

# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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## The Saints' Advocate.

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W. W. BLAIR - - - EDITOR.

### TO THE UTAH SAINTS.

BY ELDER JOHN HAWLEY.

*Bro. Blair*:—Please publish this letter in your valuable paper for the benefit of the people in Utah that we love. And as we have had thirteen years' experience in that land, we wish to speak of some things that have been taught by their leading men, which we think can not be supported by God's word. And having had this experience, we speak knowingly.

In the first place we will tell that people, when our eyes become opened to see that these words of Christ had meaning, ("I do not judge you, my words shall judge you.") We formed a resolution in our own mind to support, (or try to) support the word of God, and prayed that if the Lord would give us a correct understanding we would, in our weakness, endeavor to live by them. We could read in one of Brigham Young's sermons, that Adam begat Christ as he begat Cain and Abel; and he, (Brigham) treated lightly the idea of Mary's being overshadowed by the Holy Ghost, she thereby conceiving seed; but, when we turn to Alma, 5th chapter, 2d par., we read that the Spirit informed him that Mary should be overshadowed by this Holy Ghost, and through this means bear the Son, Jesus Christ.

Now, we understand by the revelations that the children of Zion should remain under condemnation till they repented and remembered the new Covenant, even the Book of Mormon. Here we felt condemned; for the New Covenant was against his doctrine, so we disbelieved him, but believed Alma and the New Testament on that subject.

And now we will notice another doctrine of his which we think God's word condemns, and that is that Adam is all the God we have to do with. Compare this with the revelations given in an early day to Joseph Smith, (June, 1830), concerning the creation of the earth, as given to Moses, and you will find in 3d paragraph,—“for God said unto me, worship God; for him only shalt thou serve.” And in the 7th paragraph (speaking of the creation of this earth) it is said Adam was among the number created, and the word is—“By my only begotten Son created I them.”

Moses was commanded to worship the same God that made Adam, the same God that talked with Adam in the Garden of Eden; therefore we disbelieve in the worshipping of the creature instead of the Creator. This revelation we find published in the history of Joseph Smith, which the Church had access to.

We also read in one of B. Young's sermons, that Adam “brought one of his wives with him” when he came to people the earth. Let us compare this doctrine with the *Inspired Translation*  
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of Joseph Smith, concerning the creation of this man Adam, and see how they agree. We don't want to "serve two masters." We read in the Book of Genesis, as well as in the Book of Abraham, on the same subject, that God took from his (Adam's) side a rib and made him a wife. This does not agree with B. Young's teaching, so let us discard his. Let us know when they teach doctrine contrary to the word of God we are under no obligations to believe it, but to reject it. "By their fruits shall you know them."

We see a change in the ordinance of baptism for the dead, which B. Young made. Is he justified in this? Let us see. This order was revealed to Joseph in September, 1842. We were an eye witness of many being baptized for their dead, a man being baptized for both sexes, and a woman the same. And up to a certain time when Joseph declared on the stand, "If ever the Lord spake by my mouth, your baptisms for your dead are no longer acceptable in the river." This language means that up to that time it was acceptable. We are very familiar with B. Young's change in this, that men only should be baptized for the males, and only women for females, and that any other way from that would not be doing right. Is this not a change? We think so.

This change was made soon after Joseph's death, by Brigham Young, in a sermon on baptism for the dead. He used argument, but God had accepted what was done up to the time referred to.

Mark the rule, that we are to know which are true. "By their fruits you shall know them."

Now we feel like telling the Utah people that *these false doctrines* are what we have apostatized from, and not from

the many good doctrines taught there, and we have not left one particle of the gospel of Christ knowingly.

Can we be justified in saying that any revelation is not of God? We know of one rule to try revelations, and that was given in an early day; that is, to appoint him that is the most wise, and if any can make one like unto the least, "then are you justified," and if they can not, they are under condemnation if they do not say those are given of God. This is a safe rule. We never heard of but one that did try to make one "like the least," and his name is Lucifer, and he got things mixed up dreadfully.

The Lord had said, for the sin of adultery, if not repented of, they "shall cast them out" and Lucifer said they shall be destroyed in the flesh, but *not* cast out. The Lord says you shall cleave unto thy wife and none else; and Lucifer says, you shall multiply wives or you shall be damned! These are pointed statements by both, and we will see how they come out; for they can't both be right.

The Lord says there is "no God but one;" and "you shall not take his name in vain;" but Lucifer says, you may commit all manner of sins and blasphemy against the new and everlasting covenant, if you commit no murder, whereby to shed innocent blood, and you shall come forth, and pass the gods, on to your exaltation!

The Lord says concerning David and Solomon having more wives than one, that it was "an abomination" in the sight of God; but Lucifer says, "Lord, show me why you justify David and Solomon having so many wives?" Now we can see how he changed things about.

And now let us hear him contradict his own words, in commanding Joseph Smith to do that he had already done, if the revelation on polygamy be genuine. Hear him. You shall enter into this law of multiplying wives or you shall be damned; and in the next breath he says, "Let mine handmaid, Emma Smith, receive all that have been given" to Joseph. This is just about as near as he or any others can come in making a revelation equal to God's revelations.

And after all he seasoned this with a little celestial seasoning, so that many good souls have followed after his teaching, being so sure that it was of God, because of the seasoning, and thinking it was really given to Joseph Smith.

Now, my brethren, let this polygamy revelation come through whom it may, we see it is a conflicting revelation. And as we "can not follow two masters," let us follow the one that will bring us all right in the end.

You never will see differently from what you now see till you take the word of God for your standard.

Now let me bear testimony to you that Joseph Smith, the son of the Martyr, is doing the office-work of his successor; and he is teaching the revelations and commandments given through his father; and all is right with those who do right? My prayer is that you will open your eyes and examine with a prayerful heart the word of God.

DOW CITY, Crawford Co., Iowa.

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WANTED.—ADVOCATES.

Persons having clean, perfect numbers 1, 2, 3, and 4, of vol. 1, and not wishing to retain them for future use, will confer a favor by sending them to the Herald Office, Plano, Ill., for which they will receive credit at the rate of five cents per number, on the Advocate, Herald, Hope, or books.

## RELIGION.

"Religion and government are the two great foundations of order and comfort among mankind. Government restrains the outrages and crimes which would be subversive of society, secures the prosperity, and defends the lives of its subjects. But the defect of government is, that human laws can extend no farther than to the actions of men. Though they protect us from external violence, they leave us open on different sides to be wounded. By the vices which prevail in society our tranquillity may be disturbed, and our lives in various ways embittered, while government can give us no redress.

Religion supplies the insufficiency of law by striking at the root of those disorders which occasion so much misery in the world. Its professed scope is to regulate not actions alone, but the temper and inclinations. By this means it ascends to the sources of conduct, and very ineffectual would the wisest system of legislation prove for the happiness of mankind, if it did not derive aid from religion; in softening the dispositions of men, and checking many of those evil passions to which the influence of law can not possibly reach. \* \* \*

False ideas may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world. But to true religion there belongs no sullen gloom, no melancholy austerity, tending to withdraw men from human society, or to diminish the exertions of active virtue. On the contrary, the religious principle, rightly understood, not only unites with all such virtues, but supports, fortifies, and confirms them. It is so far from obscuring the lustre of a character, that it heightens and ennobles it. It adds to all the

moral virtues a venerable and authoritative dignity. It renders the virtuous character more august. To the decorations of a palace it joins the majesty of a temple.

The spirit of true religion breathes gentleness and affability. It gives a native, unaffected ease to the behavior; it is social, kind and cheerful—far removed from that gloomy, and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world by neglecting the concerns of this. \* \* \* \*

Wisdom is no less necessary in religious and in moral than in civil conduct. Unless there be a proper degree of light in the understanding, it will not be enough that there are good dispositions in the heart. Without regular guidance they will often err from the right scope—they will be always wavering and unsteady; nay, on some occasions they may betray us into evil.

This is too much verified by that propensity to run into extremes which so often appears in the behavior of men. How many have originally set out with good principles and intentions, who, through want of discretion in the application of their principles, have in the end injured themselves and brought discredit on religion. There is a certain temperate mean, in the observance of which piety and virtue consists. On each side there lies a dangerous extreme. Bewildering paths open, by deviating into which men are apt to forfeit all the praise of their good intentions, and to finish with reproach what they have begun with honor. \* \* \*

Good sense is no less requisite in our moral behavior than it is in our worldly affairs. Whoever departs far from the

plain tracks of sober and reasonable conduct shall, sooner or later, undergo the consequences of a diseased and wounded spirit.

It is of the utmost consequence to guard against extremes of every kind in religion. We must beware, lest by seeking to avoid one rock, we split upon another. It has been long the subject of remark, that superstition and enthusiasm are two capital sources of delusion; superstition on the one hand, attaching men with immoderate zeal to the ritual and external part of religion; and enthusiasm on the other, directing their whole attention to internal emotions, and mystical communications with the spiritual world; while neither one nor the other has paid sufficient regard to the great moral duties of the Christian life.

But, running with intemperate eagerness from these two great abuses of religion, men have neglected to observe that there are extremes opposite to each of them, into which they are in hazard of precipitating themselves. Thus, the horror of superstition has sometimes reached so far as to produce contempt for all external institutions, as if it were possible for religion to subsist in the world without forms of worship, or public acknowledgments of God.

It has also happened that some, who, in the main, are well affected to the cause of goodness, observing that persons of a devout turn have at times been carried by warm affections into unjustifiable excesses, have thence hastily concluded that all devotion was akin to enthusiasm, and, separating religion totally from the heart and affections, have reduced it to a frigid observance of what they call the rules of virtue."

*Selected.*

BLAIR.

## TO THE UTAH SAINTS.—No. 3.

BY EDWARD W. TULLIDGE.

“And behold I will give unto you favor and grace in their eyes, that you may rest in peace and safety.”—Doc. & Cov.

You at home, my dear brethren and sisters, will remember that our apostles told us that these Josephites were finding “favor and grace” in the eyes of the American people, and that they were “resting in peace and safety” in the very country and States from which the Saints were once driven. True, we were told this within the sanctuary of the Tabernacle, and through the canonical columns of the *Deseret News*, to prejudice us against our brethren and sisters in the States who had chosen the son of our martyred prophet to be their leader and spiritual shepherd. It was made to appear that they had “struck hands with the Gentiles;” that they fraternized with those who mobbed the Saints and murdered Joseph Smith, and that they were wretched apostates, who had betrayed the kingdom of Christ into the hands of Satan, at least so far as they were concerned. Of “Young Joseph” himself, when the Tabernacle condescended to notice him, it was but to blaspheme against the purity of his motives, the worth of his character as a man; still more against the might of his character as a leader, and the consistency of his mission as the son of the Martyr; in fact he was described to us of Utah, by our leaders, as a Judas-son who had betrayed his father’s mission, and painted to our imagination as one in the bonds of fellowship with his father’s murderers. And thus was it vilely explained to the Saints of the Mountains as the reason why the “Josephites” had found favor in the eyes of the American people; and the very Providence which had

given them “rest in peace and safety” in the regions near “the waste places of Zion” was made to appear as the veritable Devil to whom “Apostate Mormons” in the States had sold themselves. It was nothing strange to our most watchful and wise shepherds that Satan loved his own, and the exceeding righteousness of our shepherds was flaunted before our eyes as the reason why they themselves were persecuted—they were persecuted for righteousness’ sake (God save us in the naming it).

But your shepherds have deceived you in this matter. They have blasphemed against a branch of our Father’s house more righteous than we, a branch that has deserved heaven’s acceptance; and therefore has heaven given its acceptance and fulfilled the promise “I will give unto you favor and grace in their eyes, that you may rest in peace and safety.”

As an historian I would not deal severely with your shepherds, nor as a heathen judge them. Since first my hand could wield a pen or my brain indite, I have plead the cause of Israel. I have loved Israel everywhere. Heart-broken as a servant of God from the day I first set my foot in Utah, yet as an author have I plead much for Utah, and sung the praises of her leaders. I have been jealous for her sake. I have lauded her righteousness, I have covered a multitude of her sins. This is perhaps my own cardinal sin; but I repent not of it; I shall never wipe that sin out. I will never take back my love for Israel; neither must it ever be expected of me to dishonor my friendships. But to the tribunal of history all these are brought whose lives or deeds form the subject of history, whether it be for good or evil: and as your shepherds have judged their

brethren in unrighteousness, therefore shall they in turn be judged; but they shall be judged in righteousness, and with much mercy.

Utah *must* come to the bar of judgment.

Let the simple facts of history appear to witness on either side. Be the testimony here brief, but sufficient.

Your brethren in the States, who have borne as a distinction the beloved name of Joseph, in 1860 reorganized the Church of Jesus Christ of Latter Day Saints. The Elders who did this were Elders and High Priests of the Church in the days of the first Joseph, and some of them were among the pillars when this living temple of priesthood of a new dispensation was reared; and Joseph, the son whom the Martyr had ordained to be his successor, was at the head of this Reorganization. No need for a reminder from the Twelve, that all the authority to build up the kingdom of God upon the earth was with them. The historian's duty is to record facts; the philosophy of history is always best revealed to him in facts. He can not in his record discuss with this self-sufficient Twelve the value of their authority and their essential jurisdiction over this world, and especially over the Church of Christ. God in his providence and in the events of the times, is discussing with them whether or not they have held all the authority to build up the kingdom of God upon the earth. Let the people of God, as well as the historian reverently listen to the Lord's discussion with his servants, for he has a controversy with the Church. He will make it all plain to us by and by, either through our reverent willingness to listen to his judgment, or by his *power* to make himself heard in human

affairs, and especially in the revelation of his purposes touching the Church of Christ. Oh, be ye all assured that Christ, not Brigham Young, not John Taylor, is at the head of his Father's Kingdom both in heaven and on earth. This much, at least, the historian may affirm in the case before us, as a FACT reaching to the very basis of Christian history. The Church is Christ's, not Paul's, not Peter's. He alone has the authority from the Father to give command for the organization, or the reorganization, of his Church upon the earth; and the matter, very serious to all Christians is, that he, Christ, is the person who will receive or reject the Church, even as it shall be found worthy or unworthy to be called his own.

Well, then, the history runs, that in 1860, Joseph, the heir of the priesthood, and the ordained of God under the hands of his father through whom the priesthood was restored to earth, was commanded to go and take his place as the Lord's anointed and shepherd of the Church of Christ. The case was similar to that of Samuel, who took his place as Chief Judge and Prophet in Israel, being first called of the Lord in his youth, and anointed and ordained under the hands of Eli. The example of "Young Joseph" is eminently typed in sacred history; for the mind at once seizes the names of Joseph of Egypt, Moses, Samuel, David, Daniel, John the Baptist, and Jesus himself, the Lord and Master; nor should Joseph the Martyr—Prophet of the last dispensation, be left out of this array. When, indeed, did the Lord ever call the Chief Priest, or the senior Apostle, to organize his Church, or to reorganize it? I would like for my learned brother, Orson Pratt, to seriously and honestly set

himself to answer that question, and many others of a similar nature, seeing that his own church, at the present moment, awaits a reorganization of its chief quorum; and moreover seeing that a quarter of a century's vote of the "church in all the world" would justly make himself the President of the Twelve, which he really is at the present moment, in spite of the fact that his brother, John Taylor, has stolen his crown. The historian can only understand the logic of your facts as a quorum, brother Orson, and not Apostolic trickery, nor your divine rights to steal each others' crowns. O, Orson, my brother, you need some reorganizing today as a church, or there is no sense in the substance of the history of the church which you and I have been long engaged in writing; and just here, my brother, comes in the very logic of the Reorganized Church. It was the Lord's judgment, expressed in 1860, that the Church of Latter Day Saints must be reorganized under Joseph Smith, the son of the Martyr; for the church of Utah was rejected as a church, through the ministry of which the Lord could not work out the destiny of Latter Day Israel; and so without choosing another Israel he designed to *restore* the Church of Latter Day Saints under Joseph, whom the father anointed and ordained to fill his father's place, and lead Israel to the consummation of his destiny.

