, then fourth in power, and finally expelled the church and 'delivered over to the buffetings of Satan.' Rigdon now lives at his old home, in Alleghany county New York. Rigdon was the inventor of the Mormon scheme, and, by right, the mantle of his co-conspirator should have fallen on him. Cowdrey, who transcribed the tablets, was also expelled for being too ambitious, and retired in virtuous indignation to his former home, near Kirtland. William Smith, the only surviving brother of Joseph, made an effort to assume the Mormon fogs, and his religious head was cut off. Joseph Smith, the oldest of four legitimate sons of the prophet, claimed to succeed his father as head of the church, and he met the same fate. Young Joseph was, at last accounts, living near Nauvoo, with his mother, and still claims his inheritance. He is not a polygamist and denies the genuineness of that 'revelation' to his father. In view of Brigham Young's extreme age, 74, and failing health, his successor to the presidency of the Church of Jesus Christ of Latter Day Saints is looked forward to with much interest—several factions claiming the same by divine inheritance, and in this probable contention, let us hope that the fabric of the "Mormon Empire," based on fraud and superstition, and founded by scheming impostors, may crumble to atoms, and thus be the means of its own downfall."

It is little to be wondered at, that such profound ignorance respecting the history of Mormonism, and the real issues of the belief of the Latter Day Saints, reigns in the world, when such statements as the foregoing are taken for truth; there being but two grains of truth in the whole; viz., "Rigdon now lives at his old home," and "He is not a polygamist and denies the genuineness of that revelation."

### The Woman and Man Child.

REV. 12TH CHAPTER.

As many have tried their hands on Rev. 12, may I present my understanding of the Woman and Man Child? When the Church receives the light promised her, Isaiah 60: 19, 20, and Rev. 22: 4-6, which is the promise of this chapter with the stars such as Nephi or Lehi saw in vision as recorded in the 1st chap. and 5th par., B. M. She then will be the "Woman" shown John in heaven as she is to be and appear on earth when dressed in these fair habiliments. The ten horns of Daniel's seventh chap., are once more united or come into a confederacy, as presented to John, Rev. 13, with power and authority from the Dragon, then the "Little Horn" is to arise, the same as shown John 13: 11, which is the "little horn" of Daniel. After conflicts between these powers the little horn prevails and becomes the leading power and tail [Isaiah 9: 15,] of the Dragon, as he is presented to the woman with seven heads and ten horns and seven crowns, and his tail drew a third part of the stars and cast them down, the same as David's "little horn."

When the Dragon gets his government thus organized and prepared for the conflict, the woman will be in pain to be delivered from his grasp. Unitedly then will she go to the Father in the name of his Son for deliverance. He sends his Son with in-

structions to give her wings of an eagle; so she goes to the place prepared for her, the same power as he delivered Israel from Egypt, Exodus 19: 4, then she brings forth a "Man child" who is to rule all nations with a rod of iron," that is with his word, the same ruler as presented Rev. 19: 15 which can be no other than the Son of God. Much can be said on this chapter, with others, of the same event. Success to the  
*Messenger*

RUSSEL HUNTLEY.

## The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, May, 1875.

### HYDE PARK HEARD FROM.

MR. EDITOR—SIR:—The undersigned will be favored if you will not send THE MESSENGER any more; and also tell the gentleman who paid for it that we do not thank him. E. PERKES.

Hyde Park, Utah, May 1, 1875.

P.S.—If we get any more papers, you will hear from us in a different way. E.P.

To the above we reply: First, we do not know who sent THE MESSENGER to E. Perkes; second, we do not know who pays for it; third, we can not therefore stop it, nor convey to him the ungracious message, "That we do not thank him." All this makes us feel unpleasant; but the postscript fills us with apprehension and suspense as to what *other way* we are to be visited by our Hyde Park correspondent. It suggests ugly images to the mind. Will it be by a Teacher, a Deputy Marshal, or a Danite? Not knowing which, we will try and be ready for either. Meanwhile we suggest; yes, advise this impersonative pillar and illustration of the organized apostasy to repent of those sins which THE MESSENGER points out, that has offended him; and then we should be pleased to hear from him in almost any way. The mission of THE MESSENGER is to aid in stripping the Utah serpent of his embroidery, —*ivory of heaven*, —and we expect him to hiss and bite at beings unguarded; but we don't love the reptile, nor fear him.

"FORTY-FIVE years had God's missionaries been sent forth among the Gentiles and held up and preached to them the word of God as revealed in the Book of Mormon."—Orson Pratt's sermon at the Conference, April 11th, 1875; *Deseret News*, April 12th.

Now, Mr. Pratt, when you made that statement you must have known that it was false. And moreover, you knew that the thousands who heard it also knew it to be false, for every Bishop and Teacher knows and affirms, "We don't pretend to go by the books, we have got beyond them." But this impeachment of Mr. Pratt is based on the supposition that Brighamite missionaries were intended, for otherwise the statement is true. But since the adoption, by Brigham Young and his confederates in sin, of that notorious utterance of Orson Hyde, "That the books, as applicable to *this people*, stand in the same relation as the *little boy's coat* to the man." And this being emphasized by the oft-repeated com-

parison of the value of the books to *the ashes of a rye straw* by Brigham Young, and the carrying out of these sentiments by the Bishops and Teachers, it is clear that none of these constitute "God's missionaries;" and it is equally clear that they are not the ones who hold up and preach the word of God as revealed in the Book of Mormon, Bible, nor any other book, but willful perverters of those books; though when abroad their custom, we know, is to repeat some passages contained in the Bible; but this is not to enforce obedience to the law contained in the books, but "catch the Gentiles."—The Bible, Mr. Carrington once said, to me "is only rattle-trap, it will do to catch the Gentiles with."—For a similar purpose that Mr. Pratt made the foregoing assertion—it was for foreign use, to catch the Gentiles. Many of those so caught, on reaching Utah, sour on those double tongued missionaries when they find they do not believe what they pretend to when abroad. Hypocrisy tend to darkness, and so that element is the home of the hypocrite.

At the late Brighamite Conference free schools were repudiated, and the removal of Judge McKean approved; there is a fitness in things. Besides the third term aspirant and his wire-workers are hereby notified on whom to count for sympathy in any future act of folly against the interests of Utah.

The concluding chapter of the Basis of Polygamy will appear in our next.

### A Friendly Word to the People of Utah.

My only apology for addressing you at this time is the love I bear you. With many of you I have suffered hunger, persecution, privation and calumny. With many of you I have labored in the ministry of God's glorious gospel. To thousands of you I have ministered the word of life. With many of you I have mourned the decline of the Church of Christ, in the years that are long since gone. With many of you I wandered into darkness, because of the unfaithfulness of those who should have been shepherds and feeders of the flock of God; but who proved themselves devourers of God's heritage. The relation I have borne to you in the past leads me to love you; and hence I feel it to be my duty to help in the glorious work of delivering you from the bondage, that false shepherds have fettered you in.

Thousands of you once rejoiced with me in the great message of salvation that was borne to us in our native land. We realized that gospel's truth and power. We willingly sacrificed our earthly comforts to enjoy it. We bore persecution together, and felt blessed that we were called to suffer for righteousness' sake. In those days the gifts of the Holy Spirit bore testimony of the gospel, renewed in these last days, and also of our acceptance with God. In those days our hearts were humble and contrite and so, too, appeared the hearts of those men who bore to us the good tidings of the gospel. In those days we were willing to accept the

Bible, Book of Mormon and Doctrine and Covenants as the three Witnesses that God had given to man, as *the Law* to govern the Church; and while we rejoiced in visions, dreams and revelations, given to us personally, or to the Church in general, we *then repudiated and cast aside every thing* that did not agree with the three witnesses above named, and the men who attempted to palm upon us anything contrary to that triune law, was in those days repudiated, or commanded to repent lest he should be cast out. Then the sick were healed, the lame were made to walk, the blind to see, and even the very devils were subject unto us through the name of Jesus. Need I remind you how changed is the scene? How is the fine gold become dross! How are the mighty fallen. Where is the pure, simple faith, now, in God's holy law? You have been taught to believe that the Bible, Book of Mormon and Doctrine and Covenants "were only for the Church in its infancy," "that they were well enough for the garb of the child, but useless for the man." Where, let me ask, is the evidence of your manhood? Is it in forsaking the only true path marked out by the Shepherd of souls? Can you claim that as a people you had attained unto perfection? If you had attained unto perfection, were you then at liberty to go back and wallow in the mire of disobedience, and trample under your feet the very law without which no being can be perfected? Surely this would be the depth of inconsistency! I ask again, Where is the evidence of manhood or perfection in the Utah Church? Is it in casting away the agency God has given you, and allowing your God-given powers to be fettered at the will of some man who claims to be authorized of God to do your thinking, while you must meekly do his bidding in all things? Need I tell you that these are indubitable evidences of less than childhood?

The gospel of Jesus Christ was given to make us free; yes, free in all the liberty of the Son of God. "Call no man your master," was the command of Him who came to serve, but whose right it is to reign. The gospel made us free as long as we followed its divine precepts; but when we suffered ourselves to be led away from the law by false guides, then we became the veriest slaves, rejected of God and justly despised of men, and mocked at by devils. The master we then served has proved to be a hard one, not satisfied with our entire subjugation, but grinding your very souls and bodies to the dust, in order to enrich himself off your poverty, and then laughing at your degradation as a very fiend in human shape, just as the arch-fiend laughs at and taunts all who have fallen a prey to his damning wiles. And the thousands of Utah have submitted to this and feel flattered with the damning falsehood that the Church has attained to manhood, and hence have grown too big, too wise and too perfect, to be governed by the law of God; and the result of this poisonous flattery is that they have been dragged down from the sacred heights of the sons and daughters of God, to become the slaves to lust, and are compelled to pander to the

base purpose of men who have led them from the only path that leads to the perfect liberty of the children of God.

Be wise and hear the voice of the Good Shepherd. Do not longer betray the cause of Christ—the cause of humanity—into the hands of the destroyer. Think you that God has cast off the seed of Joseph, through whom it was promised, in connection with Abraham, that in that seed all the nations of the earth should be blessed? Was the blood of the Martyr shed for naught? Does it not, in common with that of all holy martyrs, plead before high heaven for vengeance and justice, and also for equity and righteousness? Will not God avenge his own elect? Will He trample under foot His own promises? Methinks I hear him declaring, as in the case of David's seed, "That while the ordinances of heaven and earth remain, so shall the seed of Joseph remain before me forever." Then, brethren, I beseech you in the name of Jesus Christ, and in behalf of the despised Church of God; and in behalf of your individual, eternal well being, to forsake the paths of error and let your faces be turned Zionward, and your hearts be set to serve God and him only, and that continually. If you will do this, the towers of Zion soon shall arise and her light shall go forth to the ends of the earth. Her enemies shall quickly be confounded, and the meek and the pure of the earth shall inherit it, and He whose right it is shall reign.

CHARLES DERRY.

### B. Young's Claims vs. the Law and The Prophets.

In all organizations of necessity there are officers, to each office attaches well defined duties. In social and political societies none but the incumbents of the different offices have the right to perform the duties of their respective callings. In the Church of Christ those who hold the higher offices may act in the lower; hence the presidency of the high priesthood holds all the keys of the kingdom.

In *Times and Seasons*, volume 5, page 618, we find an epistle of the Twelve over the official signature of B. Young, dated August 15th, 1844, in which the following statement is made:

"Let no one presume for a moment that his (Joseph Smith's) place will be filled by another; for, remember he stands in his own place and always will; and the Twelve Apostles of this dispensation stand in their own places and always will, both in time and in eternity, to minister, preside and regulate the affairs of the whole Church."

This announcement is not only a barefaced contradiction of the organic law of the Church, but it is also an admission that not one of the Twelve was appointed to "fill" Joseph's place.

We shall examine the two principal propositions contained in the above quotation. In the first place the Church was told that it would be presumption to expect any man to stand in Joseph's place. Compare this assertion with the following items of law:

"And thou shalt not command him (Joseph Smith) who is at thy head and at the head of the Church, for I have given him

the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead."—D. & C. sec. 27: (51) 2.

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, [Joseph Smith], for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you that ye receive not the teachings of any that shall come before you as revelations or commandments, and this I give unto you that you may not be deceived, that you may know they are not of me."—D. & C. sec. 43: (14) 2.

"Verily I say unto you, [Joseph Smith], the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless through you shall the oracles be given to another; yea, even unto the Church."—D. & C. sec. 87: (85) 2.

The foregoing revelations teach that when Joseph Smith ceased to be the head of the Church on earth, that another should be appointed in his stead; furthermore, his successor must be appointed through Joseph Smith.

It does not follow that the one appointed must enter immediately upon the duties of his calling; the revelations of God teach differently. In *Times and Seasons*, vol. 5, page 678, we read that the first duty of the successor would be "to set in order [reorganize] the house of God, and to arrange by lot the inheritances of the Saints, whose names are found and the names of their fathers and of their children enrolled in the book of the law of God." This revelation agrees with several others in the Doctrine and Covenants which teach that the church, would become *disorganized, rejected*, and some of the members led into bondage in a country foreign to the "goodly land."

B. Young and his quorum are the men who denied, in the year 1844, the organic law of the Church, and through craft and chicanery beguiled the people and led them into bondage, and when we consider how they have managed tithing, perpetual emigration fund, temple fund, &c., &c., together with their pet dogmas of polygamy and blood atonement, we may safely conclude that their motives and ruling passions are and have been love of power, lust and gold. "A tree is known by its fruits."

The next assertion made by these men in our first quotation from the *Times and Seasons*, which we shall now examine, is "The Twelve Apostles will always minister, preside over and regulate the affairs of the whole church."

Compare this assumption of power with the following revelations:

"Verily, verily I say unto you, my servant F. G. Williams, listen to the voice of him that speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant Joseph Smith, Jr., unto whom I have given the keys of the kingdom which belongeth always unto the presidency of the high priesthood."—Doc. & Cov. 80: 1.

"Wherefore it must needs be that one be appointed of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the admin-

istering of ordinances and blessings upon the church by the laying on of the hands."—Doc. & Cov. 104: (3) 31.

"And again, the duty of the president of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—Doc. & Cov. 104: (3) 42.

From the foregoing we learn that the president of "the whole church" is one man; and as president of the high priesthood, he has no counsellor; also the prerequisite qualifications of *this man* are clearly defined. As president of the church he has two counsellors, "forming a quorum of the presidency of the church," which quorum also presides over "the High Council of the Church of Christ," seeing a quorum of fifteen high priests. See Doc. & Cov. 104: (3) 11, also sec. 99: (5) 1, 2, 6.

How B. Young and his *clique* could reduce themselves to one man, and in that capacity officiate as "president of the high priesthood," "a seer, a revelator, a translator, and a prophet," and then "enlarge" themselves just a little and "form a quorum of the presidency of the church," and again preside over "the High Council of the Church," (twelve high priests), and have the said High Council number only fifteen; and at the same time perform the duties of the twelve "abroad among all nations" "under the direction of the first presidency," is a mathematical, theological problem for which we know no solution.

Br. Brigham, please wave the common "Tabernacle rejoinders"—"mind your own business," "ask no questions," "obey council," "follow your file leaders," &c., &c., and tell us before you "pass by the angels and gods" how this feature of "mystery Babylon" can be true! Until this inexcusable assumption of power and abrogation of the law of God is harmonized to our conception of consistency and truth, we must conclude that the "books,"—the law of God,—is not worth "the ashes of a rye straw" to you and your *coadjutors*, as you have been assiduously declaring since the fatal year 1844. R. W.

To be continued.

### That Divorce.

It appears that the judges of the land do not agree in their decisions much better than the rival religionists; for after Judge McKean gives Ann Eliza heavy damages and an alimony proportionately large, Chief Justice Lowe refuses to cause the decision to be enforced. He reverses the decision of his predecessor, and thus refuses to recognize the polygamic marriages of Utah as valid for divorce purposes, however good they may be for peopling new worlds. This is rather hard on Ann Eliza; she should by some equitable process be able to pull one nineteenth end of the polygamic purse-strings. If Brigham's followers rejoiced at Judge McKean's decision as a recognition of polygamic marriages, how lugubrious they will look while contemplating Chief Justice Lowe's decision.

It would be strange indeed if, upon such

a state of facts, uncontroverted by any rule of pleading or of law, and unextenuated by any evidence, it could be imposed as a duty upon a court of equity to direct or enforce the payment of alimony; and thus bestow apparent if not indeed the real sanction of the law upon a practice which is hostile to the civilization of the age and which the penal statutes of the land visit with condign punishment.

### Creeds and Their Uses.

[Christian Advocate—Methodist.]

Two things are requisite in framing a confession of faith to serve as a bond of union for an associated body of believers. It should include all the *essential* Christian doctrines, and *only them*. It is sometimes objected that there is no agreement as to what doctrines are *essential*; but the Evangelical Alliance seems to be pretty effectually solving that difficult problem. The Evangelical Churches are steadily crystalizing into a unity, with the Apostles' Creed as a nucleus. No doubt the prevailing fault of the principal original Protestant creeds, and more especially those of the Reformed Churches, as distinguished from the Lutheran, was their great fullness and definiteness of dogmatism. And this evil is intensified to the last degree in the Westminster Confession of Faith—the ablest, clearest and most comprehensive system of doctrine ever framed. That venerable instrument purposely embodies in its unity the dogma of absolute predestination, which necessarily becomes the corner-stone of the edifice, so giving it shape and character. But, despite that *capital fault*, it is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the Gospel. If set forth without ecclesiastical authority, for the edification of believers, it would, despite its faults, be a work of inestimable worth; but enforced by such authority, and imposed upon men's consciences, it is a yoke, and a chain, and a cage of iron. And yet this is the accepted formula of faith of nearly all the Calvinistic Churches of America. Even the Congregationalists, in National Council at Plymouth Rock, only a few years ago, reaffirmed their acceptance of it. We do not wonder that a good many independent minds are becoming restive under it. The sign is a wholesome one; for it tells that there are changes among the not remote "probabilities."

Our high appreciation of the nominally Calvinistic Churches of the country—and, we may add, our decided leanings toward Calvinism, with the dogma of fatalistic predestination eliminated—impels us to look hopefully toward them, and emboldens us to press upon their attention the high importance of getting rid of this dead weight in their creed, as a condition requisite to their highest usefulness, not to say their continued existence. We concede to them the honor of having all along directed the best religious thinking of the country; but this burden of an obsolete and positively *offensive dogma* is daily becoming more and more intolerable, and it must be cast off, or the bearer must sink under it. In past times it

has driven its tens of thousands into Unitarianism and Universalism, and led its hundreds of thousands into semi-Pelagianism and legalism; and now it is becoming a dividing force in their own Church organizations. Because we are solicitous that the precious Gospel truths, which are equally the heritage of Calvinists and Arminians—the great distinctive doctrines of the Reformation—shall be set forth with all possible force and fullness, we especially desire to see those Churches *emancipated from their fetters*, and taken out of their present false position before the nominally Christian world. It is no time for the churches to evade a clear and earnest representation of Gospel truth; creed and theology and dogma have too long been kept in the background. The pulpit has lamentably failed to declare the whole counsel of God. But no doctrinal preaching can be either acceptable or *useful* that does not distinctly *reject* the whole subject of fatalistic predestination. Creeds are necessities in our Churches; but let them *teach only the truth*, to the honor of God and to the praise of men.

