

The Messenger

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

The Truth shall Make you Free.—Jesus.

VOL. 2.

SALT LAKE CITY, UTAH, NOVEMBER, 1875.

No. 1.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints;

Being a brief statement of the principal facts connected with its rise and early progress, together with the principles underlying it, or which distinguish it from the various factions which have arisen among the Latter Day Saints.

CHAPTER I.

Having already shown, in the History of the Apostasy, that the church established on April 6th, A. D. 1830, was "rejected," dissolved or disorganized, in accordance with the threatening, and that the body, or larger portion of its members were scattered abroad; some entering into one faction, and some another; while perhaps the greater number stood aloof from all; it now remains to show *how*, when, where, and by what means and authority it has been reorganized and reinstated in the sight of heaven, in its original form and power.

The original organization began on the 6th day of April, 1830, was the work of years, by commandment, after a pattern. The Reorganization must needs be by a commandment also, and by the same pattern. It may be safely assumed that no important religious movement occurs without an inspiration that constitutes its life and power; and this is true of the renewal of the work and the bringing forth of the Reorganization.

In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope,—a manifestation of the Spirit that all was not lost, but that "truth should yet prevail." Many ran "to and fro" in the character of prophets, leaders and shepherds; and knowledge certainly increased; but too often at great expense to the learner, without a corresponding benefit. Among these appeared William Smith; who, in the spring of 1850, called a Conference, at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching "lineal priesthood" as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to rise out of the posterity of the original President of the Church. This principle, though pretty clearly shown in the books, had been almost entirely overlooked, or forgotten by the Saints; but when their attention was thus called to it, many at once received it as the solution of the question of "Presidency." Wm. Smith taught also, in connection with this, that it was his right, as the only surviving brother of the former President, and uncle (and natural guardian) of the seed of Joseph, to stand, during the *interim*, as President, *pro tem*. And in this there seemed a general acquiescence on the part of the Saints among whom he labored; and he was so acknowledged, and began to

organize, choosing Lyman Wight and Aaron Hook as Counselors, *pro tem*. to the President, *pro tem*., and Joseph Wood as Counselor and spokesman. Many branches, and nearly all the Saints in Northern Illinois and Southern Wisconsin were identified with this movement, and among them was enjoyed a large measure of the spiritual gifts.

During the spring and summer of 1851, Palestine, in Lee County, Illinois, had been designated as a stake, and become the residence of Wm. Smith, Wood, Hook and others; and the two former had visited most of the branches in Wisconsin, among which was the one at Beloit, Rock County, Wisconsin. This branch was originally raised up by the labors and ministry of Jason W. Briggs, in 1843, who was their presiding Elder at the time of this movement. In all their public discourses, and most of their private instructions, they had uniformly condemned all the excesses known to exist among the different factions, and especially polygamy, with all its train of pre-requisites and consequences. But in the course of their visit it transpired, that they not only believed in the principle of a plurality of wives, but were really in the practice of it stealthily, and under the strongest vows of secrecy. This created in some minds a terrible conflict between faith and infidelity. The case was this, here were these men ministering in the name of the Lord; baptism and the laying on of hands; and the gifts of the Spirit in prophecy, tongues, interpretation, healings, &c., followed according to the promise; and now it turned out that they had been, and still were, double tongued, and practicing what the books declare "an abomination." The proof that such was the character of the men at the time, was full and positive; and at a conference held at Palestine, in October 6th of that year, (1851), they threw off the mask, in a council called to Priests' Lodge, and confessed to the belief and practice of polygamy in the name of the Lord. Among those who attended that conference were James Blakeslee, Alva Smith, Edwin Cadwell, C. F. Stiles and E. R. Briggs, of Illinois; and Ira J. Patten, David Powell, Henry Lowe, John Harrington, John O'Neil and J. W. Briggs of Wisconsin. The Latter named, upon returning to his home, perplexed with this intermingling of truth and falsehood; of right and wrong; light and darkness, sought unto God for its solution, in fervent and continued prayer. And—

"While pondering in my heart the situation of the Church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me, 'Verily, verily, saith the Lord, even Jesus Christ,

unto his servant, Jason W. Briggs, concerning the church:—Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. And because you have asked me in faith concerning William Smith, this is the answer of the Lord thy God concerning him. I, the Lord, have permitted him to represent the rightful heir to the presidency of the high priesthood of my Church by reason of the faith and prayers of his father, and his brothers, Joseph and Hyrum Smith, which came up before me in his behalf; and to respect the law of lineage, by which the holy priesthood is transmitted, in all generations, when organized into quorums. And the keys which were taught him by my servant Joseph were of me, that I might prove him therewith. And for this reason have I poured out my Spirit through his ministrations, according to the integrity of those who received them.

"But as Esau despised his birthright, so has William Smith despised my law, and forfeited that which pertained to him as an Apostle and High Priest in my Church. And his spokesman, Joseph Wood, shall fall with him, for they are rejected of me. They shall be degraded in their lives, and shall die without regard; for they have wholly forsaken my law, and given themselves to all manner of uncleanness, and prostituted my law and the keys of power entrusted to them, to the lusts of the flesh, and have run greedily in the way of adultery. Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you.—And the Spirit said unto me, Write, write, write;—write the revelation and send it unto the Saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law;—and whosoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me.' Even so, Amen."

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, November, 1875.

FREE SPEECH IN UTAH.

HARRISVILLE, Weber Co., Utah,
September 3d, 1875.

To Mr. John Taylor, Senior; Sir:—In justice to the consulted feelings of our citizens, I am under the painful necessity of withdrawing my consent to our school houses being used for such meetings as you proposed to me last evening.

Yours respectfully,

PETER LATER, *Trustee.*

The meetings referred to above were intended to be for preaching by Br. Wm. H. Kelley and myself, the original doctrines of the Latter Day Saints. The trustee had consented; but there is a higher power in a school district in Utah. "Our citizens," who compelled this trustee to retract, were representatives of the Utah religion, and wherever it prevails, the liberty of speech is abridged. We sympathize with this trustee in being under "the painful necessity" of keeping his nose on that grindstone.

In the face of the fact that Brigham Young has kept Ex-Judge Sutherland and Ex-District Attorney George C. Bates his standing attorneys for years; and the further fact, that he paid three thousand dollars attorney's fees to enable one of his ex-celestial wives to prosecute suit against him, the following looks bad—for an oracle, and for his veracity under oath: "I then swore that I would never see a lawyer again."—Brigham Young, on September 6th, 1850, *Millennial Star*, vol. 13, page 18.

While laying the water pipes in front of the residence of Brigham Young recently, the skeleton of a man—a white man, was dug up. A similar discovery was made last winter, in digging a cellar in this city. What can have been the necessity of these secret burials; without coffins, and in such places? The old residents ought to explain. And then what becomes of the proverb, "Dead men tell no tales?"

We send this MESSENGER to all whose names are on our list, and have not notified us to stop; only two or three have done this; taking it for granted that all the rest want it, and will renew at their earliest convenience; otherwise, or in other words, if any such do not want it we expect they will notify us. Any one who thinks it is disseminating useful information and should be continued, is requested to assist in extending its circulation.

Bro. Thos. Taylor, 283 Bell Barn Road, Birmingham, is agent for the MESSENGER in England.

At the funeral of Geo. A. Smith:

"O. Hyde was the principal orator of the day, and took occasion to say that George A. Smith was a good man, and one of the 'main props and pillars of the Church;' that he had 'now passed out of the reach of his enemies, where they could not indict him, but he may indict them.' Just at this

juncture, B. Y. pulled his coat tail and he instantly changed the subject. When done, B. Y. arose and said in reply, that Geo. A. was a good Counsellor, but that 'he was no prop or pillar in the Church.'"

Since "the responsibility of the kingdom was rolled upon the Twelve" by Joseph, and then rolled upon Brigham by them; such a eulogy—and upon a mere tool, deserved the rebuke which egotism prompted and the "President" administered.

ERRATUM.—On third page of last issue, second column, twentieth line from top, for "invitation" read initiation.

EXTRACTS FROM LETTERS.

"*The Deseret Evening News*, of June the 26th, 1875, contains a discourse delivered by Mr. Orson Pratt, Salt Lake City, April 11th, 1875. Having read it, it gives me increased occasion to declare the loving kindness of God, in snatching me with an outstretched arm of power, from the abominations, slime, guile, and hypocrisy, set forth by men, professing to be servants of the Son of God. He freely handles the Book of Mormon, and some of the prophets in the Bible. In doing so, it is like a man deliberately throwing himself into a fiery furnace. There is no man of this generation that is born of God, and received the spirit of adoption into God's family, can for a moment doubt of the moral insanity of Mr. Pratt. Truly he is drunk, though it may not be with wine or strong drink; yet he is drunk, yea, *dead drunk*, with the commandments and precepts of Brigham Young. I have heard the Salt Lake missionaries declare in the old country, that the burden of their labor was, in getting people baptized into the Book of Mormon, and when gathered, the trouble was, to get them baptized out of that Book again.

"Your brother, ANGUS McMILLAN."

ST GEORGE Utah
Feb 24th 1875

Mr Jason W Briggs

Sir I take the Liberty to pen a few lines to you not with tears or excessif joy, as a Swedish Lady Sed on reseiven your paper the Messenger, and calls it a welcome Messenger I am of a different mind.

I would rather have the Meothist paper it advocates it one doctrine and princibles but the Mesenger does nothing but Back Biting fault finding slandering some Body elce insted of minding its one Buisness, but then perhaps that is its Buisness and it aint to blame fore that I nachrelly despise to read a paper that is trying to spread its one doctrin by Slandring other Sects I have read a Number of diferent Books and papers of the same kind as the Messenger is they are always coating some thing that was preached by the Heads of the church, and I have gon to the Truble to look up thoes Sermons and never one time was it coated as it was in the sermon word for word some thing left out or something put in that it was not as sed on the stand and for my part I have found it to be an untruth full paper and therefore do not wish to spend eny time over it My Husband wishes me to say to please and not send it eny more and to send it to some one that apricates its worth more then we do. as we Suppose some one has paid for it but we do not know who the person is hoping Mr Briggs you will excuse us for speaking in this plain and strait-forward maner and hoping you will not take this as an insult as their is none ment to you. I will subscribe our names Henry and Mary Maudsley.

In reply to Br. and Sr. Maudsley, we will agree in case they will point out in

the columns of THE MESSENGER a single false or garbled quotation from the books, or from the sermons of "the heads of the Church" (beast) by us, we will retract, ask pardon, and send them THE MESSENGER six months free. And as a further answer, we offer the following postscript to a letter, dated Beaver City, Utah, March 23d, 1875:

"I received a letter from Minersville this morning. I sent THE MESSENGER to a brother and sister. They say, 'You don't know how glad we were to get that little MESSENGER. It seems like one speaking from above; it speaks by inspiration, and brings light and joy to the souls of those who read it.' They say if they could hear one Josephite sermon, it would do them more good than any other thing they could find on this earth. There are others rejoicing in the little MESSENGER in this place.

"I was told by a brother who takes the MESSENGER, it did him good to get it. His wife is a Brighamite, and his mother also. They would take the paper, the Bible, Book of Mormon, and Covenants, and look for reference. They find them all right, which pleases him. They can not dodge it, for its all truth. No more at present, I remain yours,
A. BENNETT."

Peculiar Discipline.

It has always been claimed by the Romish Church, that the keys of St. Peter, possessed by the Pope, give the right of laying penance upon delinquents; and this penance extends all the way, from the repeating an extra number of prayers, to flagellation, incarceration, starving, maiming, racking, burning, purgatory, and final and endless damnation. And with the exception of the last two strokes; it has given practical evidence of, if not its right, at least its power to inflict. If a Devil should set up, and personally superintend an institution after his own pleasure, he could not possibly act more like himself than this disciplinary arrangement of the Popish Church. How just is the prophetic symbol, a BEAST with divers heads, to represent it; for it is a monster in every aspect in which it is viewed. If it has a soul, it is the soul of a fiend; and its power, the endowment of a dragon. And when we are told that all nations and people and their kings are to be handled by this dragon-endowed-beast, it is quite enough to make one's ears to tingle. But when we learn that "another beast," double-headed, is to arise, and exercise all the authority, or the same discipline as the first; it is sufficient to make the blood curdle;—two such beastly powers to prey upon mankind at the same time! "Angels and ministers of grace defend us!"

The first of these beasts has occupied the world long, crushing whatever stood in its way, until individuals, communities and nations have arisen and combined to resist her;—for it is a feminine beast;—and have succeeded in breaking several of her horns of power, with which she was wont to gore humanity, until she became drunken with the blood of saints and honest men. And when in the middle of the nineteenth century, the last and most fatal stroke was given her, by taknig from her the sword, or temporal power, and the thinking part of mankind were congratulating each other

upon the event; behold, another beast appeared issuing from the "mist of darkness," and crawled immediately out of sight, to a "land not inhabited," to a salt land; in order to grow. Thus unperceived this beast obtained, what the other had just lost,—temporal power. The Pope as Prince of Italy was dethroned and Brigham Young became Governor of Utah, and began to exercise, in kind, all the authority of the former, and enforce the same discipline. Whoever the Pope wished to punish, to humble, or to destroy, he denounced as heretics; and all his supple, cringing tools were ready at the "crooking of his finger" to do his bidding. Brigham Young only had to name those whom he wished to punish, or rob, or murder, "apostates," and his tools were equally ready at the crook of his "little finger," to do his bidding.

During the prevalence of the ecclesiastical reign of terror, known as "the dark ages," this first beast "sat as a queen" in all her glory, and administered her peculiar discipline upon the innocent Waldenses, Piedmontese, Hussites, and other heretics, without let or hindrance, because of a misinformed public sentiment, just as apostates have been treated in Utah; whether as individuals, families, or as in the case of the Weber Valley massacre, in 1862, and the breaking up of a whole settlement through this same misinformed public not appreciating the character of the ghostly power there prevailing. They are both religious beasts, and claim full immunity in this country under the constitution; it is a part of their religion. If these princely hypocrites ever get in sight of the worthy framers of that instrument in another world, one glance alone will settle the constitutional question, and annihilate all hope of further progress of chicanery in that direction.

The likeness to each other is as perfect as face answers to face in the water or in the glass.

During the ecclesiastical reign of terror known in Utah as "the Reformation," and in the year 1857, the fanatical J. M. Grant, as Inquisitor General, set on foot throughout the territory such schemes of wickedness as chilled the blood of honest men and women of his own faith. It was in that year that the Mountain Meadow Massacre occurred; the plunder and murder of Yates, under Brigham Young's special orders. But passing from these which are so well known, we call attention to a new phase of treatment for heretics. On the 31st day of March of that bloody year, (1857), in the Sugar House Ward, of Salt Lake City, after the closing of the day, and when darkness had set in, there assembled the quorum of Teachers for that ward, twenty-four in number; with their president, one Jepson, and Wm. Stoker at their head, ready for duty, (see Teacher's duty, Doctrine and Covenants, sec. 2, par. 11), "To watch over the Church" and "strengthen them" and "see that there is no iniquity in the church, neither hardness with each other." This phalanx of men repaired to the house of one Cornelius Green, whose wife, named Ann Green, had refused to comply with the

formula of the bloody Grant concerning confessions and humiliation to the "priesthood;" they compelled the miserable husband to strip and hold his wife, while the TWENTY-FOUR Teachers proceeded to whip her, one after another; until her flesh bruised and bleeding forbade further beating; so the door was opened, and she driven out of the house, and out of the ward and left in the darkness, the man ordered to remain. And on the next morning these visiting Teachers proceeded to other houses where apostates had been sojourned, and their houses were torn down before their eyes, and some burned. Among these victims was the family of Joseph Clark; whose house was torn down, because he did not believe Brigham Young was a prophet of God, and that salvation depended on which way he crooked his finger. Br. and Sr. Clark had come from Cambridge, England, and with their own means traversed the plains; suffered with the rest; and though she remained faithful, yet the very men with whom she had sang and prayed, and ate and drank at what they mutually called the Lord's table, and had borne her "testimony," now destroyed her home, and left her with several small children on the naked "bench," beneath a scorching sun, to do their duty elsewhere. We would give the name of every member of this illustrious quorum, if we had them; but their president's name we rescue from oblivion, and if he objects, we remark that those who we are told shall cry for "rocks and mountains to hide them," were not gratified either.

How practices so opposite to the letter and spirit of the gospel and the common instincts of right, obtain under the profession of religion, is the enigma of fanaticism.

Pre-Existence and Transmigration.

It is not the "grandeur," or the sublimity of this theory that we are considering; but its truthfulness,—its probabilities. Mr. Pratt quotes Heb. 12-9: "We have had fathers of our flesh, which corrected us and we gave them reverence. Shall we not much rather be in subjection to the Father of our Spirits, and live." And then says, "Earthly fathers have no power to beget spirits; they beget only the bodies of flesh, or the tabernacles; while our Heavenly Father begets the spirits, or the living beings which come from Him to inhabit the tabernacle. The Father of Spirits having filled one of the celestial kingdoms with his own sons and daughters—the fruit of his own loins." As "grand" as this appears, we propose to enlarge the idea of this fatherhood of spirits. We learn that there is "the spirit of the beast that goeth downward, as well as the spirit of man that goeth upward."

And in Numbers 16: 22, and 27: 10, we learn that God is "the God [and Father] of the spirits of all flesh." So that the Father of our spirits is also the father of the spirits of the beasts—of all flesh. And the spirit beast,—tiger, owl, fish and dog are then among those "sons and daughters" of God. Thus the grandeur of the scheme ends in

the degradation of God, and its sublimity assumes the ridiculous. Nor can the theory escape this result, when we attend to the express statement, that every animal, insect fish, and fowl, is among the spiritual creation as well as man; and if this creation of spirits is *begetting from "his own loins,"* surely man, if he have pre-existence, has "no pre-eminence above the beast" in his ancestry. Nor does the sequence end here; but difficulties accumulate at every step. Not only the beast, insect and reptile are among the "sons and daughters" of God; but "every herb, tree, and plant" was also "spiritually" created "before it grew," as well as man and beast, and must also be among those "sons and daughters" "from his own loins." And if "spirit man" emigrated to earth to take a tabernacle, the spirit tree, herb and plant did the same; and if one among these hold their relationship as a son or daughter entabernacled, so must the rest. And hence, the beast and insect, trees and herbs, and man, are equally, sons and daughters of God. And the beast who pulls at the plow beam, and the man who pushes at the handles, together with the crop produced by their joint agency, are all of one family. And when we reflect that a part of this family was designed for, and have been "meat" for the rest, the "grandeur" of the hypothesis pales at the horrible fact that we are a family of unblushing cannibals! But one other idea is wanting to complete the circle of consequences; namely, that God is nature, and nature is God; but this is—not christianity.

But it is further alleged that Job 38: 4-7, teaches pre-existence:

"Where wast thou when I laid the foundations of the earth; when the morning stars sang together, and all the sons of God shouted for joy?"

This question purports to come from God out of the whirlwind. If we assume from this question that Job was present at the event referred to, we may as justly infer from these following questions put to Job at the same time, viz: "Hast thou commanded the morning since thy days?" "Gavest thou the goodly wings unto the peacock?" "Hast thou given the horse his strength?" That he was general superintendent of nature; that he created the peacocks, and endowed the horse with strength. But the asking of Job whether he knew, or did several impossible things; so far from conveying the idea of his great antiquity and consequent importance, seem only a natural, though striking contrast between the infinite God and the finite man. And in the twenty-first verse, the question, "Knowest thou it, because thou wast then born?" shows that the questioner understood that his only chance of knowing those things was to have been then born; and so making the "number of thy [his] days great." And further, it shows that his days begin at his birth, and not before. But the latter part of the first quotation, "When the stars sang together, and all the sons of God shouted for joy?" This is a part of the question; did Job know anything of such a com-

cert? To all of which Job answers, "I uttered that I understood not; things too wonderful for me, I know *not*."—ch. 42: 8.

The idea of pro-existence is intimately connected with spiritual wives, (the introduction to plural wives), and the plurality of Gods. And the proverb, "Tell me what company you keep, and I will tell what you are," applies to this tenet. Its company is plurality of wives and plurality of Gods; and we here solicit of any believer in pre-existence of man, as defined in the beginning of this article, to point us to any authority, oral or written, teaching it, that does not associate these other two doctrines with it. It was first taught among Latter Day Saints to smooth the way for polygamy, and for becoming gods. Like begets like; love of undue *pleasure* begets love of undue *power*; the whole resting upon assumption; and crops out as follows: "Do you know who we are? No you do not." We lived with gods and goddesses before we were born—we were noble beings; sat in the grand council of the gods, clothed with dignity and power, and priesthood magnifying, which, in our "first estate," entitles us to rule in this—we were "born to rule," &c. Thus "vaulting ambition" is subserved by bald assumption. We do not propose to accept pretenses of any kind, but as occasion permits, will *examine* them all.

It is often alleged that such and such things were taught by so and so in the old church, (meaning the first organization), and to differ from them is deemed "a departure from the faith."

It would be well for such to reflect, that "the old church" in which so and so taught such and such things, was "rejected" of God; and to follow in the footsteps of a predecessor, implies like results or consequences. It was not the teaching of that contained in the books that caused the apostasy and rejection, but something else, viz; "the doctrines of men"—their assumptions—and the "doctrines of devils." And it is for the Reorganization to discriminate between *these* and "the simplicity of the gospel," which alone is "the power of God unto salvation."

Continued.

The Utah Mission—Its Great Want.

All who know anything of Utah and its institutions, know how difficult it is to reach that class for whom every missionary effort is prosecuted—namely, the honest. The ruling party, who control the business, control nearly all the public halls and buildings of every sort suitable for public worship, or of assemblies of any kind; and these are always shut against all who denounce sin, or seek an open investigation of religious truth or religious tenets. The Brighamite in Utah, in singular contradiction to himself when abroad, who then asks for, and receives free access in most places, to public houses to preach in, and characterizes those who deny him as bigots and narrow minded sectarians, &c., here does by rule, just what he complains of in others.

In their eyes every body who will not bow

down to the dagon of polygamy and uphold the personification of sin, is an apostate or a sectarian, and every door is closed against him. When in 1863, E. C. Briggs asked Brigham Young for a public hall to preach the gospel in to the people who chose to hear, his answer was, "Not a house that I control in the Territory shall be opened." Again, referring to what he calls apostates, in a discourse in 1853, he said, "Bishops, do not *allow* them to preach in your ward." The Bishops of Utah, like the Bishops of Rome, are the creatures of the "president," and Utah is, in all its settlements divided into wards, and one of the creatures, charged as above, set over it. The opportunities for preaching the gospel, in houses controlled by them, is simply out of the question. It was in this same discourse, *Journal of Discourses*, v. 1, p. 83, that occurred the phrase, which became a proverb in Utah, "To hell across lots."

Under these circumstances, the only chance the Elders sent thither to preach, is in private houses, or hired halls; especially is this so in Salt Lake City. Now as to private houses, aside from the narrow limits afforded by such as are accessible, the masses in all such cities *will* regard and treat these *private house* meetings as private matters, and are disinclined to intrude upon them their presence. And as to hired halls, in Salt Lake City, not one exists that is attainable, except the Liberal Institute, and that only a part of the time; and that, at an expense too great to be borne by the Branch in the city. The hall for some time since occupied is unsuited, and tends to repel, rather than invite church going people, but is the best and only chance within our reach so far; and even this is at an expense that is a burden upon the Saints, though they have borne it, in addition to other expenses, cheerfully; many of whom will receive in the present and in the future the plaudit, "Well done good and faithful servant" and handmaiden; but they would much rather contribute toward the building of a house of worship, than for continual rent. But neither they, nor those in the territory, are able to build such a house in Salt Lake City as the mission demands to make it successful; and believing that "what is worth doing, is worth doing well," we bring this matter to the consideration of the readers of *The Messenger* and the Saints at large, and put the question plump, Are you willing to assist in the building of a chapel in Salt Lake City? Nearly all the leading sects have missions in this territory, and seeing the necessity—the same that we now feel—have all built good and substantial, and some of them commodious and elegant houses of worship, and are laboring with commendable zeal for the people of Utah, and are doing a good work. Shall we be content to occupy the back ground, and let our voice be heard only in corners? The victims of Utah misrule, and Utah vagaries, abominations, moral degradation, social chaos, and spiritual blight, are of the flock of God, despoiled by the fat cattle—lordly brutes, who have eaten up the pastures and fouled the waters of *this people*;

they are of our faith, and look to us for help. The liberal element in Salt Lake City will assist in the erection of a house in that city for the preaching of the original faith of the Latter Day Saints; but we must begin the work, in a way to give assurance that it will be done. Brethren and sisters, what do you say? *The Messenger* is enlisted, and while it preaches righteousness, and rebukes iniquity, it will, like Noah, *work*; at the building of a chapel in Salt Lake City.

Forming Opinions.

[From Inter-Ocean.]

RADICAL CHANGES ASKED

The popularity and extensive circulation of the INTER OCEAN make it a proper medium through which to call the attention of the people to the deplorable fact that, though we have a population of 40,000,000 people, we have no government. Bands of thieves, robbers, incendiaries, and cut-throats abound in every State in the Union. They shoot down our peace officers, laugh at our laws, and defy our courts. A mock trial has just passed off in Utah concerning the murder of one hundred and twenty citizens of the United States by the Mormons of Utah, and it is self-evident that all the church officers participated in the fiendish butchery; for they all concealed the crime, and the concealment of crime is the confession of guilt. A mock trial, by a jury selected chiefly from the gang of murderers, acquitted them as a matter of course. The Constitution of the United States is at fault, and the same murderers may tomorrow kill ten thousand of our best citizens, and the Constitution essentially forbids their punishment. In the ninth section of the Constitution of the United States ex post facto laws are prohibited. Now, this is wrong. A legislative body is better qualified to punish a crime after commission than before. The Constitution should be so amended as to allow and make it a duty of Congress and State Legislatures to enact ex post facto laws to reach criminal cases that are not punishable by pre-existing laws. Article 5 of the amendment forbids making any person subject for the same offense to be twice put in jeopardy of life or limb. This, too, is wrong; for a first trial may not be a fair one, and justice requires that no criminal shall go unpunished. No trial should finally acquit till a fair one is had. Article 6 commands the selection of jurors from the State and district where the crime was committed. This article allows jurors, in disloyal districts, to try their own cause, and acquit one another. These three articles in the Constitution are for no other purpose but to assist the felon to escape.

Ben Franklin was not well pleased with all its articles, but remarked to a friend: "It is the best we can get." These three articles should be repealed, or so modified as to make justice the supreme rule in court. We want Congress to give competent authority to proper persons to select jurors from other States, if the trial is to be had in a disloyal district. May this subject early engage the attention of Congress, for our country is fast drifting to ruin.

ISAAC DE WITT.

Montgomery Co., Iowa, Oct. 5, 1875.

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents.

Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—Jesus.

VOL. 2.

SALT LAKE CITY, UTAH, DECEMBER, 1875.

No. 2.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints;

CHAPTER II.

The foregoing communication was committed to writing on the day it was received, in accordance with the injunction given; and on the two following days it was read to several persons, among whom was David Powell, H. Lowe and J. Harrington. The latter raised an objection founded on the 2d paragraph of section 14, and par. 2, sec. 51, Doctrine and Covenants, that no one save a prophet, seer, &c., had a right to receive a revelation relating to, or affecting the whole Church. This objection has been constantly urged by those of every faction, until this day; whose inference has been, that it was false. Some conversation occurred in consequence among these brethren, in which it was also urged in answer to this objection, that then the Lord had no right to give such a revelation.—The right to give one, implying the right to receive. The two last named brethren decided to comply with the promise contained in the last paragraph of the revelation, and seek a testimony; and reporting what they had seen and heard to a brother and sister, the four agreed to join in seeking a witness concerning it. This they did, and all four received satisfactory testimony of its truth.

During the remainder of the week it was noised about among the Saints that something of unusual interest was on foot, and on the Sunday following, November 24th, a full attendance was had of the Church at our meeting place, which was at the house of Mother Polly Briggs. The branch numbered something over thirty members, and nearly all were present. The presiding Elder preached as usual, but with unusual liberty; after which he read to the Church the communication received on the Monday preceding; and testified that he now saw light, where darkness had reigned before. But one or two instances of levity and incredulity was manifested. Unusual solemnity prevailed, and intense feeling showed itself in nearly every countenance. The meeting concluded with an appointment for the evening; at the house of Br. John A. Williams. This meeting was commenced in the usual manner, and then declared open for general consultation and testimony. It soon took the character of an investigation; and many facts, relative to the erroneous teachings of Wm. Smith and Wood were brought out. Ample opportunity for any to defend them was given, which was attempted by one or two; after which an expression of sentiment respecting these men was suggested, and a motion made and duly seconded to withdraw the hand of fellow-

ship from them. The vote was almost unanimous in the affirmative; only two voting against it.

The next few days was occupied by several brethren and sisters, in copying the communication and sending it to all the places named; and subsequently to all places known to them where plurality of wives or polygamy had been taught as a celestial law. Shortly after this a statement relative to the teachings and acts of Wm. Smith and J. Wood, signed by several of the members of the Branch, including all its officers, was sent to the several branches, including the one at Waukesha, and brethren Lowe, Harrington, Powell and J. W. Briggs, met at the house of the latter for consultation. After prayer, the gifts of tongues, interpretation and prophecy was received, and increased light given, which determined the sending of Elders Lowe and Harrington to visit the branches eastward as far as Waukesha, and then northward to deliver the foregoing communication and statement, and to communicate to the Saints in these regions the stand taken by the Church at Beloit, and the reasons for it, which was in effect this: A withdrawal of confidence in any and all organizations and pretended leaders, or successors to the presidency of the Church, entertaining a belief that the true successor of Joseph Smith would be his eldest son, who would in the "due time" of the Lord be called, to act in that capacity, and for which we would wait; and in the meantime preach the gospel, baptize and form branches, and nothing more. Such a position it was believed the only tenable one. And every day, and at every interview with each other, this view of the case became more apparent, and the resolution to pursue that course became stronger. Thus imbued, the two Elders mentioned went out, and the result was, wherever they went among Saints, who had been misled by one or another of the factions which had arisen, they infused the same spirit, and planted, under God, the same hope. The branches visited was one called the Nephi Branch, in Walworth County, one at Voree, and one in Waukesha County, Wisconsin. David Powell at first hesitating, to adopt the same course with the rest at the time, wrote a letter of inquiry to William Smith, asking explanations. The answer, as constituting the first studied attack upon the position assumed by the Saints in Wisconsin relative to the presidency, is here given.

"PALATINE STAKE OF ZION,
"Dec. 25th, 1851.

"Brother Powell.—I have concluded to spend my Christmas in writing you a few lines. As to questions in regard to my right of standing as Joseph's successor, I

reply, in my first step in acting as the representative of Joseph's son, the matter was not made plain to me then as it now is. The increase of light began small at first, and so increased by degrees until the full right of my authority was made known by revelation. Something over two years ago, or thereabout, it may not be so long; by reference to the record I can ascertain the time exact. By reference to the enclosed drawing, you will get the idea perfectly. No. 1 is old Father Smith holding the Patriarchy ordaining his seven sons, Alvin, Hyrum, Joseph, Samuel, Ephraim, William and D. Carlos. On the second line, No. 2, you will see that the places for six of the sons are blank, all being dead but William, who now stands as the only head of the Church, holding the patriarchy, and also the only person now representing the old patriarch, Father Smith. This of course makes William Smith the successor of Joseph Smith. Also on the third line, No. 3, is William's son, ordaining Joseph's and Hyrum's posterity. And as none of these are ordained as yet, who shall preside over the Church of God but William Smith, who was ordained before Joseph's death, Prophet, Seer, Revelator and Translator; thus keeping up a regular chain of priesthood, as you see in the drawing. On line No. 2, you will see William ordaining his son as his successor in office. It is in this manner my inheritance is preserved unto my children, and thus answering to the revelation I have received of late on the subject. Should William have no son, he would have power to ordain one of Joseph's sons, provided one of them came forward and claimed rights. But should William have a son, or sons, the right of Patriarchy, not by expediency, but by law, rests in his family,—a stream can never rise higher than its fountain, consequently Joseph's children, (nor Hyrum's, nor any of the brothers), can not preside over Williams, nor over his sons. The question is again, Is the building greater than the builder? Neither Joseph nor Hyrum ordained their sons, and no one can ordain them now but William, or his (William's) successor in office. To this you will add, the position takes away rights from Joseph's children, and also from Hyrum's children. To this I reply it does not. For they have no right of office in the Church, no more than Tom, Dick or Harry; not until they have been ordained. It is the priesthood after the order of Melchisedec, which is after the order of the Son of God, that is handed down from Father to Son; not the offices of Prophet, Patriarch, Apostle, High Priest, Elder, Priest, Teacher, and Deacon. This is the error of Jason, [J. W. Briggs], as well as many others that have fallen. They do not make the proper distinction between the orders of priesthood, (there being two orders, the Aaronic and the Melchisedec; see sec. 8, on Priesthood), and the different offices of these two priesthoods. The order of priesthood, (not offices), is handed down from father to son. The officers are ordained by those holding authority, as the Holy Ghost shall direct; see sec. 2, par. 12, page 96. But the two orders of priesthood, meaning the Aaronic and the Melchisedec, is handed down from father to son, according to the flesh, &c., &c. A great ado is made over the blessing put upon Joseph's posterity. Now read the promised blessing, revelation of 1841, and you will see two things only mentioned; first,

an inheritance for Joseph's children in the Nauvoo house; second, the blessing upon Joseph's head that his children shall be blessed as Abraham's seed was. And to all this I have not the least objection. The Nauvoo House is not finished yet, and no prospects that it ever will be, at least not for many years to come. And then you will discover by the drawing, that should the time ever come that Joseph's children, or children's children, desired a place in the church of God, the authority to ordain them to the various offices in the Church is preserved unto William Smith and his posterity forever. It is in this way you will discover that the promise made to Joseph is fulfilled upon the head of his posterity; being ordained one an Elder, one an High Priest, and so on; holding a right of priesthood, (not of office), according to the flesh. If the right of office, as Jason affirms, is handed down from father to son, then Joseph would have four prophets in his family, and Hyrum three patriarchs, and Samuel two High Priests, and D. Carlos none, his children being girls. But Paul says, "Not all apostles, not all prophets; consequently it is the order of priesthood that is the inheritance, and not the grades of office, as I have previously stated. Jason makes an utter great blunder on the *spokesmanship*. No priesthood is taken from Hyrum's children; it is the office of spokesman conferred on Br. Wood. Jason makes another blunder at the order, by placing the spokesman of the prophet in front, and Christ on the right hand of the Father. Will Jason tell us where Brother Wood [Joseph Wood] will be seated after his work is done? And as to certain parts of that celestial law, it was referred to future generations. If Brother Wood has done wrong, Jason should have given him the extent of the rule, if he repents.—Read revelation of February, 1831, sec. 13, par. 7; consequently, Jason's revelation to cut off, is premature. Without applying the rule I however deny all such charges. God is on our side. Wm. Smith, President."

That "celestial law" referred to by William, is a pretended revelation to him, authorizing polygamy, apportioning the number of wives according to grade of office in the Church, from half a dozen to several hundred. It repudiated Gentile marriages. I have seen it, and of course know what it contained.

Even before this letter was received, Br. Powell had heartily entered into the compact to work for the restoration of the original faith of the Latter Day Saints, as taught in the books; and wait upon God in respect to the "presidency."

Letters having been sent to the Saints, at Beloit, (at one time called the Lehi Branch, but at this time called the Newark Branch), from Wm. Smith, denying that which had been charged upon him in the counsel of November 24th, and stigmatizing them as slanderous, and containing the proceedings of a council at Palastine, on December 3d, 1851, (near Amboy, Lee County, Illinois), at which J. W. Briggs was cut off, &c. This called out the statement from the members of the branch; from which we extract the following:

"We, the undersigned members of the Lehi Branch of the Church of Jesus Christ of Latter Day Saints, in Rock County, Wisconsin, having withdrawn all fellowship from Wm. Smith and Joseph Wood, we deem it our duty to warn and forewarn all men, and especially all Saints, of their wives. For from our acquaintance we know, in part, and from reliable evidence, believe

them guilty of teachings and practices against morality and hospitality, violating herein both the law of God and man,—base and hypocritical beyond any with whom we have had the misfortune to be acquainted."

This statement was signed by eleven members of the branch, including all its officers. About the tenth of February, 1852, J. W. Briggs visited the branches eastward, who had now become identified with the movement, and on February 16th, the foregoing statement in full, was read to the branch at Waukesha and the following action taken:

"Resolved that this branch do fully concur in the above statement. Albert White, presiding elder; Henry Moon, clerk of Branch. Waukesha, Wis., February 16th, 1852."

Returning to Beloit, Br. Powell called upon J. W. Briggs, with a letter from Henry H. Deam, living near Yellowstone, Lafayette County, Wisconsin, where a branch had been raised up by Zenas H. Gurley and H. P. Brown, who acknowledged James J. Strang, where Br. Gurley then resided. Upon consultation it was agreed that a letter should be written to those two brethren, and on the 19th of February Br. Powell started to visit them, and carried the letter and a copy of the communication of November 18th.

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, December, 1875.

THE Utah question that is now absorbing the attention of the public, is by no means a religious one only, though it includes religion. It is more than that; it is a question of humanity. It includes every proposition affecting human society. It is an open war upon an unprincipled clique of ungodly and unmanly creatures, who, like leeches, live and thrive only upon the life's blood and liberty of society.

There is in this question the strongest incentives to the moralist, the philanthropist and statesman, as well as the Christian, to enlist and work for God and humanity. Missionary societies would do well to suspend operations in foreign lands, where the heathenism consists only of vagaries and absurdities, and concentrate their efforts upon Utah heathenism, that adds atrocity to these same vagaries and absurdities; where human worship and human sacrifice are taught and practiced. The philanthropist might forego his visitations to isolated victims of misery and degradation, and engage in a wider field; where whole communities are being reared in the most abject ignorance of their own rights and duties; where the emaciated intellect, even of adults, accepts the balderdash of a bloated and blasphemous egotist, as the "word of Almighty God." And the statesman may well cease his "salary grabbing" and "Credit Mobilier" schemes and bluster about "natural dignity," and turn their attention to the establishing a republican government in Utah, and a judiciary that is gov-

erned by law and common sense justice, rather than technicalities,—the loop-holes made or discovered for the benefit of high blood scoundrels,—and thus build themselves a lasting monument in the memory of the generations to come, instead of their withering and merited curse, and combine to crush out the "twin relic of barbarism," that serpent-like has its poisonous fangs fastened upon the vitals of Utah society.

THE revival of the "Utah Chapel Fund" is a legitimate christian effort, and the several responses to the appeal for it already shows the missionary spirit is alive. To those who have written us to say, "We will help," we say, God bless you."

THE next MESSENGER will contain such information and suggestions as will enable all who are willing to aid, (and who is not?) in the rearing of a monument to themselves, and a standing witness against spiritual wickedness in high places, to do so; meanwhile "lay up in store as the Lord hath prospered you," for the good work.

Pre-Existence and Transmigration.