And now I may draw this view to a close for the present, by simply presenting the *integrity of the fact* that the Lord so reorganized his Latter Day Church in 1860, as the proper and sufficient explanation of the fulfillment of the promise: "And behold I will give unto you favor and grace in their eyes, that you may rest in peace and safety."

Coupled with this let me present to you, O, Shepherds of the Mountains, your lesson for study, that you may get wisdom from the study of your choice books:

"But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the Saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."—Doc. and Cov. 100 (101) : 2.

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#### GOVERNOR FORD.

Bro. J. C. Clapp writes under date of June 6th, from Guadalupe, Santa Barbara Co., Cal., as follows:

"There is a man living in this valley by the name of Moore—he is known by the name of Uncle Billy Moore—who gave me some items concerning the death of the prophet." (Joseph Smith).

"Mr. Moore was driving Gov. Ford's carriage when the Governor went into Nauvoo ostensibly to raise a *posse* of men to guard the jail at Carthage, but did not start till the "Carthage Grays" were disbanded. And as they drove through the crowd, the Governor said, 'Now, boys, what you do must be done quickly, for I have to go and get a *posse* of men to guard the prisoners.' He says as they drove away toward Nauvoo, the Governor said, 'The Smiths will

e killed before we get back.' He further says, after they had been to Nauvoo and returned to within two or three miles of Carthage, they heard the reports of guns, when the Governor said, 'There, the Smiths are killed!'

'Mr. Moore is a very respectable man, and I have no doubt he tells what are really facts in the case. His address is, William Moore, Central City, Cal.'

### GIFT OF THE HOLY GHOST.

OUR attention is called to an item on page 129 of the *ADVOCATE*, where Joseph, the Seer, is made to say that Cornelius "could not receive the gift of the Holy Ghost until after he was baptized," which the writer thinks is in conflict with Acts 10:45, 47.

There is a conflict, but only in letter—not in spirit, not in fact, when taken in connection with its context—for the context explains the intention of the "Seer," when it says: "Had he not taken this sign, or ordinance, [baptism], upon him, the Holy Ghost which convinced him of the truth of God, would have left him." The real sense and meaning of words are determined by their contexts.

IF all goes well we shall soon begin the publication of the letters of Oliver Cowdery, relative to the rise and establishment of the Church, including the call of Joseph by the angel, the revelation and translation of the Book of Mormon, the restoration of the priesthood, etc., etc. These letters are really invaluable, containing, as they do, information of the very highest importance to all men. They should be in the hands of all Latter Day Saints, and placed within easy reach of all who will investigate God's "marvelous work." They were written by one who was an active participant in

very many of the events described, and who was therefore a competent witness in testifying of the wonderful and joyful things embraced in these letters. These are times when the *knowledge* of the things of God are of incalculable worth. True facts are needed.

WE thank those who formerly aided us in procuring subscribers for the *ADVOCATE*, and now we ask them to kindly and promptly assist us again. Book agents, officers of branches, and traveling ministers, are especially requested to help us to extend the circulation of our paper.

SO MANY are asking us to continue to send them the *ADVOCATE*, that we have thought best to continue it to all our old subscribers unless they order otherwise. Those not wanting them will please return them to the Herald Office, Plano, Ill., at once, or notify us or H. A. Stebbins by letter or postal card.

### TO THE ELDERS ABROAD.

"IF any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles contained in the acknowledged word of God: if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the Church, report them to the president of the quorum to which they belong, and if you can not find that out, if they are



members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, Godliness, and everything that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles."

*Times and Seasons, April 1st, 1844.*

## HISTORY OF THE REORGANIZATION.

With this number of the *ADVOCATE* we commence the history of the rise and progress of the Reorganization, and in doing this we have thought best to present the account written by the late Elder Z. H. Gurley and published in the first volume of the *Herald*.

Some have claimed that this account is imperfect, which may be quite true, as perfection in historical details is difficult to attain, yet that in its essential features it is true we feel confident, so far as Elder Gurley had understanding of the matters treated, and few, if any, were better acquainted with the facts stated than himself.

Those who were favored with an acquaintance with Bro Gurley will readily appreciate the warm, nervous style, as well as the ardent, zealous spirit that marks his narrative.

It is dated at Zarahemla, (Blanchardville), LaFayette County, Wisconsin, October 23d, 1859, and is as follows:

**BROTHER SHEEN.** — You recollect that at our last Conference it was suggested that a brief history of the commencement of this work of Reformation in the Church should be given to the world in the first number of our periodical. That duty seems to devolve upon me. I would say, in order that those who read may have a clear understanding of the subject, it will be necessary

for me to go back a few years and commence with my first labors in this place. In the spring of 1850 I was appointed by a Conference held at Voree, to visit a tribe of Indians in the north part of this State. On my way I was overtaken by a brother, and requested to accompany him to this section of country. Immediately after our arrival I commenced preaching about fifteen miles south of this place, and continued my labors for some weeks. I came here about the middle of summer. The second day after my arrival, I was requested to preach a funeral sermon. At the close several persons requested me to preach to them again. Accordingly I made an appointment for the next Sabbath, a friend having offered me his house for the occasion. On my arrival at the place appointed for worship, I was agreeably surprised in finding a large and respectable congregation, of courteous manners and solemn deportment, instead of the refuse of society, as I had expected to see in this mining region. Our exercises were unusually solemn and interesting. I felt truly that God had a people even in this place. So deep were my convictions of this fact that contrary to my instructions I continued my labors, and after a few weeks, I had the pleasure of inducting seven into the kingdom of God. From this time the way seemed to open before me. Calls for preaching came in from various places, which I gladly responded to as far as it was in my power, and with the help of H. P. Brown, who came to my assistance some time in the winter following, we succeeded in building up a Church of twenty-three or twenty-four members, which we called the Yellow Stone Branch. A few months afterwards I moved my family

into this section and continued my labors with the Church, teaching them the principles of the gospel as revealed from heaven to us through Joseph the Seer. During this time several strange things came to my knowledge, that fully satisfied me that unless good and evil, bitter and sweet, could proceed from the same fountain, neither J. J. Strang, Brigham Young, nor any that had claimed to be prophets, since Joseph's death, were the servants of God. The inquiry arose in my mind, "What shall we do? Here are a few honest souls who have obeyed the gospel and are looking to me for instruction. What can I say? What can I teach them?" Thus I meditated for months. God, and God only, knows what the anguish of my mind was. I resolved that I would preach the word, and, thank God, preaching brought me out right.

It was after preaching one Sunday evening, in the fall of 1851, while sitting in my chair at Bro. Wildermuth's house, my mind was drawn to Isaiah, 2nd ch., 2nd and 3rd verses. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in all its majesty and glory. It appeared that I could see all nations in motion, coming to the mountain of the Lord's house. At this time Strang's Church appeared before me. It looked mean and contemptible beyond description. A voice—the Spirit of God—the Holy Ghost, then said to me "Can this (alluding to Strang's Church) ever affect this great work?" I answered, "No, Lord." I felt ashamed to think that I had ever thought so. The voice then said, "rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and

say that God will raise up a prophet to complete his work." I said, "Yea, Lord." As I left the house my mind was dwelling upon what had just transpired. Although the Spirit had told me that God would raise up a prophet to complete his work, it did not enter my mind at that time that I would realize the work in its present form. My whole desires were, that those dear souls around me might enjoy the gifts and blessings of the gospel as the saints did in Joseph's time, and be saved from those meshes of iniquity that thousands had run into. A few weeks afterwards, while reading a paragraph in the Book of Covenants which says, "if thine eye be single thy whole body shall be full of light," the Spirit said to me again, "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work." I answered, "I will do it, God being my helper." From that time I began to look about in earnest for a starting point. I examined the books carefully, and saw at once that the teachings of the day were contrary to the law, and resolved that although I had but one talent, yet in the name of Israel's God I would go forward, and leave the result with him. At this time I was laboring with Bro. Reuben Newkirk, a young and worthy brother. I explained my views to him, and he endorsed them at once. The Spirit of God was with us, and day after day was spent in holding council about the matter, until one day (being at work together in a lone place) we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, Book

of Mormon, Book of Covenants, and the Holy Spirit for our guide. This was a new era in my existence. In Joseph's time I had stood with thousands of the servants of God, and counted it an honor to call them brethren, but alas, how changed the scene! One, only one remained of my associates that I could call brother. At times how dark, how dark was the future!

O, Brother Sheen, could I at that time have been permitted to realize what I have enjoyed with you and other dear saints within a few weeks past, how gladly would I have stemmed the torrent, and said with the apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

Well, thank God, he who commenced this work will carry it forward, and I rejoice. My past experience strengthens me for the future. Then we were alone, our brethren around us having been taught that Strang was Joseph's successor, could only look upon us as apostates when they became acquainted with our position. We seemed to be hedged in. Darkness was all around us on every side. Light was only above us. Well, thank God, we proved him to be a present helper. A few days after we had entered into this covenant, while Brother Newkirk was in secret prayer, the Holy Spirit rested upon him. He arose and spoke 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.

About this time Bro. David Powell came from Beloit, (about fifty miles distant), bringing with him a revelation

which had been given to Jason W. Briggs, sometime in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth and set in order the quorums—in a word, to fill his father's place. He was commanded to write it and send it to all the churches. There were some ideas in the revelation that I could not receive. I was entirely unacquainted with the order of the priesthood as it really is, nevertheless I knew that God would raise up a prophet, but who he was or where he would come from I did not know. About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room, declaring with great earnestness that their little sister was up to Bro. Newkirk's speaking and singing in tongues. For a moment I was overpowered with joy. I exclaimed, "Is it possible that God has remembered my family." Immediately I went up, and when I was within one or two steps of the house I paused. I listened, and O, the thrill of joy that went through my soul! I knew that it was of God. My child, my dear child was born of the Holy Spirit. I opened the door and went in. 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."

It is proper here to state that the

main body of the Church lived from four to eight miles from us, and having learned that we had left Strang, they regarded us as apostates. However, it was not long after that the gifts were manifested, and when they came to know that these blessings were indeed with us, they admitted that they were of God, and gradually one after another united with us, until the whole Church were made to know the truth of our position and rejoice with unspeakable joy. Although the Church had been organized more than a year, and striving to live right before God, yet no visible gifts had been manifested among us. It was now necessary that we should change our organization and position in relation to the presidency of the priesthood. The branch had been organized under Strang. The Lord had taught us that this was wrong; consequently we appointed a day for the purpose of acknowledging the legal heir. The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do was approbated of God. After singing, I stated to the Church what was the object of our meeting, and requested all who wished to renounce J. J. Strang, as prophet, seer, and revelator to the Church, and acknowledge the seed of Joseph Smith in his stead, to come forth in the own due time of the Lord, to manifest it by rising up. In a moment the entire congregation stood up, and one simultaneous shout of joy and praise went up to God for our de-

liverance. Nearly all the congregation were under the influence of the Spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work were then declared. I will now close for the present. So far I have written from memory. I shall now bring the history up to our Church Record which will enable me to give precise dates.

The Strangite Church here having publicly renounced Strang and acknowledged the "Lineal rights" of the seed of Joseph, thought best, as several of our brethren were living at Beloit and in its vicinity, to appoint a conference at that place. Accordingly, the first Conference held by us was at the Newark Branch, on the 12th and 13th of June A. D. 1852. I was appointed by the Church here, a delegate to that conference. Just before leaving this place, I called on a brother whose whole household had embraced the gospel, and who was mighty in faith before God. A circumstance occurred that I will now relate, to show the faith was then among us. The weather had turned extremely cold and all realized that the crops, especially the corn, must inevitably be destroyed, unless divine aid interposed; therefore, when we gathered round the family altar for evening prayer, all unitedly asked God to protect the crops, and ere we closed we felt assured that our prayers were heard, and the next day proved that indeed they were not only heard but answered; for, though the weeds alongside were frozen stiff, yet the crops were preserved. This was the degree of faith that God was pleased to give this Church at its commencement. The next day I proceeded on to the Newark Branch. Conference was organized on the 12th of June, agreeably

to previous appointment, choosing Jason W. Briggs, to preside. A good share of the first day was occupied in discussing the subject of the Priesthood. A series of resolutions; those that are found in the beginning of our first pamphlet, entitled "A Word of Consolation to the Scattered Saints," were then and there adopted. There was a very good attendance from different parts of northern Illinois and southern Wisconsin. Conference adjourned to meet at the Yellow Stone Branch, Wis., the sixth of the next October following.

From the close of this conference, until the next, in October, nothing occurred unusual to the Saints. They almost invariably enjoyed the gifts and blessings of the gospel, and were bound together in bonds of love and peace. During the summer, several were added to the Church. On the sixth of October Conference met pursuant to adjournment, and was organized by choosing Jason W. Briggs, to preside, and Samuel Blair as clerk.

On the third day, the following resolution with the annexed amendment, was unanimously adopted:

*Resolved*, That in the opinion of this Conference, the one holding the highest priesthood in the Church of God is to preside and represent the rightful heir to the presidency of the high priesthood.

AMENDMENT: *Resolved*, That the highest authority among the high priesthood represents the legitimate authority in a *presiding* capacity.

The copy of the pamphlet entitled "A Word of Consolation to the Scattered Saints," was then read, and on motion, the Conference ordered 2000 copies of the same to be printed. On motion, Conference adjourned to meet April 6th, 1853.

The resolution, with its amendment, may be considered by some, as of little consequence. Yet by careful examination, it will be seen that he who represents the "rightful heir," does so in a *presiding* capacity, and not as "Seer, Revelator, Translator and Prophet." While the resolution and amendment were being prepared by the Council, and before the Conference knew anything concerning the matter, the Spirit said that the resolution which the Council were then preparing should remain a law until the Prophet came.

As it had now become a law to the Church, that the one holding the highest priesthood should represent the "legal heir," in a *presiding* capacity, it became necessary that we should know who among us held the highest priesthood.

This was a difficult task. Some had been ordained Apostles and some Seventies under William Smith. One of the brethren presented himself before the Council as an Apostle, having been ordained to that office under William Smith. The question arose at once, Is that ordination legal? It was discussed at length, and until all became satisfied that their own wisdom was not very valuable, and concluded to dismiss the subject hoping that by the next Conference, they would be better prepared to decide the matter.

The reader will recollect that the Conference had ordered 2000 copies of our pamphlet to be published. While making the arrangements for publication, several among us became satisfied that our views on Polygamy had not been set forth as clearly as they ought to have been. We thought as we had come together for prayer meeting, we would bring the matter before the

Church, and ask the Lord for instruction, knowing that the voice of the Spirit is the voice of God, and that whatsoever the Spirit testifies to any individual, is the law of God to him.

Accordingly the subject was presented as follows:

1st. Is polygamy of God?

2d. Is any addition necessary to the pamphlet before its publication?

Before opening the meeting, we made the Church acquainted with our design, and while singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues, and while engaged in prayer, the veil was at least partly rent, and the manifestation of the Spirit was such as is seldom witnessed by mortals on earth. I have been a member of the Church some twenty-three years, and in the course of my ministry, have witnessed the manifestation of the Spirit in many branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the poet, "Angels now are hovering o'er us." This was on the eve of the 9th of January, 1853; ever memorable with the Saints of God. About half an hour afterwards we received through the Spirit the following as nearly as we could write it:

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrine of the Nicolaitans, and the men, or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; 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 pleasures, 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 accounts for the last three pages in our first Pamphlet, and we most earnestly commend that article to the careful reading of all who have known the Latter Day Work; and pray God our heavenly Father in the name of Jesus Christ his Son to break every band that binds them, that they be enabled to turn to the law from which they have strayed.

Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was strange teaching to me. I replied, it is impossible for us to organize further than we have. I knew that we could not create a Priesthood. I conversed with several of the brethren on the subject and we set it down as a mistake. It was now March. Our April Conference was near at hand and we were unable to decide on the validity of the ordinations of our brethren, who were present at the fall Conference, and as we all felt satisfied with the answer to our inquiry concerning polygamy, we thought the most

proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: "Were those ordained Apostles by William Smith recognized by God?"

The manifestation of the Spirit was fully equal to any on former occasions; and perhaps it is well to say that this was the first time that the angels of God were seen present in our meetings. I did not see them, but before they were seen the Spirit declared through me that they were near and immediately after several were transfixed as it were, by power of God as were many in the days of King Benjamin.