### Meekness is Love.

There are three great promises in Scripture to encourage the noble practice of gentleness and forbearance among men, namely: "Blessed are the meek, for they shall inherit the earth;" "The meek shall inherit the earth, and shall delight themselves in the abundance of peace;" "A meek and quiet spirit, in the sight of God is of great price." Then we see that it is a principle which is pleasing to God, whoever it may be that doth practice it, and, as it is written, if a man's ways please the Lord, he will make even his enemies to be at peace with him. Job testifies, "Behold the fear of the Lord, that is wisdom, and to depart from evil, that is understanding." Solomon informs us that "good understanding gaineth favor." As much as we please the Lord, we gain His favor. As many who obey the gospel of Christ with full purpose of heart, are privileged to enjoy a portion of the Holy Ghost, then to use the influence of Spirit power, to cultivate and practice every day to be meek by forgiving all, and condemning none; in short, to do unto others as we would like them to do to us, is evidently the most profitable use we could make of it, the most pleasing to God, and would insure wisdom, understanding, and secure His favor here, and his mercy hereafter. "The just shall live by faith," and "All things shall work together for good to them who walk uprightly." Who will follow sinful pleasures, and thereby lose a portion in Millennial glory? When by denying themselves a few things now, they may have a part in the resurrection of the just, to dwell on the earth when every one can sit under their own vine and fig-tree, none to molest or make afraid, when no evil will abound, no poverty be found, no pain or woe, and nothing to hurt or destroy.

INFERIOR.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—Jesus.

VOL. 1.

SALT LAKE CITY, UTAH, JUNE, 1875.

No. 8.

## The Basis of Polygamy.

No. 6.

Those who have considered attentively what has preceded this upon this subject, will have seen the exceeding flimsiness of the grounds on which polygamy is based; and still the evidence against it, in all its pretenses, accumulates which ever way we direct our thoughts upon that subject. For instance, in Doctrine and Covenants, par. 5, sec. 58, (new edition), we read:

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

Now Joseph Smith or the Church could not receive that revelation of 1843, and obey it, without breaking the law of the land where they then resided. Nor can any obey it now, in any of the States or Territories of the United States, without doing the same thing.

This item of law, as well as "the law of the land," must be trampled under foot in the practice of polygamy; and as we are told that "God doth not vary from that which he hath said, he can not therefore be the author or giver of that document.

Again, on February 1st, 1844, six months after the date of the polygamic revelation, appears a notice over the signature of Joseph and Hyrum Smith, to the effect that one "Hiram Brown had been cut off from the Church for teaching polygamy and other false and corrupt doctrines."—*Times and Seasons*, vol. 6, page 423. Now can any one believe that at the time this notice was signed and published by those men, that they had in their possession that document, and believed it a commandment from God, in which polygamy is declared celestial and whoever rejected it was threatened with destruction and damnation? Would they rank it as they do in that notice, with "other false and corrupt doctrines?" Were they guilty of such hypocrisy and duplicity, and still the accepted servants of God?

Further, on March 15th, 1844, Hyrum Smith published a Card of Warning to the Church, in which he refers to somebody as teaching that having many wives, &c., was lawful, and taught in Nauvoo, and says:

"I say unto you, that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here."—*Times and Seasons*, vol. 6, page 474.

Did Hyrum Smith, at that time, know of and believe that revelation authorizing polygamy? If he did, he was a deceiver in using the language he did. To these might be added numerous statements contained in the *Times and Seasons*, for near two years after the date of that pretended revelation, denouncing such doctrine and showing that it was unknown to the Church.

But it is sometimes asked, "Is it not possible after all that Joseph Smith pretended to have that, or some revelation upon that subject, probably authorizing polygamy? We answer freely, it is possible. Then what follows, why upon that supposition we must regard him either as deceived or deceiver. It could in no sense sanctify what the law of God makes sin an abomination. The burden of proof is upon those who allege that he gave it. And all the proof adduced by them is second-hand statements, made by those who had perjured themselves in denying it, if they now speak truth; and consequently, have made themselves ineligible as witnesses to testify at all.

Again; upon the trial of Sydney Rigdon, by Brigham Young and his associates, Rigdon's revelations were condemned and set aside, on the ground that they had not been submitted to proper authority for examination and sanction. This same rule applied to the document of 1843 requires it to be set aside. The measure they meted to Sydney is here measured to them. Out of their own mouth they stand condemned for introducing that document in a clandestine manner. To the foregoing may be added the denial of the genuineness of that document by Sydney Rigdon; who, as First Counsellor, was entitled to know and to speak advisedly upon that point. Thus the evidence, and lack of evidence, completely invalidates the pretense that Joseph Smith was the author of that document called a revelation. Let us look elsewhere for its origin, and the origin of the doctrine of polygamy among the Latter Day Saints. In a speech of Brigham Young of June 21st, 1874, (see *Deseret News* of July 1st of that year), is found the following statement relative to the origin of the doctrine of Polygamy.

"While we were in England, (in 1839 and 40), I think the Lord manifested to me by vision and his Spirit things that I did not then understand. I never opened my mouth to any one concerning them, until I returned to Nauvoo; Joseph had never mentioned this; there had never been a thought of it in the Church that I ever knew anything about at that time; but I had this for myself, and I kept it to myself."

What was this that was manifested to him, that he had for himself, and kept to himself so close; this that neither Joseph nor the Church had ever thought of before. He continues:

"And when I returned home, and Joseph revealed those things to me, then I understood the reflections that were upon my mind while in England. But this [communication with Joseph on the subject] was not until after I had told him what I understood—this was in 1841. The revelation was given in 1843, but the doctrine was revealed before this."

This is lifting one of the early disguises, —an uncovering of his trail so long ob-

soured. Here is an acknowledgment that the doctrine of polygamy was first revealed to him. He "had it for himself" before "Joseph or the Church" even thought of it. Well done, Brigham! Why didn't you tell the people this in the start, that polygamy was introduced through your revelation? The only answer to this is, it was thought essential to the success of this doctrine, that it should have the sanction of Joseph; but now the egotism of age was too strong even for his cunning. But what does he mean when he says, "The revelation was given in 1843, but the doctrine was revealed before that?" He can only mean that the revelation which he "had for himself" previous to 1841, was, in 1843, put into proper shape to present to others; and the process of this shaping was given some years since, upon the stand in this city, by W. W. Phelps, as follows: "We were some ten or twelve days in writing it—I wrote some of it." Now if we can determine the company indicated by the word we, then we shall have found the authors of that document. This we will certainly include the one first receiving the revelation and the speaker.

Now the document, (as fixed in 1843), Par. 20, shows that polygamy was already being practiced, and consequently, the revelation was *ex post facto* in its character; legalizing acts already committed; and if practiced before, we ask, By whom was it practiced? Of course it was by him or them who had it revealed for himself; for the Church had not yet "thought of it." And in this connection we can understand the statement of Wm. Marks, made October 15th, 1859, *True Latter Day Saints' Herald*, vol. 1, page 26, referring to a conversation with Joseph Smith, a few days before the latter went to Carthage; he says:

"He [Joseph] said he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had long desired to have a talk with me on the subject of polygamy; he said it would eventually prove the overthrow of the Church. He was satisfied it was a cursed doctrine, and every exertion must be made to put it down. He said that he would go before the congregation and proclaim against it; and I must go into the High Council, and he would prefer charges against them in transgression, and I must sever them from the Church; unless they made ample satisfaction. The mob commenced to gather about Carthage a few days after; therefore, there was nothing done concerning it."

This statement, as regards the sentiments of Joseph Smith, corresponds with the before cited statements of his own and Hyrum's, and is conclusive as to his views and designs concerning polygamy; all of which is utterly at variance with the pretense that he at that time was in possession of that

document purporting to authorize polygamy and believed it a commandment of God.

Thus, upon a careful and impartial survey of the subject, the alleged evidences and arguments in its support, we are forced to the conclusion, that it is, as expressed by Joseph, a "cursed doctrine;" a fraud in its origin; false in principle; ruinous in practice; and founded in selfishness and lust; and only maintained by degradation on the one hand, and violence and despotism on the other; and as a system it constitutes in its connections the sink or "mystery of iniquity" into which the latter day apostasy has taken the fatal plunge; like the millstone cast into the sea, whose future is the depths of darkness; except they repent and bring forth works accordingly.

Concluded.

## The Messenger.

JASON W. BRIGGS - EDITOR.

Salt Lake City, June, 1875.

### "GREAT SWELLING WORDS" AND OTHER MATTERS.

On the fifth day of the late Tabernacle Conference, the business of the Co-operation Institution came up; when Brigham declared that it had sunk thirty dollars a day for the last year; and then let out in the following strain, "They knew nothing about business, and were a set of d—d fools; he knew more than the whole d—d pack. Some people might call this egotism, but he cared nothing for that; he had power and knowledge enough to run the whole world." These opinions were measurably confirmed next day, by sustaining him President, Prophet, Seer, &c.

George Q. Cannon, at the said Conference, in a set speech denouncing free schools, alleged as a reason that the children were demoralized in independence and manhood, by their receiving education as a gift, &c. It is an adage that "a poor excuse is better than none;" but this excuse of Mr. Cannon to hide his real sentiments, or the sentiments he feels obliged to echo, is decidedly worse than none. The law, where free schools exist, recognizes children at the age of five as pupils; and according to Mr. Cannon, this child ought to go out and earn a quarter's schooling before it goes, lest it be demoralized. This sounds so much like twaddle, that its statement is its refutation. But this, as applicable to Utah, is ludicrous where the first duty insisted upon by Mr. Cannon and his confederates is, to "do as you are told;" and to be "as clay in the hands of the potter;" or as a "greased rag" in the hands of the Bishops and Priests. And when the people are told that, to secure salvation, they must each and severally hang on to the finger of a particular fussy individual. This don't demoralize any one; does it, Mr. Cannon? But what could he do, seeing he had broached the subject? He dare not give a truthful reason for his dislike of free schools, or general education. He dare not say what he knows to be the

truth; that ignorance and degradation in the masses is essential to the perpetuity of their system of debauchery and plunder.

Mr. Cannon is afraid that if free schools are allowed, that the people who toil in heat and cold; in hunger and in rags; to fill the tithing yard and store-house; to support Mr. Cannon and his associates, their "many wives and concubines," and their scores of Ishmaels will be demoralized! The mask is too thin, Mr. Cannon.

### THE LAMANITE CONVERTS.

SINCE the failure of Brigham Young's plan to bleach out the curse attached to this race, and to make them "a white and delightful people," by natural means, (amalgamation), attempted some years since, there has been a constant maneuvering to get some of them through the church ordinances, as it was known that many had "the Indian on the brain;" a few converts from that quarter was desirable to give tone. After considerable negotiations with some strolling bands, these efforts were crowned with a degree of success; sufficient to answer the purpose. We learn from trustworthy sources, (Brighamites themselves), some of the interesting particulars of the causes of those sudden conversions last year, when some hundreds were baptized. It is alleged, for the use of the Tabernacle and foreign consumption, that they were warned by the "three Nephites," but we are assured that the real cause was that for each convert a fat cow or steer was to be given to the bands aforesaid. This illustrates a sentiment often expressed in Utah; that "when you prophesy of an event, go straightway to work to fulfill that prophecy." Brigham and others had prophesied of Indian converts, hence the maneuvering referred to, to bring it about; and so answer two ends, fulfill prophecy and give tone to the thing, like the last flicker of the expiring taper. The business aspect of this whole affair, on the part of the savages, is indicated by the inquiry when a certificate of standing was offered them; "Will it buy whiskey?" And on being answered in the negative, the new convert gave a significant grunt and turned away, pronouncing, "No good."

The aptitude of those converts in acquiring a rudimental knowledge of the Brighamite system, is apparent from the utterance of one of them, who wishing to impress upon an outsider the character of the endowment house proceedings, from which he had just come. He says, "*Big Ingun; heap baptize; heap grease*, [pointing to his head and downwards]; *heap squaw now; heap pappose*, [with animation]; *big Ingun.*"

\* Now Mr. Pratt must have had this snake-eater in tow, for him to have "got the idea" of Brighamism so correct in so short a time. All this gives tone, and recaptures G. P. Dykes; he happening to have "a spell" of "Indian on the brain" just now. He informs me that he "don't want to investigate or discuss" with any body." He is as apt as the Indian converts in adopting the "rules of the house," and getting down

into the right posture to "do as you are told." When the brain becomes addled, such individuals has survived the opportunities to do much good or much mischief. Pity ought to govern our intercourse with them.

C. D. NORTON, of London, England, writes under date of December 29th, 1874:

"Burton, the wretch, is here in London, the President of the Conference. Poor John Banks, he was President of the London Conference in 1848, the year I heard the gospel."

There is a tale in those few lines,—a monstrosity referred to, seldom, if ever, paralleled. The Burton named is Bishop Robert Burton, of the Fifteenth Ward, Salt Lake City, Utah, who, in 1862, murdered Joseph Morris and John Banks with his own hand, and being reproached at the time by a woman for the crime, murdered her also. In 1848 John Banks was President of the London Conference; in 1862 Bishop Burton murdered him; and in 1874 succeeded him in the London Conference, and this is Brighamite religion and morality; and all this is known to the authorities at Utah and at Washington, and no effort is made to bring to justice the perpetrator of so vile a deed. An outraged sense of justice adopts the language of the artless heathen sage, "If the sun shines on such a country, it must be for the sake of the cattle."

### History of the Latter-Day Apostasy.

A BRIEF OUTLINE OF ITS PRINCIPLES AND FACTS.

#### CHAPTER II.

Future generations will discuss the question, whether Brigham Young, and his confederates,—the leaders of the Utah Organization, were fanatics or something worse. These pages will greatly assist the investigator in forming a just judgment thereupon.

It will be apparent to every one that the utterance of B. Young, at that Boston carnival, is an index to what followed. The removal of Joseph was the removal of some restraint which had hitherto bound him. Something that "letted, or hindered, was taken out of the [his] way," and he was now free to develop or reveal himself. The sop had been taken, and the spirit suited to his designs entered into him, then and there; and thenceforth every word and every act revealed unmistakably what that design was, viz: to make himself the head of the Church. The first step was to keep those away from Nauvoo who were thought to be in the way. Among these were Lyman Wight, John E. Page, George J. Adams, W. Woodruff and William Smith. So these were counselled to remain in the field; while Brigham Young, O. Hyde, the Pratts, J. Taylor and a few others, prominent among whom was W. W. Phelps, undertook the "*coup d'etat*" in the government of the Church. The great body of the Church, especially at Nauvoo, were completely paralyzed by the sudden and unexpected blow which had fallen upon them; their feelings were mellowed by sorrow, unfitting them for the exercise of reason, for the formation of a cool judgment. Sympa-

thy and feeling ruled the hour, and formed the occasion for an unscrupulous aspirant to power to employ his arts successfully. If it be asked upon what principle Brigham Young became the head of the largest faction in the great apostasy, and breaking up of the Church? We answer, upon no principle whatever,—it was art, craft and cunning that placed him, and sustains him in that position, as we shall demonstrate in these papers.

Personal characteristics have much to do with the shaping of great historic events, as ancient and current history abundantly testify. In conformity with this fact, we shall find the real character of the Utah branch of the apostate organizations epitomized in the character of their chief. Upon the arrival of Brigham Young, therefore, at Nauvoo, though he felt *free like a boy* of the age to begin business for himself, he perceived that the Church did not feel as he did, but that love for the martyred Prophet swayed every heart; he must therefore assume more disguises, and seem "to weep with those who wept," and in the meantime strive to fill Joseph's place in the minds of the people by appearing as near like him as possible. And here the art of mimicry, an art possessed by him in great perfection, became very useful in preparing the way before him; and he succeeded so well in imitating the departed Prophet in posture, accent, gesture, &c., that some remarked that the "mantle of Joseph had fallen upon him;" and this remark was industriously passed round, and soon became proverbial. This, among the people, at such a time, when emotion impelled to action, was a great point gained; the people little thinking that all this was due to art and cunning. It is asserted, but we do not vouch for its correctness, that this rising genius, in order to more fully personate Joseph, went to a dentist and had a tooth drawn corresponding to the lack of one in Joseph. It is probably true, and if so, it still further confirmed the possession of the *mantel* by producing the genuine Joseph's *tisp*.

Some have written upon this subject, alleging that B. Young's rise to headship has been regular, and due to the system of organization in the Church; that at the removal of Thomas B. Marsh, who was President of the Twelve, B. Young, according to a rule then acknowledged, that of seniority, necessarily became President of the Twelve, and when the President of the Church was taken, it left him the highest officer and virtually President of the Church. This supposed legitimacy is nipped in its first stage of development, in the fact that at the removal of Thos. B. Marsh John E. Page was the senior in that quorum, and not B. Young; and the latter obtained that position not by any law or rule, but against the rule, by craft, and the suffrage of a part only of the quorum; and in a foreign land, which would further vitiate the appointment. But it was consummated by the quorum, and acknowledged by the Church. And in this character, and under the circumstances described, the work of corruption commenced, by declaring that Joseph still held the priesthood

and keys, and therefore had not vacated any position, and no one could take his place, for he stood yet in his *own* place, and it was presumption to suppose that another should take his place; and as to his Counsellors remaining, if they would retain their position, "why, they must go behind the veil where Joseph had gone!" All this sophistry, in that hour of darkness passed undetected, and so paved the way for a further advance in the scheme; which was to announce that the Twelve as a quorum were, by necessity, the real Presidency of the Church. This announcement opened the eyes of many who knew of the promise to Joseph and his seed after him. Such scrupled to ostracise Joseph's heir, to adopt a stranger. But this sentiment was met and practically overcome through the following device:

The presidency claimed, Brigham alleged, was only temporary; until the rightful heir became of proper age; when, of course, he would be the successor of his father. Meanwhile it was to shield him from the shafts of the enemy that the Twelve assumed the burden of the Presidency. Magnanimous quorum! What heir was ever robbed on fairer grounds, or more amiable principles? The adage that "possession is nine points of law," held good in this case. Two points were gained by these sophistries and adroit maneuvers,—possession and time; for the bulk of the people at Nauvoo voted to receive the Quorum of the Twelve as the "Presidency of the Church." And in this *coup*, Nauvoo was to the Church what Paris was to France.

But while this, substantially, gave the power to Brigham Young, he being President of the Quorum, and procuring himself to be appointed "Trustee in trust,"—thus securing the *keys* of the priesthood and the *purse*, or treasury of the people, it by no means filled the measure of his ambition and design. It was sole priesthood, power and prerogatives, that he aimed at, without any copartnership with the Quorum; but it was not safe to push his pretensions any farther at the time, as there were strong protests against this usurpation on the part of many, and a withdrawal of hundreds from any share or complicity in the scheme going on. Lyman Wight and many others, remembering the oracle given by Joseph, that, "If Brigham Young ever became the leader of the Church he would lead it to hell," shrank from the risk in following him, and many of the thoughtful ones followed L. Wight, to wait for the heir of "the literal seed, of him to whom the promises [of successionship] were made." Sydney Rigdon drew away more of the dissatisfied ones, at this subversion of the order of the Church. These possessed one *legal point* in their favor, in the fact that Sydney Rigdon was the only remaining member of the "First Presidency," and according to the law had the undoubted right, in the absence of the other members of that quorum, to preside, *ex officio*, as President of the Church and High Council, until the quorum was reorganized by the ordination of a successor and his counsellors, &c. But this *legal point*, strong and

plain as it was, they threw away in an attempt to establish a sort of dictator under the name of "Guardian." These evidently "saw men as trees walking." The mist of darkness enveloped all, and while they perceived the *wrong* pursued by the Twelve, they could not see the *right*.

In the midst of the confusion and scramble for "power and place" between the Twelve on the one hand and Sydney Rigdon on the other, another aspirant to the Presidency arose in the person of James J. Strang, who gave the Twelve no little trouble; for he argued, with great force and stunning effect, (among the adherents of the Twelve), for the preservation of the order unchanged, including, of course, the First Presidency of three. While Sydney Rigdon claimed under an ordination (to the Counsellorship) from Joseph, conferring "keys," and the Twelve claimed by virtue of being next in order, and a remark of Joseph that "he rolled the burden of the Church off his shoulders upon them," &c., J. J. Strang claimed by virtue of a letter of appointment from Joseph, dated June 18th, 1844. The part he played in the disintegration of the church, and the scattering of its bewildered members, together with the leading features of his scheme, we shall notice hereafter; also some minor factions arising out of the fragments of a rejected church.