Perhaps the most palpable refutation of the theory of pre-existence, is the transmigration notion which it involves. If we by reason of faithfulness in a pre-existent, or "first estate," are rewarded with this second probation in tabernacles of flesh; how natural is the idea that faithfulness in this, our "second estate," will entitle us to enter a third, in the same manner; and per consequence a fourth, and so on without limit; and this is transmigration, or Mr. Orson Hyde's "baby resurrection" scheme, of which it is said, when spread out in all its "grandeur" and "sublimity," Joseph Smith remarked, "There is but one fault that I see in it,—that is, it is not true." Oh, says a believer in pre-existence, "I do not believe in transmigration." But does not the principle of the one apply equally to the other? Probationary pre-existence implies a reward for well-doing, and if that reward is the taking another probation, an infant tabernacle, thus pinching out all the sense, or knowledge acquired in the first; then does it not follow, that having found the method by which rewards are given, are we not bound to adhere to that principle relative to rewards for faithfulness here, and look for a re-appearance of those, departing, as a shock of corn fully ripe, in the form of a new germ of corn, or a new-born babe? The difficulty is no greater in the one case than the other.

The chief object had by the first propagators of the pre-existence theory was to establish in that suppositious state, the family relations. And having assumed the one the other followed, and rendered plausible the statement that, "when Adam came, or migrated, into this world, he brought one of his wives with him," and this bringing only one, implies leaving one or more behind; so polygamy is established on just as firm a basis as pre-existence itself. What a pity for polygamists that Adam did not bring a couple of his wives at least, and so

settle the question forever, and obviate this "endless chain" of assumptions.

But did not Christ pre-exist? is asked with the assurance that an answer in the affirmative will concede the pre-existence of man also. But we learn that his pre-existence was in the character of the "word" with God—the word of promise. But some will say the New Translation puts that in a different light, and shows that the word there, (John 1:1), is the gospel. If this is true, yet the gospel developed Christ, and out of the gospel he has no existence, (that has been revealed however much it may have been assumed.) As "God out of Christ is a consuming fire," so Christ out of the gospel is unknown and undefinable. Next to his existence as "the word with God," he is revealed in advance, as the "seed of the woman"—a promise still—until in due time he was sent forth into the world, "made of a woman." And this same New Translation, in that same chapter, fourteenth verse, says it was "the same word" that "was made flesh." Thus Christ's pre-existence was in the character of this word,—word of promise with God. A part of the design of God, but until man was created and sinned, unrevealed in his own bosom. That design included man as the subject of that word of promise, and both pre-existed with God just as the ideal structure exists in the bosom of the architect, before he strikes a blow toward the actual building. And when the due time arrived for the divine theory or plan to assume the actual or real, "man was created" upon, not emigrated to, the earth, and his spirit formed within him.—See Isaiah 45:12. And the "word was made flesh," in the person of Jesus, who was made both Lord and Christ.—Acts 2:36.

Ought we not here to be admonished, also, to come down from the dizzy heights of fancy and conjecture, and estimate truth as applicable to the plane of existence that we actually occupy?

The pre-existence of Christ, as the Son of God, in any other sense, would certainly imply an "eternal Son of God," as John Calvin affirmed; which is an absurdity. And though he roasted Servetus for denying it, he thereby only added atrocity to absurdity.

To all of the foregoing difficulties in the way of the pre-existent theory, may be added the following "stubborn fact" in the natural history of man. There is as striking a likeness in the mentality of parent and child, as in the physique. What is peculiar to parents, is equally so in the child. How can this be accounted for only upon the common sense deduction of a common parentage?

We are told in Job 4:17, 19, that man is "mortal," and that his "foundation is in the dust"—"dust thou art;" hence, to trace man back into the antiquities of eternity, prior to the creation of the dust, or the earth, would deprive him of his "foundation," and resolve his existence there to that of design only, or elementary condition, since a wise master-builder begins with laying the foundation.—1 Cor. 3:10.

Finally, if pre-existence, personal, conscious and responsible pre-existence be admitted, transmigration, as germane to it, must also be admitted, both being equally possible and probable. But this shuttle-like proceeding—going and coming—would become, in process of time, monotonous, even with the idea of progress, if carried too far; and if carried to its logical conclusion, must result in the Brahminical doctrine of "absorption into the divine essence."

Such an ending to such a theory is harmonious; but individualism rebels against it, as being only another name for annihilation.

David H. Smith, the Leader.

Notwithstanding the plain teachings of the law, as to who the legal President of the Church is, and the many testimonies that have been given in confirmation of the same, with the expressed denunciation of David himself as to any such right belonging to him, still the Brighamites will have it, that he will yet become the Leader of the people of Utah.

The idea has obtained, that if David would but come and assume the leadership, that his very touch would sanctify and celestialize sin and abomination. That what is now manifestly wicked and ungodly, would become purity and holiness by the magical touch of one of Joseph's sons. Vain, delusive hope! It must be apparent to all of the thoughtful, that Utah institutions, as well as others, must rest upon their own merits; that the principles and theories held to are either true or false, it matters not whether good, or bad men occupy the chief positions. The tenets so strongly held to, which constitute the chief organization, if they have no commendable intrinsic worth, when passed upon, in the light of reason and revealed truth, must be set aside.

The occupancy of the chief seat, by David, could not change the moral tone of the institution, in the least; unless he was given the indisputed right to change, at will, the corrupt and false principles that make up the organization; and should he be thus empowered, to regulate and model after the "law and the testimony," there is eminent danger of casting the whole thing to the "moles and bats."

The people should look at the principles upon which the great organization rests, as to whether they are true or false, rather than for some meritorious leader to come, whose touch will imbue it with a heavenly charm and give it permanency and strength. If false, it is a poor legacy and must come to nought, whoever will endeavor to hold it up; if true, it is strength within itself, though a David or a Joseph should never smile with pleasure upon it.

The great question to be settled in every man's mind is, are the principles upon which Utah Mormonism rests, true? It is denied that they are true; which, if correct, they must disappoint those trusting in them for good.

Our very notions of the Deity lead us to think of him as a consistent and reasonable being; and unchangeable with reference to the moral obligations imposed upon His creatures.

"God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—B. of C. sec. 1.

A cloud of witnesses testify to the inspiration of the facts and truths contained in the Scriptures, which were given as a trustworthy guide to those disposed to look to their good. Men who assume to speak in the name of God to-day, must not depart from old landmarks, lest their testimony, in justice, be set aside, and they be upbraided as evil doers. It is more reasonable to believe that men will lie, than that God will contradict himself, or change from what he has said.

The book says:

"Thou shalt take the things that thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my Church; and he that doeth according to these things shall be saved, and he that doeth them not, shall be damned, if he continue."—B. of C. sec. 42, par. 16.

What are the Scriptures here referred to? Par. 5:

"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; and they shall observe the covenants and Church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."

Again:

"Because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation, and this condemnation resteth upon the children of Zion, even all; and they shall remain under this 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, according to that which I have written."—B. of C. sec. 83, par. 8.

It was the written law, as herein expressed, that the people are amenable to. Condemnation rested upon them, by reason of its neglect, which should remain until they repented and remembered it, "not only to say, but to do." "He that receiveth my law, and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple."—B. of C. sec. 41, par. 2. "The dead were judged out of those things written in the books."—Rev. 20:12.

"These shall be their teachings, as they shall be directed by the Spirit." Ancient prophets spake as moved by the Spirit. What they said became a law to govern the Church. The Elders were sent out to teach that law to the nations, as they were directed by the Spirit that indited it in the heart of the inspired man who wrote it. To neglect that law, caused the withdrawal of the Spirit by which it was to be preached; which left the persons, who taught, in darkness—open to receive false spirits and false theories; and it is notorious, in Utah, that the writ-

ten law has been set aside—council substituted instead—and that the Spirit of God that once gladdened the hearts of the people is not known among them. Utonians object to their system being tried by the light of revealed truth, but when they find themselves destitute of evidence to support their usurpations wide—departures from the moral code—they rage out, "I know for myself—the Spirit bears witness that I am right. I don't care what the books say, living testimony is better than dead. I know what I know. Hundreds of things have been revealed, not known in the books. I saw Joseph in public and private." "I ate with him," cries another; "I slept with him," echoes another. "I hauled his dead body from Carthage," walls out another. "I was sealed to him," exclaims another, after I came to Utah." "I knew his grandmother," another cries. "I was his body guard," testifies another. And a great multitude exclaim, "I know more than you ever thought of. I learned all there is in the books years ago, and have advanced into higher things. If I am not right, I don't want to be right. I have as good a thing as I want," and so on to the end of the chapter. Therefore, and for these reasons, the books are all "twaddle"—not worth a "rye straw," and "the Spirit bears witness," &c. These are the kind of evidences adduced by the people of Utah, to bolster up their cherished schemes, rather than to submit to the written law, and abide its decisions.

Should David come to Utah; what then? He has already committed himself against the corrupt teachings and assumptions of Utah. Declares that polygamy, Adam-God worship, blood atonement, secret covenants, are twin relics, and belong to the infernal regions. Calls what is there said to be marriage, "nasty," "corrupt," "ahominable whoredoms."

Your chief leader called him a "brute," and his immortal mother the "d—dest liar that lives." Notwithstanding all this, the hopeful wail sent up by Utonians, is that David will come and take the lead. Mount the old corrupt system, and endeavor to keep it off the shoals and breakers, or from falling to pieces with its own corrupt weight. Your cherished hope lies in making one of Joseph's sons a transgressor. Away with your "blarney!" You desire to sacrifice the Smiths for the glory of the Youngs.

The people of Utah acknowledge the right of Joseph's sons, but require them to sanction what they have done, as right, on pain of being rejected. Require them to be led—"do as they are told"—rather than lead; while they, in turn, insist on the law being kept, and themselves left free to be led by the Spirit that guided their great father.

WM. H. KELLEY.

Polygamy, in theory, is the dead-house of the affections;—in practice the cemetery of love.

Whoever is displeased with "common sense" ought first to give it a trial.

Past all shame, so past all truth.

The Female Relief Society, of Utah.

This institution claims to be identical with the one of that name existing in Nauvoo in 1843-4, with Mrs. Emma Smith at its head. That it was originally designed to relieve the poor, and minister to the distressed, there is no doubt. But in Utah it is no exception to the statement that "Whatever Brighamism touches, it corrupts." If it was at one time a blessing, it is now an unmitigated curse. Its President is one of Brigham Young's—Celestial things—an old lady—who says she was one of the wives of Joseph, and is now one of Brigham's—in spite of his oath—by the name of Miss Eliza R. Snow, who in spite of the two alleged husbands is still a virgin—Miss; from whom the society receives instruction; she being instructed by the Priesthood, which relates mainly to the collecting of funds, for which purpose numberless deputies are set apart to beg in every house from week to week. After the poor Brighamite has paid his tenth of all—that is a tenth of his cows, and a tenth of the butter made from the rest; a tenth of his corn, and a tenth of the pork made from the rest; a tenth of his chickens, and a tenth of the eggs; a tenth of his time, then paid to the temple fund, to the emigration fund, to the fund for the support of the president of his quorums, for the local expenses of their ward houses, their territorial, county and city taxes, and all the special calls for donations—then this society comes to glean the remainder, to extract the last penny that it is possible to squeeze out; and, for what, it may be asked? Why, ostensibly for the poor; as Judas alleged when he wanted the three hundred pence the spikenard could have been sold for; but really to go into the same maelstrom where all the rest of the exactions go,—to support the harem of Utah. The internal mark of the Utah beast is greed, and its inspiration lust, and the Female Relief Society is the tool in the hands of the oligarchy to minister to both. The president of this society, a superannuated member of the principal harem of Utah, has spent her life as a sort of deputy stool-pigeon, to entice young girls into these dens of prostitution, where she has spent so many years. And in the holy name of the "Relief Society" convenes the females of Utah, to recommend to them those dens of infamy, as the only way to exaltation in another world; and to give sanction to those absurdities, talks "in tongues," while a female confederate from the same, or another harem, "interprets" in the inter-gets of polygamy; though the head man of all the harems swears that the whole thing except the first wife is "illegal," and these poor creatures have no rights in law from such unions.

These emissaries of evil, under the pretense of benevolence, infest the households of Utah, and, like the grasshopper scourge, there seems to be no escape. Small pox, though less dangerous to society, is strictly guarded against; but there is no barrier to these Female Relief Society's visitations. The pretended and real character of this

institution is shown by its acts, of which the following is a specimen which come under our observation. A good sister in the Eleventh Ward, Salt Lake City, was bereft of her husband, after a protracted illness, which had consumed nearly her all. She lived in the neighborhood of apostates and outsiders, who would willingly have assisted her; but the agents of the Relief Society came and offered to make the grave clothes, which offer was accepted. After the burial, the helpless widow, with several small children, and without means of support, found she had less than five dollars left. A gloomy prospect indeed. A day or two after the funeral, these agents of the "Relief Society" called—to relieve her? Yes; to relieve her of four dollars for making the grave clothes. The stricken widow was surprised,—for it was double what others would have done the same work for,—but they insisted, and were paid. A few months after the widow was called upon to mourn the loss of a child; and the eagle-eyed agents of the "Relief Society" perceived her distress, and came to offer their services; but the poor woman refused them on the ground that she could not afford such relief. Some apostates performed the service required, free; and this suggests the inquiry as to which will fare the best when each shall be rewarded "according to their deeds," these Relief Society's agents, or these apostates?

CHLOE.

P.S.—These agents are now busy circulating petitions asking the admission of Utah into the Union, so that the State may make polygamy "legal," and put a stop to the alimony business.

Br. R. D. Cottam, writing from St. Louis, says the two Brighamite Elders sent thither from the October Conference, had left for Pittsburgh, because "they could do no good here." We predict that it will be no better for them in the latter place. Polygamy, since it has been owned by B. Young to be "illegal," has lost its charm, for common sinners, and the "blood atonement" doctrine, as developed by the Lee trial, is too strong for them, and the "Adam God" tenet, together with the pomposity of the Utah priesthood, inclines people to regard the whole system as a burlesque upon God and religion.

Rule ninth of the Brighamite "United Order" provides as follows: "And when once fully identified with said order will contract no debts contrary to the wishes of the board of directors." And a similar institution provides as follows: "And that no man might buy or sell (or do business) save he that had the mark, or name of the beast."—Rev. 18 : 17.

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.

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. TERMS.—FIVE CENTS per year. To the British Isles Seventy-five cents. Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

Vol. 2.

SALT LAKE CITY, TUAH, JANUARY, 1876.

No. 3.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. III.

The results of Br. Powell's mission is given in his own words in a letter to J. W. Briggs, as follows:

"When I found Br. Deam, he did not fight your letter or revelation, as he was evidently tired of Strang's rule, as he was hunting up testimony about the one-eyed prophet, but fell in with it. Then we counseled what was the best way to save Br. Gurley and the branch he presided over, from the evils of Strangism. Knowing he had great influence in the branch, we thought proper to labor with him privately, and on February 23d we went to see him and laid the matter before him as plain as we could; but he could not see it as we did. We went to work digging, (Br. Gurley was engaged with a Br. Newkirk also in mining), close by, and saw him almost every day for two weeks; still he did not yield the point. At length I became impatient, and went to Br. Gurley and told him if he did not go to preaching and expose Strangism, I would do it. His reply was, 'If you do, I will give you an all-to-pieces whipping.' I said, 'My shoulders are broad and I had rather take your whipping than to go away and not warn the people.' He went with me back where I had left Br. Deam; and finally, before I left him, he promised me he would get his Book of Doctrine and Covenants and go to preaching lineal priesthood. On these conditions I left him, and went to Wingville, where I found Br. John Cunningham. And from there to Potosi and British Hollow, in Grant County, (Wisconsin), where I found Br. Samuel Blair, and Br. Ethan Griffith. The result was, they all came into the church; and I returned to Yellowstone about the first of June. And Br. Gurley had turned the whole branch. He did not lose a member, and there was great rejoicing in the branch, to think that God was going to call upon one of the seed of Joseph Smith. I was then on my way back to Beloit, to attend the first Conference held by the Reorganized Church; if you remember Br. Gurley came with me. Yours in the faith of the gospel,

"DAVID POWELL."

This interval between Br. Powell's departure from the Yellowstone Branch, about April 6th, and his return about the first of June, is marked by a complete revolution in the branch, through the joint labors of Brn. Deam, Gurley and Newkirk. It was in the family of the latter that the first answers were given through the gifts relative to the movement going on; which is here given in Br. Gurley's own words.

"A few days after we had entered into this covenant, while Br. Newkirk was in secret prayer, the Holy Spirit rested upon him; he arose and spake in tongues, and started homeward, speaking in tongues and praising God. His wife heard him, and met him, and shortly afterward she received the same gift and blessing. These gifts were the first fruits of the reformation," (in that branch.)

In speaking of an outpouring of the Spirit a few days after this, in which his own family were partakers, he says:

"It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph Smith was? I felt anxious to know, that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared, 'The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith, the prophet; it is his right by lineage, saith the Lord your God.'"

Immediately after this, Br. Gurley writes a letter to J. W. Briggs in the fullness of his joy, in which he says, "We have received evidence of your revelation," and proposed that we should call a conference to meet on the first of June. After some correspondence with different branches, it was settled to meet in conference on the 12th of June, at the Newark Branch, in the town of Beloit, Wis. The Saints in union with the movement were notified; and when the time arrived a goodly number had gathered, and gave proof of the deep rooted conviction that the hand of the Lord was upon them to accomplish his own work; but the extent of the work was but imperfectly seen. For the legality of the conference, however, the law requiring "the Elders of this Church" to meet in Conference once in three months, or from time to time, was the warrant; since the entire movement from the first was based upon the rejection of all organizations and leaders, and the belief that God would, "in his own due time," raise up a successor and re-establish his Church, which time was believed to be close at hand.

On the first and part of the second day of the conference, a general survey of the condition of things relative to the Church, its rejection, and the numerous false shepherds that had arisen, was taken by Z. H. Gurley, S. H. Briggs, A. White, D. Powell, J. W. Briggs, and others, who addressed the conference. After which the following resolutions were offered, and severally discussed, and unanimously adopted, to-wit:

Resolved, That this Conference regard the pretensions of Brigham Young, James J. Strang, James Collen Brewster, and William's, with and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God; and consequently we disclaim all connection and fellowship with them.

Resolved, That the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be of the seed of Joseph Smith, Junior, in fulfillment of the law and promises of God.

Resolved, That as the office of First President of the Church grows out of the authority of the Presiding High Priest in the high priesthood, no person can legally lay claim to the office of First President of the Church, without a previous ordination to the presidency of the high priesthood.

Resolved, That we recognize the validity

of all legal ordinations in this Church, and will fellowship all such as have thus been ordained, while acting within the purview of such authority.

Resolved, That we believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern in the Book of Doctrine and Covenants.

Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

Resolved, That in the opinion of this Conference, there is no state to which the Saints on this continent are commanded to gather at the present time; but that the Saints on all other lands are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion; when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance.

Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

Resolved, That this Conference believe it the duty of the Elders of this Church, (who have been legally ordained), to cry repentance and remission of sins to this generation, through obedience to the gospel, as revealed in the record of the Jews, Book of Mormon, and Book of Doctrine and Covenants; and not faint in the discharge of duty.

After which in pursuance to the 8th resolution, it was motioned, seconded and carried unanimously, that a committee of three be appointed to write a pamphlet, (based upon the foregoing resolutions), entitled, "A Word of Consolation to the Scattered Saints." Whereupon Elders Jason W. Briggs, Zenas H. Gurley, and John Harrington were appointed said committee.

This closed the business of the Conference, and after some desultory remarks and exhortations from Br. Z. H. Gurley and others, it adjourned on the evening of June 13th, after a session of two days, to meet at the Yellowstone Branch of the Church, in Lafayette County, Wisconsin, on the 6th of October following.

The position taken by this Conference was, it must be seen, an anomalous one. All similar assemblages or bodies convened and acted under the call of a leader or head; but this acknowledged none. Others were the results of a professed head. This was a preceding, or preparatory to an expected head; and the epithet of being "a headless body" was freely cast at the brethren. Yet to them was visible the tokens of divine care, which, like the cloud of the size "of a man's hand" to the ancient prophet, confirmed their faith, that what had been promised would surely be fulfilled, in "the due time of the Lord." And they were determined to wait and prepare for that "time."

The Messenger.

JASON W. BRIGGS EDITOR.

Salt Lake City, January, 1876.

PRE-EXISTENCE—AN EXPLANATION.

It seems, from a couple of letters from brethren, that we failed to make ourself understood on one point at least, in this article, "Pre-Existence," in the comment upon Ecclesiastes 12:7, in No. 12, of MESSENGER; where we are understood to say that the spirit on leaving the body at death is "not personal, or as such conscious," &c. Now the intention was to state this, as a necessary inference from the argument based upon that text, by the advocates of pre-existence; hence proved too much for them, and not as our belief. On the contrary, we believe that the spirit having been formed, and endowed with consciousness, will retain that form and consciousness after the body is dissolved, and forever, unless the second death consume them, or reduce them to such state as is called being "as though they had not been." While we consider that pre-existence is *not* and *never* was a doctrine of the Church; to affirm it or deny it is but the expression of individual opinion respecting which all parties are entitled to unquestioned liberty.

Pre-existence may be, and doubtless is, entertained by some, without injury to any one; but when it is made the stepping-stone to a system so unscriptural and anti-scriptural, unreasonable and immoral, as has been the case here, and wherever Brighamism exists, then it becomes pernicious and deserves condemnation, like all other errors that are productive of mischief.

In answer to enquiries respecting the Chapel Fund, we answer. Those who wish to contribute to this object, can, as will suit their convenience best, send their contributions to the Bishop, I. L. Rogers, Sandwich, Illinois; to the *Herald* Office, or to us at Plano, Illinois. We already have a list of names of such as have offered assistance, and some means paid in, and shall be glad to add to it the names of such as are willing to "cast their bread upon the waters" in this matter.

We shall be pleased to receive renewals of subscriptions and new ones to THE MESSENGER. Direct to J. W. Briggs, Plano, Kendall Co., Illinois.

We can supply back numbers of MESSENGER, *except* numbers 2 and 3.

Tract, "Basis of Polygamy," 25 cents per dozen.

THE MESSENGER BURNED.

Br. A. BENNET, of Beaver, Utah, writes:

"Please stop THE MESSENGER directed to George Orton, and send it to W. Lancaster, Washington, Utah. The reason for this change is, Mr. Orton agreed that if I would send for the paper for him, he would read it, and lend it to his neighbors. Instead of that he burned it."

That is an answer to THE MESSENGER that we can't refute. It is an emphasis upon,

"Stop my paper." We only bless our stars that the examples of the "dark ages" was not fully carried out, when they burned writings and writers also.

A BRIGHAMITE Elder declines investigation in Peoria. We take the following from the *Peoria Transcript*:

"TWO CLASSES OF MORMONS.

"*Editor Transcript*:—Your issue of December 21st contains an article in which one B. F. Cummings, a representative of the Salt Lake Mormons, offers to deliver a lecture in Peoria, if sufficient encouragement is offered.

"As a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, I offer the following propositions to Mr. Cummings:

"We will provide Mr. Cummings a hall, free of charge; also advertise his lecture for him, provided he will take the rostrum and advocate and defend the most prominent views of the people he represents, such as polygamy, Adam-God, blood atonement, &c. Provided, farther, that Mr. Cummings will remain after his lecture and listen to a refutation of his arguments offered in support of those views, by those of the Reorganized Church.

"J. A. ROBINSON,
"Presiding Elder Peoria Branch of the Reorganized Church of Latter Day Saints."

"THE MORMON DISCUSSION.

"CANTON, Ill., Dec. 25th, 1875.

"*Editor Transcript*:—Though I hold myself in readiness to accept propositions from respectable and responsible parties for delivering public lectures, or discussions, upon the history of the Church of Jesus Christ of Latter Day Saints, or in the vindication and defense of all doctrines advocated by that Church, I am constrained to disregard the proposition for me to lecture, contained in your issue of the 22d inst. My reasons for so doing are good and specific, prominent among them being my peculiar estimation of the source from which the proposition in question came. I respectfully subscribe myself, yours, etc.,

"B. F. CUMMINGS, Jr."

"REPLY TO ELDER CUMMINGS.

"PEORIA, Dec. 28, 1875.

"*Editor Transcript*:—In your issue of this morning, we see a note from the pen of Mr. B. F. Cummings, Jr., of Utah, in reply to our offer to furnish him a hall, free of cost, to lecture in, provided he would consent to an investigation of the peculiar doctrines held by the people he represents. In his refusal to accept our offer, he endeavors to hide his cowardice behind the specious plea of respectability and responsibility. We had supposed that anything outside of Utah was in danger of having its respectability tarnished by coming in contact with the defenders of its nastiness. We are permanent residents of Peoria, and are willing that our respectability and responsibility be submitted to the severest tests. We think with Mr. Cummings, however, that he has good and specific reasons for not accepting our challenge, prominent among them being his peculiar estimation of the source from which it comes. Yes, that "peculiar source" is what troubles him. He knows full well that that "peculiar source" hold in their possession the documents and evidence that can show up Utah Mormonism in all its naked deformity; and he will find in every city and hamlet, all over this broad land, those who will meet him with challenges similar to those we have made him, till he will, no doubt, get disgusted with the "peculiar source" that annoys him so, and return to his beloved brother, Brigham.

J. S. PATTERSON,
J. A. ROBINSON,

In behalf of the True Latter Day Saints.

Mr. Cummings was right in declining, (he belongs to a declining priesthood), upon two distinct grounds. First, those who sent him tell him he must do no such thing. Second, Mr. Cummings knew very well that he could not defend those tenets of Brighamism, and it were wiser not to try.

WILL IT PAY?

This question is asked with an emphasis, when measures arise involving an outlay of money; but is seldom asked at all when the outlay involves only time, and yet it is an American proverb, that "Time is money." Elders are appointed, or requested, to drop their ordinary business, which implies a loss of profits and a cutting off of supplies, to a greater or less extent, from whole families, and often it means a sacrifice, in extent that none can appreciate but those who have tried it, to go upon missions to preach the gospel, to minister in the word and spiritual things, and no question is raised about its paying in "the resurrection of the just." Why is an earlier return asked for an outlay of money? Why the discrimination between *time* and money? Is it because the poor can make the sacrifice of time, and can wait; while the rich can not afford to wait so long?

Discourse of Brigham Young and Comment.

Discourse of Brigham Young, delivered in the great Tabernacle, at Salt Lake City, on Sunday, during the session of the October Conference, of 1875, before assembled thousands, as reported in the *Deseret News*, of Tuesday, October 19th last:

"I want to say a few words upon that peculiar subject or doctrine about which so much is said, I mean celestial marriage. I want to tell the whole world that the Saints of God are under the necessity of doing just what they are doing in this capacity, in order to carry out the mind and will of God. Now I will tell you the reasons why, and I want you to carry them to the end of the earth. * * * Man, not woman, is the king, lord and governor of this earth. * * * There are thousands and millions of females who will receive the gospel, whose husbands, fathers and brothers will reject it, and it crowds the necessity of taking more wives than one upon the Elders of Israel; for if they were not to do so, a great many women never could attain to the same exaltation hereafter, they would not have the glory of propagating their species and filling worlds and being associated with the gods. But to prevent them being thus cut off hereafter, the Elders of Israel, who are obedient to the priesthood, are under the necessity of taking those who present themselves and who wish to be sealed to men. Now, O, ye inhabitants of the earth, * * * every one of you take a wife to save us the care, and share with us in this blessing. We are willing any day for this; do not want to deprive other men of their glory and their rights, but we are under the necessity of taking them, for it is the commandment of the Lord to us. Shall the daughters of Eve be placed in a position that they shall be deprived of the highest degree of exaltation hereafter? No, no. * * * This doctrine is introduced among the children of men, and it must be carried out and obeyed, and who shall hinder it, for the Lord has commanded it, and who shall say it shall not be so? * * * I want you to hear, O, ye Latter Day Saints, and

all ye inhabitants of the earth, who believe in Christ, you to whom this doctrine is committed, if ye reject it ye will be damned, saith the Lord your God. And you, daughters of Israel, though your husbands may not do right in all things, and you may see that they do not walk as Saints, never contend against this doctrine, never speak against it, never have a feeling against it. * * * If your fathers and husbands do not do right, have faith and ask God to remove them out of the way, and not to stay to afflict you. * * * We must live so that we do those things required of us. This is demanded at our hands. * * * We must seek unto the Lord until we become united enough to make us mighty, strong and powerful. * * * This is the only people on the earth that holds the priesthood of the Son of God and the keys thereof. * * * If the question be asked, Are we willing to hear and obey and give all we have for the kingdom? Yes; and your humble servant is as willing as any man or woman in this kingdom; no man can be more willing than he is. Come, let us be one. * * * If we obey the commandments of God, we need have no fears of what earth and hell can do."

The above is a very fine exhibit of the kind of food that the Rocky Mountain Mormons feast upon, which tends to consolidate and gloss them over with the belief that they hold the "keys;" that they are the Lord's favored and the most virtuous sons upon whom blessings descend. It also shows the ignorance, stupidity or perfidy; or all combined of those who assume to direct, dictate and rule those who are content to do as they are told. Nothing but bare assertions are presented.

The notion that man is king, lord and governor of this world, is a very essential assumed standpoint to take. Women have nothing to do then but to "do as they are told." This point gained, to please her lord—comply with his wishes, she submits to the awful demand of entering plural marriage.

"Thousands and millions of females who will receive the gospel, whose husbands, fathers and mothers will reject it." This will "crowd the Elders of Israel" into taking more women. Why not wait, friend Brigham, until the emergency arises—the "thousands and millions" present themselves. The Elders seem to be in haste to be "crowded" into this benevolent enterprise. In Utah the males are in excess of the females. This literally takes the stimulus out of your logic. No crowding is called for. What is done in the enlargement line must be volunteered without a necessity. The kind-hearted Elders are getting themselves in a fix without even a semblance of an excuse.

What a burthen and yoke is resting upon these self-sacrificing Elders! Under the painful necessity of "taking all those who present themselves," that they may show themselves heroes of their race, and the poor female fail not in propagating her species and the filling of worlds. Brigham feels the burthen, and in the agony of his soul he cries aloud for help. Hear him: "O, ye inhabitants of the earth—every one of you take a wife to save us the care" of taking all of the women. Some years ago, when in the height of life, Brigham thought he could do all of this business of taking

the women, in excess, himself, and so started in accordingly; but now while age preys upon him, and the sands of life are about run out, while he is ready to exclaim, "All is vanity," his benevolence becomes suddenly aroused, and he is willing that the whole world should share in his gracious work of taking wives. How these ever burthened Elders must heave and sigh while wrapped in pensive mood upon this great subject, of infinite moment, in which the future destiny of so many is at stake. Eternal consequences, awful and astounding in their nature, are here left in the hands of a few vacillating and whimsical Elders. A miss move—to back down—throw up the sponge—and the future life and glory of the helpless female, although a life of prayer, chastity and good works had been hers, would fade as the darkness before the rising sun—eternal night would enclose her now hopeful being in its ebony folds, and she, poor thing, would go down to rise no more, while kingdoms and worlds would be but emptiness and void. All of this, and more too, because forsooth, Brigham's Elders did not stand up in the harness and save to their uttermost.

"We do not desire to deprive any one of his glory, (by taking his wife), "it is the commandment of God to us."

The commandments of God are:

"Cleave unto his wife, and they twain shall be one flesh."—Bible.

"There shall not any man among you have save it be one wife."—Book of Mormon.

"Thou shalt love thy wife with all thy heart, and cleave unto her and none else."—Book of Covenants.

Yet in the face of these evidences, Brigham Young has the brazen audacity to say to assembled thousands, "It is the commandment of God to us." Better say it is the commandment of B. Young, which he "received for himself and kept to himself," until made public in 1852, in the *Seer*, at Washington City.

"Daughters of Eve be deprived of their highest exaltation hereafter? No, no," cries Brigham. No, no, no, exclaim all the sympathetic Elders; easier for a mother to forget her sucking child than for them to cry anything but no; though awfully "crowded" and pressed in the laudable work of saving the "thousands and millions" of helpless females who have left their husbands, because they did not hold the "keys" and come to Utah to wing their way to Paradise, by hanging on to the skirts of a Mormon preacher. If the poor females are not saved, it will not be because untiring zeal and persevering effort have not been put forth by Brigham and his aids. They are determined that blame shall not attach to them.

"If ye reject it ye will be damned, saith the Lord your God." What God it is that thus maketh manifest it is difficult to tell. It is clear, however, that it is not the God of the Bible, Book of Mormon, or Doctrine and Covenants; for the God of those books commands monogamy and disapproves of polygamy, as shown above. It could not have been Adam; (although Brigham, Young says he is a god); for we can not consist-

ently believe that he would teach one thing and practice another; and it is plain that he was a monogamist,—content with one rib. Who is this God, then, that talks thusly? It must be the god Brigham, for he claimeth to be a God; and as the God of Israel has never deigned to reveal himself to the god Brigham, it must be that the god Brigham has thus effused in his own name.

"Daughters of Israel, though your husbands may not do right in all things, [by not taking more women], do not walk as Saints, [by not cutting the throats of those women who oppose them taking more] never contend against this doctrine, never speak against it, never have a feeling against it."

Aye, there's the rub. In the outset the Elders were "crowded into the necessity" of taking more women; now things are reversed, and we have, what are the facts, the Elders crowding the females, and they are counseled not to have a "feeling against it;" but keep quiet, be exalted—enlarged, and saved, at all hazards—pass the gods and the angels and fill worlds with the living.

"If your husbands do not do right, have faith, and ask god, [Brigham], to remove them out of your way," by sending the Danites after them and either cutting their throats, chasten them, or both, and "he who is appointed unto this power" will either take or give you to some body else. "This is demanded at our hands." "If the question be asked, Are we willing to hear, obey and give all we have for the kingdom? Yes;" yes, yes, halloo all the polygamist Bishops and office holders throughout the Territory, whose harems are swarming with women and children croaking for bread and meat. "Your humble servant, [quoths Brigham], is as willing as any man or woman in this kingdom; no man can be more willing than he is." Willing to do what? To give all. To whom? The Trustee-in-Trust. Who is he? Brigham Young. "No man can be more willing than he is," that every body should give "all we have" to the Trustee-in-Trust. "Come, let us be one." But the Trustee is the one who carries the "bag."

"If we obey, we need have no fears what earth and hell can do;" i. e., the Josephites and the government of the United States—do their best and we will conquer. Paul counseled obedience to the civil government. The *Seer* said that "he that keepeth the law of God, has no need to break the law of the land." The law of the land makes the practice of polygamy a criminal offense; the law of God repudiates it as excessively wicked and a "crime;" yet the bogus President of the Rocky Mountains has the audacity to defy both of these laws and insist on his followers entering the plural relations, enforced with the terrible imprecations of damnation, if they do not.

What is more astounding and marvelous still is, that the federal officers of the general government will look on, aghast, watching the progress of this terrible work of defiance of law, and too timid to inflict upon the wrong doer the just penalties provided by our civil statutes. Why is this thus?

Did Brigham prove himself a prophet indeed when he said, "Give me plenty of money and I will buy the whole United States?" Where are our laws of equality of citizenship? Why this great favor and speciality given to a few who can with impunity defy the laws that must be honored and obeyed by other citizens? Why this discrimination in the land of the free, where equal justice should be meted out to all, and the wrong doer not go unpunished. We demand an answer? Why is this sacrilege and treason winked at by high officials?

WM. H. KELLEY.

Hard Swearing, Short Memory and Tangled Stories, Under Oath, by Orson Pratt and Mayor Wells.

Upon the trial of George Reynolds, last spring, in the Third District Court, on the charge of Polygamy, Mayor Wells was put upon the witness stand to prove the marriage alleged to have occurred a few months previously, and solemnized by himself; but he swore that he knew nothing about it, could not remember a thing vital to the case. But on the tenth of December he was again put upon oath, when he swears that he did, at the time and place alleged, perform the ceremony constituting the plural marriage. This law-abiding citizen, the mayor of Salt Lake City, did thus aid the parties in violating the law of the land, which forbids plural marriage, and makes it a crime. And he further swears that polygamy is a fundamental doctrine and dogma of the Mormon Church; that he has been a member of the Church since 1839; that polygamy, though he knew of it in 1842 or 1843, was not published; that is, not known to the Church as a body, until some ten years after, and that the penalty for refusing to become a polygamist was "damnation." But how it could be a fundamental doctrine of the Church for ten years, without the Church knowing it, he did not tell. There was a published dogma of the Church during this ten years, and for ten years previously, and for twenty years since, which reads as follows:

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

When was this repealed and the other adopted. Besides, we learn on the authority of Joseph Smith, that in 1842 this same D. H. Wells was not at that time a Mormon. Here is the statement, "Daniel H. Wells is an old resident in this place, [Nauvoo], and is not a Mormon."—*Times and Seasons*, (Aug. 1, 1842), vol. 3, page 674; *Millennial Star*, vol. 3, page 107. Mr. Wells, did you apostatize between 1839 and 1842? Or were you, like polygamy, a fundamental pillar in the Church, but neither Joseph nor the Church knew it? "What a pity that lying, (and swearing to it), is a sin," when it is so necessary a *refuge* for Brighamism?

Upon that same trial last spring, Orson Pratt was put upon the stand and questioned concerning the records of such plural marriages. And Mr. Pratt swore that "he did not know whether there were any records kept or not, or if there were, he did

not know who kept them." He didn't know anything about it. Yet Mr. Pratt says in the *Seer*, pages 31 and 32, upon this subject:

"When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom and his wife, also the bride, [that is, the would-be Hagar], together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed, the scribe then proceeds to take the names, ages, native town, counties, state and countries of the parties to be married, which he carefully enters on record; [and after the ceremony] the scribe then enters on the general record the date and place of marriage, together with the names of two or three of the witnesses who were present."

A good Brighamite sister, upon reading Mr. Pratt's testimony the next day, cried out, "Why did Br. Orson swear to that lie? Why didn't he tell the truth?" But it is not left for echo to answer why? Isaiah, the prophet has answered:

"Because you have said, we have made a covenant with death, and with hell we are at an agreement—we have made *lies* our refuge, and under *falsehood* have we hid ourselves."—Isaiah 28: 15.

And yet these men, with the brazen effrontery of the Son of Perdition, talk about condemning the world by their testimony! Mr. Wells and Pratt, your testimony, except you repent, justifies your consignment among those outside of the celestial city, with the "dogs and whosever loveth and maketh a lie."—Rev. 21: 15.

Blood Atonement.

A correspondent enquires, "What do you mean by blood atonement? I do not understand the doctrine."

We have used the phrase, "Blood Atonement," to signify a doctrine held by Brigham Young and his confederates, the sense of which is, that some persons can not be saved without being killed first, when their smoking blood ascends to heaven and is a sweet smelling savor to the olfactories of the God who reigns there, and who being appeased by smelling his blood, will take him to himself. We offered last winter to take the negative of this doctrine in a public discussion in Salt Lake City, against Orson Pratt and D. H. Wells; the one, a Brighamite Apostle; the other, a Brighamite Counselor.

But they refused, without stating on what grounds, and the matter was partially dropped. And as we are now called upon to tell what we meant by referring to it, our answer is, we only meant that such was the doctrine of B. Young and Company, and that we did not believe it. And to protect ourselves against the charge of "Munchausenism" in making these statements, we here transcribe their own words upon the subject, from their own publication, *Journal of Discourses*.

"The time is coming when justice will be laid to the line, and righteousness to the plummet; when we shall take the old broad sword and ask, 'Are you for God?' And if you are not heartily on the Lord's side, you will be hewn down."—B. Young, *Journal of Discourses*, v. 8, p. 226.

"I say that there are men and women that I would advise to go to the President immediately, and ask him to appoint a com-

mittee to attend to their case, and then let a place be selected, and let that committee shed their blood."—J. M. Grant, *Ibid*, v. 4, p. 49.

"I know when you hear my brethren talking about outting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them."—B. Young, *Ibid*, v. 4, p. 53.