Some little time elapsed, nearly an hour I judge, before we received an answer to our inquiry. We were then told that those ordinations were not acceptable,—were not of God, and near the close of the communication we were expressly told to organize ourselves, "For ere long saith the Lord I will require the Prophet at your hand."

To be Continued.

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

"And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; therefore I would exhort you, that ye deny not the power of God; for

he worketh by power, according to the faith of the children of men, the same today and to-morrow, and forever.

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another exceeding great faith; and to another, the gifts of healing by the same Spirit. And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men.

"Wherefore, there must be faith, and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except

ye have charity, ye can in no wise be saved in the Kingdom of God; neither can ye be saved in the Kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, If ye have faith, ye can do all things which are expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they can not be saved in the Kingdom of God; and I speak it according to the words of Christ, and I lie not."

Moroni 10: 1, 2.

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation."

Doc. & Cov. 63: 16.

"For God said unto me, worship God, for *him only* shalt thou serve. \* \* \* This one God only will I worship, which is the God of glory."

Moses—In Joseph's Inspired Translation.

Priesthoods should administer, not contrary to the law of God, but only in strict accordance with it.

Civil law is greater than civil rulers.

The law of God is greater than priests or prophets.

"Behold, I am the light which ye shall hold up—that which ye have seen me do."—Jesus—Book of Nephi 8: 8.

"No unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment: Repent, all ye ends of the earth, and come unto me, and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my Church; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."—Jesus—Book of Nephi, 12: 4.

Jesus neither practiced nor taught polygamy or spiritual wifery, but he both taught and practiced to the contrary.

"And now, my brethren, seeing ye know the light by which ye may judge—which light is the light of Christ—see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged. Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ."—Moroni 7: 3.

Truth and right are mightier than priests or princes.

"Great minds, like heaven, are pleased in doing good."—Rowe.

#### THE SAINTS' ADVOCATE,

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W. W. BLAIR - - - EDITOR.

### THE MAN FOR UTAH.

"ROB" WALKER'S VIEWS OF THE SOLUTION.—COLFAX AND THE PAST.

*By Edward W. Tullidge.*

How shall we solve this knotty problem of society and religion in Utah, has been the vexed question for years with all of us most concerned. If it has plagued the nation at large, it has plagued us with almost deadly malice. It has wrecked the intellects and broken the hearts of some, dissipated the lives of others, and carried not a few to untimely graves. It would be sad to count in that once terribly lonely graveyard "on the bench" the names of men who but for the fearful betrayal of their earnest lives and noblest purposes, might have been worthy of regard as members of any society in Christendom. For myself, I thank God with deep gratitude that I have survived, redeemed at last by finding *the man* worthy and able to also redeem Utah herself from all her curses of the past, and her still cursed condition of the present.

Among the first to feel the cruel and deadly warfare with priestcraft in Utah, were the Walker Brothers. They met it, not in its religious, but in its social and commercial forms and animus. They were strong men,—strong in their

manliness of character; strong in their social stamina, and commercial integrity; forceful in their enterprises; lucky in their ventures; uncompromising in their honor and independence; and what is remarkably strange, successful from the first in their commercial war with priestcraft. Let me affirm for them something more—an idealist's judgment, perhaps, but still based on the philosophy of history—they have been instruments in the hand of Providence; that Providence needed their service in Utah for the beginning of the social regeneration of its people, even as now there seems a providential need of "Young Joseph" Smith to accomplish the religious regeneration of the Mormon community.

"Young Joseph Smith is the only man in the world who can effectually solve the Utah question!" It was the clear and well pronounced remark of Mr. J. R. Walker in our conversation as we sped away on the train from Utah's borders some months ago, eastward bound.

I had not even given the lead to the thought. It was Mr. Walker's own solid judgment. The wisdom of the thought was culled from the experience of the past, and from a clear-sighted perception of the fitness of means to their ends. And it was the experience of the last ten years, rather than of the earlier periods, that afforded the basis of Mr. Walker's judgment.

Think a moment on the events and action of that decade nearly gone by

since the opening of the "Godbeite movement" in the fall of 1869. Excepting the silent inroads and unpretentious missionary efforts of the "Young Josephites," nothing since that short lived revolution of the Godbeites has shaken Mormon society even as much as the gentle rustling of the trees in Autumn; much less has polygamic Mormondom been shaken to its base, as the superficial "regenerator" will declare the nation could have done had Congress and the Government been in earnest about it, and, it may be added, as earnest as Anti-Mormon malice has been persistent. With all the blatant protest of the Anti-Mormons to the contrary, Congress and the Government, and the U. S. Judges and Marshals, have done nearly all possible in the case. In Russia, of course, it would have been very different; in Great Britain a Polygamic Hierarchy could not possibly have grown up; but in America it has grown up, and in that very fact is couched the philosophical reason why it has survived. The same reason will give it life for ever, unless the voice of judgment shall come from the Mormon people themselves proclaiming that Mormon priestcraft and "polygamic theocracy" are not divine—that they have been righteously weighed in the balance and found wanting in the eyes of God and man.

Speaker Colfax, fifteen years ago, was conscious of this; and hence he suggested to Brigham Young to get a revelation from the Lord doing away with polygamy, to fit the diviner sense and will of the people of the United States. The suggestion was sagacious, but not genuine, and therein was its weakness and non availability. Everybody realized that President Young had the best of it, when in his answers he substantially

replied to the Speaker, and his companions, Bross, Richardson, and Bowles, that it was impossible, and nearly as frankly confessed, in good modern slang, that it was "too thin," "the Saints would see through it:" these, not quite his words, but nearly enough expressed. In fact there were many, (among them Stenhouse, who knew Brigham's policy of retreats), who verily believed that the "President" would gladly have taken Colfax as one of his cabinet advisers for the case, and have shuffled off this mortal coil of celestial marriage upon earth, had it been possible.

On his part, Mr. Colfax as an American statesman knew about exactly to the last dot what the American government and Congress could do in the matter, and all our history of the Utah problem since proves that his foresight and judgment were not at fault. Note the singular fact that, after he became Vice President, he took the Book of Mormon and Doctrine and Covenants in hand, and challenged Brigham Young and the Utah Apostles in their own city to an issue upon the judgment of their own books and revealed laws. Of course they would not meet him; they dared not. Out of their own books they would have had judgment indeed.

Mr. Colfax is the only representative man of prominence in the nation who has shown common sense, and righteousness in the law, in dealing with this polygamic treason. Enforcement of judgment upon their own laws and books is the way of righteousness to the Latter Day Saints. Thus bring Polygamic Theocracy to the bar and "even and exact justice" will be done. Mr. Colfax's treatment of the case did much credit to his heart, his intellect, and his sense of religious equity, besides show-

ing profound statesmanlike methods in the solution of the knottiest christian problem in American history. He showed also a discriminating appreciation of what but few "Gentiles" seem to know—namely, that the true Church of Latter Day Saints is not only Monogamic, but actually anti-Polygamic, and that obedience to the laws of the Church, and to the laws of the land, is true, pure, and simple Mormonism. This granted upon a great Christian trial of the Utah hierarchy, and the Church in this case will be found either upon the rock, or apostate and in crime, amenable to the laws of both God and man.

O, what a terrible shame that the American nation herself, through her Vice President, with Grant seen behind him with the sword of justice drawn, should have offered the Utah Apostles judgment on the Book of Mormon and the Book of Doctrine and Covenants, and those men refuse the terms in defiance, as they did in 1869. I verily believe that Grant would have given them the sword of justice had we not committed to the Vice President, before he left the city, the secret of our intended schism. The blood of Vice President Colfax was boiling with indignation and quick justice; but he took carriage with Stenhouse and drove out of the city to hear from him of this great Mormon schism in the name of young Joseph Smith; for, strange as it may now seem, all was done, and our movement organized, in young Joseph's name. In this we were very like Jason W. Briggs, Zenas H. Gurley and others, who lifted the standard of young Joseph just ten years before he came to them, and without his authorization. "The Spirit of the Lord was lifting up a standard!" We worded it very much the same as

did these Elders in the States. It was the Spirit of the Lord in us; and the Mormons of Utah may learn now that it was the magic name of Joseph Smith that saved them from the slaughter in 1869-70; for their leaders would have sent them as sheep to the shambles, had not God interposed to preserve them.

The Vice-President thus learned that there was secretly forming a revolution of Mormon Elders, headed by W. S. Godbe, Henry Lawrence, Kelsey, Shearman, and Harrison; and that the *Utah Magazine* would prepare the way and open action while the *Telegraph* should sail in the wake of this new ship of Zion; besides, the Walkers, Chislett, and the merchants and Gentiles generally, would all rally to break the backbone of the terrible hierarchy, and polygamy would go by the board. But better than all was the fact that it was to be in the name of "Young Joseph Smith," who was expected in due time to make his advent to consummate the movement to be begun by Godbe and his compeers. The Vice President was satisfied. The name of Joseph Smith prevailed. He could appreciate that a genuine revelation from Joseph to do away polygamy was better than a false one from Brigham Young; and he knew that under such home leaders as Godbe, Harrison, Lawrence, and others, the movement would be potent, and might be trusted by the Government. In fine, Vice President Colfax pledged his word that the Mormon leaders should not be allowed to send the Mormon people to the shambles for the slaughter, to preserve their miserable and guilty selves; (this is substantially Colfax's own words); troops should not be sent in any crusade to force the issue, but the mildest measures possible should be preferred. Moreover,

to make this still surer, Mr. Godbe went to Washington, and obtained a similar pledge from President Grant; at the same time we forwarded to him a well digested and lengthy budget on Utah affairs.

Grant and Colfax nobly kept their word.

Thus it may be seen that the Government under Grant and Colfax has already committed the solution of the Mormon problem to Young Joseph Smith; and though he himself did not authorize the use of his name, it shows how readily the nation caught at Young Joseph as the man of "manifest destiny"—or, in Mr. Walker's words, "the only man in the world who can solve the Utah question.

In the past we had the prophecy; in the near future we shall have the fulfillment. *The nation will trust "Young Joseph" Smith to solve the Mormon problem and to give the people of Utah the word of the Lord to do away with their polygamy.* He will be there in his place to receive that national trust, and to execute God's judgment in righteousness.

The first commandment that will go forth from your Prophet, Oh, Israel, will be—"OBEY THE LAW OF THE LAND! OBEY THE LAW THAT YOU MAY BE SAVED BY THE LAW."

This is not my wording. It seems to be the ruling axiom of Joseph's philosophy of Church government, that the Saints must obey the law that they may be saved by the law. It is not necessary that he urge obedience to the laws of the land to the Saints in the States. Neither was it ever deemed necessary in England. No person could have a standing in the Church who broke the laws of the land. It is only in Utah

that the Mormons need the telling that they must obey the law of the land, that they may be saved by the law of man from man's righteous judgment upon offenses against society and a pre-vailling civilization. It will be Joseph's exact duty to show the Latter Day Saints in Utah, that the laws of God, and the revelations of their canonical books command this, and he will sweep away the sophistry of their false Apostles which has made "our religion" a covering for polygamy, treason, and crime, and the high bulwark of priestly despotism. I never till I "joined the Josephites" saw the supreme wisdom of solving the Mormon problem "*by the books.*" Why, the Church had never apostatized had not unfaithful Apostles first thrown away the books which God had given, so that their priestly ambitions and selfishness might be served in setting themselves up instead as the "living oracles." Oh, that was the serpent's trick indeed!

The Utah polygamists have never attempted to defend the "peculiar institution" by the Book of Mormon, the laws of the Church, and canonical revelations in the Doctrine and Covenants; but they have built their polygamic fabric on the Bible and a questioned revelation not published to the Church till over eight years after the death of Joseph the Martyr. The facts are these: the Mormon Church was founded as a monogamic Church; its sacred books are *anti-polygamic*; the European mission, out of which Utah has grown, knew nothing of polygamy until 1853; nearly all its members were converted under the preaching of a monogamic gospel; in Utah only has polygamy crept in, except, as some suppose, in a few cases shrouded in darkness in the last days of

Nauvoo. As a rule none but the leaders and Bishops of Utah have practiced it; even in Utah not more than one twentieth have ever lived in it; the children of polygamists curse the "abominable" system for their mothers' sake, and shun it for their own; out of two hundred thousand Mormons in all the world, there are not five thousand of them in polygamy; and excepting the few whose priestly power and social standing depend upon its continuance, all would gladly wipe out the "accursed thing" that has made Israel to offend; and, finally, there is at this moment an uncompromising *anti-polygamic* Church of Latter Day Saints under Joseph Smith, moving to overthrow this system abominable in the sight of God and man. Heaven and earth have doomed it: the fall of polygamic theocracy is near!

#### WAITING TO WIPE OUT THE STAIN.

The historical consistency of "Young Joseph" and the Reorganized Church for the last twenty years is most admirable, and the policy pursued wonderfully sound and sagacious. I will give it as explained to me by Joseph himself, and also by the presiding Bishop, Israel L. Rogers, of Sandwich, Elder Mark H. Forscutt, and President Blair, and it just accounts for what we in Utah have not been able to understand. We have all well known that "Young Joseph" (as he is still called) could at any moment, if backed by his people, conquer Utah and overthrow polygamy. For instance—to make the case pungent—supposing the Josephites were to direct an emigration for that given purpose to Utah, to be turned back again, if they so pleased, when that purpose was accomplished. Can there be a doubt as to the result? Thinking men in Utah

have never doubted it; for Joseph's force, combined with the Gentiles and those whom we generically style "outcoming Mormons," could redeem Utah at the polls without the conversion of a single soul from the Utah Church; but it is just as certain that such a result would give the Reorganized Church fifty thousand converts. But we have not comprehended the wisdom, the integrity, and the personal pride of these Josephite leaders. They have been literally *wiping out the stain* from their own names and Church,—stains made by others, and not by themselves, and yet cruelly attaching to them by the very integrity of their faith; for Mormonism was divine though Utah had been ten times deeper dyed! Thousands of us in Utah have felt this just as keenly as Joseph and his brethren—nay, perhaps not as keenly as Joseph, but, O, God, keenly enough!—and we have felt that Joseph, as the son, at the head of his father's church, had duties towards us. And we were right; but his first duties were towards his own—"the remnant" who would not follow the Twelve in the exodus—and duties towards the integrity of the Church as founded by his father. This was truly wise; for in *proving* that integrity, and the monogamic purity of the Latter Day Saints in the States by the righteousness of a twenty years' probation, he has not only redeemed his own Church, but made it worthy in the sight of God and man to redeem even Utah, whose sins are as scarlet; and to be worthy enough is to be potent enough.

In 1860, when "Young Joseph" was chosen at a General Conference of the Saints in the States to fill his father's place as "Leader of Israel," the Utah war had just closed, and the horrors of

the Mountain Meadow Massacre were fresh in the public mind. Polygamy and this massacre had made Mormonism appear as the most hideous social and religious outgrowth of Christian times; and from the date of Utah's terrible sacrifice to a savage vengeance of its priesthood, Civilization herself cast the Mormon Church from the sanctuary of her grace. The Reorganized Church, under Joseph Smith, was deeply conscious of this. The massacre at Mountain Meadows had destroyed the testament-force of the Prophet's martyrdom; from that day no Utah elder of sensibility or intellect has urged it; and the very existence of the Utah Church has been absolutely upon the mercy of the American nation. But the Reorganized Church of Latter Day Saints asked simply for justice, not mercy,—not mercy to themselves, however much they might pray for mercy to be shown to a people betrayed by their leaders. Thus chose these Josephites, by their own free will and wisdom, their day of probation in the very heart of an American Christian society. That twenty years' probation has proved them worthy of justice; and in doing this, as I have already affirmed, the Reorganized Church has become

#### POTENT ENOUGH TO REDEEM UTAH!

Consult the Christian people of Illinois, Iowa and Nebraska, where the Josephites are to be found by thousands, and you will be told that these Josephite Saints are among the most exemplary Christians in America, and that they are absolutely to be trusted in every respect. Some of them in those States are members of Legislatures, mayors, justices of the peace, trustees, directors of banks, and occupants of places of

trust generally, and in every such case they have been chosen by the citizens in common—in fact by members of other churches rather than by their own. Thus have they triumphed in their righteousness, and now in the might of that righteousness Joseph is going up to redeem Utah. Without this he would not have been a fit offering for the sins of a Church which his father founded, but which departed from its purity, and broke its marriage covenant. True, with the United States in the supremacy in Utah, and from ten to twenty thousand Gentiles and “apostates” already mixed in society, Joseph and his Saints could at any time within the last seven years have broken the Utah Church to pieces as a potter breaks his rejected vessel; but in breaking that Church to pieces which he has himself rejected, he has designed to save the sheep. Had he sought to seize the Presidency of the whole Church by a compromise, or by a stroke of audacity at the death of Brigham Young, all would have been lost; but Joseph will restore the Latter Day Saints, and by works of righteousness make them acceptable in the eyes of the civilized world. Thus will he save that which was lost. The depth of his pure nature, his far-seeing wisdom, and the wonderful soundness of his policy shaped all for the consummations the people of Utah will comprehend by and by. God bless this noble man in the great work before him; and thus will all America yet say with hearty sincerity, for heaven has ordained the overthrow of a church which it has rejected, and the utter extinction of polygamy in America by the mission and righteousness of Joseph Smith and his church of monogamic Saints.