#### Adam.

If, as before suggested, the Garden-of-Eden-scene, is the germ of Christian theology, it is essential to the proper application of its details as a religious system, to comprehend that scene; otherwise we are liable to be involved in contradiction and absurdity. For instance, when it is affirmed that Adam came into the garden an "immortal, or celestial being," as is done by B. Young, Pratt and Co., the statement that he was threatened with death involves these gentlemen in absurdity; because, it is most clearly taught by Jesus that the celestial ones have conquered death, and the immortal "can not die." The tenet that erects Adam into a god, of course makes Mrs. Adam a goddess, or "Queen of Heaven." This idea was entertained by the apostate and idolatrous Israelites, and they offered sacrifice to her as "Queen of Heaven." Apostasy ends in idolatry now, just as it did then.

Again: If we say that Adam suffered the original penalty; that is, died on the day of the transgression, we are involved in a contradiction by thus removing all grounds, or occasion for a Savior, or ransom in his case; or else it involves manifest injustice on the part of God in requiring double payment for the one offense; for it is declared that Christ "tasted death for every man," and was "a ransom for all"—Adam included.

Again, if we allege that Adam died on the day of the transgression, we must assume a different day than the one there defined, to wit, "the evening and the morning," or we must assume a different definition to the word *death*, from the sense there conveyed,—a "return to the dust." And again: In assuming that the death threatened was moral

or spiritual, Christ as the ransom must have suffered the same, which is blasphemous; for spiritual or moral death is only another name for depravity.

Ancient theology is here at fault at every turn;—Adam died to pay the penalty due, then Christ vicariously (that is in his stead) died to pay the penalty; then all mankind die morally or spiritually and philosophically, and are liable to die the second time and eternally, for the same; thus making the "Judges of all the earth" more unjust than the worst class of human judges.

If we say the day spoken of is a thousand years, based upon Peter's statement, the 90th Psalm explodes the idea, by declaring a thousand years in the sight of God is "as a watch in the night," or "as yesterday when it is past."

If we say that God's veracity required that the sentence should be absolutely executed upon Adam; we herein not only ignore the idea of a Savior who is a ransom; but we must also affirm that the same veracity of God requires the execution of all other penalties against sin; and thus obliterate all traces of the glad tidings of pardon.

Now let us briefly review the situation of our first parents, as guided by the history.

1st. They were created "out of the dust of the ground," the same as all other animals, the fowls and the insects; and in this respect, we are told he "hath no preeminence above the beasts."

2nd. They are placed in the garden, and forbidden to eat of the tree in the midst of the garden, upon pain of death on the day they should eat of it.

3rd. They are tempted; they yield, and eat.

4th. In the cool of the day—that day—they are arraigned; the "judgment is set;" it is to them the day of doom.

5th. They, when called upon to plead, plead guilty;—confess in open court.

6th. A ransom is proclaimed, in the person of the seed of the woman—Christ the Savior—mingling mercy with justice.

7th. This ransom being accepted, conditionally, or unconditionally pardon must follow. A respite, or commutation, is conditional pardon. The latter seems to have been chosen, and a life of hard labor substituted, and the death—or "returning to dust"—to end this. Death occurring because they were dust—that is mortal, not having tasted of the tree of life—the antidote for death,—and now they were debarred from doing so.

8th. Christ the seed, the ransom, then, and there, took upon him the "sin of the world," and offered himself "unto death," when he assumed mortality, or conditions that necessarily led to death; Hence, he was counted as "a lamb slain from the foundation of the world," or from that day, when he was first revealed.

Of those who define that day to be "a thousand years," or an "indefinite period," we inquire what would be the "cool," of a thousand years? Or the cool part of an indefinite period?

When that seed appeared in the person of Jesus, the lamb of God, with the "sin of the world" upon him, he straightway went to

Jehn for its remission, through an ordinance appointed of his Father, for that purpose. He then led a similar life at hard labor, amid thorns and thistles, as Adam was subjected to; and upon the cross, or at death, finished the sacrifice begun on the day that he offered himself a ransom. The judgment scene of the garden brings to view the three elements, or functions essential to all governments, to-wit, the legislative or law making, judicial, and executive; hence, to call in question the veracity of the law giver, in the case of Adam because of the pardoning power, is to ignore the elements of all governments; and if one who does not "understand earthly things, how can they understand heavenly things?"

We may ask, is not this view of the subject consistent with human capacity, while at the same time it indicates the ways of God to men,—as just, and make him yet the justifier of those who accept the "ransom," from Adam to the last son or daughter of the race. But Adam, according to the revelations, very early in the age of the world, assumed a new character; that of an angel, Michael, the arch-angel—an elect angel; a "ministering spirit." And though he is counted a son of God, Christ is the son of God, and his elder brother; and the saying "let all the angels of God worship him" determines his station to be a servant, and not a God.—And in this capacity we are to regard him, still the pioneer of his race, who through the gospel, may become equal unto the angels—children of God, being children of the resurrection—the anti-type of the typical time of life—and thenceforth, they cannot die, for they have now put on immortality. The creation revealed mortality, and all its griefs; but the gospel reveals, brings to light, immortality and all its joys.

Concluded.

### Assumption—Extraordinary.

It is understood that Orson Hyde has lately been superceded as President of the Twelve by John Taylor. The cause of this, no doubt, is jealousy; since, according to Brighamism, at the demise of the President of the Church, the Counsellors cease their functions, or "go behind the veil" where the president is, &c., and the responsibility and keys of the kingdom devolve upon the Twelve." This theory, of course, would make Orson Hyde, Brigham's successor, should he survive him; but the thing being distasteful to the latter, this step, degrading him, has been taken. All the Saints in Utah, who think at all, will understand this shuffle; and it will suggest an inquiry, as to whether there is a principle governing that matter, or whether the kingdom, as they esteem it, exists for the sole use of Brigham Young, who now insists that the presidency descends by lineage; and has actually appointed and ordained young Brigham,—the prince of Utah,—his successor. Succession by lineage was, in 1844, rank heresy; and those who taught it were apostates. In 1875 it is all right. Why this change of sentiment? Why, then it didn't favor Brigham's ambition, and now it does. Saints of Utah, can you sustain this double

dealing? this contradiction so flagrant?

But the grounds upon which Orson Hyde is displaced is the climax; it is this, he has been dismissed by Brigham Young, who claims that himself is, and has been all the time, the real and only president of the Twelve; and as such, can appoint who he pleases to perform the duties for him, as his deputy or servant. "He creates, and he removes." Saints of Utah, do you take this also? If so, how do you digest it? Are there not twelve in that quorum without Brigham? And can he be president, without being a member of that quorum? Do you see contradiction and selfishness in all this? Do you see anything else than this?

### Extracts From Letters.

SODA SPRINGS, Idaho, April 16, 1875.

Many of our brethren are in great darkness, like the Jews when our Savior came in their midst, because they had lightly esteemed the word of truth sent unto them, rejected him and set him at naught, and condemned him unjustly. While a Gentile would have released him, they said, No, we like Darabbas better. Many justify their wrong doing, because of their blindness. How shall a change be wrought? By any power besides the power of God? I am led to think not.

The redemption of Zion must needs come by power, even the power of truth by the Spirit of Truth, and in no other way. "I will raise up one mighty and strong." The truth is mighty indeed to the pulling down of the strong holds of Satan.

The purposes of God can not fail; they will be accomplished; and happy are they who, being purified and cleansed from all sin, shall become fitted instruments to bring to pass so glorious a consummation, when Zion shall be established and all Israel be gathered, when there shall be one fold.

With kind regards, I remain your brother in Christ.

JAMES BOWMAN.

MYRTLE CREEK, Oregon,  
May 23, 1875.

Dear Bro. Jason:—I arrived here on Friday, 23rd. Rode four days and nights without sleep; three days and nights of the time in a stage, over a rough road. I am quite stiff and sore, but am going to unfurl the gospel banner to-day. Yesterday I preached twice with excellent liberty; congregation large and attentive. Your fellow laborer for the work,  
J. C. CLAPP.

"But, Paul, how can the Spirit be in us, and we in the Spirit, at the same time?" said the young man to the negro preacher. "Oh, dar's no puzzle about dat. It's like dat poker; I puts it in de fire, and it gets red hot. Now de poker's in de fire, and de fire's in de poker."

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

VOL. 1.

SALT LAKE CITY, UTAH, JULY, 1875.

No. 9.

## THE BASIS of POLYGAMY:

*A Criticism upon the (so called) Revelation of July 12th, 1843,*

In pamphlet form, of eight pages, is now ready for distribution. And to add the same we offer it for sale at very low figures, hoping thereby to be able to get them widely circulated were they are needed. And as that pretended revelation is not easily obtained, by this means its character may be learned. We solicit orders at the following prices:—single copy 5c., per dozen 20cts., per hundred \$1.30. Apply to us, or to the Herald Office, Plano, Illinois.

### History of the Latter-Day Apostasy.

A BRIEF OUTLINE OF ITS PRINCIPLES AND FACTS.

#### CHAPTER III.

The Twelve, with Brigham Young at their head, having secured themselves in power at Nauvoo, by vote of the people,—not in a regular conference, nor other legal assembly, but substantially a mass meeting,—they now set to work to fortify the position; by the strongest pledges: "To carry out Joseph's measures" and nothing else, and this became the key-note in all their speeches and harangues to the people. Their design was clear enough from the first, viz: to assume the supreme authority of the church; but their plan was not matured, for P. P. Pratt declared that he wanted Sydney Rigdon to come and be a counselor "with them;" and B. Young declared that Amasa Lyman, who was acting formerly as counselor temporarily, was a counselor to the Twelve; and, finally, he was sustained as one of the Twelve, without an ordination, and making thirteen in the Quorum of the Twelve; and for considerable time was known as "brother thirteen."

Brigham Young stated at the conference of October, 1844, *Times and Seasons*, vol. 5, p. 633, that Joseph had ordained Hyrum to take his place, and yet Hyrum fell first. This exhibits two things very clearly: first, that Joseph did not "roll the presidency" and its burdens upon the Twelve, as by them pretended, nor did Joseph "presume for a moment" that the Twelve would succeed him. Second, the blindness of those who suppose the absurdity of a successor appointed by revelation (for in this way only could one be appointed, for the President of the Church is appointed by revelation, D. & C., s. 5,) and was first taken.

At that same conference he taught, that now the prophet had been taken, and as no one was to take his place, it was now the privilege of each, "male or female," to receive "revelations for himself;" and yet at the same time said: "If you do not know whose right it is to give revelations, I will tell you, it is I."

All these inconsistencies, and many others, passed unobserved by the people, show-

ing the degree of darkness that prevailed; and also, that no settled plan had been matured. As to carrying out Joseph's measures; The most important measure, or unfinished business inaugurated by Joseph, was the districting of the whole United States, with a view to the appointing of High Priests for each district, to build up stakes, &c. In explanation of this measure, Joseph said it was to be a permanent thing; those sent to each district were to take their families, and build up stakes as large as Nauvoo. This measure was the crowning wisdom of the Prophet; and had it been carried out in good faith, and in righteousness, it would have saved the church from disintegration and rejection, and headed off, for a time at least, the developing "man of sin." There was a feint made to carry out that "measure of Joseph," but only a feint, and the next year the whole was countermanded; and with the abandonment of this important measure of protection, followed the *insane counsel* for all the Saints to gather forthwith to Nauvoo; and they came "in haste and by flight;" hence the confusion and evil which followed. Meanwhile those who had assumed positions, and authority contrary to the law of the church, lost no opportunity, and scrupled at no means, to exalt their priesthood, ringing in the ears of the people, the limitless power, and absolutism of their keys. Here cropped out the germ of that dictatorship, which has since cursed two continents, and settled down upon Utah like an incubus, paralyzing the intellect, and corrupting the morals of all that it touches.

Joseph Smith had taught that when a man who had received the priesthood turned from ministering the law, and living by it, or became lifted up in pride, so as to lose the Holy Spirit, that his priesthood was at an end, and his acts, by virtue of it became a nullity; or, in his own words, "farewell to that man's priesthood." But such a view was not in accord with the "spirit of the times," of which we are speaking, and therefore was discarded, and the high church, hierarchal notions of priesthood, adopted instead. That priesthood was a power in itself, irrespective of law or conduct; and its mandates binding, not because they were just and right, but because they were the mandates of the priesthood. That it was the duty of the people to "obey counsel," without questioning whether it was right or wrong.

To these high-handed measures, for the acquisition of power, on the part of the Twelve, many demurred; and John E. Page, who they had purposely kept out of their councils, and William Smith of the Quorum of the Twelve, denounced them, as Lyman

Wight had done before, and withdrew; and Geo. J. Adams, who at the death of Joseph was acting in a similar capacity as Amasa Lyman, a counselor and spokesman and for the First President, and who had preached the funeral sermon at the interment of the Prophet and Patriarch, and proclaimed, in that capacity, that Joseph's successor was the oldest son—"the head of his posterity."

Now finding that the Twelve were bent upon serving their own ambitious ends, and deaf to reason, as well as blind to law, and reckless of consequences; convened a council of twelve High Priests, at Augusta, Iowa, a few miles from Nauvoo, and cited Brigham Young and all the rest of the Twelve there, acting with him, to appear before such High Council, to answer to the following charges, then and there to be preferred against them, to-wit: 1st. Usurpation of authority, consisting in neglecting their own duties, and assuming that of the First Presidency, contrary to law. 2d. Subverting the order of the church. 3d. Teaching false doctrines, and practicing unrighteous-

ness. These men in transgression, but in power, and in the pride of their hearts, refused to obey the citation, and appear to answer, which of course rendered their proceedings to some extent *exparte* in its character; but the charges preferred, were sustained by ample testimony, and the council decided that they be silenced from exercising any priesthood authority, and be suspended from fellowship with the Church of Jesus Christ of Latter Day Saints, "until they repent and make full restitution for the sins committed."

However those proceedings may, then, or now, be regarded; they were clearly within the spirit and letter of the law. George J. Adams was an High Priest—and was as we have seen—counselor and spokesman—and as such, was authorized to call and organized a temporary high council; and the decisions of these councils are binding upon the parties arraigned and judged, until, if aggrieved, the case is heard and reversed by the "standing High Council," and this never having been done, the conclusion is inevitable; that these usurpers, were then and there, in the outset of their "treachery to their brethren, to the sacred books, and to God," stripped of all legal authority of priesthood. They had before, by their unlawful act, lost the Spirit, which is the essential power of priesthood; and now as we have shown, they were in legal form estopped from further using the name of the Lord.

Following this, a change came over the spirit of their dream." The conclave of the "secret chambers" and the brooding



mist of darkness had hatched, — a new "everlasting covenant," a new sold priesthood revealed in that covenant, a new and "celestial law, and a new policy; and the cry was now raised up, Let us go out of the boundaries of the United States, — the nation expressly raised up, in which to establish the church, and found Zion. — Why this sudden change? There had been a promise given, in connection with the establishment of Nauvoo, and the building of a temple, that if they were faithful in keeping the commandments, and followed the leader appointed of God, they should receive an endowment in the temple, when completed, and they should not be moved out of their place; but otherwise they should be rejected as a church." Therefore, when the Twelve counseled removal, it proved that they were leaders not appointed of God; and when the people accepted that counsel, it proved they were rejected as a church, or people. In this case it was the prophetic story repeated: "Thy leaders, oh Israel, cause thee to err, and destroy the way of thy path." For it is certain that a more honest, devoted, and confiding people, it would be difficult to find. To say at least, that they were fully equal in these good qualities with any religious society, would be stating the truth very modestly. The only charge against the people that could be sustained, was they were too confiding to detect imposition, or to resist encroachment upon their right. But their hopes of an holy endowment, the foretaste of which had been received at Kirtland, were so high, that they would not consent to be led away out of the land of Zion, until they had received this; hence every effort, on the part of the people, was made to get the house in condition for dedication; and the leaders were equally busy in preparing an endowment for them — an endowment of ordinances! And in this preparation, — or "villainous compound," — we shall find cunning, impudence and blasphemy, in about equal parts. It was, however, in correspondence with the occasion and circumstance, — a rejected people seeking an endorsement from God in a house polluted and refused of Him.

### Catechism for Grown-up Children in Utah.

#### LESSON I.

- Question. — What is the Mormon creed?  
 Answer. — Mind your own business.  
 Q. — What is ones business?  
 A. — To do as you are told.  
 Q. — What is sin?  
 A. — It is refusing to obey counsel.  
 Q. — What is the cable of the church?  
 A. — It is the doctrine of many wives and concubines.  
 Q. — What is the crime of incest?  
 A. — No such hair-splitting recognized in Utah.  
 Q. — What is a wife?  
 A. — Property.  
 Q. — Who holds the keys?  
 A. — Brigham Young.  
 Q. — What are the keys expected to open, or effect?  
 A. — Open every man's granary, or bin, chicken-coop, pig-sty, kitchen, cellar, and wallet; and deplete them.  
 Q. — What are the Danites?  
 A. — They are the "base things" the Lord uses in building up the kingdom.  
 Q. — What is the greatest calamity to be dreaded?  
 A. — Investigation.  
 Q. — Is it right to indulge in hatred?  
 A. — It is right to hate the Gentiles and apostates.

- Q. — What is a Josephite?  
 A. — One who hangs on to the rod of iron, that we let go of.  
 Q. — How ought we to treat them?  
 A. — Starve them out.  
 Q. — What is an endowment devil?  
 A. — He is a being of the right lineage, set apart to officiate as a type in that holy ordinance.

## The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, July, 1875.

We have been asked, "Why does the MESSENGER devote so much space to the exposition of error? Why don't you let this alone, and set forth your own doctrine or belief?"

To this we might reply by asking, "Why do you, when about to build a house, trouble about the loose dirt or rubbish that happens to occupy the site, and why do you even dig down and remove the soil, until you find solid earth, gravel or rock?" If the work is to rebuild a house that has fallen to pieces by decay, or by the ruin-breeding tornado, a vast amount of debris, trash, rubbish, and filth, must first be removed. There has been a great ruin, of the rejected church, and a corresponding amount of rubbish, in the character of false doctrines, false teachings, false ordinances, false pretenses, false spirits, and false endowments exist, to be removed, in order to uncover the old foundation — for we are in search of "the primitive rocks" — in order to rebuild, or reorganize upon that foundation.

For instance, when we meet with the following, to wit: That the "salt land" and "parched places," set apart for the "rebellious to dwell in," is the place of Zion, it is trash, and must be removed. When we hear that professed saints live above and outside of the law of God, have outgrown it, and follow a living priesthood instead; it is rubbish and must be removed. Or, if we are told that polygamy and concubinage, is the celestial process of exaltation; it is rubbish and filth, and must be removed from the mind, in order to restore truth. So it appears that our course is consistent and our labors legitimate. Another calls us a "dirt-slinger." This we confess. We can not come at the "foundation rock" for this dirt and rubbish which obscures it; and we are displacing, and "slinging" it aside.

The abnormal condition of the intellect, under the manipulations of the ghostly oligarchy of Utah, is indicated by the following conversation which occurred recently, between an old resident of the 20th Ward in this city and the writer:

Writer, to the Old Resident. — In this Brigham Street?

Old Resident. — No; this street don't belong to Brigham; it belongs to the Lord, together with the whole city.

Wri. — You misapprehend my question; but why do you think this city and people are the Lord's, any more than any other city and people?

Old Res. — Because we read that God's people would be persecuted, and all manner of evil spoken against them, and that is what is done to this people, and this is the strongest evidence to my mind, that "this people" are the Lord's people.

Wri. — In your quotation respecting the evil speaking against the believer, you left out the word "falsely;" did you omit that purposely?

Old Res. — Oh, no. I don't know just how it reads; I don't read much.

Wri. — Well, now you say that all manner of evil, and all sorts of crimes, are laid to this people. Now what are they accused of that you think they are not guilty of?