"It is true that the blood of the Son of God was shed for sins through the fall, and those committed by men, yet man can commit sins which it can never remit. As it was in ancient days, so it is in our day, and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. 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, can not remit; but they must be atoned for by the blood of the man."—Brigham Young, *Ibid*, v. 4, p. 54.

"Will you love your brothers or sisters likewise, when they have committed a sin that can not be atoned for without the shedding of their blood, will you love that man or woman well enough to shed their blood."—B. Y., *Ibid*, v. 4, p. 219.

"I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins."—B. Young, *Ibid*, v. 4, p. 220.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to *spill* his blood on the earth, in order that he may be saved, spill it."—B. Young, *Ibid*, vol. 4, p. 220.

"We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word, but in deed."—J. M. G., *Journal of Discourses*, v. 4, p. 50.

"When you find a spirit that wants bloodshed, murder, the same is not of God, but is of the devil."—Joseph Smith, *Times and Seasons*, v. 5, p. 616, (last sermon.)

Here is the doctrine of blood atonement by Brigham Young and Company; and here also is its rebuke and characterization by Joseph Smith, whom they profess to believe in. It "is of the devil," and the whole thing a "doctrine of devils," but taught by B. Young that this was what Jesus meant by "loving your neighbor as yourself."

Continued.

Utah Chapel.

The following resolution and motion were presented and passed at a regular business meeting of Plano Branch, held January 3d, 1876:

Resolved, That in view of the condition of the Church in Utah, and the want of a place of worship in Salt Lake City; this branch sympathizes with the effort to build one there, and will aid the same according to our circumstances.

Moved that the Secretary furnish a copy of the resolution and other matter in connection with Utah Chapel, for publication in the *Herald*. ISAAC CRAMER,

Sec. of Branch.

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.

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.

TERMS.—FIFTY CENTS per year. To the British Isles Seventy-five cents. Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, FEBRUARY, 1876.

No. 4.

Blood Atonement.

This ghastly doctrine so clearly taught and practiced by the priesthood of Utah, has a two-fold object. It was found necessary, in order to establish and maintain polygamy, not only to leave the land of civilization and law, but to affix and enforce the severest penalties against those who violated their "endowment oaths,"—to do as they were told,—and those penalties which, for certain offenses was death, must be inflicted from time to time, or the "priesthood" would soon cease to be obeyed; but with all their secrecy in carrying out their executions, it could not be kept secret from a large portion of the people; for if a man or woman was put out of the way in the dead of night, and buried in gardens by the roadside, or in ditches—many of their skeletons are being dug up in Salt Lake City—still they were missed and mourned and inquired for, creating much uneasiness, suspicion and unpleasant comment. To avoid this, and prepare the people for those scenes that has "marked" all the principal settlements in Utah with human gore, it began to be taught as "strong doctrine" just becoming understood, to save the victims. The priesthood adopted that view, and the rest were cowed into silence through fear of it. Another object, and the chief one was to get rid of persons who were troublesome by reason of their rebellious spirit, or of knowing too much.

The origin of this doctrine is not found in the latter days, no revelation or manifestation of the Spirit admits of it. Still, however difficult it may be to trace some subjects to their proper source, happily it is not the case with this doctrine. Its record is clear and full, running back to the farthest verge of antiquity. Cain, the distinguished progenitor of Lamech, the first polygamist, proclaimed it in a way not to be misunderstood. He practiced upon his brother what Brigham Young calls "loving your neighbor as yourself, if it is necessary to spill his blood, spill it," just what J. M. Grant, O. Hyde and the Utah priesthood teach, as is shown in the first part of this article; but when it was called in question by the superior Judge, he, Cain, did not, like them, deny practicing their own precepts, nor charge it upon the Indians, nor any one else; nor did he whine at being marked, so that honest men might know him as a practical blood atoner, and avoid him; nor did he call it *vile* persecution.

The patriarch Cain was the type of a class that have made their *mark* in the world in every age, though he could kill, lie and rob, he had not attained to that impudence and hypocrisy which characterize his successors in "the last days."

There is a certain ancient rabbinical legend which details some of the circumstances of the life and death of Cain, which runneth thus, and exemplifies the inexorable course of justice.

It was supposed that his "mark" would be sufficient to prevent any one from settling near him, and would so far be a safeguard against any finding and slaying him. But it seems he did not feel safe, even away from the settlements; and to disguise himself, put on undressed skins of the wolf, and to still farther disguise himself, after courts were established in the territory of *Nott*, whenever he saw a human being, at ever so great a distance, he immediately assumed the posture of the beast, and ran upon *all fours*. But such is the destiny of "fugitives and vagabonds," that this very precaution hastened his doom; for Lamech, his g-g-g grandson, leaving his harem and going out into the canons in search of game for his wives and children; for he did not compel his wives to go out and "wash and scrub" in order to be able to eat their own bread, as some of his degenerate successors have done in these last days, and spying his great progenitor in his precautionary posture, mistook him for a beast, and sent an arrow through him; and on reaching the spot heard the last moan, "Every one that findeth me shall slay me." As soon as Lamech saw what he had done, he hastened back to the harem in dismay, and cried unto Adah and Zillah, "Hear my word ye wives of Lamech, hearken unto my speech, for I have slain a man to my wounding." (He thought of the seven-fold vengeance threatened.) He had killed a young man before this, who it is supposed stood in the way of his securing Zillah—just as Brassfield was shot down in later times in Salt Lake City for a similar reason. But the killing of Cain was a pure accident, as much so as was the killing of Potter, at Springville, Utah, more recently. Oh Potter! who shall bewail thee? Thy friends dare not, nor raise a stone in memory of one who fell in the act of treacherously leading innocent men, the Parishes, into range of the blood atoners set in ambush by Bishop Johnson, and gave the signal, when with one volley the victims fell; and thee, oh Potter, pinned to the earth, and finished by the murderous knife in the hands of thy confederates, fell thee, oh Potter, like a dog, that thou wast. But Lamech was innocent of his last killing, he did not intend to kill Cain. But justice has its own way, and though seeming tardy, never sleeps, nor loses sight of the "refugees and vagabonds," nor can they, any more than Lady Macbeth could, wash the stains from their hands; and foreseeing, or foredooming,

that Cain should fall by the hand of a murderer,—"the wicked slay wicked,"—and as blood-guiltiness increases by seven-fold power, it compassed its end thus with Cain and with Lamech.—We need not point out by whom this doctrine has been taught or practiced in its descent from Cain to the Utah priesthood, this will occur to the reader; and while we have traced it to its proper source, to Cain, we do not forget that Joseph Smith declared it, "is of the devil." That only shows where Cain received it from; and further, it shows it was not what Jesus meant by loving our neighbor as ourselves, but is what the serpent meant when he put on his "embroidery" to deceive and destroy mankind.

Brigham Young says, as we have before quoted, "I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins." Now it is these very "instances where men have been slain" that the grand juries of Utah are investigating, and it is generally known that such instances are "plenty," and the courts and honest people of Utah and the country want to know whether they were "slain righteously" or wickedly. Was Yates, who was knocked in the head while asleep, by his order; the two boys slain by order of Bishop West, at Ogden; Dr. Robinson, who was called out of the house at dead of night and murdered in the streets of Salt Lake City; the party from California in 1857, and passing all others that we could refer to, the horrid human hecatomb at Mountain Meadows, were they vicariously slain? We have thus tried to answer the question, "What do you mean by blood atonement?" Its precept, "it is of the devil," introduced into practice by Cain, and taught by the Utah priesthood, who set aside the law of the Church to introduce polygamy, which was foretold as follows:

"Now the Spirit speaketh expressly that in the latter times, [last day], some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Read and Digest.

"Verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence and enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men; but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work; unto the third and fourth generation so long as they repent not, and hate me saith the Lord God; therefore, have I accepted the offerings of those whom I

commanded to build up a city and a house, unto my name in Jackson county, Missouri; and were hindered by their enemies; saith the Lord your God."—*Doc. & Cov. 107* ; 16.

"This is Zion; the pure in heart."—*Doc. & Cov. 94* : 5.

The Messenger.

JASON W. BRIGGS EDITOR.

Salt Lake City, February, 1876.

CONTRIBUTIONS to the Salt Lake house of worship may be sent to Bishop I. L. Rogers, Sandwich, DeKalb county, Illinois; or to J. W. Briggs, Plano, Illinois.

Copy of preamble and resolution passed by the Northern Illinois District Conference, in session at Plano, Illinois, February 5th, 1876.

WHEREAS, It appears from the reports of the Utah Mission, that a meeting house is greatly needed in Salt Lake City; therefore,

Resolved, That we sympathize with the effort to build one there, and recommend to the Saints, who may be willing and able, to aid the same. M. B. OLIVER,

Sec'y of Conference.

PLANO, ILL., Feb. 7, 1876.

Br. Thomas Taylor, of Birmingham, England, once a resident of Salt Lake City, under date of January 3d, says:

"We are glad to learn of the determination to have a place of worship built in Utah, and shall try to do some little towards it. Our belief is like yours, that it is a necessity which can not be dispensed with. We believe that the time will come, that it is the duty of all who have been snatched out of the darkness, to assist in the prosecution of that mission."

Brn. T. J. Andrews and A. McMillan, of San Francisco, proffer aid to the same, and the latter says, "I am willing to help build a chapel in Utah—I wish I could give you what would build a house worthy the mission, you should have it."

Br. O. E. Cleveland, of Staunton, Virginia, says:

"In November MESSENGER is an appeal for help to build a house of worship for the Reorganized Church in Salt Lake City. I will just say that as soon as you are ready, I will try and be ready to help you all that I am able."

Sister A. Thomas, of Fairfield, Utah, says, "I will give five dollars to the Utah chapel." Br. W. H. Curwen, of Plano, says, "Here is five dollars for the Utah chapel." Br. Levi Atkinson, of Nevada, says the same. Br. Warnky, of Colorado, says, "The Saints of the Rocky Mountain Branch are willing and ready to pay twenty-five dollars towards the building of a meeting house in Salt Lake City." Sister Jessie Hay, of Bandera, Texas, sends a contribution to the chapel fund, and says, "I think that the sisters, if called upon, can and will supply the means to build a house in that place, and perhaps assist in sustaining our missionaries there."

The above we select from many others of the same import as representing all quarters: "A few hundred like the above would suffice to accomplish that work. The sisters are called upon" with the brethren to aid, as the Lord shall bless them and quicken their hearts to do.

EDUCATION IN UTAH.

SUCH is the heading of an editorial in the *Salt Lake Herald* of January 16th, in which it is stated that the question of "a Territorial free School system is a question of means, and taxation, not of sentiment." That "the people of Utah are all deeply interested in this subject, and we have no doubt are willing and ready to do all in their power to secure the best possible educational facilities for their children." This all sounds very well, especially abroad; but the utterances of B. Young, Cannon and others, at the spring conference of 1875, and generally echoed by the Bishops, and the entire oligarchy, shows that "free schools in Utah" is with them a question "of sentiment." B. Young and Cannon, then declared free schools a curse, demoralizing to the child, and the former shrieked out, "I will never give one dollar to educate another man's child." He also declared himself opposed to general education; he said "you educate boys and they become lazy and wont work. Its not the brain of the people that WE want to use, but their hands—their muscles. WE want them to make farms, dig ditches, raise grain, stock, &c." The slave owners of the South used to give the same reasons for opposing free schools. It demoralized their chattels. Thus B. Young's sentiment is that the ignorant can be used to better advantage than the educated. And H. C. Kimball often rejoiced in the poverty of the people they had fleeced; because, said he, "they are more tractable, easier handled, or moulded to the mind of the potter."

The *Herald's* pretended tenderness for the people, on the score of additional taxation for a free school system, is remarkable; but it interposes no question about the present exactions by the oligarchy for the support of the "harems" all over the Territory! There is a source of revenue, unthought of by the *Herald* perhaps, that might afford a good beginning towards a fund for a "free-school system in Utah." It is the accumulated funds of the people for the last thirty years, in the hands of their Trustee-in-trust. Let the people of Utah rise up in the dignity of their manhood and shake off the shackles of fanaticism, and ask the Courts for relief, for they will find these funds mainly invested in railroad stocks, lands, mills, city property, in the name of B. Young, his sons, and a few confederates; and let a new "Trustee"—that-you-can-trust, be appointed in the character of a "Board of Education."

The same game which has been played by your trustee-in-trust was enacted by Bancomy,—C. B. Thompson,—in Iowa, where consecrations, tilth and offering, absorbing almost the whole possessions of his dupes, was by him as their head, invested in lands and improvements in his own proper name, in accordance with the forms of law, as carefully as are the same things done by Brigham Young with your offerings; and yet, when the cloud of darkness, in which fanatical spirits are bred was disposed, and reason returned, they, the victims of this spiritual brigand, arose and demand-

ed their rights; he fled, but transferred, to a natural brother and a confederate, the property. The District Court gave the people back their property. It was appealed to the Supreme Court of the state of Iowa, and the former decision confirmed. The people of Utah,—the whole people, of the Saints,—have been robbed by Brigham Young in precisely the same way, under the same pretense, but to a far greater extent. He is a millionaire just as W. H. Tweed is, by obtaining possession of others' money—both were trustees—not-to-be-trusted, and the same legal redress that will reach the one will reach the other.

There is ample means, belonging to the people, of right, but controlled by the self appointed, and self-endowed priesthood, for their own aggrandizement, to inaugurate and ensure a "free school system" for Utah; and all that is wanting to realize it is for the people to turn from their Jesuitical teachers and bloated dictators, who like vultures prey upon them, and demand their rights, and the rights of their children. The following from the *Ogden Freeman* is in point: "Wyoming has had Free Schools since the first year of her existence. Utah has been settled nearly thirty years, and up to this writing she has not a free school within her borders. Eight of these years have passed away since all the surrounding Territories inaugurated Free Schools; we can not refrain from remarking that Islamism, Mahometanism and Brighamism desire to keep the children ignorant in order to enslave the mind and the body."

FREE THOUGHT AND FREE SPEECH.

A SUBSCRIBER requests us to stop his MESSENGER, and follows up the request with three and a half pages of foolscap of reasons. No reasons were needed, the bare will of the subscriber is all-sufficient to secure the desired stoppage. We do not claim the right to even ask the "reason" in such cases; but when reasons are given, we claim the right to weigh them, for the moral of the thing. In this case, the reasons alleged were that the MESSENGER contained something different from the opinion of the subscriber, and hence the order to stop. Now while the order is entirely satisfactory, the reasons are short in this respect; for if this principle was acted upon universally, every publication would very soon stop for want of readers, because it is impracticable for publishers to ascertain in advance, just what their subscribers believe upon all points, and if this was possible it would be found that considerable diversity of opinion existed among them; and then what a dilemma,—which to please, or which to offend,—in the attempt to rise to the sublime position of an "echo."

Still further, this same principle would stop all lecturers and preachers for want of hearers, would stop conversation by this veto upon the utterance of that not already assented to. No one could be convinced of an error entertained, because they would "stop" a different idea from being expressed.

Such a principle assumes that its devotees are the standards which tolerate none who differ from them. It would put a stop to the engine, or motive power of progress in all directions, and substitute instead,

whipping-posts and cat-o'-nine-tails for heretics.

It may be proper here to say that it is probable that errors have got into the MESSENGER, it is the product of fallible men, but who nevertheless seek to know and to speak the truth, and the nearest we can come to this is to speak our convictions of truth. It is also proper to remind our readers that error is rampant in the world and in the Church—christendom. Not only so, but it has broken up and scattered the Church of the Latter Day Saints, and conducted the wanderers from shoal to shoal, from bog to bog, until it has landed a large body of its votaries in the "slough of despond," whither other masses are also tending, from the mere habit of following. Accepting too much, in the reaction which is sure to come sooner or later, too much is rejected. In view of which, the only line of duty visible to us, and the best safeguard against the encroachments of superstition and fanaticism, and its adjunct—bigotry and intolerance—is to speak candidly and freely our convictions of truth and of right, and await its fruits, which we do in hope, that "truth will prevail."

MR. ORSON PRATT'S attempt to establish a contrast between the harems of Utah and the brothels of London and New York, failed, because of the sameness of those institutions.

It is affirmed that at the delivery of the famous *dog* sermon, by Orson Hyde, in the tabernacle, and a show of hands being called for from all who were willing to be "Zion's dogs," not a woman voted—they not holding the priesthood.

Another persecuting measure; Governor Emery, in his message, recommended a "Free School System" for Utah; and the passage of a law making "incest a crime," and providing for its punishment.

THE *Rocky Mountain Christian Advocate*, is a new paper, published monthly, in Salt Lake City, in the interest of the M. E. Church, Rev. G. M. Pierce, editor, from which we extract the following, and commend its consideration to Latter Day Saints everywhere:

"Our first article closed with the importance of suitable church buildings for our Sunday Schools and congregations to conserve labor.

"Many have seen the fruit of their toll blasted, or wasted, when through selfishness, or pure neglect, the society has refused to arise and build: 'Go forward.'

"To remain in the private house, or school house, is failure in the end. This is true of both home and foreign work. The Jews had their synagogues in every place. The heathen multiply their temples on every hand. Their children are almost reared in their temples, in the presence of their gods.

"So should the Church of the living God have a place for her children, and for worship."

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. IV.

From the conference held on June 12th and 13th, 1852, the work assumed more stability of character, and a wider range in its field of labors, for by this time the Saints

in Northern Illinois and Southern Wisconsin had almost entirely renounced the leadership of Wm. Smith and Joseph Wood, causing an utter dissolution of their organization, the two separating and abandoning their "Stake of Zion," in Lee county, Illinois; and being abandoned by the Saints, thus fulfilling the prediction respecting the consequences of their rejection. During the summer many additions were made to the Church. The Elders coming in contact with nearly all the various schisms against whom they had so distinctly pronounced in the resolutions of the conference. Meanwhile a pamphlet had been prepared by the committee, more clearly defining the position occupied, and at the meeting of the conference, as per adjournment, on October 6th, 1852, a much larger attendance was had than in the June previous. There had been some questioning in regard to a presiding authority, very naturally suggested by the fact of holding a general conference. It had been suggested to ignore all ordinations or pretended ones, above that of an Elder, and appoint a president for one year from among the Elders; and this matter was likely to engage considerable attention during the sitting of the conference, for it was known that the above views were not generally entertained. Great unanimity prevailed upon the faith, the doctrine, and the general condition of the Church as a whole; but some diversity existed in regard to priesthood—did it remain, after the rejection of the Church, and if so, what was its order, its powers, and its duties? These questions lay at the very foundation, and while some had been instructed as we have shown, yet the body, in respect to numbers, had not yet seen their way out of the "mist of darkness," and upon these points were undecided. A council of the Elders sat upon this and other questions at intervals during the first two days of the conference, and pending their deliberations, the committee submitted their pamphlet, in manuscript, which was read to the conference and approved unanimously, and two thousand copies were ordered printed, from which we extract the following as bearing upon the question then in hand:

"But let us return to the rejection of the Church at Nauvoo, or the stake; this event (though disallowed by most) produced all the phenomena characteristic of such a calamity: aside from the suffering consequent upon the breaking up, and scattering abroad, pretenders began to arise, to allure the unwary into their fatal meshes, the devices of Satan, to which the Saints had subjected themselves by turning from the law of God. From the foregoing, it must follow, that the rejection of the only stake to which the Saints might gather, and the organizations belonging thereto, the assumption of authority by the traveling high council, thus destroying the connection and harmony between all the quorums, in short, since the *coup d'état* of Brigham Young in the government of the Church, a loose rein has been given to the ambitious, and that example has furnished a powerful stimulus, to go and do likewise. Hence the list of such pretenders has increased rapidly, and perhaps is not yet full; we say, it must follow, that during this reign of confusion, consequent upon this captivity, there was no call, in the very nature of the case, for a

successor to Joseph, either as Presiding Elder in the Church, or Presiding High Priest over the Priesthood: and there has been none.

"Now, let us notice the manifestations of that blindness that prevailed in that day that God took away the two principal shepherds in one day. There was one member of the quorum of the First Presidency left, to whom belonged the right of presiding, by virtue of his authority as Counsellor. But he, claiming his right by virtue of something else, or attempting to get that right under cover of some performance unknown to the law of God, was rejected by the voice of the people. But in doing so, they undoubtedly deprived him of that to which he was clearly entitled by his ordination: and conferred it upon the traveling high council: who, could only in the absence of the entire quorum of the First Presidency preside: or at least one of that quorum, viz., the President, and then, as an Apostle—as one of the traveling high council, and not as the successor of Joseph. Now let us examine the order of presidency in the Church. Suppose the First President is absent, who presides in council or in conference? The Counsellors, both, or either of them. And why? Because they are the highest authority present. True." Then here is the key to unlock the whole secret of the Presidency of the Church. Hear it then! *The highest authority presides always.* Hence, if the entire quorum of the First Presidency is absent, the President of the Twelve must preside, *pro tem.*, or as representative, by virtue of his ordination to the Apostleship, and not as the legitimate President. And in the absence of the President of the Twelve, either of the Twelve, or in the absence of that whole quorum, the President of the High Priests' Quorum will preside, and so on down to the Priest and Deacon: but each in his turn, must preside by virtue of that authority which he holds by actual ordination. Hence if one of the Twelve, being the highest authority present, is called to preside, he can do nothing not authorized by his ordination. That is, they cannot administer an ordinance while thus presiding, that they could not previously: for instance, the Twelve are not authorized to ordain a Bishop to the Church, nor do I presume they ever, as Apostles only, thought of doing any thing of the kind; but when they assumed to preside as presidents of the Church, they ordained Bishops, which, was clearly in violation of the law. Hence the only legitimate Presidency in the Church, since the death of Joseph, has been representatives of the rightful heir, or true successor."

The following resolution was then offered, to-wit:

"Resolved, That in the opinion of this conference, the one holding the highest priesthood in the Church is to preside, and represent the rightful heir to the presidency of the high priesthood, in a presiding capacity."

This, after a thorough discussion upon the principle involved, in all its visible hearings, was unanimously adopted, and all seemed smooth in that direction; but when the attempt was made to designate who it was that held the highest office in the priesthood, and was entitled to be thus sustained as a presiding authority, new difficulties arose. For it was found that there were among us those who had received ordinations prior to the breaking up of the Church and in the different factions, to the Apostleship, as High Priests, Presidents of Seventy, Seventy, and even as *princes*. It will be readily seen that in the question then raised was involved the legal character of the work. Upon this point we shall

state the ground taken, and why taken. All ordinations not within the limits of the law were ignored, and all within that limit were recognized. This excluded all above an High Priest, who being the highest recognized, was sustained as the presiding authority, as defined above. At this conference the gifts were abundantly enjoyed, and the Saints were greatly strengthened and assured of the triumph of the work of restoration to the old paths. Also, during these meetings we were forewarned of the war between the South and the North, its sanguinary character and its extent; also, the success of the North was portrayed in all the vivid exactness of the subsequent history of the civil war. It was at this conference that the so-called revelation on polygamy, purporting to have been given to Joseph Smith nine years previous, made its appearance for the first time; the effect of which, and the discussion upon that subject, will be seen hereafter.

The Utah Petition.

Supposing it a genuine document, (which no one can who knows much of Utah affairs), it would have possessed additional interest, had it classified the petitioners, as follows: first wives, second wives, etc. This would have shown how many "legal" wives there were in Utah, and how many that needed their "reproach" to be taken away. It should have shown also how many of the latter signed by a—her X mark. We are acquainted with a lady who went to Utah a few years ago, and immediately became an appendage to a Salt Lake City harem, to the astonishment of many, and having occasion to obtain a receipt from her she signed by a mark as above. This removed from our mind one ground of astonishment, and showed us why she "bore testimony" so readily to the "Celestial Order"—her mind was not pre-occupied with human learning. But the evident fraud in writing up this petition vitiates the whole transaction. On this point we clip the following paragraph from the *St. Louis Globe Democrat*, of January 20th:

"The most ample estimates of the female population of Utah, based on the returns of the ninth census, taken in 1870, makes the number at that date 18,000. Though, of course, an increase has taken place in the number since then, it may be very gravely doubted whether at the present time there are 23,360 grown women in Utah. Even if there were, they could not all be expected to sign the petition; and it is more than probable that thousands of names of persons who did not actually sign were attached by other hands. Nothing could be easier than this method of obtaining a long list, and if thousands more names of children were added, no one in Washington would know the difference."

As questionable as the above considerations render the source of such a number, over 2,300, of signatures. The fact that strictly Brighamite emigration has been growing less every year, and apostasy has become more wide spread, and gentiles have increased fearfully in the very heart of Utah, all hating the "twin relic," make the materials out of which to make that number still more scanty.

In this connection it is remembered that in 1850 an attempt was made by this same people to become "Sovereign State" of the Union, representing its population at 75,000, while the census of 1860 showed it, over four years after, only a fraction over 40,000. The *Ogden Freeman* tells us how signatures were obtained in several places, to the late petition.

"What is this petition for?" asked a lady when it was presented to her for signature. "Oh! it is to have our taxes reduced. We are paying such high taxes, and we want Congress to reduce them for us!" was the answer.

"The school children, boys and girls, were all told to sign their names to these bogus petitions; but, they were not told what they were signing, and they had no more idea of what their names were required for than a hog has of a holiday."

"We are all one," is what they said when they signed the names of some ladies to the petition for the admission of Utah as a State. But these same ladies never authorized such signatures, and declare they would never have affixed their own names to the petition."

HOW THEY WORKED IT AT MORGAN.

"They wanted the names of every woman and girl in our valley, and to my certain knowledge, they put down the names of women who were not at the meeting; and the very women whose names were so put down, were mad. The petition was to admit Utah with polygamy. I call that rich. They want to bind the fetters tight. I see by your paper of Friday, that they are catching a good many by fraudulent means; that is nothing new; we are up to such dodges, we are. One time, here, we were trying to get Utah admitted into the Union, and every married woman's name was taken twice; some of them went so far as to put down the names of their dead friends! It is as true as the living God, Mr. Editor; and all of these names show the population of Zion."

"THE FRAUD AT HOOPER.

"We all know something of the way names are got here. If a person don't put down his or her name, like as not, somebody will sign for them. That is all it amounts to. Congress ought to know about such tricks, I heard the Bishop say that every woman but one had signed here. I know better. There are women here who would die before they would sign their names to any thing the Mormon teachers would bring round. They have been fooled too often. If their names are down they are forged. Is there no law to make it hot for people who sign names when they have no right to? TRUTH"

"IDAHO CONTRIBUTED TO THOSE STATE SIGNATURES.

"Eds. Freeman; When at Franklin last month I was informed, on good authority, that a petition had been in circulation, and numerous signed amongst the mormon people asking for Utah to be admitted as a State, in Franklin, Weston, Clifton, Oxford, etc., all in Idaho.

"I did not think this worth noticing at the time, but recent correspondence in your paper makes it proper to show up the tricks resorted to make the signers to the petition more numerous than could justly be in Utah. Yours.
H. MARGARY."

There is, however, probably one class of genuine signers to that petition, viz.: all the plural wives of Utah, who are concubined, and whose children are bastardized by the law of Congress, the rulings of the Courts, and the sworn statements of Brigham Young declaring them illegal under the law, and therefore no hearing, or redress, can be afforded them for any grievance. This naturally drives them, or that

portion of them who reason, to this desperate expedient, to ask that their fetters and their shame be made less galling, by giving it a legal sanction. But the large number represented upon that petition must, as to its moral weight, be identical with a supposed one of twenty years ago from the South, containing four million signatures of slaves, asking the more rigid enforcement of the fugitive slave law, the opening new territories to slavery, endorsing the "Dred Scott" decision, and the hanging of abolitionists. Or to vary the illustration, we may suppose a petition signed by all the mothers, wives, sisters, and daughters of the drunkards of New York and Chicago, asking the removal of all impediments to free whisky,—and the gutter.

A Challenge.

"The direct teachings of Christ, no less than the text books of the Mormon faith, proclaim true Christian marriage to be a union of one man with one woman and no more."

"We clip the above from an anti-"Mormon" paper, and would like the writer to quote from the New Testament and from the text books of the "Mormon" faith such passages as, without a great deal of twisting, private interpretation or verbal addition will bear out his audacious statement."

"We affirm that there is nothing in Christ's teachings, nor in the "Mormon" text books, which, fairly construed, will warrant any such inference, but that carefully considered, both will convey to a mind of ordinary intelligence a meaning entirely opposite."

"Trot out your texts; but give them as they are; don't garble; refrain from word-wresting and abstain from sophistical pleading; and then if you can prove your points, we will 'acknowledge the corn.'"

"We take the above from the *Ogden Junction*. We do not know what "Anti-Mormon paper" is referred to, but we declare it a sound Mormon one on that point, as the "text books" abundantly prove. Here they are: Mark 10: 6-9. "And they twain," not they three, nor nineteen, "shall be one flesh,"—husband and wife. Book of Mormon, page 118: "Wherefore, my brethren, hear me, and [Mr. Junction] hearken to the word of the Lord, for there shall not any man among you have save it be one wife." Doc. and Cov. 100: 4: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband." 42: 7: "Thou shalt love thy wife, * * * and shall cleave unto her and none else."

Now, Mr. Junction, get right down and "acknowledge the corn," or own the truth for once; and henceforth cease to reproach this Church of Christ with the crime of polygamy, for it never did believe, teach, or practice it. Apostates to the contrary notwithstanding. We invite the *Junction* or *Deeret News* to tell its readers how polygamy, if authorized of God, can be a "reproach" and a "crime?"

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents.

Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, MARCH, 1876.

No. 5.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. V.

From this conference the Elders returned to their homes and fields of labor with a deeper sense of responsibility and a more determined purpose to hold up the standard of Christ, raised anew by the Spirit's power, which manifested, from time to time, that we should organize, in preparation for the re-establishment of the Quorums and First Presidency of the Church, according to the pattern in the Book of Covenants. But how this was to be brought about no one presumed to know. Brn. David Powell and John Harrington took a mission south, and on their way visited Lee county, Illinois, where they met with several of the Saints that had been associated with Wm. Smith; but now stood aloof, or sympathized with the work they were laboring to build up. Among these was Wm. W. Blair, who had been baptized the previous autumn, and who now stood aloof. The brethren held some meetings, and bore their testimony, and the immediate fruit was the baptizing E. C. Briggs, who had never been identified with the Church, or any of its factions. It will be proper here to record a testimony given concerning him on the 18th day of the preceding November, at the time the communication already referred to was received. He was at that time living with his brother, S. H. Briggs, in Jefferson Co., Wisconsin, and had for some time been sick; and word had been received a few days previous that he was given up to die, with a request for his mother to come immediately if she would see him alive. The Spirit said, "Thy brother Edmund shall not die, but shall live and come into the Church, and shall stand with you in this work." And subsequent intelligence showed that from that same hour he began to amend and rapidly recovered his strength, and now, the first opportunity, came into the Church. From there these brethren went through Illinois and Missouri, calling upon the Whitmers, and into Arkansas; they baptized several at other places.

Most of the Elders had families and were poor, and during the winter preached mainly in their several localities. Dr. Z. H. Gurley visiting Wingville and the Blue Mounds settlement, where several united with the Church; among whom was George White, John Cunningham, of the former place, and Daniel B. Rasey, of the latter, who became a zealous laborer in that region of country.

Shortly after the conference, while the subject of polygamy was being discussed in connection with the revelation brought forward by Brigham Young, at Salt Lake, the

August previous, and had just reached us by a reprint in the *Seer*, by O. Pratt, it was signified through the gifts that the Church should meet in fasting and prayer, to receive instruction. This was done January 9th, 1853, and among other testimonies received, was the following upon this subject:

"Polygamy is an abomination in the sight of the Lord God. It is not of me; I abhor it, as also the doctrines of the Nicolaitanes, and the men, or set of men, who practice it, I judge them not; I judge not them who practice it, their works shall judge them at the last day; be ye strong, for ye shall contend against this doctrine. Many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive. They seek to build up their own kingdoms to suit their own pleasure; but I countenance it not, saith God, I have given my law, I shrink not from my word. My law is given in the Book of Doctrine and Covenants; but they have disregarded my law, and trampled upon it and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day and forever.

"As you have desired to know of me concerning the pamphlet, it is written in part but not in plainness; it requires three more pages to be written, for it shall go forth in great plainness combatting this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord."

This testimony was given in the name and by the authority of the Holy Spirit, and written at the time, in answer to the prayers, with fastings, of the whole Church assembled. It agrees with the law of the Church to which it appeals; and, like that of November 18th, 1851, condemns polygamy, and showed to the Saints that the so-called revelation authorizing polygamy, was not, and could not be from God. In compliance with the above instruction, an article was written against it, to be added to the pamphlet; and as being the first publication of the reformation, it is here given, written by J. W. Briggs as chairman of the committee, and added to the pamphlet as follows:

"We cannot forego this opportunity to raise our voice against an evil which has well nigh completed the overthrow of the Church:—which Sampson like hath lain hold upon the very pillars of society. And instead of order, it has produced anarchy: instead of union, division; in short, instead of confidence and love, distrust and hatred. We refer to the system of spiritual wife-ry, taught by Brigham Young, to the 'plurality' doctrines of James J. Strang, and William Smith, and his joint occupant, called 'Spokesman.' These systems though unlike each other, are all known as a system of polygamy; under which they themselves take shelter: hence we will not treat of them under their proper names, but under the less offensive or semi-logical one, viz: Polygamy. Whence came the practice, and where is the warrant for it? The first we hear of it is from the lips of Lamech, a son

of Cain, who owns himself deserving of seventy-fold greater punishment than Cain himself. We conclude, therefore, that none will quote Lamech as a justifying precedent: but we insist that the father of the system gives it its character. His shedding blood was but a type of what belongs to, or, must accompany the system: since male and female come into the world about equal, and God having stamped upon man, (His own views), 'that it is not good to be alone;' hence of course, if one, (like Lamech), secures one or two additional wives, he must either persuade that number of men that it was 'good to be alone,' or, he must kill them off. It seems he chose the latter, which no doubt was the easiest. It is admitted that examples preach more powerful than words. Now let no man working by a pattern, presume to be wiser than him who gave the pattern. When God made man, seeing it was not good for him to be alone, He gave him a help-mate in one wife, and one only. Here is an example of the first organization of society. Now for the precept in conformity with this example. The law of nature is the voice of God; and in this case, cannot be misunderstood: nature echoes the revealed word of God, that it is not good for man to be alone, and nature provides one help-mate for each, and no more. Thus the example teaches that one woman is made for one man, and nature cries *only one*. We are all well aware that it was practised by better men than Lamech—by Patriarchs and Prophets: at which time it was also written, 'an eye for an eye, and a tooth for a tooth;' which the gospel revealed in a different light, saying, 'resist not evil.' Polygamy was, perhaps, like their mode of revenge, and many other things, suffered, because of the hardness of their hearts; but was not so from the beginning: nor to be, after 'the true light shined' forth. Agreeing with this last supposition it is remarkable that of all the nations that practice this, but a single one acknowledge Jesus Christ as the Savior of the world, and they practically reject the Gospel.

"If it be said that the law of Moses provided for Polygamy, we answer it also provided for choosing a King, which God had forbidden. If David, the man after God's own heart, be appealed to, we refer to the word of God in his case. See Book of Mormon, Jacob 2: 6; 'Behold David and Solomon, had truly many wives and concubines, which thing was abominable before me, saith the Lord.' It is then commanded that they, the Nephites, should have but *one* wife, and concubines *none*. Alma in effect declares the same. See pages 323 and 4.

"Some may say, that this was a law to the Nephites, but not to us. Let us see. In Doc. and Cov., sec. 4, par. 1, it says, 'The word of the Lord concerning his Church.' Hear what the Lord says to the church. In par. 8, the whole church is condemned for unbelief and treating lightly the commandments. Then it is said: 'And they shall remain under this 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 according to that which I have written.' Here the church is required not only to say (they believe it) but to obey what is written in it. See, also, section 13, par. 5, 'And again the Elders, Priests, and Teachers of this church, shall teach the principles of my Gospel, which

are in the Bible, and the Book of Mormon, and they shall observe the covenants and church articles to do them.' We have already seen what is written in the Book of Mormon, on this subject. Let us now examine the Covenants, and Church Articles. See sec. 65, par. 3: 'For marriage is ordained of God unto man, wherefore it is *lawful* that he should have *one* wife, and they *twain* shall be one flesh.' Sec. 13, par. 7: 'Thou shalt love thy wife with all thy heart, and cleave unto her and *none else.*' See Church Article, sec. 101, par. 2: 'You both mutually agree to be each others companion, husband and wife, observing the legal right belonging to this condition; that is, keeping yourselves wholly *for* each other, and *from* all others during your lives.' Such is the marriage covenant recognized by the church. See par. 4: 'We [the whole church in general assembly] declare that we declare that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.' See sec. 13, par. 16: 'Thou shalt take the things which thou has received * * * for a law, to be my law, to govern my church, and he that doeth according to these things shall be saved, and he that doeth them not, shall be damned if he continues.

'We demand of all who have been called Latter Day Saints, do you believe these things? If you do not, you ought at once to renounce the name. But if you acknowledge the authority of the Book of Mormon, and the Doctrine and Covenants, (or either of them), then know that Polygamy is forbidden of God, and this interdiction, is directed to us, who have known the mighty power of God in establishing the authority of this, his word; and whoever transgresses and repenteth not, shall receive according to the law. Hear it, Oh, ye deceivers, and deceived together: 'He that receiveth my law, and doeth it, the same is my disciple, and he that saith he receiveth it, and doeth it not, the same is *not* my disciple, and shall be cast out from among you.'—D. C. 61: 2. 'I come quickly, and ye shall see that my law is kept.'—61: 3. 'These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls, in the day of judgment, even so. Amen.'

Herein, brethren, we have shown in a few words what the law of God is on this subject, and we call upon you both far and near to obey it, lest ye be found fighting against God, and receive of his wrath in the day of his indignation. Let those who have offended in this matter, know, that 'the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet she is thy companion, and the wife of thy covenant.' Mal. 2: 14.

'To those calling themselves Latter Day Saints at Salt Lake, we commend the latter, and the following quotations: Ezra 10: 14, 'Let now our rulers of all the congregation stand, and let all them which have strange wives in our cities come at appointed times, and with them the Elders of every city, and the Judges thereof, until the fierce wrath of our God for this matter be turned from us,' (and separate yourselves from the strange wives), and return with weeping and with supplication to the law of God. And he that scattered Israel in wrath, will gather them in mercy, and keep them as a shepherd doth his flock. Behold this shall go forth as a restorer of paths to walk in, and a swift witness against him that giveth not heed to the words which the Lord and his spirits hath spoken.'

The pamphlet of twenty-four pages was printed immediately after, and circulated as widely as possible. The numerous testimonies respecting organizing awakened considerable discussion among the Elders, who, but for these manifestations of the

Spirit, were willing to continue as they then stood until the Lord should call upon whom he would, and restore the presidency of the Church by revelation, according to the order contained in the Book of Doctrine and Covenants. Nor could it be seen by any how, or by what authority we could organize. If it has since been questioned by many not connected with the work, it was then questioned by those soon to be the first actors in it. They were not willing to assume or usurp, and thus far the way had been clear; and while many things had been given through the gifts, in no instance were these instructions contrary to the books, but continually referred to them. And the Reorganization is as willing to be tested upon its authority, as its doctrine; and its best vindication is the statement of facts relative to it.

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, March, 1876.

IN answer to inquiries as to the authority, aside from the necessity of the case, for the effort to build a meeting-house in Salt Lake City, we extract the following from the minutes of the Semi-Annual Conference of 1872:

'A letter from Br. W. W. Blair was read, stating the necessity of building a house of worship in Salt Lake City. A letter from Br. J. Ellis, on the same subject was also read.