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.

It is not too much to say that, no person was better qualified to write the history of the Church from its rise in these last days than Oliver Cowdery. He was intimately acquainted with Joseph the Martyr, from the 15th of April, 1829; was Joseph's scribe in writing the Book of Mormon from that time to its completion, nearly one year afterwards; received the Aaronic and the Melchisedek priesthoods at the same times with Joseph; was Joseph's first spokesman; and was one of the most prominent and capable ministers of the Church. His testimony, and his opinions are of great worth.

“That our narrative may be correct, and particularly the introduction, it is proper to inform our patrons, that our brother J. Smith, Jr., has offered to assist us. Indeed, there are many items connected with the fore part of this subject that render his labor indispensable. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative, well worth the examination and perusal of the Saints. To do justice to this subject will require time and space: we therefore ask the forbearance of our readers, assuring them that it shall be founded upon facts.”

—Ed. Messenger and Advocate, Oct. 1834.

NORTON, Medina Co., Ohio,  
September 7th, 1834.

*Dear Brother:*—Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought

that were I to communicate them to you, might, perhaps, if they should not prove *especially* beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from Him who “hallowed” it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—it can never be recalled! it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and *time* its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother, Joseph Smith, Jr., I left Kirtland for this place (New Portage), to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many

have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1828, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness of the savage's ferocity, for innocent blood, by men either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves! This, I confess is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives me common intellect. And what serves to render the reflection past expression on this point is, that from *his* hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes for the first time beheld this brother. He then resided in Harmony, Susquehanna county, Penn. On Monday, the 6th, I assisted in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the Book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the ut-

most gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim* and *Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

To notice even in a few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design. I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frown of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the



question might be asked, Have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

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

souls, and we were rapt in the vision of the Almighty! Where was the room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you, my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer unto the Lord an offering in right e

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time can not begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence

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

To-day the church in this place assembled and were addressed on the great and important subject of salvation by brother Jared Carter, followed by brother Sidney Rigdon. The cheering truths ably and eloquently advanced by these brethren were like "apples of gold in pictures of silver." The saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered him.

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "For the glory of God will lighten it, and the Lamb will be the light thereof."

O. COWDERY.

To W. W. Phelps, Esq.

"The man who willetth to do well, we should extol his virtues, and speak not of his faults behind his back.

A man who wilfully turneth away from his friend without a cause, is not easily forgiven.

The kindness of a man should never be forgotten.

That person who never forsaketh his trust, should ever have the highest place for regard in our hearts."

—Joseph the Seer.

## THE GATHERING.

The righteous wisdom of the following article is so apparent, that comment is quite unnecessary. The experiences of the Church for the past eighteen years fully confirm it.

AN ADDRESS TO THE SAINTS FROM BRO. JOSEPH SMITH.

*Brother Isaac Sheen:* Permit me, through the columns of the *Herald*, to address a few lines to the scattered Saints.

The question is often asked, "Where is the gathering place for the Saints?" seeming to imply the positive necessity for such a place. That such a place *was* necessary no one doubts; but when, for various reasons not necessary now to mention, the people were scattered, successively, from Kirtland, from Jackson county, Missouri, and lastly from Nauvoo, there seemed to come a time when there was a necessity for a division—for a sifting of the elements of discord, that the inharmonious and incongruous might be separated from the better and purer parts of the whole. What the result has been, most of those who know the history of this people are able to see; yet to many it is still dark.

There are many obstacles to be met with by us, and which are to be overcome, not the least of which is the prejudice of those, who, most unfortunately for us, judge of us from very bad specimens of men, who either were, and are, or claim to be of the so-called Mormon faith. Another difficulty, and one of considerable importance, is the gathering together hastily in so large a body, that being incapable of harmonizing and assimilating the one with the other, so as to form a complete whole, it totters, and falls of its own concentrated weight,

I shall not at this time enumerate or

notice any more of the (to me) apparent difficulties than the two I have just spoken of, but if I can help to set these before some of those into whose hands this little volume may come, then am I amply repaid; and if not, then the good God, who sees the motives of all men, will receive the will for the deed, and pardon my short-coming.

I make no apology for my manner, neither for the crudeness of my material, nor for the indifferent way it is put together; but give it to the inspection of all, feeling sure, that he who ruleth all things to his glory, will guide and direct this to its desired end.

When I assumed the position I now occupy, I covenanted that I would never willingly or wilfully do anything to injure the cause of the true Latter Day Saints, or make their condition worse than it was when I found them, and I mean by God's help, to keep that covenant.

Now, knowing many of the rocks on which the Church was split, is it not my duty to keep clear of them—each and every one of them? There is but one answer: most certainly it is. By keeping the Church separated for the present, (how long, God alone knows), I know that some of the rocks will be missed, and many difficulties overcome that we, as a body, existing at any one designated place could never meet. How I obtained this knowledge is not my province, at this time, to say. I know the anxiety that is felt by all, to be gathering home to Zion; I see the increasing desire to secure happiness; but things seen by prophetic eye seem near at hand, when years MAY intervene before they are brought to pass.

Men may differ in their views. A thing to-day may seem as to-morrow,

and weeks, nay, months may pass away, and still it is in the morrow. Speculative theories may be urged as truth, yet no change is made in God's plan of salvation, and he disposes of events and of men, and their destinies, despite their theories and their views.

To those who are disposed to cavil at things they may not understand, in regard to the gathering of the Saints, I would recommend a careful reading of the seventh paragraph of section one hundred and two, Book of Doctrine and Covenants: "And let all my people who dwell in the regions round about, be very faithful and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people. And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs." I would also refer them to the sixty-third section, paragraph four: "And now, if your joy, etc. \* \* \* Contend against no church, save it be the church of the devil," etc., and to the latter half of paragraph six, section seventy-two. If after a careful reading, and a prayerful asking, they can not understand how we are to overcome a great deal of prejudice of the world, and that we are better situated to advance our cause as we now are, than if gathered into one city, or place, then I am most willing to be told the reason why. I could carry this subject further, but wisdom

dictates that I ought not to take up so much space in our journal at one time, and so I must conclude my letter by stating, that to me there is no command to gather this people together at any given locality, and if I did so, in the absence of such command, I would be guilty of an act of injustice to them, and might possibly injure them and others. I must say, however, in justice to them and to myself, that all who are seeking after truth, and are determined to forsake wickedness and corruption, will quickly get themselves away from places where crime, wickedness, and abominations are sanctioned, or justified, and will quietly settle themselves in some region of country where truth is acknowledged, where they can serve God, be good to their fellow men, live uprightly and honestly before God, and in the sight of men, quitting their evil ways, and cleaving unto righteousness, holding in honor the laws of the land, and living in obedience and amenable to them. Our land is wide, and full of pleasant places, wanting good men for citizens. Our religion, if good at all, is good for one, ten, twenty, an hundred, or an hundred thousand—here, there, and everywhere. Doing good and not evil, is its true intent, and, preached by example as well as precept, it must be lived to, if we mean to reap its reward. I will follow this subject further at some future time. Until then, may God bless and keep his people, is the prayer of

JOSEPH SMITH,

*Pres. C. of J. C. of L. D. S.*

NAUVOO, Ill., Nov. 7th, 1860.

“All flesh is grass, and all its glory fades,  
Like the fair flower, dishevelled in the  
wind;

Riches have wings, and grandeur is a  
dream.”

—Cowper.

Concluded.

## HISTORY OF THE REORGANIZATION.

Such was the manifestation of the power of God, that not a doubt was left on our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We knew we could not create priesthood; we had two high priests, and one senior President of the Seventies, but how could these men organize the Church? It was impossible, utterly impossible. We counselled upon it and concluded that possibly under the present circumstances it might be right for high priests to ordain high priests, and for the senior President of Seventies to ordain Seventies; but when done what would it accomplish? —nothing—just nothing. We were in trouble, deep trouble. To refuse to organize was disobedience; to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

We sought, and in answer were told to appoint a day and come together fasting and praying, and the Lord would show us how to organize. We therefore appointed the day, dismissed the meeting, and went home rejoicing.

Immediately after our meeting we discovered that the “Prince of Darkness” was fully bent on preventing us from receiving the communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the Church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before evening the way was made clear, and at night all came together in good faith, rejoicing that we

had the opportunity of seeking for the information we needed, viz: How to organize the Church.

We then presented the following question:

1st. Will the Lord please to tell us how to organize, that what we do may be acceptable unto him, and who among us will he acknowledge as the representative of the "legal heir" to the Presidency of the Church?

There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed.

After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in and took a seat among us. Shortly after this, a brother, [H. H. Deam, a high priest, ordained in the days of the first Joseph], came to me and asked if I had received any answer to our question. I said "No." He said, "I have." At my request he sat down and wrote it. It read as follows:

"Verily thus saith the Lord, as I said unto my servant Moses, 'See thou do all things according to the pattern,' so I say 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 the majority of the Twelve, for it is my will that a 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 stand as the "representative." Let them select twelve men from among you and ordain them to compose my high council. Behold ye understand

the order of the Bishopric, the Seventies, the Elders, the Priests, Teachers and Deacons. Therefore organize according to the pattern, behold I will be with you unto the end. Even so. Amen."

We did not think it advisable to bring this communication before the Church at that time, to get the testimony of the Spirit concerning it, for, as I have said, one was with us of the Salt Lake order. So we concluded to wait until the Saints were alone. This was on the 20th of March, 1853. I took this revelation, folded it up, and put it in my pocket, resolving that we would have the testimony of the Spirit through the entire Church before I would receive it, and I furthermore resolved that if the revelation was ever brought to the knowledge of the Church, it should be done by the power of God and not of man.

The 6th of April finally came, and nearly all the Church came together.

On the 5th, as we had been commanded to organize, we thought it advisable to seek for instructions. We accordingly called a prayer meeting, and as we did not get the desired instruction, we continued it on the 6th. We were then told to organize by what was written. We supposed this referred to the books, of course. Our next step was to organize the Conference. This was now a difficult matter. As I have said, it had become a law to us that the one holding the highest priesthood should preside. There were present two high priests, and one senior President of the Seventies. The question now arose, Whose priesthood is the highest? The subject was discussed at length, and what was strange to us all, a good deal of ill-feeling was manifest.

I have often thought of it. It seemed as though each one thought that the salvation of the Church depended on the decision being made according to their respective views; so we argued, so we debated, till the close of the second day, when we began to think the work was lost, and would to God that all Latter Day Saints could know the situation of the Church at this time—our feelings, our deep distress, our great anxiety. I considered all was lost, lost, lost. We could not organize. Oh, the bitterness of that moment! We could not see “eye to eye”. God had commanded us to do what we absolutely could not do. To my mind and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that at that time the one who is now penning this, asked God to remove him from the earth. Men who hitherto had been united—had seen “eye to eye”—had labored together as one man for the cause of truth, were now opposed to each other, and after a discussion of two days, learned to their mortification and sorrow, that they, to all human appearances, were forever separate. The Spirit, the night before had told a few in a prayer meeting that to-morrow they shall see “eye to eye.” But the day closed and we were farther apart than on the former evening. Our attempts were a failure, I repeat. Oh, the bitterness of that moment; never, never can I forget it. Although since that time, darkness, like Egyptian night, has at times seemed to shut out all light and exclude all hope; yet the recollection of that event has enabled me to rest satisfied that he who delivered us then, still holds the reins in his own hands, and will bring his work to a glorious consummation, in his own way,

and in his own time. The Conference adjourned for prayer meeting in the evening. We accordingly came together at early candle-light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the Prince of Darkness triumphed. After a little, one of the brethren arose and rebuked the Devil. Shortly after, some sprang to their feet, saying “Angels, angels, brethren, are near us,” and in a moment our darkness was turned into light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifest. The Spirit seemed to rest upon all in the house. Three were in vision, the Spirit testifying through others at the same time, that the Recording Angel was present. And as we afterwards learned, two of the three who were in vision saw the Roll, while the third saw the Angel and the Roll.

Just before this manifestation, the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, “Brethren, some kind of a spirit tells me that I have the commandment written that we need.” He then said, “I will read it, and I wish the Church to pray, that we may know whether it is from God or not.” He then took out and read the revelation that was given us on the 20th of March, remarking that he was not positive that the “senior” should preside. It was then submitted to the Church. I was not aware until then that any one but myself had this revelation.

In reply to the enquiry as to whether the revelation was of God, the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his elders, to

show them that they had not sufficient wisdom in and of themselves to organize. He said, "If I had shown you at first, all would apostatize; as it is, many of you will apostatize, but some will remain, and they shall be the means in my hands of bringing back others.

We were then commanded to organize according to the revelation given on the 20th of March, with the assurance that the Lord would be with us to the end. The congregation that evening was large. The school-house was filled literally full of Saints, and I believe that every one was satisfied that that revelation was from God, and that the angel that keeps the record of the Lord's work in every dispensation was in our midst.

The next morning the Conference met and proceeded to organize as instructed.

Jason W. Briggs was chosen to preside.

On motion, Ethan Griffith, Wm. Cline, and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the quorum of Apostles. On motion, Bro. Samuel Blair was sustained in the office of General Church Recorder. On motion, Jason W. Briggs was chosen Church Historian. The committee of three to select seven to be ordained Apostles, chose the following named persons, viz: Zenas H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White, Reuben Newkirk, who were accordingly ordained. On motion, a stake of Zion was established in the town of Argyle, Lafayette Co., Wisconsin.

On motion, Wm. Cline was chosen and ordained president of the stake. On motion, Brn. Cyrus Newkirk and

Isaac Butterfield were chosen and ordained his counsellors.

On motion, the following persons were ordained into the quorum of the Seventies, viz: David Newkirk, Wm. Cline, jun., Wm. Newkirk, Ira Guilford, George Godfrey, Wm. Smith, Wm. Hartshorn, Wm. White, Benj. R. Tatem, Ethan Griffith, Samuel Blair, Geo. W. Harlow, Horace W. Ovitt, Edwin Wildermuth, Major Godfrey, Wm. Griffith, John Butterfield, and Wm. Harlow. Conference adjourned to meet at Zarahemla, Wisconsin, on the 6th of October, 1855.

The next evening after the close of this Conference, we had a joyful time. The Lord told us the acts of this Conference were recorded in heaven, and to the seven Apostles he said:

"I give unto you the care of my flock on earth; take the oversight of them, as you shall give an account unto me in the day of judgment."

I will here add a word for the benefit of others. When the commandment to organize first came, we thought it impossible for us to obey, not having authority to ordain Apostles, etc.; but we learned what every Latter Day Saint must learn, that a command from God is authority to do all that he requires, be it more or less. This part of the history will be accompanied with some instruction to the Church from Bro. Newkirk and myself, in relation to our present duties, in preparing the way for the coming of the prophet.