Old Res. — Well — (long pause) — I — (longer pause) — "I don't know" —

Wri. — See here, this people; that is, their leaders are accused of deception, fraud, oppressing the poor, robbery and murder. Now will you say that all or any of these are false accusations?

Old Res. — (Reluctantly) — I — don't deny but what all these things have been done here.

Wri. — You confess, then, that all these accusations, and these are the worst, are true. Now, don't you think that a people guilty of these things, or countenancing those who do, ought to be spoken against and despised by all honest men? And how is it possible that they can be the chosen people of God? Are not Gentiles who observe morality, but make no profession of religion, better than they?

At this, the old resident of the city looked ed disturbed in mind, and the external vacancy upon his countenance indicated that the internal, the process that forms ideas, was at work; and we left him, praying that the germ of the new idea awakened, might not be smothered by the dirt and rubbish by which he was surrounded.

### Conscience.

Whether conscience be an innate faculty, or whether it is a moral sense, due to education, experience shows how fearful is the effect of its perversion; and in no age has this been more strikingly manifested, than in the history of the Latter Day Saints.

It is true that a similar condition of the moral sense was produced among the former day saints, in their apostacy, which began early, and grew imperceptibly into a monstrous beast, that pushed every thing before it, or stamped it under his feet; and under this beastly pursuer men seemed devoid of any conscience of right or wrong; so that acts the most atrocious were perpetrated, not only without compunction, but with prayers and thanksgiving on their lips. The Inquisition and its implements of torture, were dedicated to God with prayer and praise. Men devoted to religion set the stakes, and fastened to it those who differed from them, but who were equally religious, and piled the faggots about them as a pious duty, and set the torch to it in the name of Jesus.

These conscience-seared monsters, — and are not all who are void of a conscience, monsters? — suggested green wood and a

slow fire for heretics,—out of charity,—giving them more time to repent; and that their tongues should be cut out, that these holy men officiating might not have their piety shocked by hearing their blasphemous raving against the faith, while roasting.

Hold! you will say, those were prodigies of fanaticism—real monsters. We answer they were men whose moral sense was effaced; whose consciences were seared—that is all. But how do men reach such a state of insanity?—fanaticism is moral insanity. We answer by degrees, so imperceptible, that it is impossible to tell at what point they ceased to be human, and became substantially beasts; just as it is impossible to tell just at what point the tippler became a drunkard. But the consumption in both cases is equally plain. The Atheist points to these fanatical exhibitions of heartless cruelty as an argument against all religion. To them we reply that the fanaticism of Atheism is equally to be feared. For it once rose to power and abolished all religion, declared death an eternal sleep, and enthroned reason. What did it do next? Why it inaugurated the “reign of terror;” erected the guillotine, and made headless all who stood in its way. The fanaticism of Atheism, and the fanaticism of religion, are essentially identical,—it is moral insanity. When the chief promptors are ambition, pride, and self-gratification; revenge and cruelty become the ruling passions. There is a vain and pernicious religious faith, just as there is a “vain philosophy,” and each should be accounted a common foe, when they debauch the conscience, by removing the restraints upon the bad passions, and seek to obliterate the distinctions between right and wrong.

#### A Wail From Utah.

Having lived considerable time; that is, if eating, drinking, sleeping, drudging in sorrow, is life, then I have lived a long time, for sorrow has been a total eclipse of the light and joy of my heart. My story is the story of thousands who once possessed “a light in the window” for all within the “charmed circle” of their acquaintance; but the light has gone out—I do not need it to tell my story, for it is burned into my heart as “with a graver’s tool.”

To begin, I was a child when the Elders of the Latter Day Saints came into our town; they preached, and though a child, I listened, and believed, and with many others, obeyed, and was blessed. To me, it “was heaven begun below;” and my experience was that of most, or all the rest.

We were taught to gather; we obeyed. This was early, for my experience covers nearly the same time as the church itself. A season of happiness followed, but it was brief; for ten years fled almost unperceived, when time began to lag, as if to emphasize the passing events and burn them into my memory. Pride and arrogance had then got a foothold in the church, and the great ones came too nigh the cursed upas tree, and were infected; it proved contagious. And just then, the “staff and stay” of the Saints were taken together, leaving all in gloom—all was darkness. It was in that darkness that pandemonium held council, and produced a dragon to crush the heart of every virtuous female in the church. Polygamy was this dragon’s name; and his tail drew all who were willing to follow the tail of a

dragon, and those who were not, were dragged along, but the beast used both nearly alike; he poisoned the willing, and the unwilling, he stung. These victims would pity each other, but for the fact that they are made each other’s *rivals*, and this precludes pity; for this first monster gave birth to another, the green-eyed one, who ensconced himself on the hearth of every polygamous home, and dedicated it to discord. Two women, or twenty, the wives of one man. As impossible as for two, or twenty identities to become the component parts of one. Such a fusion would be monstrous. So each would prevent the other from being a wife; each of the two or twenty would neutralize, in all the rest, the heart’s yearning to be a wife. So there may be two or twenty soothed and shattered wrecks, but not a wife among them all. What follows? This, and only this; the institution is concubinage, and the offspring b—s.

It is said that these wrecks and shadows smile! If they do, it is like the pugilistic smile, due to recklessness. In any other sense it would be a base libel upon the heart. It would be high treason against the sovereign of the domain of love. Polygamy of God, just in the sense that every other monster is of him. If nature produces monsters, she also provides jungles, swamps and seas for them. She does not bring them into the parlors of sleeping rooms of the homes of intellect and affection. A spirit, *foul* seducing spirit does this; and does it, too, in the name of God. What a libel! “As if God, who is love, could ordain that which extinguishes love. I have followed the track of this serpent by its slime, that marks everything it touches. If you ask me, What about the faith? I answer, We left that when we left the States; we were told we must leave every cumbersome thing, and having established polygamy, the old faith seemed unnecessary, and so we left it.

And now to illustrate the raling spirit from this exodus, I will give two examples. Two elders, fully endowed by the *spirit* of that time, laid their hands upon the heads of two innocent female babes,—to bless them, and *then* and *there*, extracted a promise from the parents of those babes, that when grown to girlhood, they should have them for,—concubines. And what seems stranger still, they all lived till it was possible to consummate the design, *formed* at this *baby blessing*. And the two grey-haired elders carried them off; they protesting against it. If anybody wants the names of these two worthies I can give them. But let me warn you against supposing that these two were “greater sinners” than most of the polygamous elders. The old prophet says he saw a horrible thing among them at Jerusalem.

And I have seen a similar sight in Utah; a man taking the daughter of his own mother to wife, a mother and her daughter. A son taking his own father’s wife (or concubine). Paul said that such a thing as this was not even named among the Gentiles; but it exists as a *fact* in Utah. These are leaflets of the tree—polygamy—it is the real “cannibal tree;” for each and all are bound by the endowment *unction* to “do as they are

told.” So that if the head of this dragon “winks,” or moves his claws, his angels go forth, and I have heard them say this: “If I am *told* to kill my own wife, I will do it.” Women of Utah, where are you? What is your position? Your peace, your position, your safety, your lives, depend upon the caprice of a dragon. You can free yourselves by following the *instincts* of your own “heart of hearts,” the inner temple of truth and love. CHLOE.

#### Rejection of the Church.

I promise to prove, in this article, that the Church of Jesus Christ of Latter Day Saints was rejected in its organized form, and ceased to exist as a church; which rejection transpired between the years of 1843 and 1846; and that the organized body, or church, that left Nauvoo and went to Salt Lake Valley, was not the Church of Jesus Christ of Latter Day Saints; this I will do by the word of the Lord, as found in the Doctrine and Covenants. I quote first, section 98: 6:

“A certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their Lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works and broke down the olive trees.”

For the best of all reasons, the twelve olive trees here mentioned represents the twelve quorums of the priesthood, in their organized form, or the Church of God on earth, organized as it exists in heaven, because there is nothing else it can represent; and because this interpretation exactly agrees with other texts which I will mention. In sec. 100: 2:

“But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints to possess it, for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.”

This was revealed to the church in 1834. All people who are acquainted with the condition of the church since that time, know that the blessings there promised did not follow, but they have been cast out, and trodden under foot of men. My next quotation is in section 107, last clause of paragraph 10, and the first of paragraph 11:

"But I command you, all ye my Saints, to build an house unto me, and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, you shall be rejected as a church with your dead, saith the Lord your God."

None of the blessings named in this revelation, as the reward of faithfulness, have ever been bestowed on the church; and baptism for the dead has ceased since the end of that appointment, which proves beyond a successful contradiction, that the church organization was then rejected, or else baptism for the dead, together with every other blessing promised, must have continued. And as to the time of rejection, when their enemies prevailed against them, and drove them from their city, their rejection was complete; and having proved my first proposition, I proceed to my next; which is, that the body of people that went to Salt Lake, who call themselves the church of Jesus Christ of Latter Day Saints, are not that church. All denominations of so called Christians are distinguished from each other by the faith which they profess to believe; and as both the faith and practice of the people, who inhabit the valleys in Utah, teach and practice a different faith from that which Joseph Smith ever taught, or the church which he organized believed, it proves they are not that church, however much they may claim the name.

I will name some particular points, sufficient to prove what I promised at the beginning of this article to prove. Many are alive yet, who were present in Nauvoo, at the April Conference in 1844, who will remember that Joseph, the choice seer, at that conference, presented the Book of Doctrine and Covenants to the several quorums of Priesthood, who accepted it without a dissenting voice, to be the rule and guide of their lives. It has never been altered a particle; it teaches the same doctrine now that it did then. The seer bequeathed it to us as a legacy from Heaven; and shortly after that, he sealed his testimony with his blood, and as a Church we prize it as the precious word of God.

It does not teach Idolatry, which is a cardinal doctrine with the people of Utah. I heard Brigham Young, in the winter of 1846, while speaking to a big congregation in Nauvoo, say: "Brethren, you have no need of any God but me; and I have no need of any Bible but what is here;" laying his hand on his breast as he spoke the last words. At this time he likened the sacred books to a boy's coat, which he had outgrown; and said to them the sacred books had lost their value, and could be of no use to them at that time, nor in any time to come; thus contra-

dicting the word of God in the B. of C. 42:5: "And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fullness of the gospel."

Wherever the laws contained in the sacred books are held sacred, and faithfully obeyed, there the true church exists; and where laws are taught and practiced that conflict with those laws, there the true church does not exist.

I call attention to the 6th paragraph of the same section:

"Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come. And again, I say, thou shalt not kill; but he that killeth shall die."

And again, in the seventh paragraph: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."

Shedding man's blood to save his soul, together with polygamy, and man-worship, are all destroying doctrines; ruinous to peace and happiness, both in this life and that which is to come. I have written these lines with a view to please God, and to do good to man; and I pray that they may be sanctified.

JOHN LANDERS.

### Corrections—"Otherwise."

It is believed that the future will supply all the unsatisfied wants of the present, and fill every aching void. That undefined point in the unfolding of the future, invested with this panacea for all ills, possessing all the virtues of "the philosopher's stone," turning all to gold it touches, or abolish the love of it, which is better. Hope inspires, and the hope-er sings of "the sweet by and by." All this is an affirmation that the future will certainly correct the present.

Now a very little reflection shows us that the present was that future to those of some remote past; and does it not, then, belong to the present, in like manner, to correct the past? Is not this conclusion legitimate and logical? And in addition, is it not supported by the strongest evidence? St. Paul says, "The times, [this past], of this ignorance God winked at, but now, the present, that defect or error is corrected." Again he says of the light and truth of the gospel, "Which in other ages, [of the past], was not made known, but now is revealed unto his apostles." And of other things he says, "Which had been hid from the foundation of the world, &c., [in all past time], but now is made known," &c. May we not expect that with the same measure which the present meets out to the past, the future will measure out to the present? And if we, of the present, refuse to the past what we demand of the future, then hushed be the accents of the "sweet by and by."

Now the whole system of adultery, fornication—the doctrine of free love—lasciviousness, seduction and prostitution, called polygamy, is, by its advocates, based technically upon a single word "otherwise," found in B. of M., Jacob, chapter 2. Had not that word been found there, just where it is, it is confessed, that no place could have been found for a revelation authorizing it. So upon their own showing, it rests upon a single word; and with its promises, wide as eternity, it assumes the appearance of an "inverted cone," which a breath may topple

over,—and its own weight will complete the rest. If it is wrong to make one "an offender for a word," is it safe to build such a structure upon a word? Is it not an "air castle" of varigated cobwebs, which the first touch of reality, on either side of Jordan, will dissipate like "the baseless fabric of a dream?" But that word, in its connection there, and present signification, is an error of the past, and is here corrected and published for the consideration of thinking men; for the criticism of sharp men, and for the instruction of good men. Here is the corrected passage: "For if I will saith the Lord of hosts, raise up seed unto me, [this was his will and purpose in bringing them to this land], I will command my people," [have commanded my people] "otherwise,—or in other words, they shall hearken unto these things."

We make no apology, nor ask any quarter for restoring this passage to its primitive sense, as used by Jacob. But are prepared to defend it; and to open the door of deliverance to the hundreds, who have through this word become offenders against the law of God and the land.

### Items.

—An "enlarged" Elder in Salt Lake City, in a fervent defense of Polygamy, declared that "his wives were a part of his religion;" at which one of them declared that "his religion was a humbug." And again, if a wife is property, as Mr. Pratt teaches, then is not his ox yokes, and bob-sleds, &c., the balance of his religion?

—"Joseph Smith addresses the moral sense, but Brigham Young addresses the digestive organs."—Mrs. Stenhouse's lecture.

—Oscar Young, a Hagarite son of President Young, possesses the singular quality of truthfulness. "My father's children," said he, while in England, on a mission, "was all raised on tithing." He was soon recalled. But being in one of the southern settlements recently, after imbibing a large quantity of whiskey, he declared to a knot of individuals about him: "You are all a set of d—d fools, and slaves of my father." We do not call attention to the phraseology, though it is not a bad specimen of the Utah vocabulary, but we admire the sterling truth contained in these utterances of the son of the "president."

—"All we ask," says Brigham Young, "is to be let alone." "These are my sentiments exactly," says Old Bender.

—Geo. A. Smith is smothering with fat, while those who have fed him are painfully lean.

—Under the fostering care of Governor Axtell and Judge Love, the idea of sending apostates, &c., "to h—ll across lots" was revived.

FREE SCHOOLS. — Here is an anomaly: The Gentiles of Utah with less than 3,000 school children all told, are a unit in favor of taxation for schools; the Mormons with 25,000 children, are almost a unit against it. How is this, brethren?—S. L. Tribune.

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The Truth shall Make you Free.—JESUS.

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No. 10.

## History of the Latter-Day Apostasy.

A BRIEF OUTLINE OF ITS PRINCIPLES AND FACTS.

### CHAPTER IV.

During the year 1845, two ideas alone possessed the Saints and stimulated them to action, viz., to obtain the promised endowment, and then to leave the United States. And though a precept contained in the Book of Doctrine and Covenants taught them to "gather not in haste nor by flight," yet the greatest haste was urged by the leaders to assemble the people, and proclamations and runners followed each other from Nauvoo, in rapid succession, to hasten it, which caused great sacrifice of property and great suffering in consequence. But in this wreck of fortunes, the "trustee in trust" secured his share. A tenth was demanded and paid under the name of tithing, and this has been kept up ever since. And when it was and is taught among "this people," that the "living oracles" were superior to and above the books, and that they do not fill the wants of the hour, that part relating to tithing is excepted,—it is in full force. No fanaticism in this; but cool calculation. The grinding the faces of the poor, (through this means, requires an inquiry as to whether they execute this law of tithing or transcend it. The law is plain enough. First, it requires "the surplus;" second, a tenth of their "interest," as it accrues from time to time. But instead of this, those self-appointed teachers and the "trustee in trust" demanded whether there was a surplus or not, a tenth, not of the interest, but of the principal,—the tenth of every man's estate. This was a perversion of the law, but it was light in comparison with the demands upon those who had no estate, for a tenth of their time. The origin, or pretext for this "labor tithing" is this; in the last year of Joseph Smith's life, in his anxiety to complete the temple,—like Saul who had waited the "seven days" as he thought, and Samuel did not come, offered the forbidden sacrifice himself,—so he called upon the people to volunteer a free-will offering of a tenth of their time to push forward the work. This volunteer effort, over and above what the law required,—a work of supererogation,—failed to accomplish what the Lord had commanded to be done in another way, and became a precedent for what is known in Utah as the *labor tithing*.

The results of the volunteer labor tithing, through over zeal, brought the workmen to "corn dodger and cold water" in Nauvoo; and the continuance of it in Utah has brought the same class to "dry bread" and ditch water. As H. C. Kimball expressed it, "If you don't like dry bread, there's water in

the ditches, wet it." If legitimate tithings were used for legitimate purposes only, it would relieve all this humiliation and suffering on the part of the poor and the workmen; but the trustee in trust and his confederates, would not grow rich so fast.

We must now turn our attention to the long-looked for event,—the endowment,—for in the early part of the winter of 1845-6, the temple was partially prepared for the realization of the promises for which they had labored so hard and waited so long. Nauvoo was literally crammed with Latter Day Saints, who with one accord waited for the Pentecost to fully come; and if there is "a crisis in human affairs," that period may be regarded as the crisis with the leaders and "this people." It was a high game of chance on the part of the leaders. The part they were now called upon to play, if successful, they will rise and ride upon the crest of fortune to "the high places of the earth;" but if they fail, must become, like the disappointed Magus, or the "shorn Sampson," like other men. The stakes were large, and the game was to assume divine prerogatives, and counterfeit an *holy endowment*. To this work they now set themselves, by mastering the Masonic ritual, regalia, &c., and entered into the unfinished temple, and commenced "giving the endowment." In this performance, Brigham Young showed himself that he was God, W. W. Phelps personated the devil, or old serpent, when the candidates for *endowment* were washed and profusely oiled, put into regalia, &c. During this unctuous ceremony, the scene of the Garden of Eden was reproduced with great exactness; Brigham answering to the Elohim, and Phelps to the serpent, when all the signs, grips, tokens, keys and pass-words known to "Master Mahon" Kishkumen and Gadianton were communicated, mingled with the Masonic. Absolute obedience and profound secrecy was pledged by the most horrid oaths and the most fearful penalties, after which they were dismissed, with the injunction to ever wear the "holy garment," which consisted of a jacket and drawers combined, after the fashion of a little boy's suit; this was understood to be proof against every assault from an enemy, disease, &c. And this was the endowment. But the success of this device was but partial; for hundreds turned away in disgust at the vile farce.

Mr. James J. Strang subsequently improved upon this endowment invention, by adding a little phosphorus to the anointing oil, and performing the anointing in a dimly lighted apartment; when a visible "halo of glory," in wreaths of light, encircled and sat upon the head of each. This was something like; some went into raptures at this

display of the divine presence in "holy fire," while others, familiar with the illuminating agent, and not believing that the Holy Ghost *smelt so queer*, exposed the trick, and the whole thing ended with the first trial. This illuminating property was left out in the preparation at Nauvoo; for it was not light that was wanted, but darkness, and the darker the better. This endowment, it is alleged, was given the twelve by the prophet before his death, and so it was only carrying out "Joseph's measures." This pretence is sufficiently shown in the fact, that an important part of this endowment ceremony consists in obligations to sustain the twelve, and Brigham Young at their head, in their usurped authority, enmity to the United States, and a solemn oath to avenge the blood of Joseph and Hyrum Smith.