'On motion of Br. H. J. Hudson and E. C. Brand, it was

'Resolved, That a Utah Chapel Fund be established, and that contributions be solicited thereto, and that the erection of a suitable building be authorized; said building to be erected as soon as practicable.

'On motion of Brn. E. Robinson and E. C. Brand, it was

'Resolved, That the presidents of branches be requested to take up collections immediately for the Utah Chapel Fund, and remit the same to Bishop I. L. Rogers, and continue to do so until a sufficient amount be obtained.'

RESOLVED that this conference uphold and sustain by our influence and means throughout the district the call by the Church, of the necessity of building a house of worship at Salt Lake City.

Passed by a unanimous vote at the Quarterly Conference of the Kewanee District of the Church of Jesus Christ of L. D. S.

H. C. BRONSON, Pres.

J. A. ROBINSON, Secy.

BR. GREGORY CLARK, of the Salt Lake City Branch, referring to the chapel, says:

'We have already promises of considerable assistance from many friends of freedom who sympathize with us, and the time is opportune, as efforts are now being made on an extensive scale, to break the powers of the man of sin; this increases our confidence, and our present attempt will not only be accomplished, but will prove very beneficial. Solomon said, 'There is a time to build,' and he built a temple for the worship of God, and the voice of that one from whom Solomon derived his wisdom, seems to say this is your time to

build for the worship of God also; and that his blessing may rest upon our efforts and upon the house when erected, and that his protecting care may be over it, and the light of his Spirit may shine upon those who flock unto it, let it be dedicated to God, and God only, and not be used for any secular object or purpose.'

BR. JOSEPH SQUIRES, of Brooklyn, N. Y., says:

'I am one that has been delivered from under the lion's paw, Brigham Young, and did not realize the darkness that I was in till I heard the Elders of the Reorganized Church. I left them in 1869. I was there in Utah six years, and know some of the ways of that people. I am glad there is going to be a meeting-house built. I shall do something towards it.'

SALT LAKE CITY, Utah, Feb. 7.—Chief Justice White, in charging the grand jury to-day concerning polygamy, said: 'We had better look it squarely in the face, distasteful as it may be to some, and govern ourselves by right, reason, and manly discretion in dealing with it. Polygamy must be suppressed in this territory. Mormonism may survive it, and, relieved from it, would stand unshackled and free as every other creed or mode of religious worship, shielded and protected by the constitution of our common country; but if Mormonism can not sever itself from polygamy, it will be to it the bridal of death.'

Mormonism did exist without polygamy from 1830 to 1843, as conceded on all sides, and we have no fear but that it will exist without it. But we very much doubt whether true Mormonism can exist with it. 'Lay it on, Duff,' we will risk it.

THE UTAH POLYGAMISTS' MEMORIAL.

A CORRESPONDENT of the *Birmingham (Eng.) Daily Mail* estimates it as follows:

'There are few in England who can realize the full extent of the servitude of the women of Utah. They who have set themselves up as the leaders of those people known as 'Mormons' have proved themselves to be capable of the worst crimes known to man. Polygamy itself sinks into a small thing when compared with some of the diabolical stratagems used by those vile, sensual 'Elders of Salt Lake Mormonism' in bringing the women of Utah to believe in it. Upwards of twenty-two thousand women are said to have signed this 'memorial;' but let the world know that nothing like that number are practicing polygamy. These twenty-two thousand memorialists ask to be allowed to have their 'courts, and the selection of our own officers as in the past.' We are led to ask, what do these twenty-two thousand know concerning the past? Did they live in the days of 'inquisition' or 'reformation,' as the leaders called it, in 1857? If so, to ask for the order of the 'past' is only an evidence that 'oppression hath made wise men [and women] mad.' There are men in Birmingham who lived in Utah at the time that 'jurisdiction' was in the hands of the leaders, from about 1854 to 1860, and from 1861 to 1865 or 1866, and they tell the world that it is almost impossible to conceive the hand of tyranny and oppression to press more heavily than it did in Utah, in the days of the 'past.' The design of the Utah usurpers was to get the people completely in their own power. And to that end they prohibited all kinds of education and social combination amongst the people, other than that which they dictated. The consequences are something appalling. Nearly twenty-three thousand women have been

induced to pray for a warrant to grant vile and wicked sensualists a license to demoralize the fair sex at their whim and pleasure. We are forced to one of two conclusions: either they have lost the love of chastity, or there is some great oppression brought to bear on them."

The Birmingham (England) Daily Mail, in an editorial upon the Utah memorial to Congress, says:

"The reasoning put forward in this remarkable memorial is worth a little consideration. In effect, it is a plea for the fullest liberty of private judgment. It is an extreme illustration of the principle which has been advanced, with certain restrictions, by Mr. J. S. Mill, that in moral and religious questions each man has a right to please himself. Mr. Mill, however, admits that in many cases this right of individual interpretation may be overruled by considerations of ethical expediency. When the Mormon women ask the law to sanction polygamy because it is part of their religion and their faith, they ask what, if granted, would be a fatal precedent to a State's morality. Nothing ought to be conceded to individual liberty which is inexpedient for the welfare of a State. We will suppose an extreme case: that of a religious sect holding the belief that the extermination of openly sinful livers was a praiseworthy and pious act. The execution of that belief would, of course, legally be murder, and no State could tolerate the perpetration of a crime merely to satisfy the 'religious' principles of eccentric and misguided men. The Government in such a case would have a clear and undoubted right to put down principles hostile to public safety. In the same way, we venture to maintain that Government has an equal right to put down a system, or to discourage it as far as possible, which is subversive of public morality. The fact that it forms part of a religious creed makes no material difference to the argument. If the principle that anything advanced as part of a religious system might be sanctioned by the law were once to be admitted, we should have society overrun with sects whose main object was to practise vice and perpetrate crime under the disguise of religion. If the United States Government were to admit the legality of polygamy in one part of the Union they could not consistently exclude it from another. Any bigamous adulterer would only have to plead a belief in the spiritual necessity for more than one wife to defy the law of monogamy which has been found so essential to the morality of our Western civilization. Society—at any rate the society of English-speaking races—would go to pieces in a chaos of unrestrained passions if such a dangerous principle were to be once recognized.

"Besides, it is to be observed that the laws against polygamy have not been made for Utah specially. The Mormons introduced a system that was at open variance with the accepted system of public morals. They have no more right to complain than an organized association of pickpockets would if the London police took them into custody. On the whole, perhaps, the inhabitants of Utah have been treated with too much leniency. Their system was allowed to grow up in defiance of law, partly because Utah was for many years almost inaccessible to the agents of repression, and partly because the crime of polygamy was difficult of proof. Now that Utah is brought by means of the Pacific railroad, into communication with the rest of the Union, it is more than ever necessary that this rank weed of plural marriages should be pulled up by the roots. What the women of Utah ask is absurd. If their prayer were granted it would be a curse to them and a curse to the women of the whole of the United States. If they are so firmly wedded to the

idea that a tenth share in a husband and no more is the precise fraction necessary to ensure their eternal happiness, let them carry out the new Exodus that has been talked of, and find in Palestine a more congenial code of morality and the sanction of the Mahommedan laws. If they choose to attach themselves to a creed which was made by lustful men for the gratification of their own passions, and clothed in a garb of mock righteousness to silence, if possible, popular opprobrium, let them do it in a country where polygamy is a lawful institution and where women are kept in a state of degraded subjection. There is no fear that the United States Government will ever give the faintest sanction to polygamy. The women of Utah may be so steeped in credulity as to believe themselves persecuted by the existing laws; but even those who are most fanatical on the religious necessity for their conduct must in their heart of hearts loathe the revolting position in which they are placed. It is a pitiful thing to find 23,000 wives who are no wives petitioning to have their degrading fetters forged anew."

We do not agree with the suggestion made, that a new exodus be undertaken by the Salt Lake people; but it is evident, that the practice of that which is criminal, can not be legalized by the law, without endangering the moral and social fabric, and inviting universal ruin and disgrace.

Sin Dying Out For Want of Patronage.

This is a sentiment of a member of Congress respecting polygamy in Utah, expressed in a private letter to a constituent. He says, "Polygamy will cease at the death of Brigham Young; no one will be found to succeed him." In keeping with such a view of the case, all that needs to be done is simply to do nothing; but wait patiently for it to die out. His data for such a calculation he does not give. The same view was held by a similar class of men on the subject of American slavery, as far back as the adoption of the Federal Constitution. It was a domestic institution, unfortunate and accidental in its origin, and from its flagrant inconsistency with the recent declaration of independence that it could not, and would not survive in the light of a progressive civilization, religion, and republicanism, but would in due time die out. Meanwhile it was thought proper to protect it with a blind clause in that instrument, while it was getting ready to "die out."

But events proved that instead of dying out, it warmed itself into new life at every step, and finally died out in the attempt to crush out the government that had protected it, and at a fearful cost of life and treasure. Slavery has been called the "Sum of all villainy;" and still its brazen advocates braved the light of civilization, religion, and republicanism, in its defense, assuming for it the sanction of Patriarchal usage. Now polygamy is conceded to be the twin relic of barbarism, presenting its ugly face and disgusting accompaniments, including all the characteristics of the other "twin;" and yet a member of Congress thinks it will die out of itself, and of course nothing need be done but to supinely wait until this combined monster, slavery and polygamy, gets ready to coil up and breath its last.—We

venture the prediction that the memory of such statesmen will die out first, and their seats were better filled with bundles of straw. But let us apply the do-nothing-theory to other branches of crime and evil. Should we sit quietly by, observing the drunkard's march to degradation and perdition, dragging in his wake an army exceeding that of Xerxes of innocent wives and children, and do nothing, waiting for it to "die out" itself? The army of thieves, great and small, that infest the country, will statesmen wait for them to see the folly and wickedness of their course, and disband? Will the counterfeiter, the burglar, and the defrauder die out from the reflection of the intrinsic meanness of his pursuit? Or will general or specific rascality voluntarily stop baseness, or "die out?" The testimony of the unbroken past answers No. Then why should it be expected that polygamy, twin of the "sum of all villainy," should cease without using both moral and legal restraints? The better part among polygamists will repent, and repudiate it, as fast as the truth reaches them, but the baser sort with whom it originated and who control the institution for personal aggrandizement and sensual gratification, are impervious to moral forces, and nothing but pains and penalties can reach them, or produce a reform. So, as far as this class is concerned, if polygamy ceases, it must be crushed out, just as the other twin, slavery, was, by law enforced.

The pretense on the part of polygamists that it is a part of their religion, and therefore constitutional, is "too thin" to conceal the hypocrisy of those who make it.

In the books acknowledged by themselves it is plainly declared a crime, and as plainly forbidden; and all the jesuitical subtlety of their craftiest ones can not evade it. Another consideration is that communities long tolerated in its practice will come to look upon it as lawful from usage, especially will this be the case with the young. Further, polygamy appeals to the brutish element in all countries, and the license it offers draws to its support that class; and recently since the abomination is better known, draws its converts largely from the same class.

The wife of a prominent polygamist said to the writer, speaking of her husband, "he was once a kind husband and father; but he is become brutish, without affection for any of his wives or children." But to be as mild as possible in judging the man that had once been "a kind husband," she said "he was now a fanatic." An apostle thus is characterized by his own wife, a "brutish fanatic."

The other available string that polygamists always pull, as a final resort, is the cry of persecution. It is true that some Latter Day Saints have been persecuted; but if the polygamous Latter Day Saints have been persecuted, then every criminal may be said to be persecuted when justice seeks his punishment.

In dealing with Utah these two facts should be constantly borne in mind:—First, that the masses are honest men and women,

desirous to obey the law of God, and willing to obey the laws of their country; but are the victims of an oligarchy, who have misled them to serve their selfish ends; and, second, that this oligarchy, disregarding both the law of God and man, are sworn enemies of the government, and of all governments, except their own.

The Holy Priesthood.

This subject has received a good deal of attention in all ages of the Church, and in none, more than in this; and still there is reason to believe that it is largely misunderstood. The pretensions put forth by the Church of Rome, in virtue of their priesthood, shocks the Protestant world, and provokes the sneers of infidels; but the Brighamites have gone so much farther in their pompous pretensions, that anti-christ popery appears modest and amiable in the comparison. In the examination of this subject, it may as well be stated, that it is not the intention to repeat merely what others have said before us; but to call attention to what has been omitted in treating upon it. Priesthood is authority,—delegated authority,—and as it is holy, its office is to minister in holy things; viz, the word of the gospel, the ordinances, and the Spirit, and—what else? Nothing else whatever. But in the discharge of these duties consists all the keys, so much talked of, as symbolizing the power of the holy priesthood. And this power is in the recognition of God, in the act of obedience on the part of those ministered to; and not in any sense does it rest or vest in the administrator; they being but earthen vessels, the power and the glory belong to God. So that boasting is excluded, or if indulged in, it is as St. Paul says, "*foolishness.*" But when that boasting is for the purpose of deceiving and despoiling the unsuspecting, the weak and confiding, it then becomes baseness. The priesthood recognized by the gospel, is a ministry under God, to call, persuade, direct and feed; that of anti-christ is a "*dictator*," to rob those who submit to it. And if it is delegated authority, it will revert back to him who gave it, when its work has been accomplished, as Paul teaches when he says of Jesus the great high priest, when he has finished his work returns all to God who is thenceforth all in all, and here is an end of an everlasting priesthood. It is everlasting, just as the mountains are everlasting or continuous, until the work which it authorizes is accomplished.

Among the causes which have wrought so much mischief and ruin to the Church; its rejection; the opening the door to usurpation and all its kindred evils, false notions of priesthood may be set down as chief; not only among the Elders, but among the masses of the Church. How distorted were such notions, on their part to tolerate, the bald assumptions, and flagrant usurpations, the senseless pretenses of power, the open repudiation of the sacred books, and the shameless and blasphemous mockeries of endowment ceremonies. Presumptuous arrogance, sensuality and wolf-like rapacity,

all under the pretence of authority,—of priesthood. If false views of priesthood have been so potent in the destruction of the Church, correct ones are essential in order to reinstate it. Reinstate the Church? Yes, and more than this, is, we think, the design of God in the Reorganization, to *reinstate it* upon first principles, with a *better* understanding of those principles. And in this there is a safeguard against future temptations—to become heady, aping the load that tried to swell out to the proportions of the ox—and justly bring upon itself the contempt of men and the curse of God. Jesus the great high priest, to whom angels ministered and multitudes followed, shared his bread with the poor, had not of his own "where to lay his head." Such was his life; and in death, his burial was an alms deed. And his chosen apostles received the contributions of the Saints, only to distribute to the poor. What a contrast to the pretenders of Utah, whose avarice is a proverb among themselves. The character we have given to the Utah pretenders is justified by their own words and acts, or their shuffling upon this subject. The teaching of the books, so far as they relate to the matter, specifically, show that in respect to priesthood, together with general blessings, the promises are, "To thee and thy seed," "To you and your children." But when these pretenders arose, "lineal priesthood" was denied, because it completely extinguished their hopes of power. But now, with the unblushing effrontery of hypocrisy, the chief conspirator and usurper proclaims lineal priesthood in his attempt to provide for a successor. In 1844, it forbid their intended usurpations, and was by them denounced; now it favors a prolongation of the usurped prerogatives, and it is conceded. This is a testimony to the Reorganization, similar to that borne to the truth by the "unclean spirits." The same thing was done by James J. Strang, who was a much abler, though less successful pretender than Brigham Young. Such inconsistencies are the sure marks of deception and fraud. The notion that this priesthood continues in the "world to come," as a source of power, tends to inflate the imagination, and gratify vanity and self-conceit; but who can define its functions, even in this world, after that time arrives, when there shall be no more teaching every one their neighbor, when "all shall know the Lord from the least to the greatest."

The exhibitions of the former and the latter day apostasy have rendered the very name priesthood synonymous with priestcraft, and, like a millstone, hangs upon every attempt at reform and real improvement. The aggregation of the Utah priesthood is fitly characterized by "wells without water, clouds carried" about, who speak great swelling words of vanity, alluring through the lusts of the flesh and "much wantonness," promising "liberty, are themselves the servants of corruption." Such are the fat cattle that push the lean, in their exactions, and "foul the waters." Joseph Smith said of such, "Farewell to that man's priesthood." We may add that priesthood

is that which teaches and ministers the law of God; while that which violates and perverts that law is priestcraft.

Excesses and Extremes.

To avoid either of these, we must avoid both—the one follows the other, as effect follows cause. A striking illustration of this is seen in the case of those who, in their excessive zeal, portray their emotion upon religion as an exact science, including the being of God, whom they describe with the accuracy of the physiologist or anatomist, as practicing all the arts and avocations known to man—such as gardening, making clothing, kindling fires, shouting, fighting, wrestling, eating, debating, speaking in thunder tones, whispering, and then keeping silence; and when this dreamy spell is broken, reaction sets in, and the next we hear of them is in equally confident tones, that there is no certain truth in religion, and no God, save the essence of nature. If they were too material, they are now too ethereal. Having touched both extremes, they are likely to become thenceforth the "foot balls" of chance, bounding and rebounding between them. The medium between these disastrous extremes, evidently, is to adjust our emotions, as well as our faith, to the sphere we actually occupy to this world, and as the world to come has a correspondency with this, it will suit that world also. The fruit that will be acceptable in the great fruit exhibition of the future, is that which will bear inspection here.

This criterion, if insisted upon universally, would be a notice to pretenders and quacks of all descriptions to *quit*; and each might build and inhabit, plant and eat the fruit of their labor. A system of religion that does not bless here, gives no assurance that it will bless hereafter. Jesus would have the test applied here—as ye would that others should do to you, do even so to them—but pretenders, to gain time, point to a test out of this world.

Popes nor their apes could stand a present test, so the surest way to get rid of the whole quack family, is to insist upon such a test, and become *free*.

In some parts of Sussex, England, there is a superstition that if you put on your right stocking, right shoe and right trouser leg before the left, you will never have toothache. Lady Wentworth, in a letter written in 1713, to her son, Lord Strafford, spoke of the efficacy of wolves' teeth in gold, to assist children in cutting their teeth: "They are very lucky things; for my two first one did die, the other bred his very ill, and none of ye rest did, for I had one for all the rest."

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents.

Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

Vol. 2.

SALT LAKE CITY, UTAH, APRIL, 1876.

No. 6.

The Struggle of Polygamy for a Legal Existence.

The struggle for a legal status on the part of polygamists in the courts of the United States and of Utah, has been prosecuted thus far against discouraging odds; on account of the acts of Congress making it a crime. And the admission (to evade alimony) of Brigham Young that the whole thing was without the sanction of law, with the admission, "We never pretended it was legal;" and now as a forlorn hope, for the one logged institution, an attempt is being made to get New Mexico, with a sparse population of white men, admitted as a sovereign state, and then, after the manner of the slaveocracy in respect to Kansas, to take possession of the state government, and make polygamy legal by statute law, Governor Axtel, the present governor, being in the plot, and owing his present position to it. That this scheme, if successful, would still further complicate the question, must be apparent to all. The whole question of state sovereignty would be involved, and give immense strength to the position of the polygamists. This attempt to outflank Congress on the polygamy question, is a superb specimen of tactics, equal to the occasion; and there is but one consideration in it to mar the prospect of success, viz, the loss of the central position, involving defeat both in Utah and New Mexico. This devoutly wished for consummation, however, must be the crown of suitable efforts tending to such a result, and *not* the stand still policy, waiting to see it "die out."

The tocsin of war should be sounded in every pulpit and hamlet in our broad land. Religion, morality, sociality, and mental freedom are at stake, are menaced by the Utah Oligarchy in this attempt to entrench itself behind state sovereignty. And in this connection it is worthy of consideration whether the final extinguisher, in the shape of a constitutional amendment forbidding polygamy in the United States—a suitable amendment—just as in the case of its "twin relic," is not the surest safeguard. Supineness on the part of Congress and the people allowed slavery to intrench itself in the same way, and to dislodge it, cost of untold value, blood and treasure.

Let polygamy become a state institution, and her senators and representatives may take their several harems to Washington, on privilege, and demand social equality; and in this contact with the young, its effect must easily be seen. The downward grade is rapid, and at easy stages; "first, *abhor*; then *pity*; then *embrace*." And now let it be known that we and the Reorganized Church of Jesus Christ of Latter Day

Saints which we represent, having denounced the institution in all its ramifications, and raised our warning as a people, and by individual effort against it, we shall be exonerated by a reflecting posterity from responsibility in the matter. If the social "upas" obtains "legal" conditions to menace, annoy, and poison society within the realm of these United States, the crime shall lie at the door of those who, as tools or through supineness, have wrought the evil or permitted it.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. VI.

In the beginning of the dispensation the first idea relating to it was communicated in answer to prayer, and in this renewal of that work the first assurance touching it was also received in answer to prayer; and while thus in doubt as to what those things should mean spoken respecting organizing at the ensuing conference, we came together in this branch of the Church, (Yellowstone Branch), fasting and praying for instruction from God; and on the 20th day of March, 1853, the following was received, and written at the time, (in a meeting appointed expressly to inquire of the Lord), by Henry H. Deam:

"Verily, thus saith the Lord, as I said unto my servant Moses, see thou do all things according to the pattern, so say I unto you. Behold the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the Conference to select seven men from among you, who shall compose a majority of the twelve apostles; for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them, (the senior of them shall preside); let them select twelve men from among you and ordain them to compose my high council. Behold, ye understand the order of the Bishoprick, the Seventy, the Elders, the Priests, Teachers and Deacons. These organize according to the pattern. Behold I will be with you unto the end. Even so. Amen."

This which seemed to give sufficient light to move understandingly upon the assembling of the conference of April 6th, 1853, it was found that we were not yet prepared, for it was not determined who was the greatest, that the conference might be organized; and, moreover, few could appreciate the instruction given, and still more knew nothing of it till then, and their minds were turned towards the books to ascertain the manner to proceed. The choice of a presiding officer lay between High Priests and Seventys, (President of Seventy), and upon this, and questions relating to organization, two whole days were

spent in continuous discussion, in council, with a temporary president; at the close of which a final vote was called to determine between a High Priest and a Seventy to preside over the Conference, with the following result: nine to nine, there being present nineteen Elders, including two High Priests. J. W. Briggs, one of them, was finally chosen president of the conference, and an appeal to heaven was agreed upon in solemn prayer on the evening of April 7th. This meeting is memorable in the history of the Reorganization. It was at this meeting that an exhibition of power, light, and unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once, as though they constituted a well practiced choir. Angels appeared and were seen by some, and a testimony of their presence given by others affirming one of them to be the recording angel, who exhibited a partially unrolled parchment as an unfinished record upon which we were assured should be recorded the act we were called to perform in the Reorganization of the Church, confirmation of the foregoing revelation of the 20th of March, given, enjoining obedience to the same. The evident proofs of divine direction were so strong, that doubt disappeared, while the light was so clear to all that diversity of opinion ceased, and the whole people were truly of one heart and one soul. And on the next morning, at the opening of the session, the revelation of March 20th was presented to the Conference, and accepted as such by unanimous voice; after which the following persons were chosen as the three to select the seven to be ordained into the quorum of twelve apostles. Cyrus Newkirk, Ethan Griffith and William Cline, who selected the following seven persons, who were accepted by the conference, and ordained according to the instructions previously given, viz: Zenas H. Gurley, Jason W. Briggs, Henry H. Deam, Reuben Newkirk, John Cunningham, George White, and Daniel B. Rasey. The ordinations took place in the afternoon session, on the 8th, in the following order: Henry H. Deam was first ordained by Jason W. Briggs, (the president of the conference), assisted by Zenas H. Gurley and Reuben Newkirk; then Henry H. Deam, assisted by Zenas H. Gurley and Reuben Newkirk, ordained Jason W. Briggs; then Jason W. Briggs, assisted by Henry H. Deam and Reuben Newkirk, ordained Zenas H. Gurley; and then Jason W. Briggs, assisted by Henry H. Deam and Zenas H. Gurley, or-

dained the other four of the seven chosen. At this same session of conference, Samuel Blair was chosen Church Recorder, and J. W. Briggs, Church Historian.

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, April, 1876.

At an accidental meeting, on our part, with the Brighamite missionaries, Steward and Wells, (son of D. H. Wells), at the house of David Williams, Canton, Illinois, on March 8th, last, in defense of polygamy, they denied that Joseph and Hyrum had denounced it as published in the *Times and Seasons*, which was not at hand to refer to. I appealed to Mr. W. whether he had read the statement referred to in which Joseph and Hyrum denounced polygamy as false and corrupt, not believed nor practiced; he answered that he had. And this statement was made some time after the date of the pretended revelation on polygamy, and I had asked those to reconcile the two. At this Mr. Steward settled back in his chair, with a mixture of dignity and disgust, too full or too empty, to reply. At this his young colleague, Mr. Wells, son of the Counselor of Brigham Young, made the following circumstantial answer: that the statement made by Joseph and Hyrum was a "prudential statement;" because the time had not come to teach polygamy publicly, nor yet to the Church. And in support of this view, Peter's denial of Jesus was instanced, and amplified as follows: "If Peter who had received the keys of the kingdom and the priesthood, had then and there confessed Christ, he would have been arrested and probably put to death with Jesus; but by telling one lie, and repeating it twice, he saved his life and was enabled to preach Christ and perform a great work for others. His whole subsequent apostolic career depended upon that one falsehood. It was a *prudential statement*. And so with Joseph and Hyrum, it was not prudent at that time to state the truth."

This is pure Brighamism. But what a confession! The prophet and patriarch, the two first presidents of the Church, after receiving a revelation authorizing polygamy, and threatening "damnation" to all who reject it, solemnly declare that no such doctrine is believed or practiced,—telling a lie, because it was not prudent at that time to tell the truth! And this falsehood was repeated, as occasion required, for nine years, when it became "prudent" to proclaim the truth. Is it this schooling in duplicity that guarantees their truthfulness now! Is the impeachment of a witness necessary or likely to give value to their testimony? The ground taken by these men will not be questioned by Brighamites, but on reading it in THE MESSENGER it will probably not be considered "a prudential" acknowledgment to make to outsiders and in Illinois. Similar "pru-

dential statements" are usually made by all classes of wrong doers, when charged; so that it must be seen that there is a strong probability that common people will confound Brighamites with other liars, and part of the great family of scamps and deceivers.

Mr. John Taylor, in 1850, in a public discussion in France, on being accused of polygamous proclivities, said:

"We are accused here of polygamy, and actions the most indelicate, obscene and disgusting, such than none but a corrupt and depraved heart could have conceived."

And to refute this charge, he read from the Doctrine and Covenants the article on marriage, in which the husband and wife covenant to keep themselves for each other and from all others during their lives. And in 1864, when asked by E. C. Briggs how he reconciled his statement then with the alleged fact of the polygamy revelation of 1843, he took the same ground,—made a "prudential statement;" for if he had owned himself a polygamist, which he was at the time, he would have been driven out of France, and so cut off his usefulness in that country. "What! Mr. Taylor tell a lie," said E. C. Briggs. "Yes," said the former, "under the circumstances it was justifiable, the circumstances were *peculiar*."

This Mr. Taylor has been promoted since that prudent step, to the head of the quorum of apostles of Brigham Young, who are sending Elders out to enlighten people upon religion and morals! Evidently that which was written aforetime about "false apostles, deceitful workers," was written for our admonition—to beware of them.

THE MITE OFFERING.

KEWANEE, Henry Co., Ill.,
March 10th, 1876.

Elder Jason W. Briggs; Respected brother.
—Enclosed please find a post office order for twenty-five dollars, given to the Utah Chapel Fund, by the Kewanee Mite Society.

We meet each Wednesday, and sew during the day, paying five cents cash, every week, into the Mite Fund; with the proceeds we try to do all the good we can. It is truly a pleasure to meet with so many good hearted sisters, who are ever ready and willing to labor for so good a cause."

Brother, accept our little mites,

For they are blest of heaven;

You may have greater offerings brought,
But none more freely given.

Your sister,
ALICE FRANCE,
President of Society.

This offering, and the faith that prompted it is an indication that a work so long and so much needed is now entirely "practicable." God will bless the offering to those who have made it. Sisters everywhere, will you strengthen our hands in this work?

The General Conference just closed have declared unanimously, by resolution for a Chapel in Salt Lake City, as follows:

"Resolved, That this conference look with favor upon the effort of building a chapel as a house of worship in Salt Lake City

when found practicable, and that we will encourage its erection.

"WHEREAS, Some years ago it was proposed to build a house of worship in Salt Lake City, and some means having been raised to accomplish that object, which was placed in the general Church fund, by vote of Conference;

Resolved, "That this Conference authorize the Bishop to restore said money to the Utah Chapel Fund, to be used in the erection of a building in that place, when the erection of said chapel shall be found practicable."—*Conference Minutes of April 6th, 1870.*

And as a former resolution instructed the "presidents of branches to take up collections immediately for the Utah Chapel Fund," we trust they will bring this matter to the notice of their several branches, to the end that the work may commence in fact, and the effort be continued until accomplished. The Spirit and the bride say, "Do this and be blest."

THE *Ogden Freeman* of the 7th instant, asks as a copious catalogue of questions, as to accusations against Joseph Smith's teachings and practices in the past, as charged "on the part of Brighamites and apostates from all branches of Mormonism;" and then says, "If the Josephites do not sanction these irregularities, let them prove it; for if they do so, many a live Yankee will join their church." The *Freeman* is right in classifying these accusers as Brighamites and various apostates, but he should call on them to prove what they charge, not on somebody else to disprove them. Still "the Josephites" have done a great deal toward it, in denouncing all these "irregularities" on principle, and impeaching the chief accusers as witnesses. The *Freeman* further says:

"We even heard the St. Peter church and state theocracy taught by Elder Briggs and his comrades from Plano, Illinois in the Liberal Hall, in Ogden, no longer ago than last summer."

Now we assure the *Freeman*, and all others, on the part of Elder Briggs that nothing was taught by him at Ogden or any where else on that subject, contrary to the following definitions adopted in Annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Plano, Illinois, April 11th, 1870.

"At the time of the organizing of the church, and at all subsequent time prior to the dispersion of its members from Nauvoo, the church was simply an Ecclesiasticism; and, as such, could confer no privileges before the law not contained in the provisions of the law; nor authorize as a tenet that which was forbidden by the law of the State where the church might exist, or in contravention of the constitutional basis on which the church was built,—the word of God."

THE effort of J. R. E. in reply to an editorial article of THE MESSENGER, in the columns of the *Herald*, will reach many who will never see the article itself; because we cannot supply but a small number of back numbers, and this will suggest the propriety of the method chosen to notice the same. Propriety, or our sense of it, also forbids answering a correspondent of

send back numbers ordered as far as we have them.

Four magazines of powder exploded at Salt Lake City, on the 5th instant, killing several persons, and shaking the city terribly. Another explosion is dreaded that may shatter the oligarchy and reinstate the people. Prepare for it.

Labels on MESSENGER are not changed monthly, and errors sometimes occur; but credits are always given on the lists as sent—and we would be very glad to credit a great many more, who perhaps have forgotten; but the printer's bills, and all others incidental to the publication, *wont* let us forget it.

Senator Christiancy's bill respecting Utah affairs is unquestionably the best that can be reached at present, and gives satisfaction to all, except law breakers, and that class in other states and territories is not consulted in framing laws for the prevention and punishment of crime. Why do so in this case.

"Petition by Mr. Campbell: Memorial of the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled at Council Bluffs, Iowa, that more decisive measures be inaugurated in the suppression of alleged misrule and tyranny in Utah, to the Committee on the Judiciary."—*Congressional Record, March 3d.*

BR. J. B. PRICE, writing to the *Herald* in relation to the Utah Chapel, says:

"The necessity of building a house of worship in Salt Lake City, is again brought to the surface by the republishing of a resolution adopted by the Church at its Annual Conference, in 1872, in which presidents of branches are authorized and requested "to take up collections immediately and remit to Bishop Rogers, and continue to do so until a sufficient amount be obtained." This resolution was passed nearly three years and a half ago; but alas, the house is still untouched, and not knowing how much of the required amount is collected, I have no statistical data upon which to base a calculation as to the number of years it may yet require to consummate the work.

"I for one, although a laboring man with a family of nine to support entirely from my daily earnings, am willing to respond according to my ability and as often as occasion may require, until the house is completed. Come on, brethren, rich and poor, state your capital, and I will put down dollar for dollar with you, in proportion to my means, until a house of worship shall be erected in Salt Lake City, and a missionary force established in Utah commensurate to the work to be done, and worthy of the dignity and claims of the cause of truth which we have the honor to represent.

"The evidence of my sincerity in this matter you will find rolled up in the enclosed ten dollar greenback. This I will call donation No. 1, on behalf of myself and wife.

"That the house ought to be built, and that immediately, must be obvious to every wide-awake, true Latter Day Saint. Such a tardy movement is [an apparent] disgrace to the whole Church, from the fact that we are abundantly able to do it, and a hundred fold more for the work's sake. I confess that individually I have been too negligent; others must make their own confession, which I trust they will do in a substantial manner."

An Address.

To the Members of the Reorganized Church and Friends of National Liberty in Utah, greeting: What you may construe to be forgetfulness on my part, in consideration of the kind attention you gave me while a missionary in your midst, I can assure you is only seeming—not in fact. I trust I cannot forget kind acts towards my self—especially when a stranger, not only in a strange land, but in addition the land of the enemy—of oppression and misrule. I avail myself of the columns of the *Messenger* to say success to the steadfastness of the faithful few of the land of all others, to me the most distasteful, I urge you to continue the effort, and urge the language of one of olden time, "Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long; for, verily, there is an end, and thy expectation shall not be cut off." Deliverance will come in the due time of the Lord; therefore, let patience have its perfect work, that ye may be perfect also. Ours is the cause of truth and light. The life-giving power of the Highest is assured with us; therefore, my heart is glad when I learn of your continued adherence to the rod of iron. It will surely guide to the tree of life all those who rely upon the character of its material. It breaketh in pieces that which opposes its course, and clears the way off all obstructions, continuing its course unto the end.

My respects to all who remember me in my feebleness when in your midst. May peace and mercy be with you henceforth and forever.

JOSIAH ELLS.

The Spiritual and The Temporal.

It is the province of true religion, to open up to man the divine policy in respect to this world and also that which is to come. The next is supposed to be of more consequence than this, because it constitutes the gathering in of the great harvest, and the garnering of the precious fruits of a previous life in this world; but the harvest depends upon the seed time of this world. If earth hath need of heaven, so heaven hath need of earth; and when we are told that the Church of God is "the kingdom of heaven," it suggests a heavenly policy for earth. The gospel is supposed to reveal that policy, and it includes the spiritual and the temporal. And while in respect to the spiritual, unity is contemplated and is appreciated by the believer, and the means, to a great extent, is recognized to bring about that unity—"one Lord, one faith"—one policy. But in regard to the temporal, how disjointed are the notions and acts of Saints; how great a lack of unity. The young man to whom Jesus revealed this heavenly policy respecting temporal things, was the type of a class who are grieved at it and turn away sorrowful, and still wishing the precept practicable. We use the word policy applying to temporalities, because it varies with circumstances, though based upon principles that do not vary, but are as eternal as truth itself. Jesus' advice to the rich young man, "Sell that thou hast and give to the poor" and come follow

me, was two-fold. The first part related to the temporal policy for that time. Impending ruin was at their door; a breaking up of society and devastation by the demon of war, involving the practical loss of estates and stocks; and in the face of this it were wise to sell and alleviate the poor. Now, however, it is expected that the permanent kingdom is being established that shall prevail over the whole, and consequently it is not a time to sell inheritances for distribution, but for the purchasing of inheritances for all, that all may have a right to build and inhabit; by possessing the right to the soil on which the house must stand, and each be enabled to sit under their own vine and fig-tree, by owning the ground out of which the vine and fig-tree grow. Now while the temporal policy may vary according to circumstances, it is based upon one and the same principle, viz: joint ownership of the earth and its fruits. And the wisdom of God and the goodness of God, manifested in the gospel of this universal kingdom, is the utilizing the earth and its capabilities for the common weal.

This feature of the gospel has "grieved" a great many beside that particular "young man." It is a sort of iconoclasm that strikes at the root of selfishness, and at all the institutions resting upon it. It grieves the rich and proud, the speculator, stock jobbers, loan mongers, and all the Christian Shylocks of every age and dispensation; because it threatens extermination to every species of lords, even to landlords, and the recognition of the "one Lord," and the equality of his people as one people, or one body. Ah! that word "equality," how nicely it sounds in orations, platform resolutions, sermons and prayers. It is an ornament in every treatise upon the "brotherhood of the human race; and statesmen and moralists and even Christians have agreed to do themselves honor by pronouncing it, and make an image to it and exalt it "far above all heavens" and worship it. But when insisted upon as a practical thing adapted to the earth, to be "useful," its charm is gone. It will do for ornament, but not for use. We are "grieved" at it. Such a blessed realization is looked for in heaven, but not on earth. And yet we preach that the kingdom of heaven is *come*, and sing of "heaven begun below," as found by "men of grace." So that those who are grieved and turn away at this principle of the gospel can not be "in grace;" and how hard it will be for such to enter into the kingdom of heaven, is answered by determining just how hard it is for them to crucify self and love their neighbor as themselves—not in word only, but in deed. It is evident that when the kingdoms of this world have become the kingdom of our Lord, they will have changed their characters in this respect, and cease to lord it over one another, as Jesus said it was the custom of the Gentiles; but it should not be so among his disciples. Hence the true disciples, the church or kingdom of God, must commend itself to the world, and form a contrast to the kingdoms of the world in its temporal policy, as

well as in its doctrines, or theory; and teach and exhibit in works the principles of equality in temporal things, for the obtaining of spiritual (or eternal) things,—the latter dependent on the former,—and thus in practice as well as in theory instruct, and of these who refuse it condemn the world. One attempt to attain to this has failed; the head was wanting. It is now being tried again; is the heart wanting?

The Question of Trespass.

The *Herald*, clothed in its mantle of charity, sees fit to argue with the *Junction*, the legal bearings of the junction's peculiar to the salt land. There is a higher tribunal than the Congress of the United States, but I need not appeal to it, for it is a court of original jurisdiction in this particular case. My first witness is Marietta Corey, author of "Sixteen Years Among the Mormons." It is twenty years since I read her testimony, and time has confirmed every word of it. I have not seen her book since that time, and of course can not recall much of her evidence. She married a young man who was altogether unworthy of her; and was married when but a child of, I think, fourteen years. She says she did it to keep from falling into the embraces of old bald-headed men in Nauvoo, who were pursuing her. Now was it, or was it not, a trespass on the part of the aforesaid bald-headed old gentlemen—(bald-head is her word—gentlemen is mine; Peter and Jude use harsh epithets, but this is a polite age, and I am required by it to say old gentlemen.)

Pretty soon this child-wife made a terrible discovery—that there were brigands in the Church. I use the term brigand instead of the usual one, because of the orthographical affinity of the two words, brigandism and Brighamism: and this latter I will try to avoid. She discovered at the same time that her husband—unto whose keeping she had given her child heart—was a brigand, and his time devoted to distant raids in search of plunder.

The child-wife became a child-mother, at a time when her husband was away on a marauding expedition. She was alone in a hut on the Platte Valley; it was night, the winds swept through the open chinks, and the wolves howled at the door; she put her dead infant up on the poles at the roof, and sat in the cold and the darkness.

She got through to the valleys of the mountains, and if her heart was not cheered by the sight of the land of promise, with its Jordan and Dead Sea, we may at least suppose her mighty glad to get out of the wilderness. Her husband never came to her, and she never learned his fate. When she felt free she wished to marry a man who loved her, and who had joined the Church in hope of getting her for a wife. The chiefs interposed and made use of their interesting widow, to entrap Gentiles into their power, and the book contains details of dark deeds.