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Civil rulers rightfully exercise authority, not contrary to the law, but only as the law provides.

"Liberty, like day,  
Breaks on the soul, and by a flash from  
heaven  
Fires all the faculties with glorious joys."—

## POLYGAMY.

Bigamy—the having two wives or husbands at the same time; and Polygamy—the having many wives or husbands at the same time, are and have been regarded and treated as crimes throughout our nation, and all the enlightened nations of earth. Public sentiment has never been so intensely opposed to these evils as at the present time. Every investigation, every discussion, every review of these subjects only serves to confirm the mind in the fact, that these are wholly at war with the best interests of society. Their tendencies and their fruits are sorrowful and ruinous. Bitterness, strife, deceit, violence, shame and degradation are their results. Like Ishmael, their “hand is against every man, and every man’s hand” is against them.

With these facts before us, it is passing strange to see the Utah leaders persist in trying to make Polygamy practicable, lawful, honorable, and a religious duty in the midst of 40,000,000, and in the midst of an enlightened civilization of more than 300,000,000. Their attempt to force polygamy upon our nation, and upon the world, contrary to the laws of our country, contrary to the common sentiment of civilization, and utterly contrary to original Mormonism which they profess to believe, is folly in the extreme; nay, more, it is criminal fanaticism.

## LIGHT NEEDED.

Why did not some of the leaders in Utah step forward for the honors of polygamic martyrdom, instead of their followers? Why did not John Taylor, Geo. Q. Cannon, O. Pratt, B. Young, or men of their position and authority, step out and invite the sword of justice,

instead of putting the heads of Miles, Reynolds, and their like, upon the block?

The true shepherds give their lives for their flocks; but here the flocks are called to give their liberty, their honor, their wealth and their lives for their shepherds! Queer—decidedly.

We shall continue to send the ADVOCATE to old subscribers till otherwise advised.

In this number we begin the publication of the Cowdery letters. They were evidently endorsed by Joseph the Seer, and those who were the founders and first members of the Church. Read them with care, and preserve them for future use. They are better than gold and silver.

The article on the gathering, which we reproduce in this number, has been on trial for the past nineteen years. That it was dictated in the best interests of the Church, none can deny. It will do to heed for time to come, for when the right time for the gathering shall arrive, a higher than human wisdom should point out that time, the place, the methods, and the means.

Procure us subscribers so far as you can.

“Woe, woe, to all who grind

Their brethren of a common Father down!  
To all who plunder from the immortal mind  
Its bright and glorious crown.”

## THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and in the special interest of the Utah Mission of said Church, and Edited by W. W. Blair.

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

Vol. 2.

Plano, Illinois, September, 1879.

No. 3.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 2.

To W. W. PHELPS, ESQ.

*Dear Brother* :—In the last *Messenger and Advocate* I promised to commence a more particular or minute history of the rise and progress of the Church of the Latter Day Saints; and publish, for the benefit of enquirers, and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and

beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their center; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact, a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church, with a cursory view of the same till it lost its visibility on earth, was driven into darkness, or till God took the holy priesthood unto himself, where

it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I can not reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: “Whoever looked well into our religion that did not embrace it?”

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood, but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men can not fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the means employed to effect its extinction, the more numerous are its votaries.—It is not the vain cry of “delusion” from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: That light which enlightens man, is at once enraptured; that intelligence which existed before the

world was, will unite, and that wisdom in the divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth, (without which the former could not exist), and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies, its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it, the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God.

One peculiarity of men I wish to notice in the early part of my narrative.—So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but

when once deprived of their society, worth, and counsel, they were ready to exclaim, "how great and inestimable were their qualities, and how precious is their memory,"

The vilest and most corrupt are not exempted from this charge; even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchers of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death. Why were not *all* converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation, and it is plain that he had communion with his maker, and by His direction accomplished a work, the parallel of which is not to be found in the annals of the world! Why were not the *world* converted, that the flood might have been stayed? Men, from the days of *our* father Abraham, have talked, boasted, and extolled his faith, and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was

taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he traveled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils; they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets

held in the days of the apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the *life* of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing. No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulcher is garnished while the latter is deprived a dwelling among men, or even an existence upon earth. Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity

of the doctrines advocated—they wanted an excuse, and they soon found one—“He hath a devil!”—And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, “Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners!” You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the *righteous* Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been revered and heard. To see one coming from the wilderness, clad with camel's hair, drinking neither wine nor strong drink, nor yet eating common food, must have awakened the curiosity

of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand. All this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men: stepping in advance of the learned and reverend Pharisees, wise doctors, and righteous scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil."

The Jews were willing (professedly so) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they can not see, they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camel's hair, eating locusts,

drinking wine, or showing friendship to publicans and sinners.

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias [Elijah] was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward ap-

pearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God, a propitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death. This man could not do—it required a perfect sacrifice—man is imperfect. It required a spotless offering—man is not spotless. It required an infinite atonement—man is mortal!

I have, then, as you will see made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not *rumor*, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of ones merits or demerits. If it is we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censures.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

"Shun delays, they breed remorse;  
Take thy time, while time is lent thee;  
Good is best when soonest wrought—  
Ling'ring labors come to nought."

## THE STANDING TRAGEDY.

The killing of Elder Standing in Georgia, recently, by an armed mob, will be regarded by all right-minded people as nothing less than an unjustifiable deed, and one wholly at war with the rights of man and the laws of our nation. It was indeed a foul murder. And yet when we consider the leading facts surrounding the case, there is but little to surprise us that the young elder met so sad a fate.

It must be remembered that young Standing was preaching in the interests of a church which holds to the doctrine and practice of a plurality of wives as a matter essential to salvation and a fulness of glory in Christ's kingdom. And it must also be remembered that the people of Georgia, in common with the people of the United States and of all Christendom, regard polygamy as on a level with prostitution and lechery, and that in this they are sustained by the laws of our nation, the late decision of the Supreme Court, and the common usages of the best grades of society. The common sentiment of the more enlightened nations, as also the *laws* of those nations, denounce Bigamy and Polygamy as crimes, and treat them as such.

In view of these facts, it is not at all surprising, when Elder Standing was warned to leave the field of his ministerial labors and did not do so, that an enraged and indignant people should seek to defend and protect their wives and daughters against what they could only regard as pernicious, polluting, and criminal.

It avails nothing to say that the Utah Mormons regard polygamy as a sacred institution. The world's civiliza-

tion and the laws of nations have pronounced against it. And when the Utah leaders send their ministers forth to teach what is held by the common will of the people, and by the statutes of the land, to be vicious and criminal, they exhibit the very madness of folly, and they may only expect the frequent repetition of the Standing tragedy, which both they and we deplore. The laws of the nations and the universal will of the people must be respected. And now is a good time for the Utah Mormons to remember the teachings of Joseph the Seer upon this point. He says: "In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored."—*Times & Seasons*, vol. 5, p. 533.

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### LIBERTY.

"THERE are people who have split and anatomized the doctrine of free government, as if it were an abstract question concerning metaphysical liberty and necessity, and not a matter of moral prudence and natural feeling. They have disputed, whether liberty be a positive or a negative idea; whether it does not consist in being governed by laws, without considering what are the laws, or who are the makers; whether man has any rights by nature; and whether all the property he enjoys be not the property of the government, and his life itself their favor and indulgence. Others, corrupting religion, as these have perverted philosophy, contend that Christians are redeemed into captivity, and the blood of the Savior of mankind has been shed to make them slaves of a few proud and insolent sinners. These shocking extremes provoking to extremes

of another kind, speculations are let loose as destructive to all authority, as the former to all freedom; and every government is called tyranny and usurpation which is not formed on their fancies.

Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as their love to justice is above their rapacity; in proportion as their soundness and sobriety of understanding are above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society can not exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds can not be free. Their passions forge their fetters."

BURKE.

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MARRIAGE.—There is no graver event in a man's life than marriage. It may prove an inestimable blessing, the subtle influences of which will permeate every hour of the day, and strengthen every fibre of his mortal being, and by its satisfying repose to the affections, give his intellect a calmer and more continuous sweep. It may also prove a desolate evil, numbing the sympathies, irritating and scattering the intellectual energies, distracting the life.

*Portland (Me.) Price-Current.*

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We thank the *Chicago Evening Journal* for its favorable notice of the efforts of the *Advocate* towards the rectification of the evils of Utah Mormonism.

## AN ADDRESS TO THE ELDERS OF UTAH, TO PUT AWAY POLYGAMY.

BY EDWARD W. TULLIDGE.

*My Beloved Brethren*:—Not presumptuously, but in love and duty, I address you; in duty, for I am your historian; in love, for I am your brother.

God has called me to that office—not man—and by his divine help I will fulfill it toward you in righteousness. He has planted in my heart that love toward you, and thirty-one years' association with you in brotherhood has fostered that love. Let me speak to you now by its authority; let me plead with you to give me the opportunity to make your history honorable in the sight of God and man.

I will come at once to the burden of my prayer to you. I will dare to ask you to make a covenant with your God, and with this nation, to give up polygamy. I know the weight of this great matter in your minds; it is not with the fool's conceit that this is urged, for my own family relations are concerned in it. Let us therefore together for awhile review this matter in the light of the history of our people, and in view of the complications which now surround you.

Let us approach this matter with fear and trembling. Be the cause at issue now between ourselves and our God. Be the Gentiles outside our sanctuary, and outside the question, till we have settled the cause between ourselves and Him. Let the judgment then now come. The question is, has He broken His covenant, or have we broken ours? Has he failed in His promise, or have we failed in our righteousness? It is but the one grand question, though put

in two forms. And in considering this solemn matter we will try to discern how much polygamy has come in to make up the account of our righteousness, or how much the weight of our transgression. How much it has helped our ministry among the nations, or how much it has hindered it. How much it has given to us the destiny of an Israel under the blessing, or how much the destiny of an Israel under the curse. Our history is voluminous with speech upon these points.

We once were Jehovah's favored people, not merely as an Israel preserved, but as his ministers to the nations. Upon the latter—our calling—we will prove our standing before our God; for it is just as provable, and as simple in its method of proof, as a school-boy's sum. You would prefer, perhaps, that the method of our proof should be on the line of Jehovah's providence in preserving us as a people: that would prove our God, not us. *It is Israel's destiny to be preserved.* Israel is Jehovah's monument, not less so under the curse than he is while under the abundant grace of the blessing. The book of his destiny for all ages was declared by Moses when he brought all Israel into the covenant with Jehovah. Consult it; for therein you have the answer of the question at issue nascent in the covenant itself. Here is a fragment of its text:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. \* \* \*

"The Lord shall establish thee a holy people unto himself. \* \* \* And all the people of the earth shall see that thou art called by the name of the Lord."



And here is the text of the curse:

“And thy heaven that is over thy head shall be as brass. \* \* \* The Lord shall cause thee to be smitten before thine enemies. \* \* \* And thou shalt become an astonishment, a proverb and a by-word among all nations.”

Answer now, O ye Elders, is not the latter the exact case of the Israel of Utah? For more than thirty years Jehovah has not spoken to us. Our heaven has been as brass.

We have called Utah our Zion; yet has she been an astonishment, a proverb, and a by-word, both in America and Europe. Say not that this is because of her righteousness, for in so saying you would falsify all her history. Utah has been thus because of her polygamy, her priestly despotism, the utter lack of the likeness of Christ in her countenance, and her Mountain Meadow Massacre. I bring this not with intent to your reproach, but for the judgment which is now between us and our God. If we stand justified, O my brethren, where stands He? The promise is, “The Lord shall establish thee a holy people unto himself.”

It is the fall from His favor; the weight of transgression; the curse of crime that has made latter-day Israel a proverb and a by-word among Christian nations.

Answer now; What has been latter-day Israel's greatest curse? You know well that according to the decision of the two foremost nations of the earth Utah has been cursed most *in* her polygamy and *for* her polygamy. I speak of the judgment pronounced upon her by Great Britain and America.

Too well am I aware that you have defied their judgment to this hour; but, say not that you will do thus to the hour of doom, lest our God in his anger

should say *Amen* to your decision.

There remains one more curse pending. I beseech you provoke it not for it is this:

“The Lord shall cause thee to be smitten before thine enemies.”

Since Polygamy was proclaimed boldly to America and Great Britain, in 1852-3, you have been under the curse of a broken Marriage Covenant; and the most truly Christian part of the people of those nations to whom you were specially sent have rejected your ministry, and your civilization. Your latter experience as clearly proves that God has not been with you, from the day you defiled His name with your revelation on Polygamy, as the former experience proved that he was to bless you abundantly with tens of thousands of souls as the seals of your ministry, and as the witness of your apostleship.

Since that day your ministry has been as the barren fig-tree in fruitful summer. In all these United States, you have scarcely left the poorest relic of a branch. Your tree is withered everywhere in the land of Zion herself; nay, better said, of the old Church, there is barely left so much as the dead branch for the burning, anywhere in these United States. This is surely the Lord's own pronouncement; the severest possible judgment that Heaven could give, short of divine vengeance upon any ministry acting in Jehovah's name.

Extend the application from America to Great Britain—once the very nursery of our Church. Our missionary operations and success in England, Scotland, and Wales, surpassed everything of the kind in the history of religious movements. But that was at a time when our apostles were humble ministers of Jesus Christ, and not proud, ar-

rogant priests; when they sought, in the fear of the Lord, to magnify the gospel; when His glory, and not their own ambitions and selfish purposes, were first in their hearts; when the members of the Church were Christ's sheep, and they the shepherds of his fold; before they had defiled themselves with polygamy, and set all the Elders of Israel the same example; when, in fine, they were God's accepted, not rejected, ministers.

Since 1853, when polygamy was first proclaimed in Great Britain, the British Mission has dwindled down to a few thousand souls. All has been decrease; nothing of increase; that once mighty mission *ten times less* in 1879 than in 1849; that once mighty mission in fact dead to-day. By the missionary rule of the early period, the British Mission ought to number quite three hundred thousand souls, over and above those who have emigrated.

Thus we see clearly the test of our ministry, both at home and abroad. It is as valid, as logical, and as certainly God's pronouncement as is the gospel test to the believer—"These signs shall follow." These in question are the *signs* of a rejected, not an accepted, ministry.

Thus stands the controversy between Israel and Israel's God! O, my brethren, shall we not take His judgment in preference to our own? You must decide! He is waiting the answer! The sign of His impatient waiting already appears! The word and the law to the Utah Church at this very moment is—"The Lord shall cause thee to be smitten before thine enemies!" Repentance alone can save her.

Let us come now my brethren to this controversy on Polygamy as it stands between Utah and the American nation.

Scarcely need it be affirmed, only to place the record directly before us, that America imperatively demands that Utah shall give up her polygamy. And this America does, not merely that Utah might be received into the fellowship of a Christian nation, but to bring her into a proper social and national relationship with this republic. Thus the controversy concerns the regular commonwealth of the United States, as well as the Christian sense of her forty millions of people.

I am conscious that your chief apostle, with the lofty pride which seems to him so becoming in a chosen people, will reply to the American nation. "We are the true Church. God has given to us the authority to pronounce judgment upon all Christian churches. It matters not to us what the Christian sense of forty million Gentiles may be upon the institutions of Israel. We despise this Christian sense of the American nation. Our conscience, our judgment and our will alone shall be consulted. We will not give up Polygamy at the bidding of these Christian churches, neither will we answer yea, or nay, other than it pleaseth us."

Consult the newspaper controversy between apostle John Taylor and Vice President Colfax which the *Deseret News* has published in pamphlet form as a trophy of triumph, and see if it be possible for the historian in a page to describe the matchless priestly arrogance of your now chief apostle in spirit and wording in his famous discussion.

So my brethren, you may perceive that, if the issue of this controversy be thus carried off with a high hand and proud swelling words by your apostles, not only must our God be brought to shame, but the American nation also

humbled at the feet of a little theocracy built up in the isolation of the Rocky Mountains, and cradled in a barbarism that the sense of the present age can not comprehend. The will of a few thousand religionists shall then be esteemed superior to the will of forty millions of civilized people; the judgment of this comparative nought shall outweigh a great Christian empire; and the righteousness of a polygamic church which God and the age have both rejected shall have authority to declare the righteousness of the American nation but as filthy rags.