It will not be believed in future times, when this heresy shall have ceased to exist, that a people in the United States, and in the middle of the 19th century, in the midst of common schools, the newspaper age, with art and science turning every stone in the way of progress, that a farce like that of this endowment could be palmed upon any people as sacred and divine; and yet such is the fact; and there seems no intelligible way of accounting for it and the turning from the plain teachings of their own books, but to suppose a judicial blindness and an infatuation overspreading them, like the "mists of darkness" referred to by Lehi in the Book of Mormon. We have already noticed that the departing from the faith, in the latter time, was to occur under the influence of seducing spirits; and this shows the nature of that blindness,—a spiritual blindness,—spell-bound, by a spirit. Now, to "depart from the faith in the latter times," is to depart from the faith of "the latter days," or of the Latter Day Saints; and the spirit leading to it will now be considered. Polygamy had been determined upon in the secret councils of the leaders, and was made to form an important part in the endowment scheme; for it was then that the "sealings for time and for all eternity" took place.

It will astonish mankind to learn that as a preparatory step towards this "endowment" and sealing, that it was announced by Brigham Young that all previous marriage vows and contracts were null and void, and that now each could select for time and eternity, irrespective of former bonds.

This flood-gate being opened to the passions, the results can easily be seen. Conjugal ties were dissolved, and families shattered to pieces, and the most unnatural and monstrous unions formed; such as two or three sisters sealed to one man; mother and

daughters, and mother, daughter and grand-daughter made the wives of one man; aunt and half sisters the wives of one man, &c. After the introduction of such a condition of social and marital relation, the idea of leaving the United States, and settling in a region "not inhabited," where no "law of the land" existed, and where they could "become a law unto themselves," was legitimate and quite necessary; and to this object the leaders now bent their energies. And in this attempt to isolate themselves, to found a "temporal kingdom," of which polygamy was "the cable," the practical uses of the endowment ceremonies were apparent; for each had taken a solemn oath, upon pain of having their "throats cut from ear to ear," &c., to sustain the authorities and "obey council." The least swerving from this obligation was stigmatized as "apostasy," and subjected the delinquent to its penalties.

## The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, August, 1875.

### POPERY AND BRIGHAMISM.

Those who have read the pamphlet recently published by Mr. W. H. Gladstone upon the papacy, and are acquainted with the teaching of the Utah church authorities, will have noticed the striking similarity of the emanations from the "city of the seven mountains," and the city of Salt Lake basin.

The two leading statesmen of Europe, Gladstone and Bismark, have given solemn warning to their respective countries and the world, against the insidious foe, who, under the garb of religion, ignores the light of a progressive civilization, clinging to the antiquated notions of the dark ages, pursues steadily the one sole object; to enslave mankind; to reduce the civil power to the condition of vassals of the Holy See, as they used to be before the invention of printing and before common schools were thought of. These two statesmen see eye to eye, respecting the character of the common enemy; but differ widely in their remedies, or method of treating the foe. The latter straightway goes about dislodging him from his strong holds, and erecting barriers at all practicable points to prevent his re-entering; while the latter, after giving the alarm, would fold his arms and wait "in masterly inactivity" for the blind and prostrate victims of this power to see as he sees before striking a blow. Which is the wiser course of the two? So far as Germany is concerned, Bismark's policy must be preferred; while in respect to the expelled Jesuits,—the right arm of the Papacy,—it may be said in the language of the Apocalypse, "Woe unto the inhabitants" of Belgium, France and Italy; for they have come "unto you, having great wrath," and no Bismark in these countries.

The statements of Mr. Gladstone, "That no one can now become her convert, without renouncing his moral and mental freedom,

and placing his civil loyalty and duty at the mercy of another;" and "that she [Rome] has equally repudiated modern thought and ancient history," applies in full force to the Utah Priesthood. We have seen something of intolerance and proscription for religious opinion; but never have we met the vigor of intolerance equal to that taught and practiced in Utah. Here is the only place in America that an applicant for a day's work is questioned first on his religious belief, and the only place where that belief determines whether he is employed or not. Where Brighamites rule, in order to get employment, the applicant must acknowledge Brigham as prophet, seer, revelator, &c.

The following occurrence we commend, especially to those newspapers, who, through innate meanness, or a subsidy, throw dust in the eyes of the public over the Utah question.

The *Deseret News* establishment is a church concern, the organ of Brighamism, and also claims to be a newspaper. Well, the manager wanted a job of work done upon the premises; he hears of a workman in that line, who was skilled in the business, for it was a nice job, and sends for him. In due time the worker—who by the way was a poor man, with a large family—presented himself at the *Deseret News* office, whereupon the manager informed him what he wanted done, ending with the inquiry, "Can you do it?" To which the answer was given, "Yes, I can do it." "Well," said the manager of the *Deseret News* establishment, "do you belong to the church? Are you a Mormon? [Brighamite?]" "No," replied the mechanic, "I am not a member of your church." "Oh!" replied the manager of the church organ, "then we can't employ you."

And yet this same *Deseret News* has the "cheek" to complain of persecution, and speak disparagingly of proscription and intolerance. And when we state that twenty-five thousand children in Utah are being reared up under the influence of this church organ, the duty of statesmen is apparent. Oh! cries the down-trodden of Utah, for an American Bismark; and it reveals the extent of the missionary field in Utah.

"The unkindest cut of all" was recently perpetrated at the Tabernacle in this city, upon the occasion of the jubilee assemblage of children, as follows: An elderly lady, an advocate, admirer, and practitioner of the celestial "enlargement" scheme, wishing to impress the grandeur of the scene upon a lady spectator, an apostate, said, pointing to the juvenile assemblage, "Did you ever see such a sight before?" To which lady No. 2, replied, "No, never, — never saw so many bastards together before!"

Brigham Young has recently lost a wife. Is he now a widower?

It is Emeline, once the favorite, that has died. Her latter history is melancholy enough. The pain she caused the "only legal wife, on entering the establishment, the President's harem, returned to her with

interest at the debut of Amelia, and ever since, until she sought relief in opium, and became for years an inebriate opium-eater, to drown trouble, and hasten death as a full release. Could she now return, freed from the nauseous breath of the lecherous brute, she would say of it, "Hate is a feeble word. I despise, *abhor*. I *loathe*.—My soul with deep disgust is moved," against this damnable heresy against God and womankind."

The order of Enoch, as sought to be established among *this people*, received a damaging characterization from Mr. John Taylor, before he fully apostatized, as follows: "For once, let me say, that Cain who went to the land of Nod, and taught the doctrine of a plurality of wives, and the giants who practiced the same *iniquity*; and Nimrod, who practiced the common stock system—are all co-workers on the same plane; but when the reward for every man's work is given, this will be the everlasting answer, —I never knew you."—*Times & Seasons*, vol. 6, p. 888. If, as stated at the last conference, Mr. Taylor is a prophet, then the above advertises "the future" of a class, of *this people*. Caiphas prophesied, and it proved true.

Geo. Q. Cannon, said at Provo, on the 31st ult., at the meeting called to urge the people to surrender their property to the control of the self-appointed leaders, that love of wealth manifested in the acquisition of Rail Road Stock, and other stocks, was an evidence that this people loved the things of this world more than the things of God—and was a sure sign of apostasy. This is severe on "the President," who, last spring, boasted that he owned and controlled seven-eighths of a certain Utah railroad. Mr. Cannon also stated, and bewailed the change that had occurred since the time when the people were willing to lay all at the elders' feet. And he admitted that, too often the elders had pocketed it, and left them to suffer, to pamper self. Just so Mr. Cannon, and what guarantee have the people, in case they now surrender that all, to the control of those same elders, that they will not do the same thing again? Jesuits grow rich by preaching poverty to the people.

### Total Depravity.

There are exhibitions in the history of the human race, that favor the doctrine of total depravity. In fact, if vile actions can prove it true, then it is proven. The only question is, when and how they become so. Mr. Edward Beecher, in his "Conflict of Ages," proves to his satisfaction, that man has had a pre-existence, and in that state fell, and came here, *not* to form a character, but with one already formed—depraved in all the susceptibilities of his nature. On the other hand, Mr. Orson Pratt has adopted the pre-existent theory of Mr. Beecher, and then diverges from him, and demonstrates to his own satisfaction that man came here decidedly pure, immortal and celestial. This shows how great men differ; and as each is at the antipodes of the other, they, of course, occupy "the two extremes" upon this point. Both may be wrong; but both can not be



right. And the former is the more likely, since the truth is usually found between the extremes.

It is almost universally admitted that there is depravity in the world, and that it exists in different degrees in different individuals, is apparent; then the highest degree may amount to a totality; so the doctrine is sustained philosophically. But this doctrine, like all others, must rest upon facts, not inference alone. We shall therefore produce some facts, as samples, to prove the doctrine true.

Cain, in the murder of his brother, his only brother, exhibited a degree of depravity inconsistent with Mr. Pratt's theory of his celestial parentage, as Abel's righteousness is inconsistent with Mr. Beecher's original depravity theory. This Cain-ish trait of character prevailed to such an extent in the days of Noah, that all flesh had corrupted themselves beyond recovery. Violence and blood covered the earth; their cup was filled, or their depravity complete; which required the extirpation of the race, excepting the family of Noah who were of the lineage of Seth. But Ham, one of the sons of Noah, had taken a wife of the Hagarite stamp, a descendant of Lamech by Adah and Zillah, seventh from Cain.

Curses as well as blessings go by lineage, and thus the accursed seed was preserved through to the flood, and its characteristics are seen cropping out in Canaan, the son of Ham. Abimelech, the Hagarite son of Gideon, who slew seventy half brothers to clear the way for his elevation to power, is a striking instance of depravity. The milk of human kindness seems to have been entirely dried up in his bosom, as his subsequent tyranny proved. Tyranny or despotism is the "outward sign" of "inward" depravity. The murder of the infants, and the decrepitated, after vanquishing the soldiery in the wars of that same period, argue a frightful degree of human depravity. The subsequent roasting of men and women and children in brickkilns, and tearing them to pieces under iron toothed harrows, marks the channel of human depravity as it descends, and these revolting spectacles tend strongly to confirm the doctrine.

When Nero set fire to Rome and danced in his garden by the light he had kindled, and subsequently accused the Christians of having done it, and thereby brought persecution upon them by which multitudes miserably perished. In this he seems to have reached the utmost depths of human depravity, and added to this a sort of diabolism, which, by the common suffrage of mankind, detaches him from the race, leaving him a monster. This judgment is sound in theology; for the last degree of sin transforms "angels into devils,"—devils of the second rank, as the Book of Mormon shows. The whole history of the "inquisition," otherwise called "the holy office," from its conception by St. Dominic and confirmation by Pope Honorius III., in A.D. 1216, is such a continuous exhibition of human depravity, that one is ready to inquire, why the second flood (of fire) is deferred? (2 Pet 3:7.) Ordinary vices and crimes are seldom at-

tributed to God, or his sanction claimed for their perpetration; but when depravity has reached its most revolting aspect in crime, the perpetrators hesitate not to ascribe all to the especial direction of God, being performed in his name. For instance, in the order of D. H. Wells, in 1857, to destroy, burn, plunder and ravage the train and camp of government employes, the order ended with, "Yours in Christ." The assassination of Eglon, by Ehud, in the land of Moab, and that of Yates, by order of Brigham Young, in the Webber Valley, in 1857, are samples of depravity; but the latter especially so, since the bearer of the dispatch to murder Yates was his (Brigham's) own son, Joseph A. Young. No ordinary degree of depravity would cause a father to thus teach his own son to be an assassin, or perpetrate such a crime in the name of the Lord.

Another sample of depravity occurred in the Seventeenth Ward, in Salt Lake City, during the reformation, or "reign of terror" in Utah. Two young women had dared to go into a Gentile store, and converse with the Gentile, a thing strictly forbidden; whereupon, the Bishop of said ward convened "a council" to determine what was to be done, or rather who was to do it; for the Bishop informed them what ought to be done, "Their blood must be spilt upon the ground to atone for the sin," and their father must be the executioner. But the father, not yet totally depraved, made no response, but maintained a dogged silence; whereupon, an individual, a Brighamite elder, arose and volunteered to do the deed. Now, passing by that audience in silence, we select the Bishop and that volunteer, as instances of total depravity, unless ignorance and stupidity, amounting to insanity, is pleaded in their behalf. In this connection we call to mind the prophecy:

"For there is nothing covered that shall not be revealed; neither hid that shall not be known; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the housetops."

From the foregoing examples, the deep degradation and depravity of the human animal, under certain circumstances, is apparent; but they by no means prove that he came upon this stage of being with such a character, but that they work out that condition by yielding to the baser passions, until they are entirely controlled by them.

### **"Why Do the Heathen Rage, And the People Imagine a Vain Thing."—Ps. 2: 1.**

This question has been answered in the experience of Latter Day Saints, as well as former day Saints. When direct revelation ceases, it is positive evidence that the people are in a state of wickedness and rebellion against God; and if, while in this condition, a message should be sent unto them, of course it would be a proclamation of judgment; for the distinguishing feature between a false and a genuine prophet is the former cries peace and the latter proclaims judgment, and warns the people to repent. A message of this character, of course, would come home to "rage and to imagine a vain

thing," thinking the one declaring the message sees their enemy, instead of their friend.

The Children of Israel, who were once the favorites of heaven, on account of their rebellion, were left to grope their way in the dark, from the days of Malachi till the preaching of John the Baptist, nearly four hundred years; and they had become satisfied with their condition, never once dreaming that it was their wickedness that shut out the light of revelation from them. Therefore, when John came and called them "generation of vipers," and told them to "repent," he was considered an enemy, and was beheaded. Christ was condemned as a "seducer" and a "stirrer up of contention." The apostles told the people if they did not repent the judgments would overtake them, and the people were so enraged that they put "James, the Lord's brother," to death in Jerusalem. "Samuel, the Lamanite," was sent to tell the people of Zarahemla, that if they did not repent thus the Lord would scourge them; but they were enraged and cast him out of their midst; but like a faithful servant of God, he mounted the wall of the city, delivered his message, and left them to the fate of the impenitent. Joseph Smith came with a warning proclamation unto the nation, telling them of the judgments that were hanging over them; but instead of heeding the cry, repenting, and turning unto God, like in days of old, they began to rage.

"The hireling priests against the truth engage,  
And hell beneath stands trembling filled with rage."

Joseph Smith was the best friend that the proud nation ever had; for he came pointing them to the Lamb of God, from whom, if they had turned unto him, they would have received peace and pardon, and would have escaped some of the calamities that they have had, and many others that are soon to come. But, he wears a martyr's crown, while the hearts of the rebellious are "failing them for fear."

The fate of rebellious nations, should be a warning unto the people of Utah; but, strange to say, they are in the same condition that they once pointed out as being a condition of rebellion; and when the little Messenger lifts the veil, and exhibits the deformity of the Utah institution, some begin to "rage" and would strike out of existence the little giant that stands up to tell them their transgression; but they "imagine a vain thing."

No doubt Mr. Parkers expressed the sentiments of many of the people when he said, "tell him" (the man that sent the Messenger to me) "I do not thank him for it." Of course not; the willingly ignorant never did thank any one for trying to teach them. Let me say to the people of Utah, many of whom I love, the Messenger is your friend, because it tells you the truth. Do not oppose it, lest haply you be found to fight against God.

True, the Messenger does not daub with untempered mortar, but perhaps its editor is actuated by the same spirit that moved one of old to say, "My soul delighteth in plainness."

I feel confident that there are many in Utah that will give heed to the warning voice that is raised for their deliverance, and will yet be purified by the influence of God's love, while many will "mourn at the last" and say: "How have we hated instruction and despised reproof, and have not obeyed the voice of our teachers, nor inclined our ears unto those that instructed us."

J. C. C.

### Orson Pratt's Tabernacle Sermon Reviewed.

Mr. Pratt's discourse on Sunday, July 11th, 1875, in the tabernacle, Salt Lake City, was an elaborate effort of two hours, in which he assumed to speak for the Latter Day Saints, and proposed to give (to the editorial excursion party, a part of whom were present) the peculiar doctrines of the Latter Day Saints. We listened to the discourse, and having noted its prominent features, shall here give them to the reader, and our answer to them. But first, we object to Mr. Pratt's speaking unqualifiedly for the Latter Day Saints, because the Utah people, with whom Mr. Pratt is connected, is, and ever have been, only a fraction, and a sect or faction of the great body of the Latter Day Saints. This is shown by the following

#### FACTS AND FIGURES.

In 1844, the Latter Day Saints were estimated at 200,000, (Times and Seasons, vol. 5, page 547.) And in 1853, after nine years of gathering and proselyting, the number in Utah is given by Mr. Pratt himself, as 30,000. Now, allowing that the proselytes during these nine years were equal to those in fellowship out of Utah, the whole number was in 1853, 20,000, less than one-sixth the number of Latter Day Saints in 1844. And when it is remembered that in that year, (1853), polygamy was first proclaimed, resulting in the withdrawal of large numbers, this proportion may be conceded as unchanged, and of the original 200,000 in 1854, probably not one-fiftieth are now in fellowship with Mr. Pratt's party. But waving the further consideration of his assumption, let us see whether he represents or misrepresents the faith. He says we are here in these valleys, gathered out from the various nations, in fulfillment of the prophecy of Isaiah, 2d chapter, 2d verse: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and all nations shall flow unto it." Now, if these mountains around this valley were the only ones known, it would need be the ones referred to; but as they are not, how did Mr. Pratt identify them as the ones the prophet referred to? Simply by affirming it. But we will prove that they are not. The first verse settles this as follows: "The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem,"—not Utah, or Salt Lake City. So Mr. Pratt has cited this scripture to deceive others, and by his own condemnation.

The same is found in Micah, 4th chapter. And in chapter 1, verse 1, we learn it is applied to Samaria and Jerusalem, and in chapter 3, verse 12, we are told where the Mountain of the House is, viz: in Jerusalem. On applying these prophecies to Utah, Mr. Pratt necessarily assumed that the temples here were within the Zion therein mentioned, and of course a chosen place of the Lord, etc. Two strange contradictions are here involved. 1st, this location, this city, temple, etc., is not upon the tops of the mountains, "nor" above the hills; but at the foot of them. 2nd, in the Sec. vol. 1, p. 77, Mr. Pratt states that the people here are in exile, driven here. Now if they are within the boundaries of Zion, they are not in exile; and if they are out of the boundaries, what authority is there for temples?

We learn in Doctrine and Covenants, sec. 13,

par. 3, that Zion is the new Jerusalem; and in sec. 27, par. 1, we learn where the center of the city of Zion, or New Jerusalem is, viz: Independence, Jackson County, Missouri; and in Rev. 21, we have the measurement, viz: 12,000 furlongs, or 1500 miles square. Salt Lake City's temple is thus more than 500 miles outside of the boundaries of Zion. Israel did not found a Zion at Babylon in their exile! But if Isaiah and Micah did not speak of Utah, evidently Jeremiah did, chapter 17, 2, 5, 6, where it is said, "Those who trust in man and made flesh his arm, [or did as they were told by man], should inhabit the parched places in the wilderness, in a salt land and not inhabited. This place, in fact, also shows why Mr. Pratt's exiles were located here, because their hearts "departed from the Lord."

Mr. Pratt then introduced marriage, as a peculiar tenet of the Saints, and said all marriages not solemnized by the priesthood were "illegal in the sight of God;" but the law of the church says, "All legal contracts of marriage" entered into before coming into the church, "should be held sacred and fulfilled;" and "not even prohibiting those persons who are desirous, of being married by other authority."—D. & C. sec. 108, par. 1-4. By referring to the nuptials of Adam and Eve, his assumptions and reasonings were as follows: Adam and Eve were immortal, hence their union was for eternity. Mr. Webster defines immortal thus: "Exemption from liability to die, undecaying, imperishable," etc. Adam and Eve were liable to die, and did die, therefore were not immortal. Therefore Mr. Pratt's assumption, as the basis of the "eternity of marriage," is false, and the inference drawn from it must be false also. But he goes on and affirms that the object of marriage is the production of offspring, hence the begetting and bearing of children will continue through all eternity. But in Luke 20, marriage is clearly limited to this world. *This world and that world is this side and the other side of the resurrection.* The contrast is drawn between the two upon this point, thus: The children of *this world* marry; the children of *that world* neither marry nor are they given in marriage. Doctrine and Covenants, sec. 65, par. 3, declares "That marriage is ordained to fill the earth, [not eternity]," with the measure or offspring of man. Mr. Pratt having

#### ASSUMED A FALSEHOOD,

of course every proper inference from it, we find is falsehood also. But the main object of Mr. Pratt was to establish polygamy, which he asserted grew out of the eternity of marriage, as follows: The object of marriage being children, and in case the wife of a man—a man in the prime of life, says Mr. P., should die—such do die—the man may take another and raise children, and this second is his wife as much as the first, and in the resurrection both will be his wives. So says Mr. Pratt, triumphantly; polygamy will exist in eternity in spite of Congress. To this it might be replied, that a husband might die, and leave a wife "in the prime of life," and she would be equally entitled to marry again, to obey that "great command" to multiply, and her second would be just as much her husband as the first; and in the resurrection she would have two husbands; and thus establish polyandry in eternity in spite of Congress.