The chiefs further interested themselves in her case, by appointing her to be a plural to a brother already established in the business of breaking hearts. It is presum-

able that the determination was reached after due counseling, with prayer &c.; at least it was the will of the Lord and must be accomplished; and her resistance was in vain, and she went through the preliminaries, whatever they are. Potruicia shuddered at his triumph and braced himself for the final struggle. A bottle of poison which she took, or was about to take, saved her from—*trespass*.

Her affianced husband had left the valley of the Saints, and her sole thought was to escape and go to him; but she was guarded and watched by night and day. Once when fleeing at night, she was apprehended and forced back to her prison home. She had despaired of getting away, when at last for an unexplained reason, the chief called off his minions, and she was free.

S. F. W.

God's House.

The apostle Paul wrote to the Corinthian church, "Ye are God's building." It will be conceded by all that the first requisite for a building is a foundation; and that in preparing a foundation, it is necessary to clear away any loose surface, soil or debris that may have accumulated upon the spot on which the building is to be erected. In respect to the foundation of God's building, the same apostle writes, "Other foundation can no man lay than that is laid, which is Jesus Christ." If then the foundation was laid at that early time, it is not only possible, but quite probable, that some rubbish and debris may have collected upon it since that time. It will then be necessary for any one intending to build upon the foundation spoken of, to have some knowledge of the nature of that foundation before commencing to dig for it. The man who proposes to build a house, and wishes to have it built upon a rock, ought at least to know the difference between rock, clay or sand; lest it happen that while he thinks he is building upon a rock, he may in reality be building upon the clay, or still worse, upon the sand. Upon the same principle it will be needful to have some knowledge of the foundation which is laid for the spiritual house, in order, that he who builds may even know whether there is any loose material collected upon it or not, and in case it may be found that tradition has heaped some debris upon it, he may be able to discern, or know the true foundation when he digs down and comes to it. Hence it is expedient not only to know what the record says the foundation is; but also to know the description given of it, that we may not confound it with something else. The Christ said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. In connection with this we must bear in mind that the Scriptures of the New Testament were not then written, and as a consequence, the reference must have been to the Old Testament. Let us search the Old Testament Scriptures then to see what testimony they bear in relation to the Christ and to begin, it might be well to notice some refer-

ences Paul made to them in chapter ten of the first Corinthian letter. Speaking of the Israelitish fathers, he says that they "did all eat the same spiritual; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." Christ is here spoken of as a spiritual rock which followed the Israelites, and of which they drank. The figure is evidently taken from the circumstance that occurred at the rock in Horeb, at a time when the Israelites were suffering from want of water.

"Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it that the people may drink. And Moses did so in the sight of the Elders of Israel."—Ex. 17: 6.

Now while it was the rock that was smitten and appeared to furnish the water, notice that the Lord stood upon the rock, and the circumstances thus prove a striking type of what was afterwards done at Calvary.

In Deuteronomy thirty-second chapter, it is said:

"Ascribe ye greatness unto our God, He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."

At the eighteenth verse of the same chapter it is said, "Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee." But it may be said that Christ was the rock of which Paul spake, and that God is the rock of which Moses spake.

It must be remembered that while God is the author, First Cause; Christ, the Only Begotten, the Son is always acknowledged as the active agent in the work of creation and redemption. Genesis, chapter 1; John, chapter 1; Hebrews, chapter 1. In the words of Isaiah 9: 6:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and forever."

It is plainly indicated that the being spoken of as God was in reality the same as that known as the Son. Furthermore, comparing this with Exodus 23: 20, 21:

"Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for he will not pardon your transgression; for my name is in him."

We find the Son spoken of by Isaiah and the angel spoken of in Exodus are alike in this, that the name of God was in them.

D. CAMPBELL.

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.

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.

TERMS:—FIFTY CENTS per year. The British Isles Seventy-five cents. Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, MAY, 1876.

No. 7.

Memorial to Congress.

From a Committee of the Reorganized Church of Jesus Christ of Latter Day Saints, Petitioning Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah: setting forth, with documentary evidence, that the Church of Jesus Christ of Latter Day Saints does in no wise favor the criminal policy of Brigham Young, &c., &c., &c.

TO THEIR EXCELLENCIES, THE PRESIDENT AND VICE PRESIDENT; AND THE HONORABLE SENATE AND HOUSE OF REPRESENTATIVES, OF THE UNITED STATES, IN CONGRESS ASSEMBLED:—

At the Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Council Bluffs, Iowa, on the eighth day of September, 1875, the following resolution was adopted.

“Resolved, That Phineas Cadwell, H. J. Hudson and Jason W. Briggs be hereby appointed a committee to draft a petition for the consideration of this Conference asking Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah, embodying such statements of fact and documentary evidence as the interests of the Reorganized Church of Jesus Christ of Latter Day Saints demand; that the world may be warranted in believing that ‘Mormonism’ does not endorse nor favor in any degree the criminal policy of Brigham Young and assistants, and further that we request the press of the United States to keep the matter before the public continually, and make such statements that are due us a corporate body, which desires the welfare of our beloved country and the just and supreme administration of the laws thereof.

The committee to whom was referred the foregoing Resolution, would most respectfully present for your consideration, and action, the necessity for “Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah.” That there is a distinctive line of demarcation between the tenets and practices of the Reorganized Church of Jesus Christ of Latter Day Saints, under the leadership of Joseph Smith, and those under the leadership of Brigham Young, in Utah, has been fully set forth before your honorable body in a former Memorial, and presented to the Senate of the United States by the Hon. Lyman Trumbull, May 5th, 1870, and was referred to the committee on Territories.

Your Memorialists do not deem it necessary to recapitulate those doctrines at this time; but in brief, would say that in Utah, “doctrines are held and practiced which are at variance with the proper usages of civilized nations, and opposed to the law of our common country;” whilst on the other hand, “we do most fully, freely, and unreservedly affirm, that there is nothing required by the law or polity of the Church, that can render its members violators of the

laws of the land in any of their legal provisions.”

We would respectfully represent that from our knowledge of the teachings and practices of the leaders of the Utah Church organization, it is opposed to all free governments, and especially to the government of the United States; in proof of which we refer to the following declarations from their leading men, and published by themselves:

“Our ecclesiastical government” is the government of Heaven, and incorporates all governments in earth and hell. It is the fountain, the mainspring, the source of all light, power and governments that ever did, or ever will exist. It circumscribes the governments of this world.”—Brigham Young, *Journal of Discourses*, vol. 7, p. 141.

“The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized—any people attempting to govern themselves by laws of their own making and by officers of their own appointment are in direct rebellion against the kingdom of God.”—Orson Pratt’s Kingdom of God, part 1, page 1.

And in accordance with the above teachings, the government of the United States is considered illegal; and in Utah, an intruder, in proof of which, we refer to the forcible resistance to the entry of United States troops and federal officers, and the obstacles thrown in the way of the Federal Courts, and the constant evasion of the United States law.

We further represent, that in accordance with the foregoing statement of belief respecting all governments, (except their own), being illegal; it is held, that oaths administered by officers of such courts, or governments, are not binding upon jurors, or witnesses; and to this may be attributed the well known fact that not one criminal in fellowship with that “Ecclesiastical government,” in Utah, has ever been found guilty and punished by jurors in the same fellowship, however clear the evidence has been; and that it is the cherished design, and hope of these leaders, to throw off, what they call the shackles of the United States; and to this end they urge the emigration to Utah of all their adherents, which are mainly of foreign birth, and from the humbler class; who, on arriving in Utah, are sent into the far off settlements, that they may not come in contact with any who entertain other views. The results are, that communities are forming, and the young are growing up, all over the Territory, with just such sentiments respecting the governments as its sworn enemies and haters inculcate. And, while no Territorial Statute law exists in Utah regulating marriage, there do exist Territorial laws respecting property; which, by the ruling of

the Probate Courts, places the wives of Utah, and their children, upon a level with mistresses and their illegitimate children; and, under certain circumstances, discriminating in favor of the latter, against the former; the design of which, is apparent; viz., to disarm and discourage the wife, and protect polygamy. Further; that the mail service is practically abridged to publishers of newspapers and periodicals opposed to this Polygamous Oligarchy, at some Post-Offices through which it is impossible to transmit such mail matter, with regularity and certainty; pre-eminent among them, is the Post-Office at Ogden.

We, your memorialists, while representing the Reorganized Church of Jesus Christ of Latter Day Saints, throughout the United States; we, also, represent those members of the said Church now resident in Utah, which constitutes no inconsiderable part of the population of that Territory, as before stated, in common with those of other sects, and of no sect; have felt, and still feel, the pernicious effects of this unwarranted and unnatural union of Church and State, sought to be forced upon us by an Oligarchy of Priests; who, declaring against human governments, assume to be the government of God, and rule the legislature and territorial courts, to the detriment of all law abiding citizens.

We ask on the part of (Congress) your Honorable Body:

Firstly;—An examination of the Statutes of Utah; and the disapproval of all such enactments as are inconsistent with the constitution and laws of the United States, justice and republicanism in its true sense.

Secondly;—To provide for the untrammelled exercise of the right of franchise, by disallowing the present practice of so marking the ballot, and numbering the votes as to show how each votes.

Thirdly;—To so amend the jury law, as to exclude from the jury box, such as are confederates with criminals on trial; this would, among other results, throw open to actual settlers thousands of acres of land now fraudulently held by Brigham Young, and others of the ruling Oligarchy in Utah.

Fourthly;—The placing of the Post Offices in the hands of persons who recognize the authority of the government, and the sanctity of the oath of office.

And we further implore Congress to apply the needed remedy for the “suppression of misrule and tyranny in Utah,” and thus bring to justice criminals of every character; as Congress has the unquestioned power to legislate over the Territories.

And for the peace, prosperity, and perpetuity of the Government of the United States of America, we, your memorialists, will ever pray.

P. CADWELL,
H. J. HUDSON, } Committee.
J. W. BRIGGS, }

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, May, 1876.

LET MY PEOPLE GO.

THE voice of God pronounced by the angel in behalf of Israel, in the bondage of Egyptian task-masters, still echoes on the earth, from land to land, more and more imperative: "Let my people go, that they may serve me, instead of you, who forge their bonds and mete out their tasks. The divine right of kings to enslave the body, and that of priests to traffic in the souls of men, is now being questioned, on the ground that it conflicts with the divine right of man. Justice, reason, philosophy, and pure and undefiled religion, take sides with the people, and second the demand from the burning bush to every Pharaoh and their magician priests, to "Let my people go."

Amid the surging waves of discord—chronic strife—over creeds, invented by bigots to bind the soul and consciences of men, is heard the echoing voice from the pent up cogitations of the mind, let go the fastenings of superstitions and serve God, in serving his creations, our kind.—"Inasmuch as ye have done it to these, ye have done it to me," is the criterion of final judgment. Let it also be the rule of life, saying not in thine heart, "Who shall ascend into heaven? or who shall descend into the deep" in search of mysteries wherewith to weave a labyrinthian net, in which men *taken*, lose themselves, or their better part—discretion. This furnishes subjects for such spasmodic exhibitions as are produced by Moody, and the moral imbecility witnessed elsewhere. Mankind are in a maze, like strangers at the cry of hotel runners; they do not know what to do with themselves. Great numbers are ready to take them in charge, and each dogmatically affirms his theory or creed, quite incomprehensible, it is owned, but essential to be received without a doubt, which is conceded impossible, in order to be sure here and hereafter.

In the midst of this distraction of mind, as the policemen sometimes extricate from the runner and cab-men; so the voice, "Let my people go," comes to the rescue and awakens the "sober second thought," that God is *our* God, and he has endowed us with faculties expressly that we might serve him in their *use*; and when we surrender these to another, we cease to be agents for ourselves, and become tools in their hands, by which they exalt themselves by debasing us.

Perhaps there is no people that have obeyed counsel more readily, and gone to greater extremes in so doing, than the people of Utah, and what has been the result? A few wield the power and monopolize the wealth of the territory. Obeying council as a rule has worked advantageously to those giving the council, and disastrously to those obeying it.

We will illustrate this by facts, in two

instances only: Claudius Spencer counselled an old couple in Cambridge, England, intending to emigrate to Utah, to give him their money, some thousands of dollars, to carry for them and to invest for them in a home when they arrived in Zion. They "obeyed counsel" and set out, and when they reached Keokuk, the old people were left and subsisted on charity awhile, when the people of Keokuk raised money and sent them back to Cambridge, paupers; but he who gave the counsel so disastrous built him a fine residence with the ill-gotten means. When Elder Spencer went out to England afterward to give counsel, he deemed it "not prudent" to go to Cambridge.

One more instance: When Camp Floyd was established, Brigham Young counselled not to sell them anything, then he, through his agents, bought all the peoples' grain at his own price, a mere pittance, then sold it himself to the Gentiles at an enormous profit. And when Camp Floyd was broken up, the counsel was, "Don't buy a thing of them." The people obeyed, and he who gave the counsel bought the property sold at auction, at a nominal price, next to nothing; because he had counselled all not to bid against him. Then he turned and sold to the people the same property at from ten to twenty times its cost.

We might add, what more could be done than has been done to show that such counsel and such counsellors are from beneath, from which the earth shaking voice is swelling into irresistible tones, "Let my people go."

Prophecy.

Editor Messenger:—In the last number of your paper, in giving the history of the conference of October, 1852, you say, "During these meetings we were forewarned of the war between the South and the North; its sanguinary character and extent; also the success of the North was portrayed in all the vivid exactness of the subsequent history of the civil war." I, and doubtless many others, would like a fuller account of that remarkable prediction. It alone is sufficient to overthrow the pretensions of the apostate leaders; for their predictions have been to the contrary. In 1862, ten years later than the revelation spoken of, I heard the prophet, seer and revelator of Salt Lake, proclaim to assembled thousands, that the British would come over from the north, and the French would come up from the south, and destroy the American government, &c., &c. And I heard it said repeatedly, by others, that in five years, Brigham Young would be President of the United States. S. F. W.

The fact of such predictions, as stated in the history contained in the MESSENGER, and at the time, 1852, and subsequently, is known to the writer, who heard them, and are known to many others also; but some of the witnesses have fallen asleep. When, in the beginning of 1860, the threatening of the South was ignored by the government, and such men as Horace Greely, W. H. Seward, and other leading statesmen, said there would be no war—the South would not dare to strike a blow; we said to all with whom we canvassed the matter, *they will fight* and will lose. We did not know at the time of these manifestations,

nor for years after, of the revelation on the rebellion, as published in the Pearl of Great Price in 1852. We know that the sceptical philosophers affirm that a future event has no existence, and therefore can not be seen or known, and of course can not be foretold. Still the civil war was foretold in 1832, and again in 1852. Brigham Young's prophecy that he should be president of the United States, was of a piece with another of his prophecies; that within a given number of years, "*this people* would ask no favor of the United States," and about the expiration of that *set time*, he was a prisoner of the federal courts in the penitentiary.

We quote the following from the *Ogden Freeman*:

"THE *Tribune* welcomes young Joe Smith and Josephism to Salt Lake, because Brighamites practice polygamy and teach and compel union of Church and State. Can it be that the bloody-shirt McKean organ is not aware that old Joe Smith was the originator of polygamy, and that the Josephites teach union of Church and State equally as persistently as the Brighamites do?"

These questions by the *Freeman*, show how sadly its education on this subject "has been neglected." But Ogden is one of the worst places to get information on such subjects. The very atmosphere is tainted with equivocation, and daily reminders that it is "not prudent" to own *the truth*; and a *free-man*, under such circumstances, is liable to become the *slave* of prejudice and imposture. The *Tribune* is better informed on those subjects, and this accounts for the disagreement.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. VII.

At the conference the branch known as the Yellowstone Branch, as being the most central, was made the principal or central place of business and meetings of the Church, under the name of a stake called Zarahemla, and Wm. Cline was chosen the presiding elder thereof, with Cyrus Newkirk and Ethan Griffiths as assistants or counsellors; and the following named persons were acknowledged or ordained into the Seventy: David Newkirk, Ira Guilford, George Godfrey, William Newkirk, William Cline, Jun., William Smith, William Harts-horn, Horace H. Ovitt, William White, Edwin Wildermuth, Benjamin R. Tatum, John S. Newbury, Ethan Griffith, Major Godfrey, Samuel Blair, William Griffith, George W. Harlow, John Butterfield and William Harlow. And in connection with the Elders enjoined to preach the word, but were mainly confined to local labor.

The closing of this conference was by a general testimony meeting, in which the various gifts were abundantly poured out; and a special charge given the seven who had been ordained into the Quorum of the Twelve, to take the oversight of the flock in the fear of the Lord, and an impressive warning against becoming *heady*, with an emphatic reinforcement of the precept, "He that exalteth himself shall be abased." That *false spirits, false prophets* and *false*

christ were in the world, and should come among us to deceive, and some should follow them; but that the organization should remain. That the acts of the conference were recorded in heaven, and the faithful should realize all the promises that had been made from the beginning.

On the last day of this conference the seven who had been ordained Apostles met to choose a president of the quorum. It was proposed by J. W. Briggs, that the rule of courtesy should govern our choice; that is, that the oldest man among them should preside. Zenas H. Gurley being the oldest man, refused. It was then proposed (by the same) that the next oldest should preside, to which H. H. Deam being that one, refused, and both alleging that the rule of courtesy should only apply to *pro tem* presidents, in the absence of the permanent one, and not to an original choice, it was then moved by them both that J. W. Briggs be the President of the Quorum, which was so voted. The attendance at this Conference was large, and deep interest prevailed throughout.

It had been declared through the gifts, that the various organizations of Latter Day Saints, under the lead of J. J. Strang, J. C. Brewster, Bancemy, Alpheus Cutler, Lyman Wight, Sydney Rigdon, Brigham Young, and others, together with some yet to arise, should one after another come to nought, and cease to be. And during the summer the Elders came in contact with many of them, which served to put to the test their foundations and our own also.

Having stated the facts relative to the first acts, thus far in reorganizing the Church, it is proper to give the ideal or theory upon which these acts were justified in the minds of those who performed them; for they were none of them accidents, but deliberative, and it must be conceded, were consistent with themselves.

1st. It was affirmed that the Church had been disorganized, or rejected as a Church, but not as individuals.

2d. That those individuals not rejected were entitled to ask and receive what related to them as their duty.

3d. That these individuals, among whom were many Elders, in seeking to know their duty were taught of the Lord and commanded to reorganize, or begin to set in order the Church.

4th. That in the discharging this duty the presidency was left to be filled as provided by the law in the case out of our reach, to be filled by calling one forth to whom the promise pertained.

5th. That as a preparation to that, the calling into power those whose duty it should be to ordain him.

6th. The highest authority for the time presiding and representing the presidency of the Church.

And in justification of the course taken, and the principles involved, on "the question of authority," we have ever courted, and still do, investigation in the rigid character of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priest-

hood by an angel; then by this authority and a commandment, they on the 6th day of April ordained each other Elders, and this Eldership ordained High Priests and Apostles, and this high priesthood ordained, by commandment, the president of the high priesthood, the highest office in the Church; so that the alleged lesser, ordained the greater, is common to both the first organization and the Reorganization alike. The same class of facts justify both or condemn both.

But this stream, rising higher than its fountain, is only seeming, not real. By what authority, according to the law of the Church, is any one ordained? Answer—"By the power of the Holy Ghost which is in the one who ordains him." Instead of *this* then being the stream, it is the fountain itself, from which flows the stream or authority of both priesthoods, from its highest to its lowest offices. Moreover, all ordinations are performed in the name and authority of the Church, and is therefore the act of "the Spirit and the Bride." So that in addition to the authority which its adherence to truth guarantees, the Reorganization is technically right, and on legal grounds invulnerable; before which all the factions have melted away save the one—and they dare not assail it, but always "define."

Letter.

Br. Jason:—In connection with the many arguments urged in favor of a Chapel in Salt Lake City, I send this.

At the Far West Conference of the North West Missouri District, held last February, while the Holy Spirit was poured out in true Pentecostal form—for the Spirit came with power, and small masses of fire, or what appeared to be fire, was seen descending on some present—in the gift of prophecy it was revealed that it was the Lord's will that a house should be built in Salt Lake City, where the people could and would come to hear, and in which a strong and persistent testimony against the system of iniquity practiced there could be raised. There was but little, if any, knowledge of the purposes of any in the Church to erect such a building, had by the one speaking, and there was nothing said or done previously that had any connection with the subject. It was certainly an unlooked for and unsought for revelation. I suppose that those who think that the devil can simulate the power of God, that it is hard to detect the difference, will suppose that perhaps his Satanic Majesty was the author of this communication. But it might be well for these fearful souls to wait and see whether the "thing come to pass," before they venture their judgment on the matter.

"Whatsoever inviteth and enticeth to do good, is of God;" while, "whatsoever inviteth and enticeth to do evil, is of the devil." We do not belong to the class who teach that one of the main evidences of this Church being the true Church of Christ, is the enjoyment of spiritual gifts, and that we enjoy them to a pre-eminent degree; yet at the same time teach that the devil inspires as well as God, or that the devil can talk Greek, &c., as well as God; and that great

wisdom is needed, or else the devil will talk in tongues, &c., &c., and hence assist in bestowment of spiritual gifts. For as an "outsider" said recently, after hearing these fears expressed in a sermon, that he did not want to join a church in which the devil was as likely to exercise his inspirational powers as the Lord was." False spirits may have crept into the Church now and then, but can it be supposed that the humble, faithful, and trustful Saint, is as liable to be possessed by these spirits as by that of God. In other words, "If we, being evil, know how to give good gifts to [your] our children, how much more will [your] our heavenly Father give good gifts through the Spirit to them who ask him." If we will not give our children stones for bread, will God give us false spirits, or suffer them to inspire us when we live for, pray for, and need his own true and Holy Spirit? Nay, the God we serve is not a more indifferent and cruel being than ourselves. And who can judge a spirit best, those who are absent and neither hear the voice nor see the surroundings, or those who hear and see and are qualified to judge? If "as many of you as are led by the Spirit of God are the Sons of God," is it not also the truth that as many as are led by the spirit of the devil are the children of the devil? And if the Church is susceptible to either or both of these influences, and may be led by either, or one as much as the other, who can be sure of his or her parentage?

Whose children are we, any how? Who can tell?
T. W. S.

The Question of Trespass.

No. 2.

My business once called me from Nevada to Sweet Water; I passed through Utah in my own conveyance, and it being winter, I stopped at a farm house on the Webber to procure a sleigh. Two young men with whom I occupied an outside room, one evening, held a protracted conversation by which I learned the following episode:

Two old gentlemen (?) of the neighborhood had entered into a bargain of sale and transfer, by which each was to become possessor of a female child (age not given) of the other; with the understanding, that the lacerated paternal hearts were to be consoled by the bliss of connubial—if that is the word—love. The young men used brief familiar phrases to convey their ideas, but I have forgotten them, and find it difficult, with my vocabulary, to make my meaning clear. Well, one of the girls had a lover and he and she rebelled—brooded in sorrow &c. The expression of one of the narrators explains the young lover's feelings: "He sits up on his wagon seat, just like a stoughton bottle." So here was a conflict of interests in the peaceful, still, slumbering, snow-covered vale—a conflict between buoyant youth, with its awakened fires, and sagacious age with its more sanctimonious desires. Age had every advantage except youth. It railed itself of its sagacity and entered a complaint before the bishop's court, of unchristian—no, that could not have been the phrase—well, of remarks, &c. Witnesses stated in their capacity as Saints, that the charge was true. The narrators said the trial was not fair, and expressed sympathy for the young lover. I guess that the bishop and his council regarded the young lover as an intruder on their domain, and didn't want to rule

against their own chances for swapping off daughters. At last, the young man considered his chances hopeless, and there was nothing left him but to drive his team over the snow, "sitting in his wagon like a stoughton bottle."

Here I was joined by an Englishman who was fleeing from destitution to try to make some thing id the mines. A "Gentile" who knew his circumstances was taking him with him free of charge. From here I learned that the Englishman was in debt to the perpetual emigration fund, had to work where he was told to and did not get enough of wages to support his family; that he had several daughters, the oldest nearly grown and without clothes to hide herself in; that the family worked out, &c. The old man told me of his griefs and fears; the hard heartedness of creditors, the tyranny of employers, and far above all, the destiny that threatened his daughters. He had some knowledge of the Reorganization and read to me, one time, the thirty-fourth chapter of Ezekiel:

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled over them," &c.

I returned from the mines and called on his family; the oldest girls were out at work; the mother was sick, with a child two weeks old; said there had been but one person to visit her in that time, and said she would be glad to give one something to eat, but had nothing except bread in the house. I gave her part of my scanty means. When I passed through Utah the last time, the husband saw me on the platform and chased after the cars to shake my hand. "Woe be to the shepherds," saith Ezekiel.

Near Utah Lake I took breakfast at a public house with the landlady, whose husband was not at home. She argued in favor of polygamy, and, becoming confidential, told me that she had given her husband a second wife, and that she had done so as freely as she would snap her finger. The second was an English girl; she wouldn't stay; was not satisfied; tried to poison herself; so they let her go to California.

Here where I live, I became acquainted with a young lady who was partly raised in Salt Lake City. There she had been intimate with a beautiful girl who had been sought in marriage by a wealthy and handsome merchant; but as she had been affianced in childhood to one of the sons of the high chief, she could not have any choice, and was delivered over and bound to a notorious drunkard that she loathed. She hid her sorrowing face with a veil; shunned former associates, and became a subject of scorn.

I have confined myself to simple narration, and if I have not provoked the horror that I feel, it would be in vain to reason on the points; the case demands denunciation in the name of God.—"Abominable heresies," says Peter; "eyes full of adultery;" "covetous practices;" "riot in the

day-time." "Filthy dreamers," says Jude; "turning the grace of God into lasciviousness;" "brute beasts;" "Woe unto them;" Don't argue with them; "others save with fear pulling them out of the fire, hating even the garment spotted by the flesh."

If I who have never lived in Utah have found out so many horrors, what a case of trespass might be made out by those whose opportunities of knowing have been abundant!

S. F. W.

God's House.

The apostle Peter wrote:

"The prophets who prophesied of the grace bestowed upon you, inquired and searched diligently; searching what time and what manner of salvation the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory which should follow."—1 Pet. 1: 10, 11.

This shows us that the Spirit of Christ was in the ancient prophets, and is an evident reason why the pronoun I was used so frequently by them in their prophecies. David said:

"I have set the Lord always before me; because he is at my right hand I shall not be moved, therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Ps. 16: 8-10.

It would seem from the form of language here used, that David spake of himself; but Peter and Paul tell us that he spake of Christ. Acts 2: 26-31, and 13: 35. And as it was the Spirit of Christ which was in David which spake, it was proper to use the first person. The same rule will apply to many prophecies of Isaiah. The eunuch of Ethiopia, in reading some of them, wondered whether the prophet spake of himself or some other man.

It is also said that holy men of old spake as they were moved by the Holy Ghost. Were there then two spirits by which the prophets spake? I think not. But we are frequently misled in the use of names and titles; for a single person may have many names according to the different offices he may hold or perform. And when such a person is spoken of, he will be designated by that one of his names or titles which seems appropriate to the speaker, under the circumstance to which reference is had. And as under different circumstances he will be spoken of by different names, the uninitiated may be led to believe that different persons are spoken of. Many have inferred that because the Spirit, Power, or Intelligence, that spake through and by the prophets, has been designated by different names, that there are different persons in what is termed the Godhead. One of the prophets, speaking of a time when a better knowledge of this subject shall prevail, said:

"The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one."—Zech. 14: 9.

To prove that the being called the Lord is the one called by many other names, read the following:

"And God spake unto Moses and said, I am the Lord; and I appeared unto Abra-

ham, unto Isaac and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them."—Ex. 6: 2, 3.

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Ex. 3: 13, 14.

"I am the Lord thy God, the Holy One of Israel, thy Savior."—Isaiah 43: 3.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior."—*Ibid.*, verses 10 and 11.

"Thus saith the Lord, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans whose cry is in the ships, I am the Lord, your Holy One, the Creator of Israel, your King."—*Ibid.*, verses 14 and 15.

"Now the Lord is that Spirit: and where the spirit of the Lord is, there is liberty."—2 Cor. 3: 17.

"For unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke 2: 11.

"My brethren, ye cannot have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons."—James 2: 1.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is the Lord of all.)"—Acts 10: 36.

"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him, are called, and chosen, and faithful."—Rev. 17: 14.

These are a few of the names and titles by which the one Lord has been designated. He has been called the Son of God, because he dwelt in flesh.

This being can not be a person in the usual sense of the word; for he can be in many persons at once, as in the case of the seventy elders of Israel. Also "one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 6.

Moreover, he can be in many places at the same time, for the prophet, addressing the Lord, says:

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Psalm 139: 7-10.

Furthermore he is said to be "The true light which lighteth every man who cometh into the world."—John 1: 9.

DUNCAN CAMPBELL.

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents.

Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, JUNE, 1876.

No. 8.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. VIII.

As has been already stated, the elders identified with the work at this time were generally poor, many of whom had sacrificed their substance in following self-appointed shepherds, who proved to be wolves preying upon the flock. This prevented the more rapid spread of the work, by missionaries, and gave rise to an extensive correspondence with the old Saints, and members of the various factions. These letters, could they be obtained, would give a more life-like picture, of the situation and scenes of those times than can now be recalled without them. The following is one of them to Br. John E. Page, who at this time stood in defence of the original faith, but disconnected with any organization; though he had lately been in sympathy with James Collin Brewster.

BELLOTT, Rock County, Wis.,
April 24th, 1853.

Brother John E. Page:—Supposing that you are already aware of the manifestations of Heaven in behalf of Zion in our midst, I will not revert to them prior to the last (April) Conference, in this letter. At that conference an organization was commenced according to a pattern revealed at the opening of this dispensation—given and confirmed at that time by indubitable evidence—by the Holy Ghost, that we might in legal unity labor for Zion and her captive sons and daughters, who, as the ancient prophet says, are scattered upon every mountain and high hill—by the agency of false and wicked shepherds; but God has pledged his word to search after them, and to feed them—with knowledge and understanding—that they may discern between the evil and the good, between the clean and the unclean. This he has done by dispelling the mists of darkness which have hitherto (to many) concealed the “rod of iron,” and left those who once would fain have plucked out their eyes for the cause—to wander in a maze of doubt—whirling in interminable eddies between hope and despair—to murmur against God. But the illumination of the Spirit of truth reduces this restless and unquiet spirit—willing to justify self and arraign the goodness, and even the justice of God—to the deepest humility; showing that we went into darkness by letting go the rod of iron, and the difficulty such have suffered, in returning to it, is answerable upon their own heads. Having turned from the “narrow way” to another *broad* with privileges, many have sought to return and are not able—not able—because they would return as martyrs because of *other* men’s sins—and not as chastened and humbled for their own sins. The word of God to us as his law, is that alone by which we are to be “preserved” and “perfected,” and that law has been disregarded, and hence “destruction” and *imperfection* have reigned. And for this reason God has, in his own wisdom, moved upon some of the feeblest of all the captives, to raise their voice and cry, “Return, return to the law of God and be healed;” and to re-establish the order revealed in the beginning.

At the Conference we came before the Lord (like Ezra and his companions from the captives—Ezra 8: 21) with fasting and prayer, “to seek of him a right way,” and received directions as follows:

“Let the greatest among you preside at the conference. Let the conference appoint three men, who shall select seven to be Apostles, and let the president of the conference assisted by two others ordain them. Let the Apostles choose twelve men, and ordain them to be a high council,” &c. [I quote from memory]. The other quorums were referred to as things already understood, with an injunction to do according to the pattern. We accordingly set to work by this pattern. Seven were chosen and ordained Apostles. And in behalf of my brethren of that quorum and the church, I write this letter, and ask you as freely and candidly to examine this matter, and communicate to us your mind in this regard, as the Holy Spirit shall lead you, when you lay it before the Lord and seek His guidance. The President of that Quorum we recognize as the highest authority among us, and the “legal representative” of the rightful heir to the Presidency of the Priesthood and the Church, (by the voice of the same), as you will have learned by the pamphlet which I sent you. And a quorum of Seventies commenced, of between twenty and twenty-five, a part of whom were already Seventies; the rest were then ordained, and when the number reaches seventy, seven presidents will be chosen from among them, according to the law. This is a faithful sketch of our proceedings, which, by the testimony of the Holy Ghost and heavenly visions at the time, we are assured is sanctioned, and recorded in heaven. With sentiments of brotherly regard, and fellowship with all the captives and fellow laborers for the salvation of Israel and the redemption of Zion, I subscribe myself,

Yours in the faith of the Son of God,
J. W. BRIGGS.

Elder Page did not reply to this letter, at least none was received. Though this letter was sufficient to base upon it a report that we had applied to Elder Page to take the Presidency of the Church, to escape the opprobrium of being a headless body. Numbers were added to the church during the summer and autumn, throughout the branches and fields of labor. And at the October Conference of this year, (1853), missions were appointed as follows:

Samuel Blair to Pennsylvania; Albert White to Eastern Wisconsin; H. B. Lowe to Northern Wisconsin; Benj. Tatum to Ohio; Ephraim Demmons to Northern New York; Thos. Carrico to North-western Illinois; Z. H. Gurley and Daniel B. Razey to Springville and Western Wisconsin; H. H. Deam and Geo. White to Green Co., Wisconsin and vicinity; J. W. Briggs to Southern Wisconsin, and charged with the duty of writing and publishing a pamphlet to spread the light, and the views entertained by the church.

During the autumn and winter there were some strange manifestations of a spirit hitherto but little known among us, and caused no little trouble. It was in proph-

cy and tongues. Sometimes boisterous, and accusation began to be made against different persons through the gifts of prophecy, tongues, and interpretation; and this in public meeting. At this many were terrified; not knowing what moment they might be publicly accused by the Holy Ghost; while some who had thus been accused protested in the most solemn manner their innocence. These things occurred mainly in the Zarahemla Branch. There was much discord and differences of opinion respecting these manifestations, some of which were as follows: When the spirit moved to speak by way of rebuke, accusation, or chastisement of a brother or sister, the speaker would not only name the accused and point to them, but would frequently while speaking approach and cuff them over the head and various parts of the body;—castigating them in the name of God. Those cases, however, generally occurred in special meetings appointed through the zeal of those so gifted, and not in the regular meetings. The whole branch was in doubt what to do. Many believed the spirit was false but many others thought it the Holy Ghost. The resident elders were mainly young members; hence the timidity in meeting the case. But a solution came in due time and doubt respecting its real character was entirely removed, by the Spirit itself, in the following manner. One speaking by it, accusing another in the severest language, and demanding instant confession, which was at once proffered, though the offence complained of was trivial, but the speaker by the Spirit commanded the confessing one, to get upon their *knees* to them. While another one was by the spirit moved to bark like a wolf.

The spirit was rebuked and all were satisfied and peace restored. And from that time the spirit that became a public accuser of individual members, has been generally regarded as a false spirit. And that tongues spoken were not necessarily the word of the Lord as had been largely believed; but that though the gift was of God; but might be exercised either under the influence of the Holy Spirit, by one’s own spirit, or a false spirit. Hence the sentiments spoken would be, of God, of themselves, speaking out of their own hearts, or false, by a false spirit. Thus the admonition “try the spirits” was pressed upon us.

About this time another cause of trouble showed itself; which subsequently was believed to be due to a similar spirit to the one above referred to. Bro. H. H. Deam conceived the idea that the expected son of Joseph, had neglected to comply with the will of God, and had forfeited the right, and that it was our privilege and duty to

go forward and fully organize. Such was the force of his reasoning that numbers were inclined to the same view, while others were in doubt, and all were disturbed. About the middle of January, (1854), Br. Deam went to see J. W. Briggs, at Beloit, to confer upon the subject. The consultation lasted two days, during which he urged his views at length, and late at night of the second day he proposed that he (J. W. Briggs) should be sustained by himself and all who he had influence with, as the president, who, with his two counselors would constitute the legitimate presidency of the church. "Let this position be taken," he said, and we will carry the whole church, except Bro. Gurley and a few of his personal friends and they will soon fall in too."

Whether this was a temptation, or how strong it was, matters very little except to the one tempted, so we pass it, and state the conclusion of this council, which was, that Elder Deam should not teach, or take any step looking to any change in the organization, only in concert with the brethren of the Quorum of the Twelve, and especially with Elder J. W. Briggs. This was urged by the latter and agreed to, and Elder Deam returned to Zarahemla.

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, June, 1876.

THE CHAPEL.

IN view of the hardness of the times, and the Centennial expenses, we commend the suggestion, that all who are willing to assist, but cannot just now, signify the same and the amount, and time of payment. And we ask such aid as far as possible, say by the 15th of October next. If this is too soon, tell us when, so that the committee may know how to act.

TO OUR SUBSCRIBERS AND READERS.

WHEN the MESSENGER was commenced, it was intended to continue it perhaps for one year only; but circumstances have overruled, and the second volume commenced, and has been issued regularly up to the present, under very many disadvantages. And it is intended now to continue this year out. But we have no press, hence it is done at a job office, and must be paid for each issue, (or receive an emphatic *dun*, as was the case for the last, which we now pass over to you who are in arrears). We have no fund, no salary to fall back upon; hence in obedience to the highest law known to us, and applicable to the case, necessity, hereafter it may be issued just as regular as the receipts will pay for, and no faster. The twelve numbers will be published, but may be delayed—though we hope not.

It will surprise each one of you that have forgotten, or neglected, to send the fifty cents, to learn that nearly six hundred others have done the same thing. Now if each

one of these will write us a letter, short or long, as it suits you, and put fifty cents in, we promise you shall have the MESSENGER sent regularly, and you shall not hear another word of this kind.

This is the orthodox statement of the case,—we submit it to you, and await your action.

BRIGHAM YOUNG'S SUCCESSOR.

THIS is the bone of contention among the chiefs of the Utah Organization. The idea of lineal right, was repudiated by B. Young and his coadjutors, in placing him in the presidency, though now sought to be revived by Brigham, in favor of his son; it chokes many, and others refuse to swallow it. The books say "the president of the church is appointed by revelation," but this don't suit, and the example set by Brigham would give it to the President of the Twelve, and that would give it to John Taylor, which is very distasteful to the man who now holds the keys. We see but one feasible way out of this muddle that can satisfy him and preserve consistency and reach the object, which we suggest. If B. Young is the successor of Joseph Smith, let him do, as he says Joseph did, first dismiss John Taylor and appoint his son Brigham President of the Twelve, then convene say fifty men including the Twelve and "roll the kingdom on to their shoulders." This is regular, follow precedence. N. B.—No charge for this advice.

"RELIGIOUS INTOLERANCE."

WE take the following from a pamphlet, by George A. Smith, called "Questions and Answers," &c., page 86:

"Elder Orson Pratt went on a mission to Austria, in April, 1804, accompanied by Elder Wm. H. Riter. He proceeded to Vienna, where they labored for several months to acquire the German language; but in consequence of religious intolerance, they were unable to open a door for the proclamation of the gospel in that country."

In 1803 the first missionaries of the Reorganized Church, E. C. Briggs and A. McCord, took a mission to Utah; and in Salt Lake City met the same "religious intolerance" among Mr. Pratt's brethren; but succeeded, in spite of it, in planting the standard of truth, which still waves—a beacon of hope to those crushed by that same "religious intolerance."

Pre-Existence.

On receiving *Herald* of April 1st, I was started anew with regard to spirit doctrine. I had noticed it in Br. Blair's discussion with Mr. Sheldon and thought of its inconsistency, but did not suppose such would go any further. It being hatched up in Nauvoo, I have good reason to think, as I had been a member and preacher in the church ten years in the East, and had never heard of such before I came to mingle with the brethren in Nauvoo.