But consider, O, ye presumptuous, who thus pronounce by your words and actions in your controversy with the American civilization, what would be your fate at this very moment was this "Christian sense," which you dare mouth in contempt, not vastly superior to your own? Your polygamic church would be wiped out of existence, and you yourselves would be given over to repentance in the penitentiaries of the nation you have offended by your conduct, and outraged so often by your words. Can you not comprehend that it is this very Christian sense, expressed in a most extraordinary degree toward you, that has preserved you to this hour? You say, Providence has preserved you. Very well; so shall it be conceded, for it is the fact. But Providence has actually preserved you by the God-like forbearance of the American people; by their Christian charities which have covered a multitude of your sins; by their pleading and all-prevailing righteousness of intent, not by the holiness of your polygamy, nor the righteousness of your ministers.

But let all these considerations stand as nought, if you please, and meet we

now the imperative will of the United States in her Government, her Congress, and in her people. Dare you longer match the might of your will against the might of theirs? It is as drivelling idiocy to vamp the old tune about Congress not daring to make laws touching religion. The will of a mighty nation is the living constitution. You who have set the "living oracles" up, in the persons of a few apostles, as superior to all the written books of God, and in violation of their laws, ought, surely, for consistency's sake to affect at least a comprehension of this. By that living constitution of America's almost omnipotent will, you are commanded to give up polygamy. And this is not unconstitutional, but the reverse. The foundation of our commonwealth is the will of the people of these United States, and you well know that the will of the people of every State is that Utah *shall*, at length, give up her polygamy, now and forever.

This question at issue between Utah and the Nation is no longer a religious question. For years Congress and the Government have been laboring with you to convince you of this fact, and they have given you abundant time and opportunity to digest the meaning of their intention and resolve. Utah must and shall give up polygamy. That is the emphatic and concrete determination of the present hour. It is not religion now, but common law; it is not your faith, but your violation of law; it is not your revelation, but your crime henceforth which is arraigned at the bar for present judgment. This is not my wording, nor my unauthorized decision. I can not alter it if I would. It is the decision of our common nation. Laws have been passed to meet your

case; you have contested those laws in the Supreme Court; that court has pronounced against you, and upon that pronouncement some of your brethren are at this moment convicts in your penitentiary. We meet our necessity face to face: we must give up polygamy: it is the very Alpha and Omega of our book of destiny as a church.

Do you ask, What then shall become of our wives and children? Shall the former become as abandoned wives, and the latter as bastard offspring? Never will we submit to this. Be assured my brethren, the American people will not be as cruel in abolishing polygamy as your leaders were in establishing it. Have you forgotten the universal divorce that your late President once threatened upon the heads of all your wives if they dared to rebel against the implacable polygamic law? America will not do this; God forbid. Nothing more will be required than a righteous submission to the law, and a righteous adjustment of your family relations. I am persuaded rather, that this adjustment will be made to preserve your families from a second sacrifice—guarding them even from your abandonment and wrong doing, at the same time wiping out polygamy as an institution for ever, making its practice a crime. Public opinion will also preserve your families, and give them an honorable social countenance. Thus will you all find salvation in the seeming sacrifice which this nation demands in her righteous judgment, and in her abundant mercy so long expressed in your behalf.

And now, therefore, my brethren, with the case thus laid before us in your necessities, I beg of you in love that you ask the President of the United States, with the sanction of Congress,

to send up to Utah a Special Commission to effect this adjustment in a conference or convention between them and authorized delegates elected by the people of your Territory for this purpose. This seems the most common sense method to "solve the Utah problem." Then make you with the nation, and in the fear of the Lord, a solemn covenant to give up polygamy. Do this and all will be well with you.

As your historian, who has studied Latter-day Israel well, I am assured that if such men as Daniel H. Wells, Wilford Woodruff, Orson Pratt, and George Q. Cannon can be brought to make that covenant with America, they will most righteously keep it, and rejoice in the keeping of it, for therein they will be blessed of man and favored of God. I have personally an unbounded confidence in the righteousness of those men, so far as their conscientious intentions are concerned. Indeed, so Israelitish are those men in the cast of their character, and the temper of their spirits, that could they but comprehend that this was the will of the God of Israel, they would most reverently obey that will. This they may not be able to perceive, yet they certainly would soon so perceive in the obedience, and in its blessed results. Enough for their duty now should be the will of this nation and the present necessity for the salvation of themselves and the people who look unto them as leaders and counsellors.

In closing, brethren, let me again plead with you for our love's sake. Let this righteous covenant be made without delay. Do this and all will be well with you. Heaven will smile on your ministry again. The nation will rejoice over you and give to you her confidence in future, as faithfully as you

shall keep your covenant with her. All people will see then that there is in this Mormon Israel a native righteousness, not merely to escape judgment, but to make them worthy the warm regard of all Christendom; whereas, if you tarry till you are compelled by the overwhelming majesty of the law, and perchance corporeal force, there will be but little virtue in anything which you may hereafter do to the end of your mortal lives.

May the God of Israel grant that you may be wise in time: so shall your righteousness be confirmed and known in the generations to come.

#### THE FRUITS OF TRANSGRESSION.

Transgression in the Church of Jesus Christ is inseparably connected with persecution and tribulation. The world at large, and Churches which are not in conformity to the doctrine of Christ can go on unpunished. "They that work wickedness are set up, yea, they that tempt God are even delivered." Malachi 3: 15. Jeremiah also says, "wherefore doth the way of the wicked prosper? Wherefore are all those happy that deal very treacherously? Thou hast planted them, yea, they bring forth fruit; thou art near in their mouth, and far from their reins." Jer 12: 1, 2. The people here spoken of in whose mouth the name of the Lord is near, are evidently the same people that are spoken of in Isaiah 29: 13, where the Lord says, "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." These are the people spoken of in the 37th Psalm, 35th verse, where the Psalmist says, "I have seen the wicked in great power,

and spreading himself like a green bay tree." Churches and nations and people that have not known the right way, are permitted to go on, walking after the imaginations of their own heart. The nations and people who have not obeyed the gospel nor had the gospel preached unto them, go on prosperously for a long time. It is true that their prosperity is not like the prosperity of Israel in those days when Israel obeyed the Lord their God, nevertheless many of the nations of the earth have had a protracted nationality and prosperity granted unto them. With Israel God hath dealt differently. "For unto whomsoever much is given, of him shall be much required" Luke 12: 48. This law is applicable both to this life and the future life. They were chastised in the wilderness because they rebelled against the Lord. They were not permitted to enter into the promised land who came out from Egypt. Moses said to Israel, "if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day; that the Lord thy God will set thee on high above all nations of the earth." Deut. 28: 1. He then describes a multitude of earthly blessings which God would bestow upon them if they would hearken unto the voice of the Lord their God. On the other hand he said, (verse 15), "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." He then describes a multitude of terrible curses which God would bring upon them if they would not hearken unto the word of the Lord.

One of the curses is this: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." Moses enters into this subject extensively, and his prophecy on this subject is worthy our careful examination. Whenever Israel transgressed, the Lord afflicted them speedily. In Joshua, 7th chapter, we are informed that Israel transgressed, and forthwith they were unable to stand before their enemies, and when Joshua prayed unto the Lord for them, the Lord said unto Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have even put it among their own stuff. Therefore the children of Israel could not stand before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you." After they had repented they triumphed over their enemies, These characteristics in the history of Israel are to be found in it without any deviation in every age. Joshua, like Moses, near the close of his ministry said, "When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you." Joshua 23:16. Examine the history of Israel through the reigns of the judges, through the reigns of their kings, and from that time to the time of their dispersion, when they were scattered into all nations because that Jesus

would have gathered them as a hen gathered her chickens under her wings and they would not. The uniformity of this law is still manifested by the fact that the tribulations of Judah are not yet ended.

Now let us see if the history and revelations of the Church of Jesus Christ of Latter Day Saints, are in accordance with the history and revelations of Israel, which are recorded in the Bible. In a revelation given in August 1831, Section 20th, par. 15, the Lord says, "Let all men beware how they take my name in their lips; for behold, verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority. Wherefore let the Church repent of their sins, and I the Lord will own them, otherwise they shall be cut off." Transgression and deprivation of the choicest of all the blessings of heaven, are here connected together, for certainly the blessings of the Church of Jesus Christ are superior to all other blessings. It was therefore enjoined upon the Church, before eighteen months had passed away, after the Church was organized, that if the Church did not repent, the Lord would cut them off. Will any person who is acquainted with the history of the Church from its commencement, assert that they were more obedient during the last two or three years before Joseph's death, than they were at the time this revelation was given to the Church? It is well known that the Church enjoyed the blessings and gifts of the gospel more copiously for several years after the Church was organized, than they did for two or three years before Joseph's death. It is therefore evident that the standard of righteousness must

be very exalted, otherwise the Church cannot be owned by the Lord. Therefore let the Saints in this new organization be careful how they conduct themselves, and live as becometh Saints, by every word that proceedeth from the Lord, otherwise they will be chastened as in former times. "Unto whom much is given, much will be required." The Lord hath bestowed great blessings upon us, and if we treat them lightly and fall short of our high calling of God in Christ Jesus, we shall not escape the severe chastisements of our Heavenly Father.—*True L. D. S. Herald, January, 1860.*

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#### IRENEUS' TESTIMONY.

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THE following from Ireneus, one of the early Christian fathers, will be found of interest by our readers. It is claimed that he was born in Asia or Greece, A.D. 120, came to Gaul in 177, and was martyred in 202. He was a zealous and popular teacher of the Christian faith as then commonly held by the Church. He says:—

"Then, as the ministers of the Word teach us, 'they who shall have been accounted worthy to inhabit heaven shall be carried thither, some to taste there the delights of paradise; others to partake of the glory of the celestial city. In each place they will see God; but they will see him in proportion to their knowledge of him here; for in this blessed abode of heaven there will be a proportionate degree of separation from God, according as they have brought forth fruit; some a hundred, some sixty, some thirty.' (Matt. 13:8, Mark 4:8). And it is in view of this that the Lord has said, 'In my Father's house are many mansions.' (John 14:2). All

these joys in fact shall come to them from God, who assigns to each his appropriate residence. It is therefore his word has said, that the Father distributes to every one according as he is worthy. And that is this *triclinium*, this table at which are seated the guests who are to partake of the wedding feast; (Matt. 22:2, Luke 14:16); for the ministers of the Word, disciples of the Apostles, tell us that such is the law of coordination by which all the redeemed will be ranked. They are thus advanced by degrees, rising by the Spirit to the Son, and by the Son to the Father; the Son at length yielding his work to the Father, as the Apostle has said; (1 Cor. 15:25, 26); He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death, for in the time of this kingdom the just man shall no more know on earth what it is to die. Yet, the Apostle adds, When he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. For this reason John foretold a first resurrection of the just (Rev. 20:5) and an inheritance of a kingdom on the earth (Rev. 5:10). For this reason the Prophets also, in the harmony of their revelations, have predicted it; and it is this, too, which the Lord himself teaches, when he promises to his disciples the new cup which he will drink with them in his Father's kingdom, (Matt. 26:29). Thus the Apostle declares that the time shall come when the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of

God. (Rom. 8:21). In all and by all these revelations, one and the same God and Father is showed to us who formed man by his hands, who promised to the fathers the heritage of the earth, who dispenses it to them in the resurrection of the just, and who, fulfilling thus the promises which he has made to them for the kingdom of his Son, accomplishes finally the things which eye has not seen, nor ear heard, nor have entered into the heart of man, (1 Cor. 2:9). Thus, then, there is an only Son, who has perfectly fulfilled the will of the Father, and one only human race in which are consummated the mysteries of God, mysteries into which the angels desire to look, (1 Pet. 1:12), although it is impossible for them to find out to perfection the wisdom of God by which is completed that creature he has formed with his hands, to be made conformable to the Son, and of the same body with him; in order that his first begotten, the Word, may descend into his creature formed by his hands, that it may be received by him, and that in its turn the creature may receive the Word, rise up to it, rise above the angels and be made in the image and likeness of God."—*Canon of Scriptures*, p 176-7.

Ireneus testifies that the Spiritual gifts promised to gospel believers, abounded in his times. He says:

"We ourselves have heard in the Church many brethren who had prophetic gifts, and who spoke various languages by one Holy Spirit."—p 173.

"In following the history of mankind, we observe, that in proportion as nations cultivate their moral and intellectual powers, atrocious actions diminish in number; the manners and pleasures become more refined, the legislation milder, the religion purified from superstition, and the arts ad-

dress themselves to the finer emotions of the mind.

By observing also the different classes of society, and the inhabitants of different provinces, we learn that ignorance is the greatest enemy of morality. Wherever education is neglected, depravity and every kind of actions which degrade mankind, are the most frequent. Among ignorant persons, *caeteris paribus*, rapacity, cheating, and thieving, drunkenness, and sensual pleasures, are prominent features in the character." —*Spurzheim*.

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley*.

Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Conner*.

God's tribunal and the Pope's tribunal are the same. All other powers are his subjects.—*Muscovius*.

There can be no religion without the inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot*.

Reader, do you not discover a similarity between the above and apostate Mormonism?

"'Tis liberty alone that gives the flower  
Of fleeting life its lusture and perfume,  
And we are weeds without it."—*Cowper*.

Dare to be wise—begin; for, once begun,  
Your task is easy—half the work is done.

—*Horace*.

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

Vol. 2.

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No. 4

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### LAST TESTIMONY OF SISTER EMMA.

In a conversation held in the Herald Office during the early days of the present year, between Bishop Rogers, Elders W. W. Blair, H. A. Stebbins and a few others, leading minds in the Church, it was thought advisable to secure from Mother Bidamon, (Sister Emma Smith), her testimony upon certain points upon which various opinions existed; and to do this, it was decided to present to her a few prominent questions, which were penned and agreed upon, the answers to which might, so far as she was concerned, settle these differences of opinion. In accordance with this understanding the Senior Editor of the HERALD visited Nauvoo, in February last, arriving on the 4th and remaining until the 10th. Sister Emma answered the questions freely and in the presence of her husband, Major Lewis C. Bidamon, who was generally present in their sitting-room where the conversation took place. We were more particular in this, because it had been frequently stated to us: "Ask your mother, she knows." "Why don't you ask your mother; she dare not deny these things." "You do not dare to ask your mother!"

Our thought was, that if we had lacked courage to ask her, because we

feared the answers she might give, we would put aside that fear; and, whatever the worst might be, we would hear it. The result is given below; it having been decided to give the statements to the readers of the HERALD, in view of the death of Sister Emma having occurred so soon after she made them, thus giving them the character of a last testimony.

It is intended to incorporate these questions and answers in the forthcoming history of the Reorganization.

We apologized to our mother for putting the questions respecting polygamy and plural wives, as we felt we ought to do.

*Question.*—Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where?

*Answer.*—I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him, when I was in my 22d or 23d year.

We here suggested that Mother Smith's History gave the date of the marriage as January 18th, 1827. To this she replied:

I think the date correct. My certificate of marriage was lost many years ago, in some of the marches we were forced to make.

In answer to a suggestion by us that she might mistake about who married father and herself; and that it was rumored that it was Sidney Rigdon, or a Presbyterian clergyman, she stated:

It was not Sidney Rigdon, for I did

not see him for years after that. It was not a Presbyterian clergyman. I was visiting at Mr. Stowell's, who lived in Bainbridge, and saw your father there. I had no intention of marrying when I left home; but, during my visit at Mr. Stowell's, your father visited me there. My folks were bitterly opposed to him; and, being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him to any other man I knew, I consented. We went to Squire Tarbell's and were married. Afterwards, when father found that I was married, he sent for us. The account in Mother Smith's History is substantially correct as to date and place. Your father bought your uncle Jesse's [Hale] place, off father's farm, and we lived there till the Book of Mormon was translated; and I think published. I was not in Palmyra long.