But Mr. Pratt thus assuming that he had firmly established polygamy in eternity, asks, why not practice it in this world? He did not forget to mention Abraham and his two wives, Sarah and Hagar; but he forgot to notice that the Lord and Sarah divorced him from the latter, so that Abraham went into that world a monogamist and not a polygamist. Mr. Pratt then asked, Who says Polygamy is a crime, does the Bible? And answers, "No prophet, no apostle, no inspired man ever called polygamy a crime." To this we oppose the following: In Book of Mormon, page 118, it is twice referred to as a "grosser crime." Jacob, here speaking, says he was burdened with the word of the Lord because of these "grosser crimes." And then forbid in the name of the Lord that any among them "should have save it be one wife, and concubines none." Again, Joseph and Hy-

rum Smith, in their notice to the church, February 1st, 1844, polygamy is placed with other false and corrupt doctrines, the teaching of which is called "iniquity." This is equivalent to calling it a crime.

#### TAYLOR'S DENIAL.

Mr. John Taylor, (of Mr. Pratt's quorum of apostles), said in 1845, "For once let me say that Cain who went to Nod and taught the doctrine of a plurality of wives, and the giants who practiced the same iniquity, etc., are all co-workers on the same plan;" (T. & S., vol. 6, page 838.) If iniquity is criminal, then here is an apostle of Mr. Pratt's own quorum who once called "plurality of wives, or polygamy, a crime. Again; Doctrine and Covenants, sec. 108, par. 4, "Inasmuch as this church of Christ has been reproached of the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband." This item of law was adopted by a general assembly of all the quorums of the church, Mr. Pratt among them, who here calls polygamy a crime. Thus we have shown that both prophets and apostles, and the whole church of Jesus Christ of Latter Day Saints call polygamy a crime.

Then why did Mr. Pratt make the statement he did? Was it not to deceive? He knew he was stating an untruth. And does not this prove that he is one of the "false apostles' deceitful workers," of whom Saints and honest Gentiles are

#### WARNED TO DEWARE?

Mr. Pratt then claimed immunity for polygamy under the constitution, as being "part of our religion," and said, suppose the majority (in Congress) should enact a law to imprison all who practiced sprinkling, etc. The following is also a part of the religion of this faction represented by Mr. Pratt: "I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins."—Brigham Young's Jour. Dis., vol. 4, p. 220. "This is loving our neighbor as ourselves. If he wants help, help him. If it is necessary to spill his blood on the earth, in order that he may be saved, spill it."—*Ibid.*

#### BLOOD ATONING.

Now here is a peculiar doctrine of this people—a part of their religion. To spill the blood of such as is "necessary, [they of course being judges], in order that he may be saved." Hence, according to Mr. Pratt, Congress has no right to enact laws against "spilling blood" or killing in Utah, because, forsooth it is part of their religion. And it is upon this view of the subject that all attempts at ferreting out and punishing the church murderers, is called persecution! The time has come, Mr. Pratt, to uncover iniquity, rebuke hypocrisy, and call crime by its right name.

J. W. BRIGGS.

SALT LAKE CITY, July 24th, 1875.

### THE BASIS of POLYGAMY:

*A Criticism upon the (so called) Revelation of July 12th, 1843,*

In pamphlet form, of eight pages, is now ready for distribution. And to aid the cause we offer it for sale at very low figures, hoping thereby to be able to get them widely circulated were they are needed. And as that pretended revelation is not easily obtained, by this means its character may be learned. We solicit orders at the following prices:—single copy 5c., per dozen 20cts., per hundred \$1.30. Apply to us, or to the Herald Office, Plano, Illinois.

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# The Messenger

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

Vol. 1.

SALT LAKE CITY, UTAH, SEPTEMBER, 1875.

No. 11.

## History of the Latter Day Apostasy.

A BRIEF OUTLINE OF ITS PRINCIPLES AND FACTS.

### CHAPTER V.

It was in the ostensible Temple of God, that Brigham Young showed himself as God; and there extorted the oath of hatred, and vengeance toward the Gentiles, and to sustain the authorities, "right or wrong;" to "stand up to the rack, bay or no bay;" to "obey council, or do as you are told;" and all this in the name of the Lord, and "by the authority of the Holy Priesthood," which he taught was "vested" in him. These circumstances, and the world-wide sanctity of an oath must be borne in mind, in order to comprehend the subsequent course of this man, and "his people."

We pause here to answer an inquiry often suggested, to-wit: If Joseph Smith was a Prophet of God, and the Church possessed the gifts claimed for it by all the Elders in his day, why did all this subversion, heresy and wickedness, pass without a rebuke from God through the gifts; since the specific province of the Holy Spirit was to "reprove the world of sin, of righteousness—manifest righteousness—and of judgment?" This inquiry is a natural one, and in answering it, we call attention to the fact, well known to the old Saints who lived in, and around Nauvoo, that very early in the progress of the events already narrated, the gifts were treated lightly and soon discouraged in their exercise; and the gift of tongues suppressed by the leaders in Nauvoo, and messengers were sent to the outlying branches, forbidding the speaking in tongues altogether. Why was this? It was because the usurpation, and wickedness, was revealed, and rebuked, by the Spirit through the gifts. But they would not listen to, nor heed the reproof. This proved that the threatened rejection "as a Church" was justly discerned; and was fully accomplished.

The Book of Mormon pronounces a *woe* upon those who should do *away* with the gifts.

But to return. In spite of the efforts to wean the people from the habits of the Gentiles, and to reconcile them to the design, of withdrawing from them to take up their abode in some unknown, and unoccupied regions, there was a reluctance on their part; they clung to their homes and associations, in and around Nauvoo. The endowment had given them no additional light, nor power; and the thousands who repudiated it and left, still further demoralized them. And it was uncertain who would obey when the word should be given. If at that point a division should occur, it might render abortive the whole scheme of

the leaders. In dread of this, they resorted to measures corresponding to the crisis. Their case was desperate, and they adopted desperate measures, the mention of which we would gladly omit; but such is the force and logic of truth and facts, to omit here would mar the whole subsequent history, and render it unintelligible and incredible to the reader. Unity, in a greater degree than it existed, was wanted. The question was now, how to produce it. The fact that persecution has in all ages, bound together more firmly the believers of any faith is well known; and it was determined to make that principle subservient in this crisis, and get up a persecution to knit the people together, and make them pliable in the hands of their leaders. The idea was monstrous, and its execution diabolical. Great God! that the leaders of a religious people should deliberately produce a persecution of that people? Such was the fact; and such its object; and we will now detail some of the means employed. There had existed since the "Log Creek" organization in Missouri, under the lead of one Dr. A. Ward, in 1838, the spirit and remains of that oath-bound secret order. This was resuscitated and strengthened by the endowment; and as the reorganization of that band, known as "Danites" at first, and since as "destroying angels," "the police," or "details of the Nauvoo Legion," but at this time they were known as "deacons." They were under a horrid oath, sanctioned by all the sacredness of the endowment ceremonies, to "do as they were told" by their superiors, without question. The novelty, and the immunities enjoyed by them, attracted to it the daring, the reckless and the vicious, and these elements were quickened and strengthened by a fanatical spirit, which prepared them for anything. With such means at hand it is not difficult to get up a persecution, when the instincts of self-preservation would accomplish the unity desired. This band, or banditti as they became, went forth under orders, and plundered the surrounding settlements of whatever they could lay their hands upon, and as opportunity offered. If in some settlement, brethren refused to abandon their homes to gather into Nauvoo, it would be said of them, "we will whip them in," and stolen property would be scattered upon their premises—perhaps taken from a near neighbor—and means provided for its recovery, and though entirely innocent of the crime thus proved upon him, and ignorant of the game being played upon him by this gang of thieves,—and ignorant too of the existence of such an agent in the Church, those victims if they escaped prosecution at law, fled in haste to Nauvoo. In such such cases it would be

the leading ones in a settlement or branch, which tended to hurry the rest to gather.

These marauding expeditions extended to all the surrounding counties; and soon, the Gentiles, seeing that they were being plundered by systematic operations, though difficult to detect, were not slow to saddle it upon the Mormons of Nauvoo; in fact, little or no pains were often taken to conceal the destination of the stolen property; and of course, as no means to recover it was open to them through the law, the Gentiles took the law into their own hands. Mobs arose and organized, and taking it for granted that Mormons were all guilty, treated them all alike. Thus the object of the leaders was gained, the Saints were gathered in, and united for self-protection, against the supposed enmity of the Gentiles, and the plunder added to the material comfort of the Trustees-in-trust, and his confederates. And I here specifically charge, upon the best authority, that Brigham Young and his confederates, and the operatives in that protracted endowment farce of the years ~~eighteen hundred and forty-five and six~~, were fed in good part upon beef, pork, flour, honey, &c., obtained by this means; all of which the great body of the Saints were as innocent, and ignorant of, as babes. But this ignorance was not "bliss," but a heart-corroding; nor was it folly to be wise; for many did perceive the treacherous tricks of their leaders, and "escaped." The capital made out of this last persecution, which resulted in the abandonment of Nauvoo, was immense. It has been rung in the ears of the people ever since, and is not yet exhausted.

We shall be blamed for this plain talk. Put in the language of the poet we reply.

"Yes, I take myself to witness,  
That I have loved no darkness;  
Sophisticated no truth,  
Nursed no delusion,  
Allowed no fear."

In keeping with the spirit of that time it was whispered around,—almost all important matters, either of faith or practice, was communicated in whispers,—"that apostates would not be permitted to go out from their anticipated new location, to tell their grievances to the Gentiles." And it was under this inspiration that the adage "dead men tell no tales" was adopted, and has since become a Brighamite proverb. And the distinction gained by such men as Lee, Rockwell, Hickman, Huntington, Stout, Burton, Jones, and others, of that Daville, or Gadianton band, is in that they have excelled in their profession of murder and robbery.

Under such leadership and auspices, the people left Nauvoo in the spring of 1846, for the west, in quest of a location outside of the limits of governments, and civilization. That season they reached the Missouri river, where Council Bluffs now is, and formed a settlement and named it, most appropriately, "Cainsville."

## The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, September, 1875.

NOTICE TO SUBSCRIBERS AND CORRESPONDENTS.—Until further notice, all communications with THE MESSENGER; all orders, remittances, renewals, &c., should be addressed to J. W. Briggs, Plano, Kendall County, Illinois.

It is a maxim received of our fathers, that "the price of liberty is eternal vigilance." It is also the surest guarantee of "a crown of faithfulness," when the final award is made. But it has its most literal application to the condition of real Saints in Utah. Yet how much listlessness prevails. Somebody has done not exactly right, or what we think they ought to have done; and therefore we lie still, and while "our faith is as good as ever," we do nothing; and yet such are connected with the Reorganization. If we apply the test of James, that "faith without works is dead," such faith is questionable in quality; and as to its fruits, how can it produce any?

A brother writes, "We have disorganized the branch in this place, and do not hold meeting now." The reason assigned for this was, that some wrong existed, which was sought to be righted by disorganization. This is a heroic remedy, equal to that of burning the barn to get clear of the rats. There may be cases where this would be proper; but in our experience of over thirty years, we have never known such an instance; nor can we conceive of a circumstance, short of apostasy of the body, where it ought to occur. The strongest reasons we ever heard for such an act is the following, "We wanted to get rid of our presiding Elder, or branch officer, and thought this was the most effectual way." It was effectual, we grant; and so is it effectual to cut off the hand to get rid of a wart. We would prescribe reorganization as a remedy in such cases.

It ought to be distinctly understood that the officers of a branch of the church are not fixtures, or investitures, immovable only by voluntary resignation. The majority, or common consent of any branch may for cause, excuse or dismiss its officers, either or all of them, and appoint new ones. This should never be done in ill-will; nor when done, should it ever create ill-feeling. But performed in good faith, it should in that light be accepted as a matter of legitimate business.

While it is the duty of all Saints to "pray for one another," it is also their duty to work for and with one another for the up-building of the church, proving by their works the quality of their faith. While the prosperity of a branch may largely depend upon the efficiency of its officers; it is also true that the courage, opportunity, and efficiency of these officers largely depend upon the individual activity of its members.

Every member, and especially every officer in the church, particularly in Utah, is a representative of the church in the face of an enemy; and to be circumspect and vigilant, is but a common duty, and a necessity, if one would escape their wiles—the snares of Satan.

George A. Smith died on the 31st ult.,—leaving vacant the First Counselorship to Brigham Young, and five widows. He has thus taken a change of venue, from the bar of public opinion, before which he stood arraigned for complicity in the darkest crimes known to God or man—the Mountain Meadow Massacre—of which John D. Lee says: "It was not necessary a formal order should be given by the authorities, a crook of the finger was sufficient."

At the mass-meeting at Provo, at which Brigham Young, Wells, Cannon, Taylor, and other dignitaries spoke. Ex-Bishop Aaron Johnson who conducted the Massacre of the Parrish's occupied a seat of honor with them on the stand.

We can supply back numbers of the *Messenger*, except Nos. 2 and 3.

We want to sell part of those tracts, "Basis of Polygamy," at twenty-five cents per hundred to enable us to give away the rest.

The council for the prosecution, and the defense of John D. Lee, agree in one important and significant fact, viz: that the miserable white savages engaged with the red ones, in the massacre of the emigrants at Mountain Meadows, acted under "orders," which even Bishops dare not disobey.

Can any one tell us of the whereabouts of George Tomlins. He is a native of England, is about sixty years old. When last heard from, he was in Salt Lake City. He has been engaged in mining near Alta City.

### What Moses' Successor Did Not Do.

He did not assume the trusteeship in trust for all Israel, without giving any bonds to secure the people against his embezzling the whole treasury. He did not, upon entering Canaan, immediately appropriate the choicest city lots and the best farming lands to himself; nor did he lay claim to the Church Island in the Dead Sea, nor the mill sites on the streams leading into Jordan; nor did he, and Caleb, and Phineas, and a few others of the heads of the tribes, seek for and obtain from the Sanhedrim, or Legislature, an act granting them the exclusive right to the timber in Lebanon and in the canyons of Mount Ephraim. Nor did he forbid all Israel to make whisky under pain of his terrible displeasure, and then start a distillery himself, and sell the "vile compound" at one dollar per pint and upwards. Neither did he, while on his way from Mount Nebo, where Moses left them, send back to Pharaoh and propose to furnish him a battalion of the able-bodied men, to fight the Ethiopians, provided the bounty was paid to him, and subsequently arrange with the battalion to have their wages paid to him also; and finally, swindle most of them out of it. He did not establish the

tithing yard, slaughter house, tithing office, store-house, &c., in his own yard, and then multiply wives, concubines and children to consume their contents. Neither did he, when the people "turned their backs" upon the people of Ai, counsel and drive Israel off south into the desert, and leave the poor there, and then "file" upon their lots, and get a "government deed" for them, for himself. Neither did he require all Israel to falsify history in celebrating the wrong day as the one of crossing into the valley of Jericho. Nor did Moses' successor send ambassadors to proselyte the people of Tarshish, and then get their wives sealed to himself in their absence. Nor did he require these proselytes to traverse the plains and wilderness of sin (and folly), with handcarts. Nor did he teach Israel the word of wisdom, and then sell them tobacco at ten dollars a plug, or a load of wood, which took a man and team two days to get. Neither did he call Moses' wife, Zipporah, a wicked woman, nor tell a lie about her burning a revelation credited to Moses; but which he himself received before Moses or Israel ever thought of it. And many other ungodly and dirty things Moses' successor did not do, the which if they were all written in this *Messenger*, it would not contain any of the things which he did do.

### Orson Pratt—"The Guage of Philosophy" in a Quandary.

Mr. Pratt, in the course of his explorations in the heavens and the earth for prop to polygamy, struck upon the following:

"The fleshy body of Jesus required a mother, as well as a father; hence the virgin Mary must have been, for the time being, the lawful wife of God the Father. He had a lawful right to overshadow the virgin Mary in the capacity of a husband, and beget a son. It was also lawful in him, after having thus dealt with Mary, to give her to Joseph, her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that he only gave her to be the wife of Joseph, while in this mortal state; and that he intended, after the resurrection, to again take her as one of his own wives to raise up immortal spirits in eternity."—*See*, volume I, pp. 158-9.

What a pity that Mr. Pratt should be at a loss, upon this important point, whether Mary will hereafter be the wife of God Almighty, or Joseph the carpenter. And it is strange that it never occurred to him to approach "the president," (with his hat under his arm), and inquire.

But if God was the "first husband" to Mary, and Joseph was the second, unless Mr. Pratt can show a lawful divorce, he makes her to have two husbands—God and Joseph—and so instead of establishing polygamy, he establishes polyandry.

This statement of the case provokes the inquiry, Is Mr. Pratt profound here or demented? He says in that same place that it would have been a heinous crime for any one to have interfered with Mary, seeing she was espoused to Joseph. "Such a crime would be punished with death," according to the law then in force; but God, the law-

giver, was not bound by the law; that is, God gave a precept, and then contradicted it by his example. Now, Mr. Pratt, this looks to us as horrible morality, as the other part does devilish theology. Jesus said he came from God and spake the words of God,—came to represent God,—and he was careful to make his example and his precepts agree. Mr. Hume affirms, and Col. Ingersol after him, that men severally create, or imagine God corresponding to their own characters, and Mr. Pratt's notions of God strongly confirm this opinion. Has Mormonism reverted to Paganism?

Mary seems to have been entirely ignorant of the fact discovered by Mr. Pratt, viz, that she was the wife of "God the Father," and calls herself "the handmaid of the Lord."—Luke 1: 38, 48. The next step toward this final perch of Mr. Pratt's philosophical theology, ought to determine who is Mary's father; that is, God's father-in-law!

"But there is another question connected with this *eternal wife* theory, which we commend to the serious consideration of Mr. Pratt. It is this, whether or not the wife of his whom he abandoned in Tooele County, Utah, with several small children, and who being forced to over exertion to support them by labor, with a babe of a few weeks old in her arms, and who sank under it and died of a broken constitution and crushed spirit, while he was courting another victim, whether *she* will be his *wife* in eternity, or *rise* in judgment against him and sink him to the lowest hell?

### The New Order.

It is now a conceded fact, that a new thing, known as the "New Order," has been conceived by the Brighamite leaders, adopted, and is now being enforced upon their adherents. It is held forth in the light of a reformation, and all are included under sin. "There is none that doeth good, no not one." Every one is called upon to repent, and be baptized, and enter this Order, and consecrate all of their substance unto the church. To give tone, solidity and force to this scheme, President B. Young, counselors, and the quorum of the twelve, set the example, and have been baptized; although I am credibly informed that some of the twelve opposed the move, and say they were compelled to be baptized. This shows, what is a fact, that B. Young is absolute authority in Utah.