It was freely talked there that many spirits were waiting in the spirit world for bodies begotten that they might enter. Therefore the males should be choosing out girls. But I minded the Twelve had the

first choice to add to wives concubines, and the young men were looking on. The spirits were going the rounds, and one man was pointed out of whom it was said was in his seventh body. I know not but others had had thousands, for it was represented the spirits had been going the rounds, commencing with Adam and Eve.

If such is not Heathen mythology, I am at a loss what to call it. It destroys the Bible resurrection, and the Atonement is a farce. But perhaps such is the resurrection Brigham embraces; it is good as his Adam-god. Would such as believe the spirits go the rounds as above represented, make out the wicked spirits in bodies go through that burning lake, lose their bodies and then take another to do better? Now it must be fixed up some way different; a new resurrection needs a way. Come on, ye new theorists, make your ways clear. I have stood against a number, and though quite old, I may be able to do so a little more.

TRADUCIANA.

That God breathed intelligent life into Adam, and that he beget intelligent life as well as fleshly bodies is proveable by Bible and physiology. Children resemble parents in disposition much as in countenance. Intelligence came from God to Adam, who set him at work to beget his kind, and this is why we see so much and so early of that fallen nature in the child.

OLD TIME SAINT.

Was Joseph Smith a Polygamist.

Just now, the public mind is agitated upon this question as much, perhaps as ever before. Hence a fitting time, as others have done, to express an opinion.

Whoever travels over the Western mountains must learn something of the strange people inhabiting their vallies, known as Mormons. Struck at once with their isolation, an enquiring thought arises as to why they are there, in such seclusion. A noticeable feature of their religious discipline—polygamy—suggests a satisfactory answer. An innovation on the rules governing enlightened society is introduced among them as a religious rite. But whence its origin? And by what authority is it maintained? By them it is labelled divine, revered as the safe security of human happiness, the panacea of all the social ills of depraved society.—It seeks a showing in public journals, and is scattered over the country with a zeal as though it is but to be known to be believed. Challenges the admiration of the learned and pious, among christians and heathens, and points to the proud record of patriarchs and prophets as proof of its divinity. David, Solomon and Gideon were polygamists, and the smiles of Providence were upon them, hence the conclusion—polygamy is divine. But if this enquiry is pushed too far, the proofs thought to be good evidence in answer, pales and vanishes. Human example is assumed as divine authority.

They have forgotten that old time usages, wrong and local, were corrected by wiser legislation. It was written "An eye for an

eye, and a tooth for a tooth;" but he that was from heaven said, "Resist not evil." "Pray for them that despitefully use you."

They were suffered to give a writing of divorcement and put away their wives for every cause, in old time, by reason of having hard hearts; but the wise teacher declared this to be wrong, and confined the right of divorce to one extreme offense.

"David and Solomon truly had many wives and concubines," says the Old Book: but one of equal authority says, "Which thing was abominable before me saith the Lord."

Men once good, sometimes change to be bad men, or do wrong things; and God's judgments are not always speedily executed upon them. "He maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust." Thus, the Bible teaches the laws of God and the perfections and imperfections of human nature. The Mormons have seized on the bad examples of men, while estranged from the moral code, following passion and running greedily in the way of Baalam, though once praised for their virtues, to furnish evidence upon which to construct their idolized system of patriarchal life. For it is a noticeable fact, that none of the text books, believed by them to contain divine commandments, teach the doctrine of polygamy as from heaven; but they give positive rebuke to it as odious to God, and the destroyer of human happiness and peace. Its story is told by writing the lives of those who practiced it. A constant flow of crimes, distress, sorrow, blood, plunder, idolatry and utter destruction followed as its concomitants; both in ancient and modern times.

Here we are led to marvel the more, when we see a people, with such examples before them, and the positive command of God against it—calling it "a crime," clinging to it as the ship of safety which is to bear them away to the desired haven of rest, there to enjoy the richest gifts that God has promised the heirs of his kingdom. They call it religion.

Failing to cull any thing from the Divine Records to favor this departure, recourse is had, as a last resort, to the sequestered private life of Joseph Smith the Seer, in search for some stray remark of his, or an unguarded expression, that may be twisted and warped in the hands of the skillful to deceive, to give authority to such belief. "Joseph taught it in private," exclaims the culpable crew. "Aye! more, he practiced it," shout the worshipers at its shrine; and the lovers of its pleasure echo the sound with bugle blasts until every village, town, city and hamlet is hushed to silence and to its belief: while the gentle breeze wafts a triumph to the mountain tops for plotting polygamists.

Joseph's public life and teachings give such a stern rebuke to the vicious system, that we are encouraged to brave the opposition that seeks to slander him as being its author, and let the light into the fancied dark chambers where, it is said, but a few (polygamist sympathisers) were ever permitted to gaze. It is upon their testimony that we are called upon to believe that

there, in secret, under the protective folds of midnight vigils, Joseph Smith turned traitor to the cause he had sought to establish, and declared his public life and teachings to have been incompatible with the true order of heaven, and in its stead unfolded in all its grandeur and supreme nastiness the great doctrine of having many wives, as the sure means of exaltation.

There was a possibility of Joseph doing that; but not the least probability that he did. We can not say positively that he did, or did not. But in the absence of reliable testimony, proving that he did, we deny it, and affirm that *he did not* and defend him upon the facts presented.

Who says that Joseph Smith was an advocate of polygamy or had many wives? Answer: "They say." Who are they? The "private few" who it is said were privileged to peep in where others were not allowed to see and, therefore, learned secrets that never came to light till after Joseph was slain. They helped to frame, plot and practice, as the story runs, this sin in secret and with brazen face deny it in public. The few being "exalted" over the many, by becoming identified with the "wheel within a wheel."

Continued.

Zion, Gathering, and Wisdom Touching Them.

Dear Messenger: You bid us read and digest Doc. and Cov. 107: 15, and 94: 5, which suggests many thoughts, a few of which I respectfully submit to your many readers.

"Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and an house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God."—D. C. 107: 15.

"And again, verily I say unto you, I command you again to build an house to my name, even in this place, [Nauvoo], that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life."—par. 17.

Did these sons of men fulfill this second command, thereby proving themselves worthy to receive blessings? Let their past history, known unto all Latter Day Saints, suffice for answer.

"For instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."—par. 14.

And "shall be rejected as a church, with your dead, saith the Lord your God."—11.

They turned from the new covenant, and trusted in the arm of flesh, (living oracles), and went to a salt land not inhabited. (See Jer. 17: 5, 6). Do the promises of God end here?

"This is Zion, the pure in heart."—Sec. 94, par. 5.

"The Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness."—3C: 2.

But let us try to find Zion, located as to place. A revelation of Jesus Christ to his servant, Joseph Smith, for the restoration of his people, and for the gathering of his saints, to stand upon Mount Zion, which

shall be the city New Jerusalem; which city shall be built, appointed by the finger of the Lord in Missouri. (Sec. 83: 1, 2; also sec. 42; 17: 4, 5; 12.) It shall be built in Jackson county, Missouri. (107: 16; 102: 8.) Ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, (Sec. 52: 9), and the place for the city Zion, (57: 1), upon which the Zion of God shall stand (58: 3).

"Behold I have not cast off my people, (the pure in heart), neither have I changed in regard to Zion. The pure in heart shall gather, and Zion shall be reinhabited."—Revelation of Nov. 18th, 1851. "After many days shall all these things be accomplished, saith the spirit."—par. 2.

"And inasmuch as they [the pure in heart] follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion."—Sec. 102: 10.

"Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still and know that I am God. Zion shall not be moved out of her place. * * They that remain and are pure in heart shall return * * to build up the waste places of Zion."—Sec. 98: 4.

When shall all these things be? Let all my people be very faithful. Talk not of judgment, or boast of faith, until the armies of Israel become very great. (Sec. 102: 7, 8.) Let those commandments which I have given concerning Zion and her laws be executed and fulfilled. (Par. 10.) What law is here referred to?

"Verily I say unto you, * * all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law * * to keep it holy, * * or it shall not be a land of Zion unto you."—10C: 2.

"That which is governed by law is * * * perfected and sanctified by law."—85: 8.

What doth it profit a man if a gift is bestowed, and he receive not the gift. Behold he rejoiceth not in the gift, nor in the giver of the gift.

"For it is my will that these lands should be purchased, and * * that my saints should possess them according to the laws of consecration which I have given."—102: 8.

Now let us see what the Psalmist says: Zion shall come. "God shall be in the midst of her. She shall not be moved."

"Beautiful for situation, the joy of the whole earth, is Mount Zion [the new Jerusalem]." Sec. 83: 1.

"Walk about Zion, tell the towers thereof; mark ye well her bulwarks, consider her palaces."

Dear saints; how shall all these glorious promises be fulfilled?

"Behold, I say unto you, the redemption of Zion must needs come by power. Therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, I say unto you. Mine Angels shall go before you, and also my presence, and in time ye shall possess the goodly land."—Sec. 100: 3.

"And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand on Mount Zion, the Holy City, the New Jerusalem."—Sec. 108: 10.

"Behold, the tabernacle of God is with men."—Rev. 21: 3.

"For there shall be my Tabernacle, and it shall be called Zion, the New Jerusalem."—Sec. 36: 12.

Dear Saints, in view of all these things, let us be willing and obedient in the day of his power, that we may have our lamps trimmed and burning at his coming; and seek not to counsel those whom he has chosen to prepare and sanctify a people for that glorious time, by saying, They must begin the work in this place, or in that, and if not, not one dollar of mine can they have. Again, do not say, We watch patiently indications of the press moving west, until we can in a few hours by rail, or river, spend an hour in the office, or a Sabbath in the Temple; virtually saying the place for the one must of necessity be the place for the other. May God give his saints grace and wisdom to do our every duty, is the earnest prayer of

M. J. STILES.

Comments on the above in next number.

Skepticism—Its Use.

A certain amount of the skeptical element is very necessary, so long as deception and hypocrisy is practiced. It guards against imposition, by insisting upon reasonable evidence in all cases where assent is demanded to a fact, or a principle, that requires action on our part. We are not called upon to hazard our peace, our substance, or our lives, upon whimsical grounds, a capricious spirit, or a sophism. The rule of action to a sane man is, and should be, that which commends itself to his judgment, reason, and conscience. Very little should be taken on trust, while "deceitful workers" sit in *Moses' seat* and dictate. A too ready acceptance of what is taught in the name of the Lord, has dishonored God, and entailed upon humanity untold miseries. "He that doubteth is damned," is often used to ward off criticism, and evade inquiry. But the precept applies solely to those who act without faith,—that is without evidence. "I try to believe," is the language of many lips, but *more hearts* that palpitate with the contending emotions of faith and hope, doubt and fear. Now if instead of *trying* to believe, we should *try* and inform ourselves as to what is worthy of belief;—the belief proper to a reasonable creature will come as readily as effect follows cause. "Faith cometh by hearing" the evidence, and insisting upon reasonable evidence, before assent is given to any proposition, disarms impostors, and secures us in the "inalienable rights" of our judgment and conscience. We often hear another formulary of words to mislead the intellect of men, viz.: "You must not trust your own judgment." But we ask whose then shall we trust? If we are told to follow some certain ones' who never err, we answer we have not made the acquaintance of any such. If we are told to repudiate human judgment altogether, we answer we have no other, and moreover that such is the platform of fools.

For want of, or the repressing the skeptical element, groundless faith and blind zeal push on the juggernaut of superstition and fanaticism unchecked and unquestioned. Skeptical is but another word for caution, and they who ignore it

are the materials out of which the "confidence men" in religion especially, work out their profits, and their power, to lord it over their fellows. Among the innumerable falacies, which has obtained credence among the Latter Day Saints in Utah, is that the Indians of the mountains and plains, whose skins are tanned with tobacco smoke, whose chief employment is begging or stealing, and scalping one another, or the whites from whom they have begged and stolen their living, and whose highest conceptions of architecture is seen in the "universal wigwam," are coming, going through,—the United States—to *cut off*, a la Brigham, just below the ears, the "cussed Gentiles," scalping the whole of them of course, and then return and build up *Zion* and the *temple* in Jackson county, Missouri, in this generation. Such a *Zion* will be fitly ornamented with the universal trophy of that people,—the strings of scalps.

If this is not Gulliverism, its foundation is doubtless gullibility. And yet the farce of anointing them for this, is being played off upon the people, by an unscrupulous priesthood; accompanied with a "significant shrug" or "knowing wink,"—as much as to say, "Hold your tongue, do as you are told, and leave the rest to us."

"If resistance to tyrants is obedience to God," then skepticism, under these circumstances, is the best defence against this band of ghostly "Thugs." Why do you make other men's dreams your law, but trust not your own? Prove all things; and whatever is *proved* to be good, hold fast, and the rest leave in the ante-room of inquiry, or let it slide.

While Cesarism in Europe yields to the spirit of liberty and human progress, and puts an end to serfdom, and the Dagon of American slavery has fallen prostrate before the temple of Freedom, superstition in Utah has consummated, through the oligarchy there, a spiritual serfdom as degrading and destructive, whose quorums, like the many jointed arms of the cuttle-fish, reach every where to terrify or destroy. This system of terrorism is as senseless as it is relentless. It is based upon the arrogant assumption that a few individuals bloated with ambition, pride and lust,—to say nothing of other causes—are favorites of heaven, of God and angels, and hence must be obeyed by men; and per force, honored also. If this is so, then the Grecian proverb, "The gods have a code of morals peculiar to themselves," is true as well as trite. But the problem has a better solution. That which is attributed to God is clearly *due* to some *Satan*, or as expressed by a benevolent individual, who, after listening to a lengthy description of God's grace, in election and predestination, by a hard-shell Calvinist,— "Why! your God is my devil." Let the thorns crackle under the pot; let the pot boil, while the *bogus* "Enoch" drives the hoops; the bursting phenomena, is only a question of time.

A Question of Physiology.

Editor Messenger:—Polygamy in Utah, aside from the lying, murder, treason and trespass connected with it, is not rightly a political question, and to any but true saints it is not a theological question. What does the average congressman know about the subject? I think that they who have a city under their immediate jurisdiction

would better appoint a bureau of enlightened, progressive physiologists to enquire into the subject of the relation of the sexes (gathering facts from experience, observation and history) as affecting the health and happiness of adults, and as affecting the destinies of children. Nobody questions the right of Congress to legislate for the District of Columbia. Let that little territory be made a model to which to point. Some impartial European philosopher think Salt Lake has the advantage of Washington city, but they cannot give an intelligent reason for their opinion.

I offer a few extracts from the *Science of Health*.

"A more enlightened motherhood is going to be the great topic of the not very distant future; finally it is going to be demanded through the civil law. It is demanded now by the 'higher law.'"

"To give birth to a young immortal is a privilege so divine, that human language is hardly able to grasp, in all its intensity, the sacredness of the event."

"It is a lamentable fact children are sometimes begotten from the plane of instinct. Such productions are always badly organized."

"The historic Christ could only be born of Mary, that woman of pure affection, an ideal of womanhood toward which the race slowly approximates."

"Shakerhood is a protest against the acknowledgement of motherhood as a right, without the considerateness of love."

"We are a long way from the millenium, and Christianity is but a dream. But to woman is assigned the work of crystalizing it to a universal reality through her distinct province—maternity." S. F. W.

"Begotten from the plane of instinct."

Who can tell what instinct is? One philosopher says, "A secret conformity of our organs to their respective objects, forms our instinct." Another, that it is akin to inspiration. Another, that it is inspiration itself;—the "divine aura" that permeates the universe, and gives the first impulse to all spirit life, whether in man or beast. If so, then instinct only needs cultivating, regulating and improving by experience, reason and a higher grade of inspiration; and would dismiss the practice of polygamy among human beings, while the lower animals would retain the practice.

Such a bureau of inquiry as suggested, would find a rich field for observation in Utah. Among the facts gathered would appear the following. A prominent polygamist who boasted over forty children, (or sons), of whom it is said by the "oldest settlers," that of them, "they who were not drunkards, were fools."

The advocates of polygamy persistently affirm that children begotten in polygamy are the equals to those having a *legal* origin. The anxiety in making the statement is suspicious.

CONJUGAL.—First month—I wish I could eat her. Second month—I wish I had.

What is a "prudential statement?" Answer—Telling an untruth when the truth would convict.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents. Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, JULY, 1876.

No. 9.

Pre-existence.

I have read the papers on pre-existence in the *Messenger*, and hardly know whether to be glad or sorry they were written. I have many reasons to be sorry because I think the writer errs, and glad that he dares to think and speak. We have all erred and are compelled to change our opinions. We always err when we undertake to tell exactly what passes behind the veil, reasoning from analogy. We can not possibly know anything of either a prior or a future existence but by revelation, and to my mind one is as clearly revealed as the other. The fact that we do not remember is no proof that we were not, for if, as some think, our being was one unbroken stream of joy, there was nothing to make us remember, and its all the same to us now; whether it was an eternity or a minute. We do not remember anything of our infancy, and even since I have attained the years of discretion (I don't speak for any one else) there have been whole years that might as well have been weeks, for nothing occurred in them to remember but the same monotonous round day after day. "Show me the company you keep and I'll show you what you are," is an old adage, and false as it is old, for since the world began great truths have always been perverted and linked with errors; the wily serpent has always worn the livery of Heaven. 'Tis said that polygamy is the legitimate offspring of pre-existence, "for," says Mr. Pratt, "when our father Adam came to this earth he brought Eve, one of his wives with him;" thereby implying that he had more. Well, if he only brought one, one was all that it was proper for him or any other man to have in this world, however proper a plurality may be in the heavens. If assertions proved anything, I might say that when Eve, queen of Heaven, chose to come to earth, she sent Adam one of her husbands to prepare the way before her; and then say that I had clearly proved that polyandry is right. If we reject pre-existence because polygamy has grown out of it, why not go farther, and say with Mr. Beadle, that the latter is the legitimate outgrowth of Mormonism; for "if we restore the line of the prophets we must of course imitate all of their vices and foibles," which means, if it means anything, that the farther men depart from God and the Bible, the nearer they approach to virtue and humanity. Mr. Abbot, editor of the *Index*, goes still farther and says that the pretensions of the pope, the horrors of the inquisition, and all the blasphemous rites of Catholicism, are the legitimate outgrowth of the Messianic doctrine; but if we go so far why not go farther, and say that all the horrors of Paganism are the fruits of a belief in God.

The Scriptures plainly tell us that God is the father of our spirits, but I fail to see as that proves that he is also the father of the animals and plants, any more than my being the mother of my children proves that I am the mother of the food they eat, or the clothes they wear. If Joseph the Martyr was deceived in our pre-existence how do we know that he was not in the order of the resurrection, and one half the truths he claimed to reveal. But I do not understand that brother B. denies the revelations on pre-existence, but thinks we misapply them, perhaps we do. I have never been able to see what reward for sitting in the grand council of God and deciding wisely, it could be to place us in a world where we have ten thousand ways to go wrong and only one to go right; and where from the cradle to the grave is a constant "struggle for life," and where, if we are saved at all, 'twill be by a life long struggle to conquer self. To place us here, without the slightest recollection of what we were, hence no advantage of experience or knowledge gained from communing with God and other intelligences, if this is a reward I fail to see it; but suppose we take the view that this probation was given in mercy to those who have erred in spirit. I can see nothing inconsistent with the character of our heavenly father, to suppose that he would find a way to redeem fallen spirits, when he bears so patiently and long with fallen men; but to insist that all our race were fallen is liable to grave objections, since we have many reasons to think Michael, Enoch, Noah, Job and many others mentioned in the Bible were sent from God on purpose to be saviors of men, and passing by the reformers that have lightened the darkness of the past, we come to our own generations, and find that there are at least a few persons who would not knowingly and willingly do a mean act for all the world, the business of whose life seems to be to honor God, to bless mankind, and to make one little spot of earth better for their having lived in it.

These may for ought I know have sat in council with God, and been sent to earth (though in a less degree) like the captain of our salvation, to be made perfect through suffering and become saviors of men.

On the other hand we occasionally find an intensely selfish nature, the aim of whose life seems to be "rule or ruin." It was said of Judas that "for this purpose was he raised up, that he might go to his own place." Esau was hated before he was born, Nebuchadnezzar and Lucifer are spoken of together, and so interwoven that it is difficult to tell which is which, and Paul saw, in vision, one who in the days of the gathering of the saints would oppose and exact himself

above all that is called God or that is worshipped, and from the fact that he uses the present tense, it is not impossible that he was even then sitting in council with Lucifer, and deciding that it is better to reign in hell than serve in heaven. If it is asked Why were some of these men called of God and recognized as his servants, we reply that Christ redeemed us all, and in our infancy all are pure, alike, innocent, ignorant, and helpless, the future is like a blank paper, and we each write a reward for ourselves, and perhaps there was something in those men, early in life, truly amiable and lovable, and God called them as he does all men, to come unto him, and for a while they obeyed the call.

If it is objected that this savors of foreordination, we answer, that for aught we know, foreordination, transmigration and soul-sleeping may be perverted truths. This is the first time I ever tried to fathom mysteries which are not clearly revealed, for "heaven is too high for me to know what passes there."

My apology, if one is needed, is I regret the seeming tendency on the part of some to explain away or positively deny revelations which conflict with their opinions. If Joseph was mistaken in our pre-existence, how do we know that he was not in our future existence? If he erred in the wisdom of blessedness and woe, how do we know that he did not, on priesthood and the organization of the church? If he erred in the need of baptism for the dead, how do we know that he did not in the need of baptism of the living? If we reject so much, why not more? If we go so far, why not farther.

"One extreme follows the other as surely as action and reaction are equal," Protestants disgusted with the Catholics for lighting the dead through purgatory, and buying or praying them out, insist on an endless heaven or hell, without any intermediate grade; disgusted with their images of Mary and addressing prayers to her as the mother of God, scarcely ever mention her at all.

Brighamism has so corrupted the faith of the Saints that many really good people have turned from it. God forgave them and call them back. They have so changed the ordinances, that they seem more like theatrical performances than any thing else. Shall we take the other extreme and practically ignore revealed truths because they are covered with the mists of error. In my humble opinion, the seer of Palmyra knew what he was talking about when he told us the connecting link between the living and the dead, and our risen Lord, meant what he said, when he told those on whom he had laid his own hands to tarry at Jerusalem un-

til they were endowed with power from on high.

If this is deemed worthy a place in either the *Herald* or *Messenger*, (the latter preferred), I may attempt a defence of some of the ancient worthies, who, perhaps, have been handled a little rougher than they have deserved.

MORMONIA.

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, July, 1876.

ZION, GATHERING, &c.

The article under this caption in the last MESSENGER is a fair exhibit of the hopes of many respecting those subjects, and the ground of that hope, viz., commandments not yet obeyed, and promises unfulfilled. Upon this whole subject, which has been the central idea of Latter Day Saints, we are admonished to tread lightly, the doubtful precincts, where others have stalked on to disappointment and ruin. And yet we believe the time is at hand, when this subject will be practically disposed of.

That the rejection of the church was closely connected with this Zion question, few will deny; which as clearly implies that it was not understood, neither by "priest" nor "people." And how far the Reorganized Church is bound to follow the precedents of the rejected church, is a question of vital importance to its prosperity, and the peace of its members. Moses had a successor, but he did not retrace the windings of the predecessor in the wilderness of Sin, any more than Noah's successor followed him in building another ark; but each received commandments relating to local matters—localities—that was confined to them, and inapplicable to their successors, while in principle, doctrine, justice, morality and right, all alike were bound by the same. The apostles received local commandments such as to "go into Galilee" and not to "go into Samaria," &c., which had nothing to do with their successors. May not this same principle apply in the case of Joseph Smith and the church in his day, and his successor, and the Reorganized Church? Nay, must it not apply?

In Doc. & Cov., sec. 103 par. 10, 17—19, are found commandments to all the Saints from far to come and build a house—temple, a city and "the Nauvoo house" in Nauvoo; and various promises were attached. "Great and glorious" promises too. Why does not Sr. M. J. Stiles insist that these commandments shall be complied with? This is the last commandment concerning gathering and Zion. In par. 10, swift messengers are to be sent to all the Saints, far and near with the proclamation to come to that place and for that purpose; and this, we are told in par. 7, was "continuing to preach for Zion." Zion is here used in a larger sense than in sec. 4 par. 1, which locates it in Jackson county, Missouri. Now if all the Saints complied with the commandment to come to Nauvoo, they could

not comply with the one previously given, requiring them to gather to Jackson county, Missouri. It is "the last will and testament" that prevails, and renders nugatory preceding ones. The last enactment on any given subject, by any legal authority, substantially repeals all previous ones that conflict with it whether expressed or not. Hence does it not follow that, if there is a gathering commanded at the present time, Nauvoo is the "location?" and the only one for that gathering, and not Jackson county Missouri or any where else? How can this commandment to gather to Nauvoo, be gotten over to enforce the former one to gather to Jackson county Missouri? Besides, in this last commandment it is expressly stated that the former one relating to Jackson county is repealed, in these words: "It behooveth me to require that work no more of those sons of men"—whom I commanded to build up a city and a house to my name in Jackson county, Missouri.—Par. 18.

In sec. 4, par. 1, 2, we are told that it should be done in this generation; consequently "those sons of men" were that generation of men; and this exonerating them, settles the question for "this generation" referred to. And this required the larger sense, in the use of the word Zion, in the revelation of 1841, in which its local sense had been made inapplicable, as it is also used in the same wide sense in sec. 94, par. 5, and in Heb. 12: 22, the revelation of 1851, and elsewhere.

After the expulsion from Jackson county, in 1833, a revelation given in December of the same year, concerning those "who had been cast out of their inheritances,"—that is Jackson county. Sec. 98: par. 1. In par. 6, 7 and 8, is a parable given to show "My will concerning the redemption of Zion"—Jackson county—which was to be as follows: "And the Lord of the vineyard said unto one of his servants, Go gather up the strength of my house, my young men, my warriors, middle aged, and go straightway unto the land of my vineyard, and redeem my vineyard for it is mine. I have bought it with money. Throw down the walls of mine enemies, throw down their tower, and scatter their watchmen, and inasmuch as they gather together against you, avenge me of mine enemies." And while these "warriors" were being gathered, another effort was ordered to be made, to "purchase all the land that can be purchased in Jackson county, and the counties round about." Meanwhile they were to appeal to the judge, governor and the president. They importuned, but did not, or could not purchase; and in February following another revelation is given, showing how the redemption shall occur. "Therefore will I raise up unto my people a man who shall lead them as Moses led the children of Israel—and ye must needs be led out of bondage by power;—so shall the redemption of Zion [of Jackson county] be." Sec. 101 par. 3. Now, no one can fail to see that this man like Moses is identical with the "one of the servants," in sec. 98 par. 7, for their work is identical. And in sec. 102

par. 4 we are told that "my servant Baurak Ale" is the man referred to in the parable. And who is Baurak Ale? We answer Joseph Smith, Jun., who at that time was in Kirtland, and who forthwith set about to collect an army to fulfill that commandment; to "go straightway" to reinstate their brethren in their inheritances. But in this revelation they are told to get if possible, five hundred of these warriors, but if not possible to get three hundred, but in no event to go with less than one hundred. They obtained the three hundred or over, and went up early in the next summer arriving on Fishing River, when on June 22 (1834) another revelation is given disbanding them, telling those who could, to stay "in the regions round about," and those already dwelling in those regions round about, or adjoining counties, were to carefully gather into one region, as much as consistent with the feelings of the people, and were to be favored of their enemies while they "were saying to the people. "execute judgment and justice for us according to law, and redress us of our wrongs." Par. 7. And during this time of peace and favor,—this "stay" in those "regions round about," another effort was to be made by "my servant Baurak Ale and Baneemy, Joseph Smith and Sidney Rigdon, whom I have appointed to gather up the strength of my house," and till the armies of Israel become very great, when the Lord would hold them "guiltless in taking possession of their own lands." Now the redemption of this Zion in Jackson county, depended upon the means pointed out: The promises ordained the means as we have seen;—purchase as far as they could, and an army—and every promise relating to this local Zion centers in those means, and after remaining in these "regions round about" for five years seeking to accomplish the part assigned them in the redemption of Zion, Baurak Ale and Baneemy were taken prisoners, and the army of Israel which they had gathered were defeated, and together with all the Saints "in the region round about," were driven from the land of Missouri (in 1839). And subsequent to all these promises, these preparations, and predictions, in 1841 is given another revelation, par. 15, concerning this Zion in Jackson county which the MESSENGER for February "bid us read and digest." Brethren, the question is not, what the Lord will or may command respecting a local Zion, but what has been commanded as a whole, concerning it, and where do these commandments place us? Where are we? What is the ground occupied, or ought to be by the Reorganized Church? Let all Latter Day Saints read carefully and digest well, upon this subject; for we repeat, that upon a right understanding of this, depends its prosperity and the peace of its members.

UTAH AT THE CENTENNIAL.

Mr. CHRISTENSON, of Saupete, sends a picture to the Centennial of "the Mormon emigrants crossing the plains." If it is founded upon the most "dramatic and trag-

ic" events of that "emigration," it will portray the hand cart expedition of 1856—A thousand poor creatures, put upon short allowance—from the start, which grew shorter at every stage, until reduced to two ounces of flour per day, and then less, dragging hand carts after them a thousand weary miles, men, women and children wearied, starving, freezing, dying—with F. D. Richards their leader, with Joseph A. Young and a few others in a four horse carriage passing them, to hurry on to avoid the coming storm.—It ought to show the thousands of shallow empty graves, and the tons of bleached bones of the victims of fanaticism and duplicity, practiced by the Utah leaders upon their weak and unsuspecting dupes.—That will be as interesting, if faithful, as it will be melancholly;—though instructive.

The picture ought to be accompanied with a hand cart, labeled, "drawn to Utah by two young girls," an endowment robe, and a patriarchal blessing given to some Hagar. Can't there be a picture of the "twenty-four teachers" whipping the rebellious sisters in Sugar House Ward of this city?

Utah ought to be represented.

Was Joseph Smith a Polygamist?—No. 2.

The "private few" received such marvelous endowments and gifts, in those dark corners, that without the aid of scrap-book or notes, they can repeat with wonderful precision all of the incidents, teachings and doings of those times, as though they were of but yesterday's transaction. No chance for mitigation, explanation, or criticism; they privately know what they know. The main subject with all its minor details, is dwelt upon with the flippancy and ease that a modern parson would read off his manuscript, on a Sabbath morning. To question what they say is esteemed sin; and to doubt is to be damned and sent to the pit.

Kept from collusion and their stories do not run well together, despite the effort to be made to see eye to eye; and when cross-examined they will fly off in a tangent, when hard pressed, and exclaim, "Its no use talking, Joseph taught it—I know it for myself," &c.; and, strange to say, all the boys and girls and middle aged in Utah, know all about it, on first acquaintance—no mistake—always positive. If they did not see for themselves, father or mother did; and if they did not, grandfather or grandmother, or cousin John, or aunt Sarah did; and if neither of these, Bro. Brigham and Bro. Heber, the Miss E. R's, B's and L's knew all about it. "You don't think that they would tell untruths about it, do you?"

"It wasn't preached in public," say they. Of course not. "Joseph would not have dared to do that;" and of course again, he was in the constant habit of doing just that which would render his popularity complete. He practiced it in private and denied it in public, according to the "they says" and "private fews," and notwithstanding this lying, he is held, professedly, by those same

"private fews" and "they says" as the greatest prophet that ever lived, and did nothing amiss.

When we ask where Joseph's offspring are by the secondlies and thirdlies? we are assured, by some of the "they says" and "private fews," that there are some—one any way. If enquiry is made, at the city, as to its whereabouts, the answer comes that it was last seen at Provo, San Pete, Tintic, or St. George; but on making enquiry at those places, we are pointed to Ogden, Brigham City, or Bear Lake as its probable whereabouts. It has no certain dwelling place, and no one can keep track of it save the "may bes" and "private fews." A most remarkable child it is—always out of sight—and seems to possess all the Ishmaelitic traits—wild and roving. Might as well expect to capture a Bengal tiger by setting a snare of horse hair on the bald peaks of the Wahsatch Range as to get a glimpse of that extraordinary son of Hagar.

One person was pointed out, by the "private fews," as perhaps the one. Things were brought together just to match, to prove the assertion true. Taking it up one side and down the other, it was difficult to disentangle the deceptive maze, for awhile; but allowing patience to have her perfect work, I soon fell in with a Betsy Jane, of a forty year's experience, who had been through the "whole thing"—lived right in Joseph's door yard, as most all did, "And I do know," she said, "that it is a lie; that man is not Joseph's son, for I was there and I be darned if I don't know. That's Brigham's child, and it looks just like him." This I was not inclined to dispute, especially when the family resemblance was appealed to. But she continued, "Joseph had no children only by Emma. It is said he had other wives, but they had no children—other men visited them." Here we threw up the sponge, having gained one point, however, I had ferreted out that ignis fatuus boy.

Notwithstanding these slanders, the "they says" and "private fews" are loud mouthed with praises for Joseph. The incumbent of the Papal chair talks no more of Jesus than they do of Joseph. But it sounds so much like garnishing the tombs of the prophets, after deceiving the people, that one is ready to refer the whole thing to that species of hypocrisy that cursed the world in the days of Jesus.

According to the "they says" and "private fews," Joseph was a prophet and a deceiver; a righteous man and a heathen; full of hypocrisy, yet always faithful; practicing polygamy and polyandry, then lying about it, while talking with angels and encouraging the most exalted virtues; always varying, yet constantly found in the straight way, the most complete conundrum and contradiction of ancient or modern times; a fool and a wise man; a professed christian, defying the world to overturn the principles of his faith; yet pandering to the whims of a secret mob, plotting against the peace of society, and thus with his arch cunning and contemptible rascality deceiving the whole world. Such was the character

of Joseph Smith, if the testimonies of the "they says" and "private fews" are to be taken in evidence concerning his life.

But it must be remembered that these witnesses are those who have wandered from the life teachings of Joseph Smith, following the bent of their own minds, with no apology for their crimes, save their bare assertion that Joseph advocated in secret, somewhere, before a "private few," the things whereof they affirm. To blame me for not believing their words, would be to find fault for not taking the testimony of thieves and pickpockets in evidence concerning themselves.

The "privtae few" contend that Joseph had several wives; that they emigrated to the Salt Land and are scattered promiscuously over the Territory; but when they are sought for in one locality, like the son referred to above, they are in some other quarter. Bro. J. W. Briggs offered a reward, while in Salt Lake City, for the privilege of seeing one, but never was favored with the appearance of any. During my stay there, I never was fortunate enough to see one, though I went out of the way to find them, and I confess that a few years ago, I was inclined to take the sayings of the "may bes" and "private few" as correct, so was prepared to meet the issue.

I am now all convinced, that if there ever has been anything presented to this great world of ours, that justly deserves to be received with doubts, challenges and incredulity of the people, it is the alleged stories of those very "private few" and "may bes." Yet, the air is full of gossip and talk about Joseph, got up and peddled by the "private few" and insisted on being believed, until the people were overawed into a tacit admission of it; it being a penal offence to express a doubt as to the truth of their statements. Thus it was poured into the ears of the gaping hosts, hawked about and spread all over the country and none dared to express a "feeling against it." Hence the young and those who knew nothing of Joseph's life, were caught in the fine web of deception.

One, said to be "has beens" summoned a sufficient amount of impudence and bluff once, to assert to one of Emma's sons that she was his father's wife. "Ah!" exclaimed the young man in his modest way, "In what sense were you my father's wife?" "In every sense," came the stiff reply. The young man was defeated, of course, for the time. But she kept on flippantly chatting, as women sometimes will, about her past life, and chanced to remark, while unguarded, that her husband was in England, on a mission, when his father was martyred. "What! and you my father's wife at the same time?" exclaimed the young man. "She blushed, and hemmed and hawed, and looked 'tother way, and said, "Oh, I don't mean that I lived with your father as his wife, but I was sealed to him after his death." That, of course changed things entirely.

Three or four of those anxious to testify, and "know all about it." I chanced to meet while in Utah. Here are their stories.

One Mrs. — of Salt Lake City, said, "I was intimate at Joseph's house; was there when the news came of his death at Carthage, and I know that he had more wives than Emma." "How do you know?" said I. "Why, they were living there at the house." "Did you see Joseph married to them?" "No." "Did you ever see them occupy sleeping apartments together?" "No." "Did you ever see Joseph deporting himself in a way unbecoming a gentleman towards them?" Reluctantly, "No." "Did not Joseph keep a hotel?" "Yes." "Did not those girls work in the hotel as hired help?" "Yes." "Then how do you know they were Joseph's wives?" "Why, Mr. — came home one night, and said they had a council and —" "I don't care what Mr. — came home and said; What do you know about it?" She knew nothing, but had been the rounds of polygamy, and had some pride in trying to give a plausible why for her cause.

[Concluded in our next]

The Philosophy of Hypocrisy.

This moral phenomenon, is nearly universal in human society—and is peculiar to man; no trace of it is found among the brutes. It is original with man. Hypocrisy has received the notice of writers and teachers, and especially reformers, in all times, and generally treated as a simple sin; a crime, folly or evil, or all these combined, and condemned without mitigation and without limit. It has received the scathing rebuke of the moralist, the severest denunciation of the Christian, and threatened with the hottest hell, of the Mahometan. An outlaw in literature, a very Cain in society, and Satan himself in religion; it still survives and "overshadows" society, and every individual member of it, at every turn; and yet no one has, to our knowledge, given or attempted a philosophical analysis of this social phenomenon,—we call it a *social* phenomenon, because it is only developed in society; and though no especial organ has been discovered by the phrenologist for its production, yet its pervading presence in the exercise of every known faculty, renders it probable that it is the *shadow* or dark side of those faculties of the soul.

Hypocrisy, though like the tree, whose trunk is one, but its roots and branches are many, has many distinct causes. Among which may be reckoned the following:

1. Fear, or cowardice. This is the case when through fear of punishment or censure, we act or speak falsely to our own hearts, what we do not feel nor believe.

2. Pride, or self love. This is when we aspire to that which we are not entitled to nor worthy of, hence the duplicity in acting otherwise than according to our convictions.

3. Policy. Society refuses to reward honesty for itself, therefore it is impolitic, as well as often unsafe to be honest in our utterances, and instead of using language to convey our ideas, we use it to conceal them—and give currency to counterfeits.

4. Education, or habit. This, no doubt,

is the central germ of hypocrisy. We form an ideal standard of things, and assume the impersonation of that ideal, putting on all the airs of that supposititious character, and teach the same to our children, and "as the twig is bent the tree is inclined," hypocrisy oozes out of every transaction from sheer habit, which becomes chronic, and hereditary. It is self-producing, in that the readiest defense against it, is to play the hypocrite; meeting shadow and sham, illusion and pretense with the same; until the social atmosphere assumes the proportions of a stupendous mirage of deception, and mutual delusion; and the words, "Friend," "Dear" and "Darling" are sported upon the end of the tongue, just as the bait is upon the angler's hook, and, for the same purpose.

5. Necessity—or what seems to be so—from external circumstances. But few can summon courage to sacrifice, or put to the hazard *life or liberty*; or forego present wants, for an idea, which means stemming the torrent alone, against the throng of custom's votaries, and against custom herself, who like an irresistible, because an irresponsible despot, sits sole arbiter in society, reigning supreme, because,—forsooth, it is custom.

Hypocrisy, though found in all the walks, pleasures and business of life and is, theoretically odious everywhere, yet only reaches its climax of ugliness in its Sunday dress, "livery of heaven," or in its religious phase. This characteristic of hypocrisy is *immensely intensified* by the adoption of creeds; especially written ones, to fix the religious status of the soul.