Q. How many children did you lose, mother, before I was born?

A. There were three. I buried one in Pennsylvania, and a pair of twins in Ohio.

Q. Who were the twins that died?

A. They were not named.

Q. Who were the twins whom you took to raise?

A. I lost twins. Mrs. Murdock had twins and died. Bro. Murdock came to me and asked me to take them, and I took the babes. Joseph died at eleven months. They were both sick when your father was mobbed. The mob who tarred and feathered him, left the door open when they went out with him, the child relapsed and died. Julia lived, though weaker than the boy.

Q. When did you first know Sidney Rigdon? Where?

A. I was residing at father Whitmer's,

when I first saw Sidney Rigdon. I think he came there.

Q. Was this before or after the publication of the Book of Mormon?

A. The Book of Mormon had been translated and published some time before. Parley P. Pratt had united with the Church before I knew Sidney Rigdon, or heard of him. At the time the Book of Mormon was translated there was no church organized, and Rigdon did not become acquainted with Joseph and me till after the Church was established in 1830. How long after that I do not know, but it was some time.

Q. Who were scribes for father when translating the Book of Mormon?

A. Myself, Oliver Cowdery, Martin Harris, and my brother, Reuben Hale.

Q. Was Alva Hale one?

A. I think not. He may have written some; but if he did, I do not remember it.

Q. What about the revelation on Polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

A. There was no revelation on either polygamy, or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was, that, in a chat about plural wives, he had said, "Well, such a system might possibly be, if everybody was agreed to it, and would behave as they should; but they would not; and, besides, it was contrary to the will of heaven."

No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of.

Q. Did he not have other wives than yourself?

A. He had no other wife but me; nor did he to my knowledge ever have.

Q. Did he not hold marital relation with women other than yourself?

A. He did not have improper relations with any woman that ever came to my knowledge.

Q. Was there nothing about spiritual wives that you recollect?

A. At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine, and never should be with his knowledge, or consent. I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise.

Q. What of the truth of Mormonism?

A. I know Mormonism to be the truth; and believe the Church to have been established by divine direction. I have complete faith in it. In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us.

Q. Had he not a book or manuscript from which he read, or dictated to you?

A. He had neither manuscript nor book to read from.

Q. Could he not have had, and you not know it?

A. If he had had anything of the kind he could not have concealed it from me.

Q. Are you sure that he had the plates at the time you were writing for him?

A. The plates often lay on the table without any attempt at concealment, wrapped in a small linen table cloth, which I had given him to fold them in.

I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book.

Q. Where did father and Oliver Cowdery write?

A. Oliver Cowdery and your father wrote in the room where I was at work.

Q. Could not father have dictated the Book of Mormon to you, Oliver Cowdery and the others who wrote for him, after having first written it, or having first read it out of some book?

A. Joseph Smith [and for the first time she used his name direct, having usually used the words, "your father," or "my husband"] could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. And, though I was an active participant in the scenes that transpired, and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, "a marvel and a wonder," as much so as to any one else.

Q. I should suppose that you would have uncovered the plates and examined them?

A. I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so.

Major Bidamon here suggested: Did Mr. Smith forbid your examining the plates?

A. I do not think he did. I knew that he had them, and was not specially curious about them. I moved them from place to place on the table, as it

was necessary in doing my work.

*Q.* Mother, what is your belief about the authenticity, or origin of the Book of Mormon?

*A.* My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible.

*Q.* What was the condition of feeling between you and father?

*A.* It was good.

*Q.* Were you in the habit of quarreling?

*A.* No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and, as he wished for nothing else, we did not disagree. He usually gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him.

*Q.* What do you think of David Whitmer?

*A.* David Whitmer I believe to be an honest and truthful man. I think what he states may be relied on.

*Q.* It has been stated sometimes that you apostatized at father's death, and joined the Methodist Church. What do you say to this?

*A.* I have been called apostate; but I have never apostatized, nor forsaken the

faith I at first accepted; but was called so because I would not accept their new fangled notion.

*Q.* By whom were you baptized? Do you remember?

*A.* I think by Oliver Cowdery, at Bainbridge.

*Q.* You say that you were married at South Bainbridge, and have used the word Bainbridge. Were they one and the same town?

*A.* No. There was Bainbridge and South Bainbridge; some distance apart; how far I don't know. I was in South Bainbridge.

These questions, and the answers she had given to them, were read to my mother by me, the day before my leaving Nauvoo for home, and were affirmed by her. Major Bidamon stated that he had frequently conversed with her on the subject of the translation of the Book of Mormon, and her present answers were substantially what she had always stated in regard to it.

JOSEPH SMITH.

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"The truly generous is the truly wise;  
And he who loves not others, lives unblest."  
—Home.

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Translated and Corrected by the Spirit of Revelation, by Joseph Smith, Jr., the Seer.

Such is the title of a work now published by the Reorganized Church of Jesus Christ of Latter Day Saints, of which Joseph, the son of Joseph Smith the Martyr, is now President.

This work is for sale at the Herald Office, Plano, Illinois, at prices ranging from \$2.70 to \$3.75, and 75 cents for the New Testament only.

The manuscript of this invaluable work was left, at the death of the Seer, in the hands of his widow, “the elect lady,” where it remained until she placed it in the hands of William Marks, Israel L. Rogers and W. W. Blair for publication, after which it was prepared with religious care and with rigid fidelity for the hands of the printer, under the immediate supervision of Joseph Smith, Israel L. Rogers, Ebenezer Robinson and W. W. Blair.

For many years the Saints anxiously looked for the publication of this “New Translation,” as it is called in the Book of Doctrine and Covenants.

They had just reason to expect that it would be of great worth, for the Book of Mormon revealed that “many parts which are plain and most precious,” had “been taken away,” (Nephi 3:40); and in the revelations through the Seer they were informed that it was essential to the Saints in order that they might “be prepared for the things to come.”—Doc. & Cov. 45 [15]:11, March 7th, 1831.

That the text of the “New Translation” would be given to the Church just as given by the Seer, without alteration or corruption, is a matter of prophecy, upon which all the Saints should rely:—“And my Scriptures shall be given as I have appointed, and they shall be preserved in safety.”—Doc. & Cov. 42 [13]:15, February 1831.

No unprejudiced person can read this translation without being favorably impressed with its excellencies in respect to its moral precepts, its doctrinal unity and plainness, and its historical and

prophetic statements. The entire text was not translated, but, evidently, only such portions as were of great moral, doctrinal, prophetic, or historical value to the present and to future generations.

We may now present the reader with some choice extracts which will serve to show the vast superiority of its claims over all other versions. Carefully compare these quotations with the common versions, and there will be readily seen the pre-eminent excellence of the “New Translation:”—

“And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose. And the Lord said unto Noah, The daughters of thy sons have sold themselves, for behold, mine anger is kindled against the sons of men, for they will not hearken to my voice.”—Genesis 8:1-4.

By this we learn who were “the sons of God.” Now compare the following with Gen. 8:20-22; 9:1-8, of the common version:

“And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar; and gave thanks unto the Lord, and rejoiced in his heart. And the Lord spake unto Noah, and he blessed him. And Noah smelled a sweet savour, and he said in his heart, I will call on the name of the Lord, that he will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; and that he will not again smite any more every thing living, as he hath done, while the earth remaineth; and, that seed-time and harvest, and cold and heat, and summer and winter, and day and night, may not cease with man. And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat.

And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. And whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give that every man's brother shall preserve the life of man, for in mine own image have I made man."—Gen. 9:4-13.

The moral force of this quotation, it must be allowed, is of a very high order. We next notice Gen. 19:6-8.

"Wherefore, they said unto the man, We will have the men, and thy daughters also; and we will do with them as seemeth us good. Now this was after the wickedness of Sodom. And Lot said, Behold now, I have two daughters which have not known man; let me, I pray you, plead with my brethren that I may not bring them out unto you; and ye shall not do unto them as seemeth good in your eyes; for God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once only, that unto these men ye do nothing, that they may have peace in my house; for therefore came they under the shadow of my roof."—Gen. 19:11-14.

Here is seen a very great improvement. If the old version were true, Lot would be anything but a "righteous man;" for no honorable father would, under any circumstances, surrender his virgin daughters to a fate far worse than death. The 31-35 verses of this same chapter are made much better by the "New Translation." The old version silently justifies the incestuous conduct of Lot's daughters, but the corrected version condemns it. We are particular to quote this, for the reason that some have used the old text to justify polygamy and consanguineous marriages.

"And the first-born dealt wickedly, and said unto the younger, Our father has become old, and we have not a man on the earth to come in unto us, to live with us after the manner of all that live on the earth; therefore come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they did wickedly, and made their father drink wine that night; and the first-born went in and lay with her father; and he perceived not when she lay down, nor when she arose."—Gen. 19:37-39.

Here is a passage from Deut. 14:21. The old version here permits the Israelites to give the meat of animals dying by disease, or old age, to "the stranger

that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God." But the corrected version emphatically forbids it, thus clearing the text of what is unjust and demoralizing:

"Ye shall not eat of anything that dieth of itself; thou shalt not give it unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God. Thou shalt not see the kid in his mother's milk."—Deut. 14:21.

The following text, I Kings, 14:7, 8, is an important correction, and harmonizes the facts of history with the confessions of David.—"Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head."—Ps. 40:12. The text reads:

"Go tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David and gave it to thee, because he kept not my commandments. But thou hast not been as my servant David, when he followed me with all his heart only to do right in mine eyes."—I Kings 14:7, 8.

The superiority of the "New Translation" is readily seen in these texts:

"Whosoever, therefore, shall break one of these least commandments, and shall teach man so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven. \* \* But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already. Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell."—Matt. 5:21, 30, 31.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments. Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come."—Matt. 16:25, 26, 27.

"Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell. For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And again, if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off. It is better for thee, to enter halt into life, than having two feet to be cast into hell; into the fire that never shall be quenched. Therefore, let every man stand or fall by himself, and not for another; or not trusting another. Seek unto my Father, and it shall be done in that very moment what ye shall ask, if you ask in faith, believing that ye shall receive. And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire. For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched. For every one shall be salted with fire; and every sacrifice shall be salted with salt; but the salt must be good. For if the salt have lost his saltness, wherewith will ye season it? (the sacrifice;) therefore it must needs be that ye have salt in yourselves, and have peace one with another."—Mark 9:40-50.

For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if possible, they shall deceive the very elect, who are the elect according to the covenant. Behold, I speak these things unto you, for the elect's sake. And you shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass, but the end is not yet. Behold, I have told you before, wherefore, if they shall say unto you, Behold he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not. For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise, shall mine elect be gathered from the four quarters of the earth. And they shall hear of wars and rumors of wars. Behold, I speak unto you for mine

elect's sake. For nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes in divers places. And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome, the same shall be saved. And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, This generation in the which these things shall be shown forth, shall not pass away till all I have told you shall be fulfilled."—Mark 13:25-39.

In these is seen the highest reaches of morality, and the clearest statements of prophecy.

Inasmuch as the writings of Paul have been cited by some in justification of lying and deception, we may quote some of the passages so used, as they are found corrected in the "New Translation" by Joseph the Seer.

"For if the truth of God hath more abounded through my lie, (as it is called of the Jews,) unto his glory; why yet am I also judged as a sinner? and not received? Because we are slanderously reported; and some affirm that we say, (whose damnation is just,) Let us do evil that good may come. But this is false. If not so; what then are we better than they? No, in no wise; for we have proved before, that Jews and Gentiles are all under sin."—Rom. 3:7-9.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All these things are not lawful unto me, and all these things are not expedient. All things are not lawful for me, therefore I will not be brought under the power of any."—1 Cor. 6:9-12.

"All things are not lawful for me, for all things are not expedient; all things are not lawful, for all things edify not."—1 Cor. 10:23.

Paul, in 1 Cor. 7:1-11, 25-40, gives

valuable instructions in respect to marriage, and the relation the sexes sustain toward each other, and especially as to how the ministry should do in regard to it. It should be carefully read and "inwardly digested" by all who are in the least degree inclined toward polygamy. Here it is:

"Now concerning the things whereof ye wrote unto me, saying, It is good for a man not to touch a woman. Nevertheless, I say, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. And now what I speak is by permission, and not by commandment. For I would that all men were even as myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they can not abide, let them marry; for it is better to marry than that any should commit sin. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; but let not the husband put away his wife."—1 Cor. 7: 1-11.

"Now, concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, for a man so to remain that he may do greater good. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. For I spare you not. But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work. And it shall be with them who weep, as though they wept not; and them who rejoice, as though they rejoiced not; and them who buy, as though they possessed not; and them who use this

world, as not using it; for the fashion of this world passeth away. But I would, brethren, that ye magnify your calling. I would have you without carefulness. For he who is unmarried, careth for the things that belong to the Lord, how he may please the Lord; therefore he prevaileth. But he who is married, careth for the things that are of the world, how he may please his wife; therefore there is a difference, for he is hindered. There is a difference also, between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin whom he hath espoused, if she pass the flower of her age, and need so require, let him do what he hath promised, he sinneth not; let them marry. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth himself in marriage doeth well; but he that giveth himself not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married whom she will; only in the Lord. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God."—1 Cor. 7: 25-40.

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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No. 5.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### PRESENT OUTLOOK IN UTAH.

What an amount of consolation there is now to be drawn by those members of the Utah Church, who have been tithing themselves for years, and contributing largely of their hard earnings towards the supposed upbuilding of Zion and her interests, from the present prospect in the Valley! With the very purest of motives, and with glad expectancy, hundreds of them have for years been answering the numerous calls made upon them for means to carry on the Lord's work in Zion; and, with the utmost confidence in those whom they supposed were the Lord's appointed stewards, they have, almost without question, responded liberally, and some have even suffered unnecessary privations in the domestic circle, as a consequence of their simple trust.

For the past few years the curtain has been gradually lifting, revealing the fact that, while the great mass of the Saints in Utah and abroad have been suffering from the pressure of trying circumstances, consequent, to a great degree, upon their past liberality, the leaders in whom they trusted have been accumulating steadily, until their store has heaped up to millions.

What a consoling thing it must be to such to discover that, after they have

been willing contributors to a supposed fund from which the interests of Zion were to be sustained, the man in whom they placed unquestioned trust tells them that it is *not their business* to know what has been, or is being done, with their offerings; and still more so, to discover, at his death, that bordering on two millions of dollars have been willed to his heirs, that they may continue to revel in luxury, while the Church, or that portion of it that has been taxed to the last extremity in order to meet the demand necessary to bring such a state of affairs into existence, is expected still to magnify the name of the "Lion of the Lord" among men.

That we have not stepped an inch beyond where other men have gone, in writing thus, is evident from the very steps that are now being taken by John Taylor and others, in order to secure for the Church what he considers to be its just due. If he and his associates in this effort believe the will made by his predecessor to be the work of an honest man, and that it evinces the righteousness to which claim had been laid, then why does he now strive to break it and make another application of the wealth in question? The very acts now being performed, are in themselves glaring admissions that corruption has been fostered in the past, and that, too, at the very head and fountain of their organic existence. The heirs of Brigham seeking to reap the benefits accruing from the ignorance and gullibility of the Saints

in general, John Taylor now interposes, and by this very act, declares that, in his estimation at least, there has been bad work done, by which the church over which he now presides is to be the sufferer.

How will the present litigation end? Will the funds over which dispute is being had eventually be given to the heirs, and thus John Taylor be proclaimed either deficient in comprehension of what is right and just, and, therefore, an unfit man for the high and sacred position he is supposed by some to hold, or a man who, despite his understanding of right, seeks to gain control of what should not legally be under his direction? Or will he prove successful in his effort, and thus have his predecessor publicly branded as a misappropriator, and a dishonest man? Or will the interested Saints have the peculiar satisfaction of witnessing a prolonged legal contest over this precious "mine," till the courts and lawyers have abstracted all the "ore," leaving heirs, rulers and people alike to rejoice over the amount of good accomplished in advancing the interests of Zion!

We feel grieved over the picture before us, yet it is but one of the many crushing consequences of having followed the fleece-seeker instead of the true Shepherd. The spirit in Utah that has been manifest in defying the law of the land, (and by this act defying also the counsel of Him who said, "Ye have no need to break the laws of the land"), is bringing its just return; and we trust that the honest among them may be delivered. The iron hand of the law, which has been for a time tightening its grasp upon them, has begun to move, and, we doubt not, will continue to exert its power, till Utah Mormonism has been

made to feel that there exists a principle of honor and justice in connection with the civil law and its administration, that has not been publicly displayed by those who have professedly been governed by the "higher law."