The nature and spirit of this institution, and Utah feeling on the matter, may be learned, to some extent, from a synopsis of a discourse delivered at Bountiful, by Bishop Anson Call, July 25th, 1875, as follows:

"You all remember what President Young said at the conference, a short time ago. He said, 'We are on the eve of a great Niagara, and are about to drift over.' Of course, this language is symbolical. But we have failed to keep the commandments; and if we do not repent and turn about, we will go over the precipice and drift down to destruction.

"We must put away all of our lying and cheating and falsifying, and deal honestly with one another. This we have not done.

"Why is it, that we haven't better con-

trol over our wives and children? Why is it that our children are growing up in idleness, unbelief and discount, and are bringing disgrace upon the church and shame upon their parents? Why is it that we cannot trust our children, but have to keep a watchful eye upon our daughters, to keep them from bringing disgrace upon themselves? There ought to be power enough in the priesthood to hold these in subjection.

"The Lord has been very merciful unto us, in permitting us to come to this land that we might have a place to dwell. He has blessed us here, and given us the privilege of entering into celestial marriage, and given us wives and children.

"Do we appreciate these blessings? Are we thankful for them?

"What kind of a spirit has got into our wives and children, that our wives are not under control, and our children are running wild, disobedient, becoming indifferent to religion and cannot be trusted? Our wives find fault with this thing and that thing. I tell you we must repent.

"The prophet says, we must repent and be baptized for the remission of our sins, and enter into the Order. But some will say that it is not a revelation. When President Young commands, it is the voice of God to me, and I receive it as such.

"Our enemies have driven us before them, but God has given us a place to dwell. We were driven out of Jackson County, Missouri, and Illinois, because we did not keep the commandments of God. Our enemies prevailed against us. We came to this country and they have followed us here. Brethren, we have not been keeping the commandments; we are on the eve of a Niagara, and if we do not turn about and repent, we will go over to destruction. Are there any here who can say they are not guilty?—Any who can say they have done no sin?

"If there are but fifty men that can be found in the territory, that will enter into the "Order," "The New Order," as it is called, they are the ones that will be set at the head, given the rule, and will dictate. The others will be set aside. They are the only ones that will be allowed to hold positions. The lesser priesthood has got it to obey. The rules will be read here to-day. Nothing has been said about the sisters yet, but there will be at another time, perhaps."

The Rules of the Order were read, about fifteen in number, wherein they agree to settle all debts before entering the Order, or as soon after as possible; afterwards they are to contract no debts contrary to the advice of the officers of the Order. They are to buy no articles of use that can be manufactured at home, only in extreme cases, &c. I could not procure the rules.

Israel Barlow arose and said:

"I have belonged to this church for forty years. I went through the troubles in Missouri and Illinois. I don't want to lose my salvation now. I feel like entering the Order, whether my family goes with me or not. The Lord requires a complete sacrifice. I have felt that there is something wrong among us. I was thinking over these things a few weeks ago, and the Spirit directed me to a passage in Revelations. I will read it, second chapter, twelfth to seventeenth verse, 'Thou dwellest even where Satan's seat is; \* \* \* thou hast them that hold the doctrine of Balaam; \* \* \* thou hast also them that hold the doctrines of the Nicolaitans, which thing I hate.'"

He read all of the passages, but did not seem to sense the import. Did not seem to feel and know that Salt Lake City is indeed Satan's seat, where too they hold to the doctrine of the Nicolaitans, (polygamy), and the practice of Balaam; and that for them

to repent aright, is to put these practices from them.

1. It is quite easy to see why the people of Utah are on the verge of a "great Niagara." According to the above admissions, they broke the commandments, their hearts "departed from the Lord," they made "Besh their arm," hence were sent away from the land of Zion and civilization, to inhabit the "parched places in the wilderness, in a salt land and not inhabited."—Jeremiah 17: 6. Here, in their self-will, they set up a calf, (polygamy), followed by deifying Adam, (the old Adam), before whom they bowed; and, by acclamation, declared themselves in favor of being ruled absolutely by the will of a few, or rather one, and all who would not fall down at these shrines, their blood atoned for their sins. The blood of the innocent, the wail of outraged woman, and the moan of the widow, robbed of her husband, plead in vain at the seat of justice for righteous retribution. There was a "reign of terror."

Of late, Gentiles and the soldiery have come in, whose influences are neutralizing the absoluteness of the leaders, the shackles are being broken off, and the people are being set free to think and act for themselves; while the Josephites, (as they are called), stand ready to point them to the "old paths" from which they have strayed, insisting on the practice of righteousness and virtue and obedience to the law. The friends of humanity, law and order, of every name, are engaged in the uncovering of the terrible crimes that have been perpetrated here, and covered up for years; who demand that "the axe be laid at the root of the tree," and that justice be meted out to the guilty ones. It is in view of all this that B. Young and Co. find themselves on the eve of a "great Niagara."

The civil court, at Beaver, threatens the chief authorities with justice. The honest few are letting go the juggernaut that has crushed them. The "old lion" is disturbed in his dreams of ambition, and as a last effort and crowning sin, he puts forth a scheme to rob his most ardent friends and admirers, that necessity may compel them to remain in his power.

2. Why wives are disobedient, and sons and daughters can not be trusted.

The institution, under which they live, make them such. Women are ruled by brute force. Their own judgment and better nature are not consulted. She is not considered a being of sense and feeling, but a thing, made to be used and serve. Daughters are taught, as first lessons, that their usefulness in this world, and exaltation in the next, depend upon their becoming mothers, and raising a numerous progeny. Hence, their first thoughts are upon matrimony, and their highest aims and ambition are to develop themselves into womanhood—enter the market, for some old gray-haired veteran to carry off and commence his "enlargement." The passions are appealed to in infancy, and cultivated in middle and old age, to the neglect of the mental and moral; the offspring, therefore,



are but little more than animals.—Who would expect that such could be controlled, governed, or trusted? Knowing nothing of self-government, proper tastes and refinement, when the arbitrary power that holds them in check is removed, they run to the most extravagant excesses. The passions rule and become their masters. Hagar's children have the promise of being rebellious. They are after the "flesh," and gender to "bondage." It is proverbial, in Utah, that they are wild, unruly and devilish. Pleasure, and the gratification of the passions, are their natural bent. They come to their accursed natures by lineage, and it is fostered and cultivated by the devilish institutions under which they live, wherein lying, stealing, murder, and whoredoms, and the hatred of the rest of mankind, are recognized as exalted virtues.

Dismiss the Hagers. Do away with your false theories. Educate your sons in the sciences, arts, proper tastes and good morals. Impress upon them the principles of self-government, freedom and true manhood; and let their minds be diverted from this Rocky Mountain moloch, that keeps the passions in a constant flame, and your sons will be as decent, orderly, law-abiding and God-fearing as other men's children. Instruct your daughters in the principles of purity, modesty, chastity, and that "shamefacedness" taught in the scriptures, that their minds may be occupied with something higher, purer, and nobler than thoughts about men, becoming wives and mothers, and you will not have to keep a vigilant eye upon them, lest they bring upon themselves disgrace; but they will grow up a crown of honor to their parents, and satellites in the kingdom of truth. They will become capable of directing the young in a godly way, when, in the wisdom of nature's revelations, they do become wives and mothers. Do away with that heathen notion, that woman should but serve and obey, and that they have neither sense nor feeling; but are mere property, like cattle. Make her your equal. Treat her as a being of sense and reason—a crown of glory to a man. Let her heart beat in the air of freedom, and her soul be filled with high and noble aspirations, and she will control herself, and cheer and gladden home precincts as none other can.

3. "Why is there not power in the priesthood?"

Let the seer answer. In substance he says, when men begin to exercise authority unrighteously, tyrannize over their brethren, then "farewell to that man's priesthood." Your priesthood is like the Pope's it exists only in name. The virtue is gone, because of transgression. "Given us the *privilege* to enter *celestial marriage*!" O! what a privilege! The man has all the honor of the privilege. But how did the privilege come? Why, the man took it, because he was the stoutest, and retains it upon the same ground. This system was endorsed, and to evade the justice of the law, "For he that keepeth the laws of God, has no need to break the laws of the land," you quit civilization and came to these mountains and set up an oligarchy of indulgences, in the name of religion, where every crime in the calendar has been perpetrated, until this land has become a hiss and a by-word among civilized people.

You confess that you were driven out of Missouri and Illinois, because you did not keep the commandments; hence, came under condemnation.

"And they shall remain under condemnation, until they repent and remember the new covenant, even the Book of Mormon

and the former commandments which I have given them, not only to say, but to do."—Book of Covenants, sec. 83, par. 8.

The new covenant says:

"There shall not any man among you have, save it be one wife; and concubines he shall have none."

"The Lamanites have not forgotten the commandment that they should have, save it be *one wife*."—Book of Jacob.

The "former commandments" say, "Thou shalt love thy wife with All thine heart, and cleave unto her and none else."

Yet in the face of all this, you call celestial marriage a "*privilege*," and say you believe in the revelations of God. No wonder the cry is made, "We are about to go over a precipice." If you do not repent and quit your whoredoms, as there is truth in religion, you will go over into the depths of hell.

4. "When President Young commands, it is the voice of God to me."

Soon after Joseph's death, Brigham said, "You are now without a prophet in the flesh."—*Times and Seasons*, vol. 5, page 618. Again he said, "I am not a prophet nor the son of a prophet."

There is not a revelation extant, that I have seen, that B. Young claims to have received from the Almighty, after over thirty years reign over a Mormon faction. Yet Bishop Call says, "His voice is the voice of God to me."

Bishop Call, you know better than to preach such stuff as that:

"His, [Joseph's] blessing shall also be put upon the head of his posterity after him."—B. of C. sec. 107, par. 18.

Is B. Young his posterity? Joseph said, "If B. Young ever leads this church, he will lead it to hell." Still "his voice is the voice of God" to Anson Call.

5. If only fifty men can be found who will enter the "Order," they are the ones that will stand at the head, rule and dictate; the lesser priesthood has got it to obey. What a confession of contemptible meanness inaugurated to awe men into submission to the unrighteous demands of B. Young & Co. Men who have served their master, B. Young, for years, are now to be stripped of positions and influence, and be degraded in the eyes of the people, if they do not bow their backs down and submit to this awful demand of giving *all they have*, to this pillager, and thus render themselves complete serfs. Compel conversion! Men and women of Utah, think of King Noah and his unrighteous demands. The lesser priesthood *must* be converted, *must* be baptized, *must* enter the order. O, ye gods! This religion! This the way to persuade men, to flee the wrath to come; or is it a second Mahomet with a drawn sword? And that where liberty and freedom are guaranteed? O, Utah! who would sit among the gods, thy deceptions and lyings and murders and whoredoms and priestcrafts and tyranny and secret oaths and perversions of religion and complete apostasy, have rendered thee justly odious in the sight of Heaven and all God-fearing men; and thou standest as a tower of sin and a burlesque upon the Christian religion and ordinary decency. Repent of thine iniquities, indeed, if perhaps God may forgive thee, and the officers of the land may wink at your duplicity, that thou be not carried over the great precipice to destruction.

W. H. K.

Prejudices *distorts*, rather than destroys the vision.

The home of a pretender, a hypocrite, and a snob, is the counterfeiter's show-case.

It is well to have an *excuse*; but it is better to have no occasion for one.

## Catechism for Grown-up Children in Utah.

LESSON II.

Q.—What is priesthood?

A.—It is absolute authority to dictate in all things, from the founding of cities and the building of temples, to the setting up and toeing off of a stocking.

Q.—What do this people believe about prophecy?

A.—When one prophesies, let him go straightway to work to fulfill his prophecy.

Q.—What happened soon after H. C. Kimball prophesied that J. B. Long, (an apostate) would die in a ditch?

A.—He was found dead in a ditch—a remarkable instance of the literal fulfillment of prophecy.

Q.—Why is it the policy of the president to keep the people poor?

A.—Because they are "easier handled."

Q.—Who originated that statement of "standing up to the rack, hay or no hay?"

A.—The Elders of Israel?"

Q.—Why did they inculcate this sentiment?

A.—To prepare the people for an empty rack,—or the "Order of Enoch."

Q.—What did Amasa say, previous to his apostasy, when asked what became of the tithing?

A.—"None of your d—d business."

Q.—What did George Q. Cannon say at Provo, after the testimony was taken on the Lee trial, implicating Brigham Young, George A. Smith, W. H. Hooper, and others in the Mountain Meadow massacre?

A.—He said "the Gentiles are trying to entrap the servants of the Lord."

Q.—What did Gov. Brigham Young say when John D. Lee detailed to him the particulars of that Massacre?

A.—Gov. Young said, "Keep it still, don't talk about it among yourselves."

Q.—Why did he say this to the chief murderers of a hundred and twenty-seven innocent men, women and children?

A.—He did not want "his feelings harrowed up."

Q.—What became of the cattle of the murdered emigrants?

A.—They were divided between the church, John D. Lee, the Indians, and Wm. H. Hooper, late delegate to Congress.

Q.—What does Captain Wm. H. Hooper do at this perilous moment?

A.—Just what was told them in the start. He keeps still and don't talk about it.

Q.—What did President Brigham Young say he could do, if the people would give him their money?

A.—Buy Congress and the eastern editors.

Q.—How much did Sargent, of California, cost?

A.—It is impossible to determine now, as his term of service is not yet expired.

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Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall Make you Free.—JESUS.

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SALT LAKE CITY, UTAH, OCTOBER, 1875.

No. 12.

## Pre-Existence and Transmigration.

The current theory of pre-existence among the Latter Day Saints has been a favorite theme of speculation, and afforded ample scope for the imagination in its airy "castle building." The polygamist sees in it the incipient stages, the ground work and necessity of polygamy. Myriads of spirits, say they, are waiting for the moulding of tabernacles for them to inhabit; and as this can be done more rapidly by "having many wives and concubines," it is so much superior to the "one wife system." While another class see in it the principle of transmigration; or rather, it is transmigration itself. First, migration; second, transmigration. The steps are easy, and these we weave as fine a web as the others; the one constitutes the *warp*, the other the "filling;" and populations, kingdoms and worlds, angels and gods, are created out of the same fragile material—fancy and possibilities.

There is doubtless a sort of pre-existence; that is, the elements or essences of all things are supposed to be eternal; hence, existed prior to its present form, or creation, and this will apply to man and every other creature, or created thing. But the theory of pre-existence, in question, is quite another matter. It affirms the conscious, intelligent existence in which agency is possessed, constituting it the "first estate" and "probation," of man. The first intimation of this doctrine of pre-existence is found in the account of creation, where it is affirmed that "every plant and herb of the field" was made before it grew; "for I the Lord God created all things of which I have spoken spiritually, before they were naturally upon the earth." "And I, the Lord God had created all the children of men, and yet there was not a man to till the ground; for in heaven created I them." Again, "nevertheless, all things were before created; but spiritually were they created and made according to my word."

From these quotations we learn that plants and trees, fish and fowl, *as well as man*, were created first spiritually, and then temporally, and are equally pre-existent with man. Now did those spiritual trees produce fruit before they were planted in the earth? Did the spiritual fish spawn and fill the spiritual waters with spiritual fish? Did the spiritual tigers and hyenas prey upon their spiritual neighbors? Did the spiritual grasshoppers destroy the spiritual crops of spiritual neighborhoods, and so produce spiritual famine in those spiritual grasshopper districts? Did the spiritual rattle snake coil up his spiritual self, and erect his spiritual tail, and rattle

a spiritual warning to the spiritual passer by, or strike his spiritual fangs into his spiritual heel, and send the spiritual poison through the spiritual blood, producing, in the absence of spiritual antidotes, spiritual death? Did the spiritual mosquitoes, gallinippers, fleas, and bed-bugs, and other annoying species of insects, ply their vocation in sapping the foundation of all spiritual comfort in that spiritual, or first estate? If so, no wonder they emigrated to earth, or any other place. Oh ridiculous, you will interpose! What foolish and extravagant fancies! Well, that is just what we think too; but we were only applying the inductive philosophy to the hypothesis of probationary pre-existence, which we think comes into the same category with Cuffee's celebrated sermon "on de creation of man," in which it is stated dogmatically, that when "de fust man" was made out of soft mud, "he was set up agin de fence to dry;" at which Sambo, being of a "critical turn of mind," interrupted to inquire "who built dat are fence." Whereupon Cuffee replies, depreciatingly, "Hush, Sambo; a few such remarks would 'spille de' best sermon eber preached." So with probationary pre-existence, in order to pass muster, it must be let alone; for you may inquire of any or all of these that are said to have migrated from that "first estate" to our earth, and they know nothing about it. This is the first chapter in that conscious existence. The first idea of a probation is to learn to acquire knowledge in order to perform duties. Of what avail is the supposed knowledge gained in that supposed probation, since it is all forgotten?

Mr. Orson Pratt answers this as follows, (Seer, vol. 1, page 21):

"When Jesus was born into our world, his previous knowledge was taken from him; this was occasioned by his spiritual body being compressed into a smaller volume than it originally occupied in his previous existence, as the Scriptures testify; his spirit was of the form and size of man, and when his spirit was compressed, so as to be wholly enclosed in an infant tabernacle, it had a tendency to suspend the memory, and the wisdom and knowledge formerly enjoyed was forgotten."

If this pinching the pre-existent man in "the infant tabernacle" suspended the memory, then when that tabernacle grew to the full size of man, so as to sit *easy* upon the spirit,—the cause being removed, the effect ought to cease,—then memory ought to awake, and that formerly acquired knowledge ought to return; but it does not. In support of the pinching theory, however, Mr. P. quotes scripture as follows, Acts 8: 33, "In his humiliation his judgment was taken away." This is a quotation by Luke, the historian, from Isaiah 53: 7, 8, and reads thus:

"He was taken from prison and from judgment, and who shall declare his generation? for he was out off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked," &c.

This scripture then refers to the *death* of Christ, and the circumstances attending it, and not to his birth; and therefore has about as much to do with pre-existence, as "saddling the ass" has to do with "infant sprinkling." It is true, there is a discrepancy between the quotation in Acts and the text in Isaiah, but they both refer clearly to his death and not his birth. Straws are caught at as supports under some circumstances, but they *never* prove trustworthy.

Several other texts are referred to as proofs of pre-existence, John 9: 2 is one of them. "Who did sin, this man or his parents, that he was born blind?" If this question is to be taken as evidence of pre-existence in the absence of proof that the questioner either believed in, or had ever thought of such an idea, it is clear that the answer conveys no such idea. Also Eccles. 12: 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." This is regarded as strong proof of pre-existence; for how, it is asked, could the spirit return where it had never before been? It is seen in Job 1: 21, that the word *return* is used in a sense not literal, but extravagantly symbolical. Read it, "Naked came I out of my mother's womb, and naked shall I return there; also 33: 25, "He shall return to the days of his youth." In both these cases a literal return is impossible; but if these refer to returning back to nature or mother earth, that might be literal,—is so as respects the body. And then it is urged that the spirit must as literally "return to God who gave it." We thus state the position in its strongest form, and will now show that by the strictest analogy, the very reverse of the pre-existence in question is proved by this text. The argument is, that as the body returns to the earth, literally, so must the spirit return in like manner; and as the body was in the earth before, so the spirit must have been where it now goes before. But how does the body return to the earth, we enquire? And the text answers, "As it was,"—before it was formed or created into a body,—that is, in its elementary state, its particles, or essence of matter. Then the spirit returns in the same manner "as it was;" that is, in its elementary state, like the elements of the body, unorganized, unindividualized, not personal; or as such, conscious; and of course not on probation, nor responsible. "Man is spirit," not a spirit; but in his original condition, spirit; and spirit is intelligence.

Intelligence is not created, but existed "in the beginning with God." And when man was formed, it was out of pre-existing—persons? No; but pre-existing elements. The body "formed out of the dust of the ground," and the spirit formed "within him,"—the body, and not out of it, nor before it, but in it.—Zech. 12: 1. This forming of the body and the spirit was truly what it is termed, The Creation of Man; but upon the pre-existent theory, it was only moulding an earthy cage to imprison the emigrating spirit. And if the body is a mould, of course it determines the form of the spirit; for it is "formed by the mould, as well as formed in it.