When the test act of the British Parliament was passed requiring the clergy to make oath to the thirty-nine articles of the creed, thousands of clergymen refused to *swear* that they believed what they had subscribed to, and were then teaching and enforcing; and Arch Deacon Paley declared that "a clergyman could not afford to have a conscience." Had all these men, like Prof. Swing afterward, been playing the hypocrite; under another name; of "mental reservation?" Suppose, Congress had the power and were to pass an act requiring every clergyman in the United States to swear that they believed each their particular creed, who can doubt that a general "stepping down and out" of pulpits would follow just as there did at the passage of the *test act* referred to? And to how many will apply the denunciation, "woe unto you Scribes, Pharisees, hypocrites."

Honesty can never be fashionable, in religion, while creeds remain; because these are artificial and arbitrary obstructions in the way of thought and its conclusions, and must, in the nature of things and the law of progress and growth, be to some too far advanced, and to others too far behind, and this see-saw of minds differently developed will, as it has in the past produce "the conflict of ages" to come. We say, *in the nature of things* this must happen, because to interdict belief is to interdict thought; and to do this, one might as well attempt to divorce cause and effect.

To dismiss creeds, in their popular sense, would be like removing the household gods, for they have hardened into images as potent as Dagon, and in their influence as destructive as Juggernaut. And when the creed embodies the idea of "living oracles" in the form of fallible man, those embracing such an idea are sure to wield a power thus put into their hand and, as the idea is a false one, the exercise of such a power must be false to its premises as it is false in its character, and to maintain the position, hypocrisy is an active element, and chicanery systemized constitutes their occupation; or school of hypocrisy, wherein it were a barren field, should an immortal Diogenes with his lantern search for [an "honest man." But if found, it's true he will be "the noblest work of God" who will follow the inspiration to themselves, their own convictions, and conscience.

PRACTICAL religion requires but a simple antecedent theory, because it is suited to human capacity. But when the *stress* is laid upon the theory, (faith), instead of the practice, (or works), it is apt to assume the nature of a hypothesis,—which has supposition for its basis regular, or logical in its parts, and ending in a final supposition. The more subjects embraced in the hypothesis, the longer the rope, and the wider the swing; and of course a postponement of the crisis, or catastrophe, which may be a "hoist by their own petard."

Illustration: A stranger is seen to give bread to the hungry and garments to the naked, and is thereupon catechised by the Divine, as follows: "Your deeds seem to be good, but we must not judge from appearance. If the act spring not from a sound faith in God, and a holy impulse from him, it is sin."

"I believe in God, the author of life, and ruler of the universe," replies the stranger.

"The heathen believe as much," rejoins the priest. "Do you believe, without any doubt, that God exists from all eternity in three persons, each of whom is equally co-eternal, and that these three persons are but one?"

"I can not conceive of three being one, or one being three."

"That makes no difference, you are not required to understand it; but to believe,—is incomprehensible."

"O yes, I believe that *it is* incomprehensible. But I did not think of this incomprehensibility when I relieved the needy."

"So I thought," said the Doctor of Divinity,— "how important to have a sound faith!"

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents. Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, AUGUST, 1876.

No. 10.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. IX.

Considerable uneasiness was felt by the saints over this disunion in sentiment developed by the agitation by Elder Deam, though he for awhile conformed to the agreement referred to above. Others helped it on, and his claiming to receive manifestations of the Spirit favoring his views, it resulted in developing what was known as the "Deam party." Meanwhile the following testimony was received and sent to Zarahemla by the President of the Twelve:

"A Testimony of the Holy Spirit, given at Beloit, Wisconsin, January 29th, 1854, concerning the Saints at Zarahemla:—Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and [out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hiddeu wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek it in unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla."

At the April Conference following, it was resolved, unanimously, after some discussion, that manifestations of the Spirit, in any wise relating to the church as a body, should be written and submitted to a body of high priests before circulating or teaching them to the church, and only then on their being approved. This precautionary measure against imposition through spiritual gifts has been questioned, and sometimes ridiculed, as an attempt to bind the Spirit, or dictate to, or control the gifts. But the obvious sense of the measure, and the principle involved in it is, to discriminate between that which is genuine and that which is counterfeit, and the same necessity still exists; and the judges in the case as undefined in fact, now as they were then. It is the province of the assembly of the quorums, as such, to so act.

A degree of peace and harmony followed this conference and the elders did considerable labor, which was blessed with numerous additions to the church. Among these was Bro. Samuel Powers, who for some years had been an outside believer. In July, of this year, Aaron Smith, the first convert to James J.

Strang and one of his chief witnesses and counsellor, came to Zarahemla and united with the church by baptism, at which time the question of re-baptism was first prominently brought forward. It happened that a very general attendance of the church at Zarahemla, and the surrounding branches were present, among whom were Brn. Z. H. Gurley, Deam, Cunningham and J. W. Briggs, of the Twelve, and Ethan Griffith, of Potosi. It was urged by some that we should begin anew, and all be baptized, and thenceforward make it a test of fellowship. Elders Deam, Cunningham and Griffith favored this, and the latter, together with Bro. Aaron Smith, just received, urged it with great vehemence. On the other hand, Elders Z. H. Gurley and J. W. Briggs took the ground that where the evidence of a legal baptism once having been received, and in the absence of evidence of expulsion or apostasy, it was not admissable to require a re-baptism, to be identified with the Reorganization; but that in such cases it was optional with the persons themselves—a matter of conscience with them alone. This latter view, had been acted upon generally up to this time, but now it was affirmed; and became a ruling precedent thenceforward. But from this day, it became the occasion of schism.

At this point the divergence began, which developed the "Deam party." For between this and the October conference, they had taken steps to organize according to the plan proposed by H. H. Deam, in the January previous, as related in the last chapter. Their platform, so to speak, had but two planks in it,—“re-baptism” and a “perfect organization,” of the first presidency. The former they made a test, and accomplished the latter by making H. H. Deam president, and Aaron Smith the first of two councillors; and they held a separate conference on the sixth of October.

This was the darkest time that had arisen since the restoration had commenced, and threatened its progress, if not its ruin. Under these auspices the October conference of 1854 met, was very well attended, at which the position occupied upon those points were re-examined and re-affirmed, and the schismatics disfellowshipped as a body, and H. H. Deam and J. Cunningham were expelled from the Quorum of the Twelve.

Numerous manifestations of the Spirit were received, approving the work, and testifying that this last schismatic organization, together with the others that had arisen elsewhere, should “cease to exist, should “utterly dissolve,” etc. At this conference an individual pre-

sented himself for baptism, stating that he came to us as Jesus went to John,—the greater to the lesser,—that he was “the second coming of Christ,”—the Elijah of scripture, and Gabriel. He wore a “leather girdle,” and carried in his hand an “iron rod; with the latter he was going to “break in prices the nations.” H. H. Deam had of late assumed the Prophet office, and here was one calling himself Christ, fulfilling predictions made, as related in a previous chapter.

Inspiration—Is it Believed? If so, Is it Understood?

It is professed by all nations and its belief attested by uniform tradition. The learned and the unlearned, the king and the peasant, the rich and the poor, the virtuous and the vicious, old and young, all, claim to have been its recipients, and all “bear testimony” to its genuineness and importance. Indeed no doctrine or dogma, has a greater “cloud of witnesses,” or more uniform in their testimony of the general fact; and if this were the object of this article, to establish that fact, it would be sufficient to enumerate this multitude of witnesses, and note the “universal consent” of mankind, and the object would be attained. If human testimony is competent to establish it, then is it established.

But what is meant by inspiration? How is it understood? or, rather, *What* is it understood to be? Is inspiration dependent upon, or independent of the faculties of the mind? These questions need not be considered if inspiration in the abstract alone, is in issue; but it has a practical as well as a theoretical side. Inspiration includes revelation, commandments, promises, warnings, threatenings, and involves changes in thought and action, and may revolutionize an individual, a family, a neighborhood or a nation. And since, while the greatest unanimity exists in regard to the abstract idea of inspiration, the greatest conceivable discrepancy exists respecting the revelations, and commandments based thereon. The inspiration of Moses gave rise to commandments and statutes, which that of a subsequent prophet declares, “was not good,” and that of Jesus superceded by such as *were good*. If inspiration is dependent upon human faculties, all this is easy to understand; but if independent of them is it not inspiration in conflict with itself? If James had succeeded Moses, instead of Joshua, Jericho and its neighboring towns might, for him have remained “unto this day,” because his inspiration taught that “wars and fightings come of your lusts,” which “conceiving bring forth sin.” Hence forbidden.

The Messenger.

JASON W. BRIGGS - EDITOR.

Salt Lake City, August, 1876.

While the general belief of inspiration is harmonious, how to discriminate or harmonize its particulars has "vexed the righteous souls of men in every age, and among every people. Sometimes the false prophets have been to the true, as four hundred to one, and error to truth bore the same proportion.

Against such odds truth has ever had to "stem the current," and he who bears it purest, is stoned or crucified. Religion has its natural and its "fanatical side," and if it is, as alleged world-wide, it is this side that is so; and this accounts for the reception that the missionaries of the other side meet everywhere. Origen, the greatest luminary of the declining church, in the second century gave a new translation of the scriptures for the Greek Church, leaving out the errors, interpolations and glosses that had accumulated through ignorance and audacity, and he was accused of perverting the Bible. St. Jerome did the same for the Latin Church, and he was called the destroyer of the scriptures; but posterity honor them as the restorers of the sacred books. But now, to attempt a similar thing—to discriminate in its parts is branded as "infidel;" and the alternative offered to accept the whole, or none. Whole of what? The whole of inspiration? All the sacred books? Now if inspiration is world-wide as we have shown, it professed, the sacred books must be equally world-wide, and this will include too many for any sacred "book-worm." And this necessitates discrimination between sacred books; and if this is allowable the same discrimination may extend to the parts of the same book; so the epithet "infidel" may be passed back where it originated. If the universality of inspiration be denied, how are we to overcome the credence for that universality? If we impeach this testimony, how are we to establish inspiration anywhere?

We may safely affirm, that none are prepared to accept the whole, and few to reject the whole. Hence to "discriminate," becomes a prime necessity, if there is no choice left. If inspiration be only a thing of the past, is it not probable that it only belongs to the past? But if it extends to us; then the fountain remains; and the results, or alleged results, must compare with each other, and with this fountain. Streams issuing from a pure fountain may become corrupt by the channel in which it runs. What is the course then to obtain pure water? To filter or tap the fountain anew. We may do both in respect to the inspiration of the past, whose streams, some of them, have been running for thousands of years in the "mire and dirt" of a sin-cursed world. Filter it of its impurities, and its purity is still pure, gather its fragments, "that nothing be lost," but it is not enough to feed another "multitude," tap the fountain anew, and from present experience judge—and who may otherwise judge—of inspiration. The deeper we drink the more sober will that judgment be.

He who hath good health is young, and he is rich who owes nothing.

Will the presidents of all the branches, in accordance with the act of the General Conference, bring the matter of the Salt Lake Chapel before their several branches and ascertain what assistance they will render to that work, and report to us as soon thereafter as convenient, by card or letter, the result. Some branches and districts have done this, will others follow? Do not leave us in doubt any longer, but let us know just what you will do; and remember, we want to see the building commence in October next, and we want to count the cost (on the subscription lists) before the foundation is laid. For the encouragement of all parties disposed to aid, we state that about one half enough is pledged, or paid in. Friends of the Utah mission, just tell us what you will do, and when.

The Bill regulating the elective franchise in Utah, has received another hitch in Congress. Representative Wiggington of the house committee on territories, has reported a substitute, the chief features of which are—

"All voting shall be done by ballot, enclosed in envelopes of uniform size, to be supplied by the secretary of the treasury. Christianity's section in regard to polygamy is materially modified so as to restrict the elective franchise simply to male citizens of the age of 21 years and upward who are not bigamists and polygamists at the time they offer to vote, and who are otherwise qualified by the usual term of residence."

Polygamists could afford to yield the right of voting for the privilege of violating the law—a curtailment of civil rights for the "enlarged" "celestial" rights; but, can Congress afford the humiliation of such a compromise? What would be thought of a law of Congress, providing that thieves and burglars should not vote for sheriff or constable?

If Joseph Smith, of Plano, Illinois, attempts to take any advantage of Brigham's absence in Utah, we shall immediately take sides with the aged usurper and do all we can to restrain the former.

Communications sent to us, directed to Plano, Kendall county, Illinois will receive due attention.

Was Joseph Smith a Polygamist?—No. 3.

Another, Mrs. — of Wanship, knew all about it, for she lived in Joseph's house and taught his children. At that time she was just from the East, a young lady of captivating beauty and rare accomplishments. Her story had been told among her associates until there was no longer any doubt left in the minds of the trusting about its correctness. When I went into the neighborhood, I appointed a meeting and she came.

Some were anxious to know what I would do with her statement, having learned that I had become wonderfully blessed with the gift of doubting; after sniffing the smoke from mother Grundy's altar of gossip around Salt Lake City. We were introduced, and ere I had become seated she assured me that she *did* know that Joseph Smith had several wives. I told her that I was pleased to meet her. "You are just the lady I have been wanting to see. If what you say is true, I have no disposition to make it otherwise; but I have heard so many fabulous and contradictory statements about those affairs, and none authentic—scarcely within the pale of possibility, that I am convinced that the whole thing was hatched up for a purpose." "How do you know that Joseph Smith had a multitude of wives?" "I lived in the family, and taught his children, and had a chance to know." "What evidence have you of it?" "Well, there were several ladies who lived there at the time, and I supposed that they were his wives." "Did they not work at the hotel as hired girls?" "Yes." "Did you see Joseph married to them?" "No." "Did you see them occupy apartments together?" "No." "Did you ever see Joseph make any advances towards them out of the line of true dignity and honor?" "No." "How do you know then?" "Well, Sister—said that Emma (Joseph's wife) said that—" "Hold on, I don't care what Sister said that Emma said; what do you know about it? if anything, say it, if not, I want to hear nothing. Did Joseph ever make any improper advances towards you? You was then full of youth and beauty, and if Joseph was so very susceptible, and respected you enough to make you the preceptress of his children, he would be as likely to make advances toward you as any one." "He never manifested anything but the gentleman towards me." "Then what makes you think that he did to others?" "Well, I will tell you. There was a while, when I was staying at his house, that Emma grew careworn, poor and pale, and I do not know what caused it, unless it was on account of Joseph going into polygamy."

Imagine our surprise! not over much either. "Then," I continued, "if you chance to see a pale, poor looking woman, and married, you conclude, at once, that her husband is in polygamy; or if single, that her husband will soon espouse that theory when she shall become married. You never saw any children of those girls?" "No." "They had none?" "Well, I did hear"—"Never mind what was heard. Did you see any of the children?" "No." "What do you know then?" "It was said that Eliza R. Snow was sick once and some thought"—"Never mind what was thought; did you see any offspring?" "No." "You know of none now?" "They died, I was told, as soon as they were born." "Never mind what was told; it is this everlasting "telling" that is deceiving the world. You know nothing about it, do you?" She cast her eyes to the floor with an empty stare, and listened attentively all through the services. Her neighbors were surprised to learn that she too, *knew nothing*:

but had been echoing Brighamite fables.

While at Bennington, in Bear Lake Valley, I spoke on the subject of polygamy to a Brighamite audience. A number of the secondlies and thirdlies were present and were not over lavish with good looks of approval of what was said. At the close, when some twenty steps from the house, I heard a woman exclaim in a high tone of voice, "I know that Joseph Smith had more wives than one." This was addressed to a clump of listeners who had gathered around the old dame for words of comfort after hearing their favorite theory mightily aired. I hurried back to the door, and asked, "What was that you said?" "I know that Joseph Smith had more wives than one." "I am glad to see you," said I. "I have been looking for you all through this Territory. How do you know that he had them?" "Just as well as you know anything," was the bold reply. It was too late not to be brave; so I continued, "Did you see him married to them?" "No." "Did you see them room together?" "No." "Did you ever see Joseph make any improper advances towards any woman?" "No." "How on earth do you know, then, as well as I know anything?" "I have heard lots of people say so," she exclaimed with pointed finger. "That is all you know, is it?" "Y-e-s," drolled out the answer. "Then you know nothing about it, do you?" In a very subdued tone came the not unexpected, "No."

When at Hyde Park, in conversation in a store, with some men on polygamic topics, the store keeper took occasion to remind me that I "had better not talk so loud," or I would "have to go out." Several of his patrons (polygamists) became horrified at my presuming to talk about as free as I had a mind. Their assertions failing to give a show of support to their cause, a great burly fellow, sitting on a box, as a last resort, and always the clincher spoke up, "I know that Joseph Smith had more wives than one. I have heard him preach it in public and private." I turned my eyes upon him with a feeling of indignation, which I could not help, for I was convinced that he was lying, and said, "You don't intend to tell me, sir, that you heard Joseph Smith advocate polygamy in public; leading Brighamites make no such pretensions." With down countenance he said, "No, but I have in private." "Where?" "At the temple." "Who was there?" "Quite a number." "It wasn't very private then." "I heard him say so several times." "See here," I remarked, "you started out with the affirmation that you heard him in public and private and knew all about it, as a last effort to support your case; now you say you did not hear him in public, simply because I compelled you to recant. Now, who can take your testimony on any thing." Here a murky atmosphere began to rise, and we left them to their idols.

Once more, and last though the list is not out, I am acquainted with a gentleman in the States, for whom I always had a very high regard. He is an old time saint and lived at Nauvoo. When I disputed with

him about Joseph having more wives than one, he remarked with an air of great confidence, "If I was put under oath, I could tell you that would make your hair stand on end." I believe that he really thought that he could, when he made the assertion, for he had been mixed up with, and drilled by Brigham's "may bee" and "private fews," this thing, and that thing mooted and made to be repeated and echoed, until the hallucination appeared so real that he thought it must be true.

I thought my hair might just as well stand on end then as any time, so ventured a trial. "Consider yourself under oath," I told him, "and I defy you to state a known fact implicating Joseph Smith in polygamic practices. Was you present and saw him married to them?" "No." "Did you ever know him to take any liberties with women that could be construed as bad intent?" "No." "Well, then, how do you know?" "If it comes to that I don't know anything about it." "Did you reside at Nauvoo?" "Yes." "What office did you hold in the church?" "I was a seventy." "You never saw any thing out of the way in Joseph's deportment with others?" "No." "Would you not have been as likely to have seen those weaknesses, to which is referred, had they been manifest, as others? Was not you chances good?" "I was personally acquainted with Joseph and the family; but I never saw any thing out of the way in Joseph's actions, myself."

These assumptions, talked around and blowed about, is what led me, when a boy, to incline to the notion that Joseph was culpable, in those matters—led out of the way as was David and Solomon; but being too young, like thousands of others, to detect the cunningly devised fable, conceived and set on foot as a show of palliation for the dabblers in polygamy, and to allure the credulous into their web of iniquity.

I have never met an individual in the States or Territories, who had any thing to testify against Joseph Smith's purity, save those who had been engulfed in the quagmire of iniquity, or had some cousin, or aunt, or friend, that had been thus engaged, and it would be too *uneful* bad to think that they would do such things without Joseph had given cause for it. Their family incinations did not run in that direction; and they assure us, that it was from the most exalted notion of things that ever led them to embrace it. "Sacrifice was to bring forth blessings from heaven."

But some one says "where there is so much smoke, there must be a little fire." True; but in this inventive age, there is nothing strange in seeing a cloud of smoke and not the least fire to be seen. Besides, Brighamites have been dextrously employed for years, bubbling up this smoke, and trying to point out the fire, but have failed to make it manifest. In point of gossiping, the foulest and most dense atmosphere is usually produced when there is not so much as fox fire to make it of.

Any one who wishes can easily satisfy his mind about the source from whence po-

lygamy had its origin, by talking with those inclined to support it, and sifting their testimonies. They must not grow nervous and timid, when anathemias are hurled at them, because he may deign to question the veracity of those giving in their notion of things; but proceed with all the sternness of searching for truth.

Should they meet occasionally a studded and guarded clincher for the time being, they would only have to wait opportunity and place them under the whip of cross examination, to push them to a denial positively or a modification, fully as damaging. I never knew a case to fail.

It is affirmed that God authorized it as a religious duty; but there is nothing more sure, than that it had its origin in the regions of the *medulla oblongata*, and the burning inspiration from that altar has kept it alive ever since. The whole development, outcropping, and fruit, bears the marks of Cain. One by one, the pioneer leaders fell a prey to their weakness, and as an apology for their indulgences they invented polygamy. Joseph's public record can not, in justice, be set aside in this investigation. His private life must be held to have been consistent with his public teachings, unless some substantial evidence can be produced to prove that his private life and teachings were the reverse of what he did in public.

Those who affirm that such was his life, are not able to testify under the whip of cross examination. Not only so, but having become interested witnesses in what they have endorsed and practiced this shame, and desired a cloak as an apology for their course, though they might be able, by collusion, to make clear statements, it cannot be received as rebutting evidence. Still further; it is claimed by these "private few" witnesses, that Joseph taught these things in secret and denied them in public, which brands him at once as being imbued with the spirit of lies. They, his confederates, and willing tools, were imbued equally, with a like spirit, hence must have lied publicly also. Now which is the most sensible, to believe that Joseph was what he represented himself publicly, when there is no evidence to the contrary, save the echoes of the "may bee" and "perhaps" drawn from the bare statements of the "private few," (Brigham and Miss E. R. Snow constitute the principal part of "private few,") all of whom are polygamist advocates, and who acknowledge that they lied about it for a time; and still more, hold absolutely that it is right to lie, to shield the faith, defend a brother, or help them out of a narrow place; and worse than ever, fulminated revelation says that, though they are guilty of "all manner of lies (sins) they shall come forth in the first resurrection," or that he was a hypocritical trickster. I am firm in the belief, after hearing all that come in the way, that Joseph Smith the Seer had but one wife; and give the right hand of fellowship to the sentiment expressed, some years ago, by Joseph Smith III, when he said, "I believe my father was a

good man, and no good man could practice polygamy." This struck a death blow to Brighamite hopes, and they hurled at him the slanderous epithets, "Dishonest! dishonest! he knows better, its his lying mother that puts him up to it, he is bought," &c.

At the time, I had heard so much from the old Lady Grundy, that I thought it a pretty strong affirmation, and ever since, have challenged and sifted, when I could, the testimony opposed to the statement, and have found, as yet, no manifest truth in them. The son of the martyr may defy the locust hosts of "private fews" and "may bes," without a fear of being met with any competent evidence to change his belief.

Again, if Joseph Smith had more wives than one, there is not a competent witness, in the world to-day, without it is his wife, Emma, and she says it is a lie, though Brigham says she lies; we know he has lied, no one can prove that she has lied, to testify against him. "Do not Brighamites know?" asks one. They admit that they have testified on both sides, and that it is right to deceive to carry out their purposes. Terrible as it may appear, they are not to be believed on oath, when religious interest is at stake. This is not overdrawn, the proof is abundant. By Brighamites, I mean the leading ones of that institution, those "into it," guiding and shouting it along on its way.

Last summer, while in Utah, a friend of first class culture, who had formerly been in the Brighamite faith and smiled with pleasure upon polygamy, wrote to me from the States: "I went to Utah to find the kingdom of God, but I found the kingdom of hell and damnation. You cannot believe a Brighamite on oath; so help me God, I would not believe one on oath." But this is but one case in hundreds. Ho that doubts, let him go and learn for himself.

Who, then, shall appear in evidence against Joseph Smith, to fasten upon him the crime of having many wives, and cast upon him the odium of giving shape and comfort to the tyrant—polygamy? Shall it be those who say it is right to lie to aid the cause? Shall it be the "private few," who say they told the world while he lived, and for years after, that he believed in, and practiced no such thing; then afterwards changed their testimony, and told the truth about it, but not until they had endorsed practically the system and was in want of a name of honor to give power and popularity to the system? shall it be them? Shall it be his enemies, who would laugh at his downfall, and rejoice to see the temple of truth, evolved by him from the darkness of ages, and made the light of the world, fall to rise no more? Shall it be professed friends, who seek to use his illustrious name as a motive force to carry on a system that is branded with, and is guilty of nearly every crime in the calendar? Shall it be any one who has been nourished up under the atmosphere poisoned by the breath of such a class?

For one, until some new light bursts forth, which I never expect to see, though

will look at it if it comes along, "while water runs and grass grows" I shall forever exculpate Joseph Smith from the charge of giving inspiration to the doctrine of polygamy. "It was the wicked," the angel said, "that should have his name in dishonor."

WM. H. KELLEY.

Jacob on Polygamy.

1. He calls polygamy one of the "grosser crimes."

2. In speaking of David's and Solomon's acts he uses the word "whoredoms."

3. He calls these acts "abominable."

4. That God had led the Nephites out from Jerusalem that he might raise up to himself a righteous branch from the loins of Joseph.

5. For the purpose of raising up a righteous branch he expressly forbade polygamy.

6. In opposition to the words "wives and concubines" he uses the word "chastity."

7. In connection with the words "wives and concubines" he uses the words "whoredoms and abomination."

8. The Lord is made to say that if the law of monogomy is not kept the land shall be cursed.

9. He repeats that the command given is for the sake of a "righteous seed."

10. Speaks of the sorrow and mourning polygamy had caused in Jerusalem and in America.

11. The Lord says he will not bear to hear the "cries of the fair daughters" because of polygamy.

12. Says the daughters are led "captive" because of their tender hearts.

13. Threatens the guilty in this matter with a sore curse and destruction.

14. Repeats that the acts of the ancient polygamists was whoredom.

15. Says because of these offences the Nephites were worse than the Lamanites.

16. Says that unless the sin was repented of the land should be cursed

17. That because the Lamanites were less wicked in this particular they should destroy the Nephites.

18. Unless the Nephites quit polygamous practices the Lamanites should possess the inheritance.

19. This favor of the Lord upon the Lamanites was because they had kept the law given to their fathers, "that they should have save it were one wife, and concubines they should have none."

20. It is said, "because of this observance, in keeping this commandment [one wife] the Lord God will not destroy them; and one day they shall become a blessed people.

21. The Nephites are threatened that they shall "become angels to the devil."

The continents of North and South America are strewn with ruins that prove that multitudes of civilized nations have dwelt there, and the busy generation of men look in wonder on the vast and perfectly sculptured remains of cities, forts, and palaces, and temples and towers, and receive no answer to the question, How can these things be? We have seen that the prophet Jacob professes to give a solution of the whole

case; viz.: That God brought a people from Jerusalem that they might escape the corruptions of polygamy, and then because they resorted to polygamy, he destroyed them.

The prevailing races of the continent of North and South America at present are Indians. The philosophers of the day are puzzling themselves with the question of, What is to be their fate? The common belief is that the Indians will disappear before the white race by decline and exterminating war; but Jacob has given a solution to this question also and says, in the name of the Lord, expressly that they shall become a "blessed people;" and gives as an only reason for this promise that they in his day kept the law of God concerning matrimony.

If Salt-Lakeites are making a hobby of this promise to the Lamanites, without perceiving the enormous inconsistency of believing that while the Lamanites are to be saved by the law of monogomy—because their forefathers were faithful to their wives—they, on the other hand, are to be "exalted" by the practice of polygamy.

S. F. W.

A First Wife's Lament.

"My friends, in secret I came here
To pour forth all my miseries, and impart
To you my inmost thoughts, my last resolve.
Alas! within these walls I have received,
Like the poor sailor, an unhappy freight
To sink me down, no virgin, but a wife,
The wife of my Alcides; his loved arms
Now must embrace us both: my faithful
Lord

(Faithful and good I thought him) thus re-wards

My tender cares, and all the tedious toils
I suffered for him; but I will be calm;
For 'tis an evil hour I have felt before.
And yet to live with her! with her to share
My husband's bed! What woman could
support it?

Her youth is stealing onward to its prime,
While mine is withered, and the eye which
longs

To pluck the opening flower, from the dry
leaf

Will turn aside: her younger charms, I fear,
Have conquered, and henceforth, in name
alone

Shall I, Dejanira be Alcides wife."

Secret murder condemned.

"Jove saw and disapproved the deed, un-
worthy of him,
Who ne'er before by fraud destroyed his
foes.

With open force had he revenged the wrong,
Jove had forgiven; but violence concealed
The gods abhor."

"The men of Ninevah shall rise up in
judgment with this generation and condemn
it."—Bible. S. F. W.

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents.

Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, SEPTEMBER, 1876.

No. 11.

Inspiration.—No. 2.

Inspiration is a development, dependent upon the faculties of the mind, and corresponds with the experience, and does not transcend it, though it may seem to. This proposition is as near the verge, or boundary, of thought upon this subject as present experience will permit; but is sustained in general, and in particular, by the universal code of inspiration itself in all the past, and this now is commended by our present experience of inspiration. Moses' inspiration corresponded with his knowledge of the situation, and did not go beyond, in the main, nor in any particular, beyond logical deduction from what was already known. This accords with the statement that when God speaks—or inspires a person or a people—he speaks or inspires, according to their language, that they may understand. And the language of a people is only the sign of their ideas, and nothing more; and, hence, inspiration always accords with, or corresponds with the ideas; or mental and moral development; and were it possible to go farther, it would be like the address to sun and moon and stars, mountains and seas—it would be speech where there were no appreciative ears to hear. Isaiah a prince, and acquainted with the pomp of royalty, and withal learned, and his inspiration is correspondingly of a higher order, and he treats of kingdoms, civil, military, and diplomatic affairs, with great familiarity; and when he speaks of God it is in the same exalted strain, "high and lifted up, sitting upon a throne, and his train, cortege, filled the temple." While Amos was a herder and wood-chopper, and his inspiration treats of fires breaking out, and the roaring of old Heng and their whelps, of tempests in a whirlwind (1: 14), and his vision is of mangled limbs of his flock rescued from the ferocious beasts. David, and Nathan his chaplain, communed together about building a house for the Lord to dwell in, and immediately, "the same night the word of the Lord came" to the latter concerning it, favoring the design already formed, 1 Chron. 17: 1-3. And it is in point to observe that in the Revelation of 1841, a similar fact exists. They had "contemplated" building, and gone so far as to fix the location, and then inspiration commands them to "build it, and on the place you have contemplated building it, for that is the spot."—Par. 13.

The inspiration of the prophets during the continuance of the law and ritual of Moses was limited by their provisions, and the key-note of their inspiration is the "everlasting" and universal sway of the Mosaic Statutes, and Priesthood of Aaron. And the spirit, or inspiration, that swerved from this, was regarded a false one, and the ex-

treme penalties against heresy were inflicted, "without mercy." Thus the statutes of the Jews was ever regarded as superior to the current of inspiration flowing among them, and a test by which to determine its character. They believed, because so taught, that it was perpetual, and their inspiration went no farther. The "shadowy" character of that institution was only discovered by the inspiration of those who stood upon "a higher plane," whose "senses had been exercised to discern good and evil"—whose experience was enlarged, and in the same ratio, their inspiration was enlarged and improved.

A singularly instructive passage, bearing upon this point, is found in Doctrine and Covenants, sec. 35, par. 3, in reference to the *modus operandi* of translating, which is considered (the gift of translation) a very high order, or degree of inspiration. We are here told that it is not sufficient to ask; but, behold, I say unto you that *you must study it out in your mind*. Thus the highest degree of inspiration is dependent upon the exercise of the faculties of the mind. To study out a thing, implies a process of reasoning, comparing one thing with another, and by this means arriving at conclusions, and through this, inspiration is developed, as stated in the proposition at the beginning of this article. Or if it be alleged that in this particular case (sec. 35), that the inspiration consists, in the "burning" witness born to the theory studied out, we reply that this "burning" is there called a "feeling," which is the result of sensation; and is still a product of the faculties of the mind.

Hence it follows that inspiration in its lesser and higher sense, is but a helper,—a prompter, impression, influence, or emotion to the mind. And when we reflect how weak and varied the faculties of the mind are, it accounts for all the discrepancies manifest in the inspiration of different ages, and different people.

The spirits of the prophets,—or the inspiration of the prophets,—is subject to the prophets—that is, subject to the prophet's experience, education, habits, faith, and intelligence. One seeming exception to this appears in the case of the prophet Isaiah (44 and 45) naming the Persian general, Cyrus, as supposed, before he was born. Nothing in his experience could suggest, or enable him to "study out" in "his mind" this name. But when it is known that many names were added at the completion of the Bible, by Ezra, that were unknown to the writers of the books when written, this may be one of those instances, and the prophetic name given "his anointed" was the only name given in the original.

The inspired translation of the scriptures contain manifest errors and contradictions which may be corrected by a higher degree of inspiration. Any other view, especially the traditional views usually entertained, which make inspiration absolute, a divine deposit, whether in the ark, of the tables, or in the canon of scripture, subjects us to the crushing force of objections, based upon those errors, contradictions, and improprieties, that "neither we nor our fathers could (or can) bear," and our children will not attempt it.

Un-Feminine.

Well, that is a matter of taste, and taste is the result of education. What is most unfeminine in one place, may be most sweetly becoming in another. In England, in the days of "good Queen Bess," the practice of medicine was so unfeminine that any woman guilty of it was fined and imprisoned. In Persia it is unfeminine to appear upon the street without being closely veiled; for the greatest charm of woman is:—the veil, her beauty, wit, and wisdom—if she has any; all must be veiled. In China it is unfeminine to look any man, even her own husband, square in the face; and when a Chinese feminine walks out with her lord, she does not take his arm, or even walks by his side—she follows at a respectable distance. She knows the position John Chinaman's god designed her to occupy, and is honored in her sphere; Johnny being judge of what is her sphere, and what kind and degree of honor she is entitled to.

In Utah it is so unfeminine to desire a husband all to herself, that the mere mention of it, on one occasion, by one of the "strong-minded," made the women blush and the men put their handkerchiefs to their mouths, and look round for the spit-box. For that we cannot blame them, for their idea of marriage should put the blush on a London street-walker, or turn the stomach of a Hottentot. The ballot, the bar, the benob, and nearly everything else are, or have been, unfeminine. And when any woman's rights are infringed, she must make her appeals to a masculine judge and jury, and be brow-beaten by masculine attorneys; and perhaps judge, jury, attorney and accused, all belong to some society from which she is excluded for being what God made, and are sworn to defend each other in all things. But the people will grow wiser by-and-by; already the religionist and the petitioner are waking to the fact that God never gave either man or woman the light of reason to be put under a bushel; (prejudice), or a talent to be hid in the earth, a napkin, or a veil.

MORMONIA.

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, September, 1876.

WRITING FOR COMING GENERATIONS.

THIS is the province of seers, who by prophetic forecast deal with that which is to be, and calleth after them "as though these men," and receives for his present reward the neglect and gibes of his cotemporaries. But what does this signify to such as have peered, if through the key-hole, into the future? Whereof his inspiration kindling aspiration in those, who but for this, would actualize the sentiment, "Let us eat and drink, for to-morrow we die"—and treat thus, is the end of the last chapter in human life. Such is the sluggish philosophy of the carnal sense, whose "candle of the Lord" is not yet "lighted up," where the flesh predominates upon the spirit, and the whole man gravitates to the things of time and sense, and scouts the promises of the future, in the person of its bearers; swinging upon the easy going hinges of tradition until the voice of inspiration reaches them, and a beam of light from some "burning bush" reveals the fact that, to tread to the music of the task-master's tongue or lust, and delve in the mud, with or without straw, "is not all of life," but "beyond the Jordan" is a land of better "promise." Still that which is to be, may after all be but a logical deduction of that which is. *This*, and *that*, bearing the relation of seed time, to harvest; or cause and effect.

But many see-ers are unmitered, without reputed "keys," and never speak "officially." Still truth ripples forth through them, as gentle rivulets from an elevated fountain.

HOPE.

IT is well said that hope is as an anchor to the soul; but when it is based upon misapprehension or falsehood, is necessarily so long deferred, that it "maketh the heart sick," and ends in despair. This is strikingly illustrated in the history and present condition of the people of this Territory. They were induced to forego the comforts of ordinary life, and the conveniences of civilization, to inhabit these forbidden regions, the haunts of savage beasts and savage tribes of degraded men, upon the promise that it should be a choice spot for them, and a retreat secure from Gentile dominion. But the sterility of the soil threatened them from the first with starvation, and when this was overcome by artificial irrigation, the grasshopper and the cricket comes and devour their crop, leaving the people upon the verge of starvation, then the Gentiles take possession, and obliterate the hope, and falsify the promises of independence. They have been promised upon building temples, great endowments. But the Temple Funds are embezzled, and the material diverted to the building of a Theatre, and the endowment promised ends in

senseless ceremony, and an oath to uphold the men who have thus deceived them. They were promised a Temple in five years, and a return to Missouri immediately after. Nearly thirty years have elapsed, and all deferred. They were promised that in twenty years they would ask "no odds of the United States." That time is more than past, and they are begging to be admitted into the Union; and refuse on the ground of immorality.

Every distinctive promise by their leaders is marked with failure, until unlimited confidence gives way to doubt, disgust, and final despair. "Do not speak to me about religion," is the language of many who have been the most fervent in support of the Utah sham. But this ignoring all religion is just as groundless as was the acceptance and pretense put forth by the Utah leaders. And further, the foundation remains, they only went from it; and a return to it, would reinstate hope; and by turning from the fanatical, to the rational side of the faith, disarm every foe, and challenge the respect, and avoid the contempt of mankind. Faith in God, and in Jesus Christ as a teacher sent from God, and in the Holy Spirit that bears record of these truths, and love for thy neighbor as for thyself, are such propositions of religion as commend themselves to the reason, judgment, and conscience of right-minded men, in all conditions and in all countries and times. This is the mean. And swerving too far either way from this vitiates every promise, and saps the ground of hope.

THE article of Mormonia, on prœxistence, in the July MESSENGER, we thought to notice in the last number, and should, but for the question of one, who after reading it asked, "which side does it take," and we now only propose to notice the few points in it that are unequivocal.

The proverb that says, "tell me the company you keep and, and I will tell you what you are" Mormonia says "is as false as it is old." Now if we were disposed to defend this old saw, we could appeal to the following, which have become axioms: "Like bigets like" and "Birds of a feather flock together." These being conceded as a rule, then the company kept does indicate the character. Now the sayings of Mr. Pratt (used by us) is quoted, "When our father Adam came to this earth he brought Eve, one of his wives with him," of which the writer says, "Well if he only brought one, one was all that it was proper for him or any other man to have in this world, however proper a plurality may be in the heavens." Now this is precisely what polygamists teach, that one for this earth was the rule, until the plurality in the heavens was authorized by revelation. Here prœxistence and polygamy hug each other as loving twins, or as two branches from the same root. Again Mormonia says "the scriptures plainly tell us that God is the father of our spirits, but I fail to see as that proves that he is also the father of animals and plants any more than my being the mother of my children, proves that I

am the mother of the food they eat, or the clothes they wear." The case of Mormonia's relationship to her children's food and clothing, as not a parallel to that of God to the "animals and plants," for he is the creator of them. spiritually. 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 upon the earth and I had created all the children of men—for in heaven created I them" and he is the "God of the spirits of all flesh" (Num. 16: 22, 27: 16) and if his creating spirits makes him the father of spirits, then is he the father of the spirits of all flesh, and plants and herbs as well as of men. So it is upon this theory literally correct to say to the "worm thou art my brother." We must not discover our relative. "If Joseph the Martyr was deceived in our prœxistence, how do we know that he was not in the order of the resurrection, and one half of the truths he claimed to reveal." When and where did Joseph the martyr, in any one instance, teach prœxistence? He wrote and published much in his life time; but we have found in none of it, so much as a mention of this. Some two years before his death he prepared and published a summary of the faith of Latter Day Saints, since republished as an "epitome of the faith;" but it is as free of prœxistence as it is of polygamy. It is true that we can only know of a prior or a future existence by revelation, but that the "one is as clearly revealed as the other" we think is untrue. So far from it, we assert that it is not even named in any reputed revelation to the church, through any dead or living prophet. Hence as "we cannot exactly know what passes behind the veil," only by revelation, and prœxistence is not so much as named in revelation, it is no part of the "faith." This is precisely the ground of the MESSENGER on that subject. We do not "deny the revelations on prœxistence," but *do deny* that there are any such revelations, and that the inferred ones will not bear the test of examination; and that its most elaborate defense involves the most palpable absurdity. As an abstraction to speculate upon, it is as harmless, and fruitless, as seeking the silver spoon at the basis of the rainbow. Prœxistence may do as speculation but not as a dogma. To doubt or deny is just as orthodox as to believe or assert.

JOHN D. LEE is finally convicted of murder in the first degree, for his share in the Mountain Meadow massacre, and sentenced to death. This conviction can only be regarded as due to a compromise offered by the church, by which Lee is offered a sacrifice, to appease justice in the interest of the scores who were engaged in the same horror, and are as guilty as him, whom it is hoped may be let off; because Lee could not have been convicted against the wishes of the church. And in view of this, and the fact that as a subordinate, he alleges that his personal safety depended upon "obeying orders," we think that justice

would be better promoted by mingling mercy here, and renew the effort with redoubled energy, to ferrit out the real criminals, or principals in that butchery. We hope, therefore, that the Governor will commute this sentence of death to a life imprisonment.

QUESTIONS.

First.—Is it proper for a traveling elder to solicit and collect means from the branches to pay his initiation fees and dues in any secret society?

Second.—Is it proper for an elder to solicit and collect means from the Saints to pay for his life insurance policy, and subsequent installments?

Third.—Is it proper for an elder to solicit or collect means from the saints to purchase a croquet outfit?

The first and second of these questions have been put to us, and in anticipation of the third, we will answer all three at once. No; it is the old leaven, to beware of. The confidence game played upon the Saints, and is decidedly "cheekey."

In case an elder is convicted in a court of justice for cruelty to a child, and fined, should the church take notice of the offence?

The offender having answered the demands of justice, should be arraigned before a tribunal of the church, whose judgment, though tempered with mercy, should clearly establish the fact that the church has at least as high a standard of morals for its officers as the state has for its private citizens.

"Strike, but Hear."

Institute a searching investigation into almost any branch of accepted belief in philosophy or religion, and it will be found that it will not bear the pressure, but give out here and there in spite of faith, or the bolstering of great names. Reflection goeth before revision; and this is as it should be, if progress is admitted as a normal development—instead of an accident. The idea of fixedness of belief implies that the sources of information are exhausted, and our stock of knowledge is complete. From this condition of mind spring bigotry and intolerance, like noxious weeds in a neglected garden.

It is easily seen, and deplored, that a predisposition to doubt tends to forestall evidence, and misleads the judgment into error. Is it not equally true that a predisposition to believe blinds us, and betrays us into inconsistency and absurdity, and renders us the helpless victims of imposition. The phrase, "Thus saith the Lord," prefaced to somebody's opinion, has been "a power behind the throne greater than the throne" itself, in all the past, exerting itself as the silent partner of fate, controlling the affairs of life. And yet without revela-

tion the world is an enigma, and the future a blank. And from this conscious necessity for light, from a source superior to us, arise the temptation to become See-ers, on the part of some, and the ready acceptance of such a function on the part of others.

The desire expressed by Moses that "all the Lord's people were prophets"—see-ers of their own duties—was the expression of an idea, too far in advance of the times to be received by a people who were but just emerging from slavery, superstition, and idolatry; and strange as it may appear, the example of such a people is taken as a precedent, which has been followed, with few exceptions up to the present, and is to-day the millstone around the neck of our experience in spiritual things,—the nightmare upon the soul, who would otherwise "feel after God" and his truth, and through that truth work out their "own salvation," instead of trusting to some "big brother," to either consult, or "dictate" for them.

There is for those, who will receive it, "an unction from the holy one" that will teach them "all things" within the scope of their capacity, or duty; and this unction needs not filtering through, the infirmity of another in reaching us. The idea so industriously propagated in Utah and elsewhere that the gifts and blessings of the gospel come to the individual through a channel of priesthood, the president of which holds the keys, and opens the gates to them—flow to the individual, as the "water master" lets flow, or shuts off, the irrigating streams that alone make productive the fields and gardens of Utah, is a sophism as transparent as it is mischievous.

But the idea is contagious, like a scourge, and constitutes the worst portion of the "leaven of the Pharisees" anywhere and everywhere, and its tendency is to produce HEAVINESS instead of lightness. And this justifies the warning to beware of it. Our experience may unsettle some things that we once thought settled. And the one who says, "I am just where I was forty years ago," was either very fortunate in knowing it all then, or very unfortunate in learning nothing all that time. Moreover the anxiety for completeness in our system of faith, to invent or infer what seems lacking, or to adopt somebody's inventions or inferences, which little searching into at once reveals; and then a change must occur; or else we must adopt the old saw, "that error well stuck to is as good as truth," and this may be called "unwavering faith;" but we would call it by another name.

Zion, Gathering, &c.—No. 2.

There are two leading thoughts among Latter Day Saints, respecting this subject, one of which is that they should gather into the "regions round about." until it is practicable to purchase Jackson county and the adjoining counties. The second is that in these mountains, is the secret closet, in which to hide up, until the inhabitants of

those counties are cut off by judgments, and the land left waste, when they are to rally out and take possession. Both these theories are based upon the verbal promises. But both ignore the essential limitations in respect to means and ends in these same promises. They have to stay in "the regions round about" and gather as much in "one region"—of these regions—"and I will give you favor," *i. e.* while you are saying to the people, "execute judgment and justice—and redress us of our wrong"—that is, "return us to our inheritances"—Jackson county. Now these "regions round about" are defined to be the "adjoining counties" (sec. 182 : 8) to Jackson county; and the stay in those regions is confined to the preparation referred to, viz.: appeal to the authorities, an effort to purchase, and gathering an army to be led by Baurak Ale—Joseph Smith, Jun., who is the "servant" to throw down the walls of the enemies, and he is also the "man" like unto Moses to lead them into these regions aforesaid, to their inheritances in Jackson county. And as Moses failed to lead Israel into their promised inheritances, so Baurak Ale—Joseph Smith—failed to lead them back to Jackson county, and in this was "like Moses." And after all this, in 1841, when we are told that it behooveth God to require that work—building a city and temple in Jackson county—no more of those sons of men, then of course, the preparation in that work is not required. The gathering an army, effort to purchase, appealing for restoration, staying in, or gathering into the regions round about—all these preparations are obsolete, since that "work" to which they related is not required. Who are those "sons of men?" In sec. 4, par. 2, we learn that they are his "church," to whom the commandment was given. And then the 15th par. of sec. 103 is clearly, *I require that work no more of my church.* And those who are waiting in the "closet," "hid up," like common cowards, for their enemies to be cut off, will resemble "Israel" also, in "their carcases falling in the wilderness," because this cutting off of the enemy is to occupy four generations at least; (see same paragraph); while those who look for the Lamanites to "go through" and destroy and assist in building that Jackson county city and temple, must reflect that it requires some few, if not "many generations" to make them fit to engage in such a work. Those who allege that the city and temple to have been built in Jackson county, in the face of all this, is only postponed by reason of the transgressions of those so commanded, forget that "their offering" or effort was "accepted," which is the strongest evidence of approval; and further, Joseph Smith declares in the name of "the Lord of hosts," that "those who cry transgression [on this very point] do so because they are the servants of sin—for they have not sinned before me, saith the Lord, but have done that which was commanded," &c. Also, he declares that the "state of Missouri is damned to all eternity." See Joseph Smith's Liberty jail letter, dated Liberty Jail, Clay county, Mo., 1838. *Times and*

Seasons, of May and July, 1840. If that is the condition of the state of Missouri, and to continue in that condition so long, those in their "closet" will have an indefinite period to hug their hobby, or pernicious delusion—pernicious, because deceptive. If it is insisted that the Jackson county Zion must still be built by virtue of the original commandment, it must be done in that (this) generation; and then what of the three and four generations occupied in preparing for it? May we not adopt the larger sense of the gathering—into Christ—and of Zion—"the pure in heart," and apply the teaching of Jesus to the Samaritan woman, that the true worshippers shall worship neither in Samaria—Utah, nor in Jerusalem—Jackson county, but "in every place" where the gospel reaches them, "in spirit and in truth."

And now is suggested what we have elsewhere called "the crowning wisdom of the prophet." The founding of stakes, (large branches throughout the United States), permanent settlements all over the country. This locates the believers among those whom they, as the salt of the earth, are to save—comes in contact with every part of that which is intended to be affected by it, just as salt is spread over and rubbed into that which it is intended to save. "Ye are the salt of the earth." Then must it be spread over the earth in order to exert a saving influence.

Hence, the Reorganization is bound by the general, or fundamental truths, and the ordinances growing out of those truths observed by the first organization, but is not bound, necessarily by the *locals*, whether of commandments or promises, nor by any "measures" of the rejected church.

The thought is commended to all Latter Day Saints, in the "closet," in the "regions round about," whether the "tradition of the elders" in respect to local Zion, gathering, &c., have not made void—empty—the "weightier matters," the general features of the gospel promises, and marred the faith? And whenever and wherever that tradition has been sought to be carried out in practice, it has resulted in disappointment and disaster. Precedents, that have ended in failure will, if followed, end in the same way.

Wisdom is the gift of the Spirit, but it comes to us through experience.

The Prodigal Son.

The theology of this parable is difficult, if the variety of interpretations given it are considered; but the lesson is of easy application. Filling ones self with the husks, designed for swine, or a willingness to do this, evinces the last stages of want and degradation.

Empty promises upon which Latter Day Saints have fed for the last thirty years are husky enough to suggest a return to the common father's house, where there is food suited to their wants as man. The Prodigal wasted his substance in riotous living, while the Saints have wasted theirs, to pamper their leaders in riotous livings. Self-abnegation on the part of the flock is a darling

tonet with these "leaders," to make the "husks" they dole out palatable.

How long will the dreamy feast and the wailing hunger continue before the final resolve to return? How long will they feed on wind? When will faith yield to fact, or when will the abnormal condition of the Latter Day Saints cease, and intellectual and moral sanity return? What shall break the spell of this spiritual night-mare, if it be not the demand of that "aching void," that husks "cannot fill?"

That latent yearning of the soul to "be somebody" is the inspiration, suited to the victims of the ghostly power, who denies this.

The empty promises in regard to "gathering," which has so long sit like an incubus upon the energies of the people, ought to open the eyes and understandings to its hollowness, and incite memory to "gather" up the experiences of the past, and learn by them, what has failed to be learned in any other way. Suppress the marvellous and the extraordinary, and listen to reason, and the "first principles" of moral and religious duty. It were better to give less attention to exaltation in the eternal world, and more to real improvement in our own world. Repent of the sin and folly of refusing the bread of life, for the husks of a decent country.

To the question, Who will come and deliver us? we answer, No one. You must "work out your own salvation." Oh, says one, we have been misled. The remedy is, refuse henceforth to be led. "Walk with God" in the light of "the common faith"—common truths. But, says another, we'll wait—in the gutter of self-abnegation (to these baser still)—until something comes "official"—with authority. This would only be exchanging fetters, not escaping them. It seems the legacy of mortals to be inconsistent.

We long for freedom, but refuse to be free; as this gospel proffers "to him that believeth." God said in the beginning, "Let there be light," that he himself might see what he was doing, or that man might see what to do. If the latter, "LET-US-SEE."

Bearing Testimony.

One important object of bearing testimony is to convince others, to manifest truth. A few simple rules should always govern those who offer credence, the lack of which generally defeats the object. These rules are: first, candor on the part of the witness; second, they must discriminate between what they claim to know and what they believe; third, they must be able to tell *how* they know, and *why* they believe. Ignoring these rules, and testifying, is like "sounding brass, or a tinkling cymbal." A cause may be undone by overdoing in its behalf. Testimony that cannot bear a cross-examination is suspicious, and justly set aside. We have heard persons testify that Brigham Young, James J. Strang, etc., were prophets, and afterward that they were not, but somebody

else was; and the latter might be true, but the habit of bearing false testimony robs it of its value. Of course in respect to false testimony, no reason could be given as to how they knew, nor no good reason why they believed.

Nine-tenths of the testimony that we know so and so, is no doubt due to the habit of being positive—growing out of sanguine temperament—when we only mean that we believe. In conversation with a Brighamite Apostle upon the subject of the Reorganization based upon the "books," and Brighamism based upon the "living oracles," he said, "You believe and I know, that's the difference between us." I replied, very well; I will tell you *why* I believe. The books, which all acknowledge, justify me in so believing. Will you tell me *how* you know? And his answer was, "I know for myself, and that's enough for me." Another bore testimony to the polygamy revelation, and being asked if he had seen it, said, "no; but I know it's true."

The two strongest grounds on which is based such an amount of testimony for Brighamism, are: first, "Didn't Joseph roll the kingdom off his shoulders on to the twelve;" and second, "See how we have prospered,—we've made the desert blossom as the rose."

Now to make the first available it must be shown that the kingdom was located on Joseph's shoulders, and he entitled to tumble it about at pleasure. The books say he was one of the servants of the kingdom, and not a foundation. And in respect to the second assumption,—If killing out sage brush, raising grain, and planting orchards in order to live, is a proof of constituting the kingdom of God, then all communities who have done this are the kingdom of God; or if a few out of the many having grown rich out of exactions from the poor, or by speculation, is proof of being the kingdom, then these few alone are such, for the poor are equally as strong an argument against being the kingdom. And then any other ring of successful speculators, or extortioners, could claim to be the kingdom of God.

All testimonies based upon such grounds, will certainly convince no one, and condemn no one,—except those who bear them. It mocks human reason and God alike.

If you would be blest, try and bless somebody, it will react, and return to you many fold.

How easy it is to be miserable, and yet how hard it is.

Communications sent to us, directed to Plano, Kendall county, Illinois will receive due attention.

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents.

Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.

The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, OCTOBER, 1876.

No. 13.

"Some Great Thing."

"And his servant came near and spake unto him, and said, If the prophet had bade thee do some great thing wouldst thou not have done it."—2 Kings 5: 13.

This address to the leprous Naaman is applicable to a large class of moral lepers in Utah, who realize their condition—many of whom, after a long life service, in what they thought the faith, and a faithful compliance with every "council" of the assumed "living oracles" and while tottering upon the brink of the grave, with the "endowment robes" on, confess that "all is dark;" and with a latent hope that God will interpose and save them from the thralldom of spiritual darkness and moral corruption, into which they now see that they have been imperceptibly led; but like the unwise and conceited leper of old, expect "some great thing" for their *especial* deliverance; "wash and be clean" is too simple—too tame; repentance is as offensive to them as bathing in Jordan was to the proud Assyrian. To this class, before mentioned, we as your servant come near, and say, listen to the words of the prophet, whom you have long looked for, "wash and be clean." The faith turned from, remains where it was and what it was. "Return, and I will receive you, saith the Lord and his Spirit." The sins of the fathers are answered upon a class of children—in suffering, but not in guilt—in Utah with crushing force; without a legal standing before the law or in the society of law-abiding people, they begin life at a disadvantage. They cannot keep the fourth commandment—"honor thy father"—for they feel dishonored by them. Let these unfortunates of Utah make common cause for themselves, and protesting against the sin that hath cursed them, create for themselves a *moral standing* that will evoke the sympathy, confidence and admiration of all good men. For, unless the children follow in the pernicious ways of their fathers, this proverb, "the fathers have eaten sour grapes and the children's teeth are set on edge," shall not apply; for each shall only answer for his own sins.

Naaman wanted some special manifestations of power, some extraordinary performance on the part of the prophet; but was disappointed in this, though not in the promised healing; so will many be disappointed in the means of their "deliverance;" but need not be in respect to the deliverance itself; if, like him, they will be persuaded to listen to the word of the Lord by "the man of God" whose power is not in a rod, that he shaketh, but in the word that he speaketh; and that word is the gospel, in its

simplicity, disrobed of the unnatural attachments by vain and ambitious men—repent of the sin of calling polygamy celestial, of practicing that abomination in the name of the Lord, of mocking God and outraging sense in the endowment ceremonies, and kindred crimes, and return to the path whence you departed, and like the returning prodigal you will be received by the common Father and the household of believers.

Inspiration.—No. 3.

Whether we can come to a definite conception of this subject, may be a question, but that it is the "key" to the religious domain of thought and action, cannot be questioned. It is the "preface and the appendix," the "Alpha and Omega" of religion; the foundation and bulwark of faith,—the anchor of hope for the future,—"that bourne from which" all travellers hope to return. We venture some thoughts upon the subject which we are well aware will conflict with views long entertained by religious men, and even hardened down into dogmas. But nothing is too old to be questioned, or too sacred to be examined. The time has been, and still is with many, that inspiration had long since performed its office in the world and ceased; that this species of "divine influx" like some species of "organic life," had become *extinct*. But, on the other hand, *now* the idea of present inspiration is revived and greatly enlarged, so much so that the main question is how to "discriminate" between its conflicting manifestations. The usual method of discrimination—by each affirming, "mine is genuine, and yours is counterfeit," "mine is of God and yours of the devil"—is altogether unsatisfactory. Whoever ignores facts in the support of a creed, or theory of religion, will in the stormy time, that is sure to come, find his house or hopes built upon the sand. Some of these facts are in the character of manifestations upon a very wide scale among all classes, and in all countries; proved by the same kind and amount of evidence that proves it anywhere. So that inspiration evidently runs in a wider channel than has been marked out for it in any creed, or allowed by any "order of priesthood." To pass by the divine utterances of Confucius, Pythagoras, Plato, Socrates, and the numerous oracles, which received the common consent of those to whom and for whom they were given, that they contained more than human intelligence, we come to our own times; and this class of facts stare us in the face. The Irvingites, an intelligent class of persons, possess the manifestations of prophecy, tongues and interpretations, and healings.

The Shakers have ever received spiritual manifestations. And among the Latter Day Saints, Rigdonites, Brighamites, Strangites, and many other factions possess these same, or similar gifts. And the Spiritualists outstrip all these in these manifestations. The first thought, looking to the solution of this array of seeming contradictory facts, is that these gifts are more general than special, as has been supposed. The second thought in this same direction is that, as man is a two-fold creature, physical and spiritual, and as the physical wants are supplied by a general law, it is probable that the spiritual wants are supplied, or provided for, in the same way. God giveth us our daily bread, but we must raise the wheat or corn out of which it is made. Or, if we only raise corn, we need not ask him for wheat bread; such as we are instrumental in preparing he gives us, and none other. The spiritual wants are spiritual; a witness to our spirits, or inspiration.

"There is a spirit in man, and the inspiration of the Almighty" sealeth instruction upon the spirit, or giveth its daily bread. Now the elements of the temporal bread, is *native to the temporal sphere*, and wrought out for use, by the "eater." Is it not probable that the elements of our spiritual food is *also native to the spiritual sphere* which we occupy, and sought out by the recipient and common to all? This would enable them to receive, and exercise the spiritual gifts just in proportion to their developments in moral or spiritual things, and no further. To this agrees the teaching of Paul, Rom. 12: 6. "Having then gifts differing according to the grace [favor or opportunity] that is given [afforded] to us, whether prophecy, let us prophecy according to the proportion of faith." Now if the gift of prophecy is regulated in its exercise, by the faith or belief of the possessor of that gift, is it not the same with all other gifts "by the same Spirit?" Hence the morality of the prophets do not rise any higher than laws or customs of their times, and though "moved by the Holy Ghost" to speak, could only speak "according" to their "faith," assurance, or "credence of things hoped for." Being "moved" to speak, or do a thing; and the manner of speaking or doing and the character of the thing spoken or done, are distinct from each other. I am moved to write these pages; but that is no guarantee for what is written—it must abide judgment on its merits.

The Holy Spirit is believed to be the source of inspiration every where; consequently is every where. It cannot act where it is not; hence is not a "person," or being, but an influence, breathed or inspired into man's spirit, just as the air is inspired into the lungs, and the fountain of

both is at hand, for in it we "live and move and have our being; and "lighteth every man that cometh into the world," and just in that degree that the "senses are exercised to discern good and evil." The inspiration of a warlike age, is warlike; and the prophets are warriors. In peaceful times, it is peaceful—forbids violence to any—and condemns war, as manifestly "the lusts of the flesh."

Well did the Prince of Peace say, "Oh, fools, and slow of heart to believe all that the prophets have spoken."

Prophets may be mistaken; are mistaken and do "prophecy falsely," and say, "thus saith the Lord, when the Lord hath not spoken." Among these facts is this one, that Mother Shipton's prophecy, as printed in *T. L. D. S. Herald*, is more accurate in detail than Ezekiel against Tyre. See Ezek. 26. In the eleventh year he prophesies that Nebuchadnezzar should come and utterly destroy Tyre. He did come, and invested the city for thirteen years, but did not take it. Then in the twenty-seventh year, sixteen years after, Ezekiel admits the failure, and prophecies again, that he should have Egypt as a compensation for his hard and fruitless attempt against Tyre. See Ezek. 29: 17, 18, 19, 20.

Jesus says, "Ye sought of your own selves" to judge what is right. By their own "senses exercised." And again, "Whatever leadeth to do good is of God," is his Spirit of inspiration. Thus the fountain is accessible to all; and whoever feels after God may find him—though they stumble often—in coming to the knowledge of the truth. They that "stumble in judgment," may do so because they first "err in spirit."

Joseph F. Smith in a Quandary Over the Celestial Order, Applies to Orson Pratt for Relief.

Elder Joseph F. Smith, in a discourse delivered in one of the ward houses of this city recently, said, that (the fact as stated by Brigham, see *Deseret News*, of July 13, 1874) that polygamy was revealed as a doctrine before the revelation of 1843, and that document shows it was then being practiced, with the fact that the ground taken by Mr. Pratt, in the *Seer, Star*, and elsewhere, that it was "strictly prohibited" up to that time, and its practice sin,—this had troubled him, he couldn't see through it, and he went to Mr. Pratt for light to harmonize them. But Mr. Pratt had no light on that subject—the key to that mystery (of flagrant contradiction) had not been given. But Mr. Pratt offered the following as the probable explanation,—he "presumed that Joseph understood the doctrine of polygamy before it was revealed."

Whether this answer was satisfactory may be doubted. But it suggested another question. If Joseph understood the doctrine of polygamy before it was revealed, why might he not understand the rest of the doctrines before they were revealed; and then what need was there of revelation; to say nothing of the strangeness of the idea of revealing something already "understood?" If

Utah is "the closet" of the Lord, it is a "dark closet" in which to "shut up" the rebellious, as some earthly parents do disobedient children. Fanaticism and logic are deadly enemies.

What is Original Mormonism?

The very question implies that it has been obscured by some dark shadow; and when the question is asked by Mormons themselves, it implies they are in that shadow. If the testimony of the "first Elders" of the church is competent to prove what it was, and is, then the question may be answered so that "the way-faring man need not err." The unanimous testimony of those Elders was that, Mormonism was the restoration of the Gospel, the record of which is, the New Testament. "How is it written? How readest thou?"

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, October, 1876.

We are again in Utah after a somewhat protracted absence, to find the war with "the dragon and his angels" still going on. Some on both sides may consent to an "armistice." But the conflict is "irrepressible" because right and wrong cannot be made to harmonize.—It is human assumption against divine injunction; admitting of no compromise. We therefore expect of fight on, and out, "on this line." And shall be glad to hear from, and to cooperate with, all the lovers of truth, liberty and right, in Utah and elsewhere, in defence of gospel truth and gospel freedom,—and this includes as a first prerequisite mental freedom.

As an auxiliary in the missionary labor in Utah, we propose to continue the MESSENGER—provided always, that our subscribers say so, and the only way to say this, that we can understand, is by renewing your subscription. Direct to J. W. Briggs, Salt Lake City, Utah, or, if more convenient, remit to Herald Office, Plano, Ills. There are a large number on our list who have received the MESSENGER one year for which they have paid nothing, and we have paid postage on them. We ask you, and each of you, who are thus in our debt, if this is right? If you think not, will you make it right by sending us the fifty cents for the past volume, and renew for the coming volume; will you do this? We will wait a month and then those in arrears a whole year, we shall take for granted that they do not want it, and strike their names off the list—except those who by letter or card shall notify us that they want it. This number completes vol. 2, and vol. 3 will commence with January instead of November.

The chapel prospects are flattering on account of material aid promised, and more unanimity on the part of the Saints everywhere respecting its necessity, and we still

press home upon the Saints everywhere this necessity. Two General Conferences have, after due consideration, declared for a house of worship in Utah. Some have responded to this call; but these are too few; the work ought to begin forthwith, and be completed at an early day. And the committee will take immediate steps to this end; trusting to the liberality of the Saints and liberal men for success.

The general outlook in Utah is encouraging from several considerations. It is useless to expect people to inquire after remedies, until they first realize that something is the matter; and this is now largely conceded; and some sort of change, amounting to deliverance, is hoped for and expected. It is true that the means of this relief is but vaguely comprehended, like the blind man, partially cured, "men are seen as trees walking," and events are seen as clouds or mountains moving. Some suppose a change of rulers; a possible change of policy may afford the relief, or constitute the remedy. Now, the next thing, after realizing something is the matter, is to determine *what* it is. If they expect to be led out of bondage, then they are in bondage, and if they have helped to forge their own chains, they must help break them, and it will be learned that God helps them that help themselves, and when this is fully learned, there will be enough "mighty and strong" to point out the remedy and apply it.

We congratulate the Saints of Manchester, England, upon their discovery; one that has cost others a journey to the Salt Land, involving a loss of time, comfort, friends and home, property and confidence in men, and often of faith in God; to-wit, that Brighamism is *not* Mormonism, any more than Popery is Christianity, or pretense is reality. It is well known in Utah, that the designs from the beginning, of Brighamism, was to build up a "temporal kingdom,"—the embodiment of selfishness; and to secure obedience on the part of the subjects, force was used where it could be, and fraud where force could not be employed. You may thank the blind Snelgrove as an unwitting instrument of good. A blind man is not to blame for not seeing; only for *pretending* to see. Stand fast in this liberty wherein Christ hath made you free, is the exhortation of fellow-laborer in gospel liberty, and mental freedom.—Ed.

One characteristic of heathenism all over the world is "the building of gorgeous temples," insisted upon by their priests and rulers, ostensibly as a pious work; but the practical utility of this sentiment, is to impoverish those who build, and so render them pliable in the hands of their rulers like "clay in the hands of the potter." History only repeats itself in this scheme of the Utah Temples.

We hear of isolated cases, in the world's history, of persons laboring and suffering for an idea; but Utah history alone furnishes instances of thousands who have dragged a hand-cart from Iowa to Utah, a thousand miles, for an idea—and a false one at that.

A zealous disciple of "sanctification" offers a prize of fifty dollars for an "essay on perfection" upon which a cotemporary offers a like amount for a "living specimen."

When John W. Young was appointed, by revelation of course, a counsellor to Brigham, his father, Joseph F. Smith opposed it, on the ground that he was "a profigate fellow," and for this rebellious act, Joseph F. was given a foreign mission, said to be of five years' duration—English Saints take notice.

QUESTIONS.

1. What was the language of the brother of Jared, or has it ever been revealed to any of the priesthood?
2. What is the Key of Knowledge. Joseph Smith, the martyr, in his revelation concerning baptism for the dead, says, "Behold this is the Key of Knowledge." Luke says "woe unto you lawyers, for you have taken away the Key of Knowledge."
3. Please show me how God is omnipresent. Orson Pratt says he cannot be in two places at the same time. How then omnipresent?
4. What is the meaning of the line running between Jew and Lamanite? What is the meaning of Ball and Director and Star?
5. What is the spiritual meaning of Lamanite?
6. Is the New Jerusalem to be 1500 miles square, or composed of dead matter; or is the New Jerusalem the Church, and the building of the Church people, or is it of bricks and mortar.
7. Is Joseph Smith and some others who say they are the priesthood, are they the priesthood, or are all who obey the Lord and live good lives the priesthood?

Please consider this from a friend who is searching for truth.

ANSWERS.

1. Do not know his language nor his name, we guess neither has been revealed.
2. We take it that "the key of knowledge" means the *mean* or opportunity of acquiring knowledge, which all false teachers seek to "take away."
3. We state a dilemma, and leave the answer to be inferred. 1st, Where is God? 2nd, Where is he not?—Inference, if he is anywhere, he is everywhere.
4. If the line referred to is that between Jew and Gentile it was the western boundary of Missouri. The "Ball and Pointers" was a traditional and miraculous finger-board to the emigrating aboriginals of America.
5. Cursed—one under a curse.
6. The New Jerusalem, and the heavenly Jerusalem (Heb. 12: 22) are no doubt identical and the same sought for by the Patriarchs (see Hebrews 11: 10, 16) and is the "Church of the first born" or "general assembly of the saved. It may also be given as the name of a city composed of "brick and mortar."
7. The body of believers in 1 Pet. 2: 5, 8, is called "a holy priesthood," and "a royal priesthood." But Peter was a Jew, and

the Jewish idea of priesthood was, no doubt, his. In Ex. 19: 5, 6, is a similar expression "ye shall be a kingdom of priests." The idea evidently intended, is that Israel did, and the church *does* possess priesthood. But in neither case are all priests.

Oddities Germane to Polygamy.

SOME MORMON MARRIAGES.

From the Salt Lake Tribune.

Editors Tribune:—Your correspondent "Junius" gives the names of six Elders who had entered into those unnatural and disgusting alliances so numerous in Utah. Several well-known cases that he did not mention come to my mind, and I doubt not there are many scores of such in this vicinity.

Daniel Spencer (now deceased) took Mrs. Gray and her daughters as wives.

Levi Savage married a widow who came here in a hand-cart. She had two little daughters, and the agreement between them was that he was to have the girls when they were grown. He took the eldest when she was seventeen years old, and the younger when she was between fourteen and fifteen, quite unwillingly on her part. I believe she has since left him.

Strickland, in the Ninth Ward, married a widow, and in opposition to the mother's wish, took the daughter, who was not quite fourteen years of age.

Curtis E. Bolton married a widow who had a little girl five years old, and formed an "unnatural alliance" with the child as soon as she entered her "teens."

Milo Andrews was sealed to seven women at one time, and among the number were a mother and daughter.

Ridges, the organ builder, (well known here) took one of Parley Pratt's widows and soon after her eldest daughter. He tried to get the next in age, but failed to do so, (to the girl's credit be it said). Perhaps your correspondent alluded to the above as Elder Rignus.

There are scores of such cases in this Territory, and many who have taken two and three sisters of their first wife. Some men have taken their nieces, and even their own sisters by the same mother.

A MORMON SISTER.

SALT LAKE, September 14, 1876.

It will be seen that the model indicated above prevailed when society and morals were in their "chaotic state," anterior to Moses, for he forbid that sort of unions. These promiscuous admixtures might be expected in that early stage of the "evolution" of human society—or human character. But this ancient "history repeating itself" in modern times would indicate a retrograde movement in the evolution processes—a recedence from elevations reached, and it will so confound all known rules of genealogical registry, as to give rise to interminable litigation to determine right of property. The

polygamous "genealogical tree" is already a "labyrinth" of full size, and if the institution goes on a few more stages, such will be the inevitable "crosses" that were they recorded ever so faithfully, as Mr. Pratt says in the *Seer*, they are, (and then swears they ain't) it would be of no use to open the *Book*, for neither the "angels" nor "the gods," when they are passing, could understand it. The only alternative will be to "go it loose" there, just as they have here—until the whole celestial hocus-poous disappears in the smoke arising from the locality, not admitting of soundings, where its authors are assigned "their part." (This place is generally described as "being unpleasant to remain in, and difficult to escape from.")

True and False Religion.

"To false religion we are indebted for persecutors zealots and bigots; and perhaps human depravity has assumed no forms, at once more odious and despicable, than those which has appeared in such men. I will say nothing of persecution, it has passed away, I trust forever, and torture will no more be inflicted, and murder no more be committed under pretence of extending the Spirit and influences of christianity. But the temper which produced it still remains; its parent, bigotry, is still in existence, and what is there more adapted to excite thorough disgust than the disposition, the feelings, the motives, the kind of intellect, and degree of knowledge discovered by some of those, who are pretending to be the *sole* defenders and patrons of religious truth in this unhappy world, and the true, and exclusive heirs of all the mercy of God? It is a particular misfortune, that when gross errors in religion prevail, the vices of which I speak, show themselves especially in the clergy; and that we find them ignorant, narrow-minded, presumptuous, and as far as they have it in their power, oppressive and imperious. The disgust which this character in those who appear as ministers of religion, naturally produce, is often transferred to christianity itself. It ought to be associated only with that form of religion, by which those vices are occasioned."—*Thoughts on True and False Religion*, page 15, 16.

The sentiment of the foregoing, as well as the statements of facts, is eminently just, and applies with a peculiar force to the developments of "these last days" in which "bigotry" "presumption," and "imperiousness," conjoined with the pretence of "exclusive" authority, has played so conspicuous a part. Proselyting is done even by these "imperious bigots" through persecution; this is the milk, but this gives place to diotatton; this is the "atrong meat." This is due to the assumption that somebody is nearer God than others, and they alone of

right interpret him to others. It was the privilege of all Israel to come into the same presence of the Lord; and in the preface to the Doctrine and Covenants we are told that it was the privilege of "every man to speak in the name of God the Lord." Why was this sentiment so soon ignored? Because it stood in the way of the "imperious" who fancied they were born to rule. It stood in the way of ecclesiastical rings for obtaining power, and dominion over the consciences of men.—It stood in the way of dictators, and spiritual despotism. It stood in the way of men "becoming gods." It is the selfish who despise equality before God; as is illustrated by the Phariseic Prayer,— "I thank thee that I am not as other men." It is these pretended interpreters of christianity that has caused the "disgust" of their nicer, to be transferred to religion itself. It is these pompous pseudoes, that betray the truths of religion, with the hiss of treachery and inflict the wounds in the house of its friends—pretended friends. The simplicity of the gospel, is a sure antidote for all this Spiritual obsecration—this soul trap of the devil, set and baited by selfishness, for present gain and power.

Spiritualizing and Literalizing the Scriptures.

In the early days of the Church P. P. Pratt published a little work called the "Voice of Warning," in which he exhibits numerous prophecies, and their apparent literal fulfillment; and then lays down the rule, that all prophecies must be literally fulfilled. The Elders at once formulated the idea as follows: "The Bible says what it means, and means what it says." Now allowing that the sects had gone to extremes, in spiritualizing, this was evidently going to the other extreme of literalizing; as we will now proceed to show.

"God is a consuming fire."

If this is literal, the ancient fire-worshippers were orthodox and christians are heretics. Again "God is love."

If this is literal—since love is a human passion,—then God is a human passion. "He that cometh to me and hateth not father, mother, brother, sister—cannot be my disciple." A literal compliance with this precept is not only impossible, but would be "more brutish than any brute."

"If thine eye offend thee pluck it out, or thy hand cut it off."

Attempting a literal obedience to this precept, would in any civilized country, be taken for insanity, and the victim of this "literal interpretation" would be lodged in an asylum. "The stars shall fall from heaven"—and cast them to the earth (Matt. 25: 29; Rev. 12: 4)

One third of the stars cast upon the

earth, literally, would be like stowing the Rocky Mountains in a pint cup.

"Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." To say nothing of the impossibility of doing this, were it possible, it would make cannibals of all Christians. These "have washed their robes in the blood of the Lamb." In its literal sense this is impossible, and revolting to the sense. Now apply the axiom referred to,— "the Bible says what it means, and means what it says," to these, and similar texts all through the Scriptures, and we think that the conviction will force itself upon us, that if others have spiritualized too much, Latter Day Saints have literalized too much. It ought to be known and remembered, that the Hebrew language of olden times, (for the present Hebrew, is Syrianized, Grecianized, Latinized, and modernized) was highly figurative; full of metaphors, symbols, and mind-pictures, and that the prophetic spirit dealt in these figures with poetic freedom—and still does the same thing. After Jesus had indulged in some of these extravagant figures of speech, according to the language and custom of his time, said in explanation, "the words that I speak unto you they are spirit, [spiritual?] and they are life." If it was the spiritual sense of his words that gave life,—that is light, then would not the literal sense produce death, or darkness? The statement that the "Lord God made 'coats of skins' for Adam and Eve, is debated upon by P. P. Pratt, saying God was the first tailor,—he might have said the first butcher (unless the animals were skinned alive). He is represented as walking, talking, seeing, hearing, keeping silence, whispering, being angry, jealous, pained, laughing, and furious, and fond of blood. Who cannot see in this description of God that it is human qualities personified; or human conceptions of God; man being the highest type of intelligence and excellence known to man, he could not through a prophet, invest divinity with more; or if he could conceive of more, he could not express it. The Indians have a statue representing "virtue with ten arms, to defend herself against the vices," and John represents God as possessing "seven spirits." And the prophet describes him with "horns coming out of his hands." All these and like figures have a significance, but to literalize them is to destroy it.

Another mischievous result from literalizing the scriptural figures, is the attempt to build up in the valleys "a temporal kingdom." And here the model is taken from P. P. Pratt, who says, one of the essentials of the kingdom is "dominion." And supreme dominion according to all experience, is despotism—and in proportion to the exaltation of the ruler is the degradation of the ruled.

"Art thou a king?" interrogated Pilate of Jesus, and his answer was, "Thou sayest"—yes—"to this end was I born." He was a king then; but where was his

dominion according to Mr. Pratt and the prevailing theory? We answer, certainly not here. Where then? Why, he says, "my kingdom—my dominion—is not of this world." Of what world is it then? Jesus defines his understanding of "this world" and "that world." (Lu. 20). So that his kingdom is of *that world*; the other side of the resurrection, when the citizens "neither marry nor are given in marriage." They are children of God—who is Spirit, (or a Spirit); and they are spiritual bodies—or beings. The extremes of literalism have resulted in the personification of self—selfism, and the loss of gospel simplicity and spiritual life and power.

Manliness.

One of the brightest characteristics of a man is independence of spirit and manliness of action, that refuse to submit to wrongful assumption of authority, and dogmatic dictation. That sense of uprightness of motive, and the right to think, that dares to question action demanded, and will brook no denial of the right to think, is one of the surest safeguards against the unrighteous exercise of authority that God has ever endowed man with; and should never be surrendered by the people who love to be free.

This constant consciousness of the right to think and to speak, though it may be scoffed at by those sitting in high places and denied to the common herd as belonging only to the aristocracy of birth wealth, or power, is in itself a means to the ennobling of those who claim its possession and its exercise. Tyrants and selfish rulers only have need to fear its use.

The story is told of a prominent Elder under the presidency of B. Young, that having acquired a habit of occasionally turning to those sitting on the stand behind him while preaching, the president, annoyed at being thus occasionally scrutinized, sought to break the unfortunate habit; so giving the deacon his hat, he had him put it on a stand in the opposite end of the hall in which the Elder was speaking, and then bade the Elder to "preach to that hat." The Elder tried it, but soon turned round again; whereupon, Pres. Young gave him a "whipping," as it is called, before the public. The Elder then went down the Hall close to the stand, and "preached at the hat."

If God requires such a surrender of manliness as that, he should have placed different hearts in some men, for they will never submit.

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.

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.

TERMS:—FIFTY CENTS per year. To the British Isles Seventy-five cents. Communications and remittances should be addressed to Jason W. Briggs, Plano, Illinois.