One writer, (Mr. Pratt), swells out upon this subject as follows: "There is something grand and sublime in the contemplation of our pre-existence." But that grandeur and sublimity make a sorry figure, when we contemplate the *modus operandi* observed by the emigrant spirit in taking possession.

Continued.

## The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, October, 1875.

THIS number closes the first volume of THE MESSENGER. To its readers we have no need to review it. You know what it is, what it has done, what it has tried to do; you have seen its colors, and felt its spirit, and you have heard from it its purpose. The question now is, Ought it to live longer? It can not subsist on faith alone, and does not want to live on charity. It therefore depends upon its subscribers, its readers, its friends. If sustained, THE MESSENGER will seek to redeem every pledge it has given. If its severity offends, it should be borne in mind, that that offense consists in "calling things by their right names." In renewing for THE MESSENGER, it would relieve us somewhat, and add to the chances of more regularity in receiving it, when practicable, to order it in clubs or packages, directing all communications to J. W. Briggs, Plano, Kendall Co., Ill.

The first chapter of the promised historical sketch of the Reorganization will appear in the next number of THE MESSENGER.

The Lamanites who come into the Reorganization receive an endowment of the gifts of the Holy Spirit; those who enter the Brighamite faction, receive an endowment of oil, grips, and a robe of cheap cotton.

THE Semi-Annual Conference was largely attended, both by the Saints and by outsiders. To the former, in addition to its spiritual duties and enjoyments, it was a reunion of hundreds who seldom meet on any other occasion. Altogether it was as full a measure of satisfaction as we had a right to expect, and as much business was done as such an assemblage, with its sur-

roundings, would admit of. Useful instructions were at intervals dispensed from the stand; while, from other stands near by, run in the interests of Mammon, tea and coffee were dispensed at U. P. R. R. rates—one dime per cup; at two cups a meal, this would only be sixty cents per day, with a trifle for something to eat each time, make it clear that a few dollars would hold out fewer days. But this only applies to the luckless who did not, as we did, have a friendly wing to nestle under.

We left Ogden, *en route* for the conference, on the Saturday previous, arriving at Council Bluffs on Monday, a vast improvement on Brigham Young's hand-cart process of traveling. And, moreover, during the journey, through the kindness of sisters Smith, Clark, Browning and Chase, we "fared sumptuously every day," and this convinces us that one part of "woman's mission," so much talked about, it is to put a fellow up some dinner when he starts over the U. P. railroad. We barely escaped being blown up on the way, by the conductor's refusal to take on a cargo of glycerine offered him at a way station.

In the report of missionaries from Utah, it was stated as their conviction, that the successful prosecution of that mission required the erection of a house of worship in Salt Lake City; since which we have talked with many upon that subject, all of whom feel that same way. And as we were appointed to labor in the interest of that mission, we lose no time in laying this fact before the readers of THE MESSENGER, hoping and believing that in due time, by their means, this impediment will be removed.

SEPTEMBER 8th, conference organized, and after some preliminaries, a report of Utah affairs, its condition and wants, being called for, J. W. Briggs and Z. H. Gurley spoke at some length upon the "situation," and urged a vigorous prosecution of the work there, and in doing so it seemed to them a necessity to build a chapel in Salt Lake City, at as early a day as practicable; that while Utah was the darkest corner of the earth known to them, and when the only rule is misrule, yet as good people were there as in any other place; and the fact of the thousands growing up in that thick darkness, like the many Ninevehites, "who know not their right hand from their left," it became a question of humanity, as well as of religion. The report of the *Nonpareil*, so far as our remarks is concerned, is incorrect; attributing to us what we did not say, and to others what we did say.

### From Nauvoo Expositor.

"It is with the greatest solicitude for the salvation of the human family, and of our own souls, that we have this day assembled. Feign would we have slumbered, and 'like the dove that covers and conceals the arrow that is preying upon its vitals,' for the sake of avoiding the furious and turbulent storm of persecution which will gather, soon to burst upon our heads, and have covered and concealed that which for a season has been brooding among the ruins of our peace. But we rely upon the arm of Jehovah, the supreme arbiter of the world,

in whom we this day and upon this occasion appeal for the rectitude of our intentions.

"As for our acquaintance with the Church of Jesus Christ of Latter Day Saints, we know of no man, or set of men, can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety, that the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in these books, are the immutable and eternal principles of heaven; and speaking a language, which when spoken in truth and virtue, sinks deep into the heart of every honest man. Its principles are invigorating, and in every sense of the word, tend to dignify and ennoble man's conceptions of God, and his attributes. It speaks a language that is heard amid the roar of artillery, as well as in the silence of midnight. It speaks a language understood by the incarcerated spirit, as well as he that is unfettered and free; yet to those who will not see, it is dark mysteries, and secret as the grave."

Again, "We most solemnly and sincerely declare, God this day bearing witness of the truth and sincerity of our designs and statements; that happy will it be for those who examine and scan Joseph Smith's pretensions to righteousness, and take council of human affairs, and the experience of times gone by. Do not yield up tranquilly a superiority to that man, which the reasonableness of past events, and the laws of our country declare to be pernicious and diabolical.

"That the laws of the land, based upon the revealed laws of heaven, are paramount to all other earthly considerations; and he who sets these laws at defiance, and evades their operation, either by direct or indirect means, pursues a course subversive of the best interests of the country, and dangerous to the well being of the social compact.

"That there does exist an order of things, with the systematic elements of organization in our midst; a system which, if exposed in its naked deformity, would make the virtuous mind revolt with horror; a system in the exercise of which, lays prostrate all the dearest ties in our social relations; the glorious fabric upon which human happiness is based, ministers to the worst passions of our nature, and throws us back into the benighted regions of the dark ages, we have the greatest reason to believe."—*Nauvoo Expositor*, June 7, 1844.

Taking the foregoing extracts as foreshadowing the design and character of the opposition whose organ it was, the *Expositor* deserved a better fate. The system alluded to "which lays prostrate all the dearest ties in our social relations," and "make the virtuous mind revolt with horror," was no doubt the "elementary" order of things which has since unfolded itself in Utah, blossomed and filled the land with its accursed fruit, and reproduced the "dark ages," in the depravity in morals and terrible crimes. The system which Brigham Young says was revealed to him, before the church ever thought of it," and which he calls the "cable of the church;" and Orson Pratt calls it "celestial marriage." The single note of warning by the *Expositor* at the first cropping out of this "pernicious and diabolical" scheme was creditable to its conductors, and their testimony to the original principles corroborates that of the Reorganization respecting the "old paths."

## History of the Latter Day Apostasy.

A BRIEF OUTLINE OF ITS PRINCIPLES AND FACTS.

### CHAPTER VI.

In and around their new settlement called Cainsville, large numbers remained through the winter of 1846-7, and in the following spring large additions to these numbers were made from the States, and preparations were making to push out in search of a location. The Quorum of the Twelve had been sustained up to this time as the "First Presidency;" but here they saw cause to change the order of things, and they, with a few of the leading men met for consultation. The result was, the first presidency was organized by them as follows: Brigham Young was appointed First President, and H. C. Kimball and Willard Richards, his counselors, and the people were informed of it after it had in this private manner been accomplished. From forty to fifty persons constituted the "body" which created this "First Presidency," at the camp, in a "hol-low," where Council Bluffs city now stands. The three candidates came to the camp one day, and, without notice, called them together and laid the business before them, and secured their entire suffrage; when they returned to Winter Quarters, and convened nearly a hundred more, and informed them what had taken place "over in the hol-low" the day before, and demanded and received their sanction. From this it became whispered round that something important had occurred, and soon it became generally known that a "First Presidency" had been formed. Many were surprised, but the most of them acquiesced. The cause of this change was in the first instance the design of Brigham Young from the first to make himself the sole head; but a secondary cause and for it, was the fact that numerous missionaries in the interest of J. J. Strang, were showing the usurpation of the Twelve in such a manner, that they were literally dumb, nor could their arguments against the position the Twelve occupied be met, and the people began to see this; and hundreds, and we may say thousands left them and declared for Strang. Here was an emergency; something must be done to stay the tide of apostasy. It was now being seen that it was a mistake in claiming the "First Presidency" for the Twelve—it was a fearful blunder, and though they had declared that no one would ever stand between them (the Twelve) and Joseph, unless they apostatized; and that they, as a quorum, had, in assuming the presidency, come up to their true position in the kingdom, holding the keys and plenary powers to seal on earth and in heaven, for time and for all eternity; yet the false prophet Strang pushed them to the wall, and compelled the change. For self-preservation they now took back all they had pronounced upon the subject of presidency, and repudiated that wonderful performance, which had till now been a "tower of strength;" viz, Joseph's "rolling upon their shoulders the responsibilities of the kingdom," &c. And those present state that the whole thing was accomplished *viva*

*voce* in the first instance, and no ordinations were performed or thought of; and in defense of this new ground, *vox populi, vox dei*, (the voice of the people is the voice of God), was esteemed a sufficient answer.

While this encampment on either side of the Missouri river, Winter Quarters and Cainsville, were preparing for a farther move, Col. Kane, son of Judge Kane, of Philadelphia, appeared on the scene, in company with a few comrades in the character of explorers, hunters and adventurers. And from what motives, may from his subsequent course be inferred, united with them by baptism, and was fully imbued with their spirit, as the tissue of falsehoods and misrepresentations written by him, at the time and subsequently, in the character of an outsider, fully show. It was necessary to keep the invitation of the Colonel a secret, so as not to impair his usefulness. And when it turned out that Colonel Kane moved upon Judge Kane, his father; who, in turn, moved upon the President, who appointed Brigham Young Governor of Utah; and subsequently when he was sent by the government to aid the peace commission on the part of the government, thus playing into their hands in disguise, it must be seen that the scheme paid the church well. But it might be asked what could induce an honorable man like Col. Kane to thus make a cat's paw of himself for Brigham Young, to say nothing of his treachery to the government, his deceit to the press, and mocking of God and sacred things? Leaving out the "honorable," it is easy to answer. The interloper collected pay from both parties, as the confidant of both; and had the admission of Deseret been accomplished as expected, long since the Colonel would have put on senatorial honors, and reaped the benefits. The game being played by Col. Kane, an endowed Brighamite *incog.*, is similar to that sought to be played by J. Arlington Bennett, and was rebuked by Joseph, in 1844. The next step noticeable in the career of the new and self-made president; standing at the head of a large body who had passed through the epdowment, and sworn "eternal enmity" to the government, was, upon the breaking out of the Mexican war, to ask permission to furnish a batallion of "five hundred" men to fight the nation's battles in a foreign land; the object being, as the antecedents and subsequent acts of the man proved, the mercenary one—to obtain the bounty and wages of the men; which he accomplished with little difficulty, in violation, however, of a solemn pledge previously given. The hypocrisy and treachery of this transaction, stupendous as it is, is dwarfed by the brazen impudence in falsely charging the government with demanding a batallion, and making capital out of it as a persecuting measure, and have rung the charges upon it ever since.

### NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

## Letter From England.

To the Editor of Messenger:—Dear friend, if you can, please find me space in your bold little *Messenger*, for the expression of a few of my thoughts.

There are many in Utah for whom I still feel an attachment, therefore to hear of any one of them turning their face Zionward, would be real pleasure to me. In the hope then that some such may read the truth telling *Messenger*, I beg through its pages to ask them a question or two.

Brethren, can you call to mind twenty-seven years ago? If you can, you will remember those pleasant and profitable associations in fellowship one with another, when in church capacity we met in Livery Street, Birmingham, England, and there sang of and prayed for the weal of Zion, in fancied security; believing that each report we heard was but the fabrications of enemies, who, having only one fell desire; *i.e.*, to crush the Latter Day Work, concocted lies for such a purpose, and those ideas were strengthened by the continued denial of those whom we looked upon as good and true ministers for God. But alas, we were soon grievously deceived, by being made aware that our confidence had been misplaced; for like the aerial vaulter, who, when performing his part, finds himself precipitated to the ground a crippled carcass, through the breaking of that wire upon which he trusted for support, we were in like manner riven of our fancied height of security, lost our balance of power, and fell from our height, crippled and maimed; thus unable in future to walk with that erect mien we previously had done, our wire broken to which we clung for support, *i.e.*, the church—through its being found shorn of truthfulness, which alone rendered it impossible that God could further recognize it. No doubt it occurs to you how such a rotten state was brought about. You recollect how those emissaries from Utah, when accused of knowing that the practice of polygamy was recognized in that place, emphatically denied its existence, either as tenet or practice; and further, declaring that such a doctrine would stamp any church as of the devil. Yet, in spite of such associations by those agents of Brigham Young, another of his sending, Isaac C. Maight, had the effrontery to declare it was in full practice, and commanded by God, and this only a short time after the above affirmations had been made. Thus our confidence became uprooted, for how could we again have confidence in men whom we had proven liars. You will also remember our conversation upon the question, agreeing to wait and make further enquiries respecting matters. I not letting any opportunity slip that offered itself, mingled in every party, formed through invitation, to those who I thought were capable of giving any information respecting the question, and at such times closely questioned. My intentions not being suspected, answers were pretty freely given, criminating not only themselves, but those who sat in high places, to a degree that made my blood creep through

the arteries of my body with a chilly sensation. Then even the fair name of Jesus was contaminated by those referred to as associated with polygamy, until I could not hold my peace any longer. Then friends gathered around me, and begged me to banish, for the church's sake, my present feelings. I promised to try, and did so; but in vain was the trial, for the more I struggled to master those feelings, the darker became the prospect of my accomplishing it, for like a clap of thunder came that blasphemous dogma, "The God Adam," which forced you and me, with many more, to again betake ourselves to investigation. This we did, by forming ourselves into a committee on questions, and made my house our committee room. There we searched the books, in a careful, studious manner, but failed to satisfy our minds, only that the false, corrupt dogma came from the same source as polygamy. You, brethren, at that meeting delegated me to write to Liverpool, for the purpose of ascertaining from those in authority definite information. I wrote to the effect, that as the applicants were often called upon to face the outside world of mankind, to expound the gospel principles, it was necessary that we should be placed in possession of proofs, that Adam was the true God who should be worshipped, so that we could meet our opponents with some degree of confidence. No answer was vouchsafed to us; but you can not forget, surely, that an agent was sent from Liverpool to our meeting place, who told us if we did not mind our own business we should find ourselves sealed up unto damnation. This agent wound up his extraordinary philippic with "D—n the world! What care I for the world? Brigham's mandate is more to me than all the bellowing of a hireling priesthood." Such treatment was all we received for our pains. We therefore at once formed the resolution of sending in to the local authorities our resignation. We did so; but after a time your disgust seemed to vanish, and some of you again associated yourselves with Brigham's church, and made Utah your resting place, with what peace of mind and satisfaction you must be your own judges. I feel satisfied that it would be impossible for God to dwell with those who proved themselves so careless of truth,—for God is truth,—as those with whom you have taken up your abode, and, I presume, accept as God's chosen.

Brethren, I ask you, should we serve any other God than the God of Israel? I answer for you, No! That being the case, will that God own as his servants any but truth loving men? Methinks I hear you echo my, No. Then as a logical sequence, those who run counter with those revelations in Book of Mormon and Doctrine and Covenants, must be the opposite to truth lovers; because, those revelations being from a divine source, are truth. It therefore becomes, you will perceive, a matter of course that such can not be God's chosen, but God forsaken; consequently I beg that you will abandon such folly, and turn to

those for council, whose duty it is to guide the ark of the covenant; i.e., the church.

In conclusion, let me state to you that during my several years' wandering for the purpose of finding rest, that knowledge granted by God to me of Joseph's prophethood deserted me not. No man could take that from me; still, experience had taught me that wrong doing had forfeited God's presence, among those who obeyed his mandate through Joseph's teaching. In this frame of mind did I wander, until I heard that the now editor of *Messenger*, in company with Br. Charles Derry, had, through the legitimate channel—the chosen seed—again brought words of consolation to the burdened sons and daughters of Zion. I heard, I read, I believed, I obeyed the message sent to my comfort and joy; therefore I again ask you to do as I did, "Search and you will find, knock and it shall be opened unto you."

Is the land on which you dwell, brethren, Zion? I asked myself that question, and was compelled to answer, No. Because in a revelation given in December, 1832, contained on page 278, of third European edition of *Doctrine and Covenants* I read, "Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered." Read the whole, and I think you will come to the conclusion I have arrived at, that you have gathered to a place not appointed by God. And as God plead with his people through his servant John, on Patmos, so do I exhort you to hear the pleadings of God unto you in Utah, through his servant Joseph—seed of Joseph the martyr. See same edition, *Doctrine and Covenants*, page 304. And his servants Jason and Zenas, now in your midst, "Come out of her, O ye my people, that ye be not partakers of her sins." That you may heed, is the earnest prayer of your sincere friend, HENRY CHARLES CRUMP.  
BIRMINGHAM, England.

#### From Br. J. B. Price.

DAVISVILLE, Yolo Co., Cal.,  
Aug. 9th, 1875.

Brother Jason W. Briggs, dear sir:—Of course I am a regular subscriber for the *Messenger*, as every body should be, who has an active interest in the promotion of the cause of truth and the upbuilding of the kingdom of God in righteousness on the earth. I am sorry to inform you that my *Messengers* do not come to hand regularly. I subscribe for two copies and carefully read a copy of all that comes to hand; but some numbers have failed me altogether, and others have been two and three weeks after date before coming to hand. I was at the Saints meeting in Sacramento City on Sunday, two weeks ago yesterday; and saw the *Messenger* for July lying on the desk in the Saints' Hall, while mine has not yet put in an appearance, and most probably will fail to do so altogether.

The cause of the Reorganized Church in California is moving surely and steadily onward; and many honest enquirers after the truth are joining our standard and greatly rejoicing in the principles of the ever-

lasting gospel; and in the light and power of the Holy Ghost poured out upon those who believe. Elders Hervey Green and J. M. Parks paid me a visit about three weeks ago; preached here twice, baptized seven precious souls into Christ; organized a branch of the Church and passed on to Butte County, where Elder Green writes me they organized another branch of the Church with twenty members.

Last Sunday we had a time of refreshing from the Lord; a glorious outpouring of the Holy Ghost, while our little branch was assembled to partake of the sacrament of the Lord's supper. Br. E. H. Webb, of Sacramento, was present with us and assisted in officiating. The emblems had been received, when the Holy Spirit was poured out upon the new converts in a miraculous manner. Two persons present spoke and sang in tongues, as the Spirit gave them utterance; one of whom is a Lamanite, and one of the seven baptized here by Br. Green.

You know, Br. Briggs, as does every one at all acquainted with the Indian character, that they are but little gifted with the spirit of poetry and song; but it would have done your heart good to have heard this child of the forest magnify the name of the Lord God of Israel, in beautiful poetic strains, while wrought upon by the Spirit, in unknown tongues, and also by the Spirit of prophecy, declaring the wisdom and purposes of God. I will assure you that there were no mortal eyes present that were not bathed in tears of exceeding great joy.  
Fraternally yours, J. B. PRICE.

#### An Anomaly.

THE United States presents an anomaly to the consideration of the thoughtful of every land, that of a government creating and allowing to be created within itself, corporations and minor governments, which it is powerless to control, either in fact or by lack of moral courage. The constant disregard of legislative enactments by the leading railway companies, presents one instance; and the polygamic fraternity presents the other. It is a good deal like the once popular idea that God created the material from which the world was organized, out of nothing; but once having created matter it was thenceforth indestructible, God having provided for himself an impossibility.

It may be denied that such is the case; but we are forced to judge of what can be done by what is being done; and as yet no enforcement of governmental power seems adequate to the controlling of those minor powers.

How frequently is the honesty and integrity of a man disposed of by a smile or shrug. How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and reasonable whisper!—*Sterne*.

#### The True Latter Day Saints' Herald.

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