Were this the only legitimate, yet sad consequence of trusting the "arm of flesh," we would be inclined to feel less anxious concerning those interested; but we fear that the secret power of a long insulted, yet indulgent God is beginning to give evidence of its exertion, and we anxiously enquire, "What shall the end be?" We look wistfully into the future, and pray for a return to the ancient landmarks, of all these whose hearts desire purity and the righteousness that "exalteth a nation."

J. LUFF.

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LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 3.

To W. W. PHELPS, ESQ.

*Dear Brother:*—After a silence of another month, agreeably to my promise, I proceed upon the subject I proposed in the first number of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the apostles," and the ancient Saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the

system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred Scriptures.

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this Church has suffered reproach and persecution, from a majority of mankind who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fullness of the gospel, begun to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified and slandered by thousands who never saw their faces, and much less knew aught derogatory of their characters, moral or religious. Upon this unfair and unsaintlike manner of procedure they have been giving in large sheets their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurrilous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, and before the Judge of all for inspection, as I most assuredly believe that before

him I must stand and answer for the deeds transacted in this life.

Should I however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first number of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother, J. Smith, Jr., one of the presidents of this church; and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the fifteenth year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding elder of the Methodist church visited Palmyra, and vicinity. Elder Lane was a talented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches. Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety. Much good instruction was always drawn from his discourses on the Scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation

seemed to move in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mothers, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of laying a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong—If to another, the same was heard from those. All professed to be the true church; and if not they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon farther reflecting, that the Savior had said that the gate was straight and the way narrow that led to life eternal, and that few entered there; and that the way was broad, and the gate wide which led to destruction, and that many crowded its current; a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God. They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

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#### WAR ON THE MORMONS.

Mr. Hayes expresses the greatest confidence in being able to break up the institution of polygamy. He has been very much surprised to learn that the number of Mormons actually practicing

polygamy is so small. In the city of Salt Lake there are only twelve polygamists. Throughout the Territory there is of course a much larger number. It has been Mr. Hayes' intention to do all he could to break up polygamy from the first of his administration, but he could not act until the test case of Reynolds had been disposed of. It is now proposed at the coming fall term of court in Utah to have every polygamist in Salt Lake City indicted and prosecuted. It is thought that such a vigorous policy will persuade the Mormons to renounce polygamy. If that is done there will be no further trouble. The Mormons will be left undisturbed in their religion, except in this plurality of marriages. The Mormons claim that this is a part of their religion, but this administration will refuse to recognize it, and will enforce the laws of the United States upon the subject of marriages. Whatever resistance is made by the Mormons will be useless, as the prosecutions will be most rigidly enforced until the Mormons will conform to the laws that control the rest of the country.—*Washington Telegram.*

THE following good words are from the Burlington *Hawkeye* of September 17th, 1879:

"In another column will be found an extract from the *Saints' Herald* the organ of Joseph Smith and his associates of the Reorganized Church of Jesus Christ of Latter Day Saints. This sect claims to be the only genuine Mormon Church, and utterly repudiates polygamy and the practices of the Utah Mormons. What the *Hawkeye* said was simply a statement of the facts regarding this body as it understood them, and with the view to do justice to a denomination which is too often, although unwittingly, confounded in public thought, with the Utah Church, an error into which the New York *Tribune*,

probably unintentionally, had fallen. Whatever may be men's political or religious beliefs, the cause of truth can not be helped by misrepresentation of the facts.

The *Saints' Herald* copied a portion of the language of the *Hawkeye* in a previous issue, which was as follows:

"The general Mormon Church has no affiliation with the Utah Church. The doctrines of polygamy and blood atonement are recognized by no Mormon except those of Utah. Although we do not believe in that faith, we must tell but the plain truth when we say that the members of that church in the States, and in our own vicinity, are quiet, good citizens—people with whom nobody finds any fault."

The *Herald* commented as follows:

"We thank the *Hawkeye* for its defense of our people. The editor thinks it was quite proper for Secretary Evarts to issue a circular to 'warn emigrants that their adoption of the Mormon faith will not give them license in the United States to practice polygamy. The Secretary was actuated by friendly rather than hostile motives in giving notice in advance as he has done to people in Europe who intend settling in Utah.'

"As a note of warning, if associated with a stated determination to enforce the laws of the land against the leading transgressors in this business in Utah, it would do very well, but not as a method to cure this great evil."

#### LETTER FROM BRO. WILSEY.

*Bro. Blair*:—I feel inclined this morning to write you a few thoughts on my past experience and knowledge of the Utah people. While I was living at Nauvoo, after Joseph's death, I had many friends there from New York State, from whom I learned much that was going on at Nauvoo. I heard Brigham say one day, on the stand, that he was not a prophet nor a prophet's son; that the Saints were ahead of the books;

that they had outgrown them as a boy has outgrown his jacket. I thought then they had got too far ahead.

It is not necessary for me to recapitulate all that I learned there; suffice it to say that I learned *many things* I could not endorse. The fact was, *counsel must be obeyed, however absurd.* Brigham's word was law. No matter what it was, some of his adherents would go it. It is not surprising to me if it is found a hard matter to reform some of the Utah people from their headstrong fanaticism. You might almost as well talk to a stone as to talk to some of them.

Well, Bro. Blair, I suppose you don't wonder much that I was on the standstill for awhile, and not willing to follow the call of every claimant that came along. I think the Utah people had better take a few steps back, and get in the good and right way again, for their happiness here and hereafter. I, for one, am thankful that I heard the sound of the Shepherd's voice again, by the true servants of God. All I have to lament is that I have not been more faithful in the good cause. I am firm in the latter day work, and have received many blessings since I have been in the Reorganized Church. The gospel, in its fulness, is so plain a revival of God's work in these last days that I take great pleasure in it. The *Herald* and *Advocate* are sources of comfort to me. I often feel to say, O, if I could go and blow the trumpet once more, how happy I should be! But here I am, aged almost eighty, with my blessed old wife. Sometimes I feel as if I could "run through a troop, and leap over a wall;" then again my infirmities are great. However, I intend to do something to help on the good cause.

A. M. WILSEY, SEN.

MILLBROOK, Ill., Sept. 11th, 1879.

## LETTER OF OLIVER COWDERY TO W. A. COWDERY, Esq.

*Dear Brother:*—I have received, of late, several communications from you, containing several questions. Not long since, you wished me to express my mind, either publicly or privately, upon a few remarks of the Savior, as recorded in Matthew, 16:16-18.

"And Simon Peter answered and said, 'thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.'"

It is plain that the Savior never did nor never will build his church upon any other foundation, or sustain it upon any other principle, than he there represents to Peter, viz: of revelation from the Father that he was the Christ. Erect a church upon any other foundation and when the storm comes it must fall. And the only reason why his church was not always on earth, is, that men ceased to obtain revelations from heaven. And the only reason why they were deceived in time past, and will be in the last days, is because they do not know that Jesus is the Christ.

Men say they believe that Jesus is the Christ; but the Lord said to Peter that the Father had revealed it to him, and upon that Rock he would build his church and the gates of hell should not prevail against it. For if men know that Jesus is the Christ, it must be by revelation. To be sure, we may say, that the apostles testify of him, and that we believe they tell us the truth; but will this save a people from destruction, when the cunning arguments of the adversary are leveled as a mighty shaft to shake man from the foundation? No;

he must have an assurance. The salvation of man is of that importance that he is not left to a mere belief, founded upon the testimony or say-so of another man. No. Flesh and blood can not reveal it. It must be the Father; and if the everlasting Father reveals to men that Jesus is the Son of God, can they be overthrown? Can flood or flames, principalities or powers, things present or to come, heights or depths, swerve them from the foundation—the Rock? No; said our Lord, the gates of hell can not prevail. There is an assurance in the things of God that can not be obliterated. There is a certainty accompanying his divine communications, which enables the mind to soar aloft, and contemplate—not only contemplate, but mingle with the blessed in the blessed mansions, where all things are pure. It is this, then, which constitute a certainty.

There can be no doubt but that the true church did exist after the Lord's ascension; but the query is, how shall we reconcile this point, when we say that it did not exist on earth for a number of centuries, and yet say that the gates of hell did not prevail against it? To the answer:

You will see above, that I have plainly contended that the gates of hell could not prevail against a man or society of men while they hold communion and intercourse with heaven.

I will now suppose a case, or propose a question: If Elijah had been the only individual on earth who kept the commandments of the Lord, he would have been all the church then upon earth. And you know that any and every people ceasing to keep his commandments, are disowned by him. If these points are admitted, I proceed:

When Elijah was taken up to heaven, did the gates of hell prevail against the church of God? Did they overcome the holy priesthood? No. Neither had Elijah been the last righteous man, and his enemies prevailed over his natural body, and put him to death, would the gates of hell have prevailed against the church? No; the holy priesthood would have been taken to God, and the gates of hell would have been as unsuccessful as in the case of his translation.

In the church, said Paul, God has placed apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of he knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. But did that church continue to exist? Are the fruits of that priesthood now to be found, or have they been among men from the apostles to the present? Where are the individuals who will pretend that this has been the case? And yet they say that Christ's church has continued on earth, and that the gates of hell have not prevailed against it. Here seems to be a trouble. To admit that the authority of administering ordinances, on earth, has been taken away, would admit, at once, that they have no authority. This places men under the necessity of saying, that the church of God has existed and does exist, in all these variegated forms and colors, scattered over the world, no more resembling the ancient church than the ancient church did that of the Hindoos.

It is revelation which constitutes the church of Christ; for this was the dec-

laration to Peter, that the Father had revealed to him, and upon that principle his church should exist. Show me any other, and I confess that you will show me something, the pattern of which I have not found in the Holy Scriptures, as coming from heaven.

You will begin to see my mind upon this matter. It is, that when men ceased to bring forth the fruits of the kingdom of God on earth, it ceased to exist on earth; and when it ceased to exist on earth, he took the authority to himself, and with it the holy priesthood. The gates of hell did not prevail against the church of God; and the decree of our Father is, that they shall not; but no man will pretend, (if he does it is in vain,) that the pure church, as it existed in the days of Paul, and for a length of time afterward, has continued. If so, according to his theory the gates of hell have prevailed against it; for he can not trace its existence here. He may trace a supposed authority through a succession of Popes and bishops; but if the authority was there, where is and where was the fruit?

If we look into the 12th of John's Revelation on Patmos, we shall see the church represented in a striking figure so plainly shown to be taken from the earth, that it is impossible his beautiful vision should be misunderstood.

### MARRIAGE

Marriage is to woman at once the happiest and saddest event of her life; it is the promise of future bliss raised on the death of all present enjoyment. She quits her home, her companions, her occupations, her amusements—everything on which she has hitherto depended for comfort, for affection, for kindness, for pleasure. The parents by whose advice she has been guided; the sisters to whom she has dared impart the embryo thought and feeling; the brother who has played with her, by turns the counselor and the counselled, and the younger children to whom she has hitherto been the mother and playmate—all are forsaken at one fell stroke. Every for-

mer tie is loosened, the spring of every hope and action has been changed; and yet she flees with joy into the untrodden path before her. She bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipations to the happiness to come. Then woe to the man who can blight such fair hopes, who can, coward-like, break the illusion that has won her, and destroy the confidence which love has inspired.

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent.*

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

There is no other remedy for the evil but to put heretics to death.—*Bellarmino.*

The laity have no jurisdiction and power over the clergy.—*Council of Constance.*

Let the public-school system go to where it came from—the devil.—*Free-man's Journal.*

In the above is seen the spirit and genius of apostate Christianity.

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE "ENDOWMENT."

STATEMENT OF WILLIAM B. SMITH, THE ONLY SURVIVING BROTHER OF THE SEER.

*Bro. W. W. Blair:*—In reply to your letter of inquiry as to the teachings of my brother, Joseph Smith, on the subject of the "Endowment," to your first question, Did Joseph the Seer teach or give an endowment at Nauvoo, or elsewhere, the same or similar to that given by the Brighamites? I answer, He did not. Joseph Smith gave no such an endowment, nor did he give a similar one.

That there was an endowment promised, is true; but the order of that endowment was to be revealed to the Church after the temple (spoken of in the Revelation of 1841) should be completed.

No such an order for the endowment as the administration of ordinances, or the administration of oaths and covenants was ever talked of by the prophet, to my knowledge.

The understanding had, and the only thing talked of and taught by my brother Joseph, was that of a Solemn Assembly, and the purifying of the heart by prayer, and by this means effect a greater spiritual union in the Church, both with the ministry and members of the Church, and that the Church might enjoy more of the Spirit's power, in the gifts of the Spirit, to the edification and the increase of the faith of the Saints.

What may be drawn from these statements is all that any one can say in truth concerning the promised endowment as taught by Joseph Smith.

As for similarity in teaching and doctrine on the Endowment, Brigham Young bore no resemblance whatever to Joseph Smith.

The Brighamite Apostasy may teach many things found in the gospel of Christ, and teach them for a covering; but Joseph Smith taught the fullness of the gospel.

The latter taught no "blood atonement," no adultery, and no secret oaths and covenants.

Brigham Young, H. C. Kimball, O. Hyde, Willard Richards, and others, were the sole authors of "the endowment" administered by the Brighamites. And the whole thing gotten up by them is not only sacrilegious, but is a most infamous libel upon the name and character of Joseph Smith.

WILLIAM B. SMITH.

The above is very direct testimony, and from one who ought to know as much about the matter of which he speaks as any of the Twelve Apostles living at the time of Joseph's death. He was then a member of that quorum, and being a brother of the Prophet, should have had superior opportunities for knowing what the teachings of the Prophet were.

From the revelations given in the book of Doctrine and Covenants, January, 1831, par. 8, "When men are endowed with power from on high and sent forth;" February, 1831, par. 4, "Sanctify yourselves and ye shall be endowed with power;" June 22d, 1834, par. 3, "It is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands, and this can not be brought to pass until mine elders are *endowed with power from on high*; for behold I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me;" from these testimonies it is seen the Church expected an endowment of spiritual power, and not one of robings, scenic display, covenants, oaths, grips, passwords, etc.

Secret Covenants and Secret Signs.

"And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou

shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands. And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret. \* \* \* For, from the days of Cain there was a secret combination, and their works were in the dark, and they knew every man his brother. Wherefore the Lord cursed Lamech and his house, and all they that had covenanted with Satan; for they kept not the commandments of God. And it displeased God, and he ministered not unto them. And their works were abominations, and began to spread among all the sons of men."—Genesis 5:14, 15, 37, 38, 39, Inspired Translation, by Joseph Smith.

Of the apostate Nephites and Lamanites it is said in the Book of Mormon:

"And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant; and thus they might murder, and plunder, and steal, and commit whoredoms, and all manner of wickedness, contrary to the laws of their country and also the laws of their God; and whosoever of those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen. Now, behold, it is these secret oaths and covenants, which Alma commanded his son should not go forth unto the world lest they should be a means of bringing down the people unto destruction. Now, behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers, from that time forth. And also it is that same being who put it into the hearts of the people, to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower, into this land; who spread the works of

darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell; yea, it is that same being who put it into the heart of Gadianton, to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man, even down to this time. And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation, according as he can get hold upon the hearts of the children of men. And now behold, he had got great hold upon the hearts of the Nephites; yea, insomuch that they had become exceeding wicked; yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver."—Helaman 2:30.

Jesus, by his example, condemns secret teachings by his ministry:

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."—John 18:19-21.

And Joseph, the Seer, condemns all manner of secret covenants, secret oaths, etc., in both church and state.

"We further, caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies, but let the time past of our experience and sufferings by the wickedness of Doctor Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fulness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature. They will not hold their peace as in times past when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow from reproving those who creep in unawares that they may get something to destroy the flock. We believe, that from the experience of the saints in

times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage. We ought to be aware of those prejudices, (which are so congenial to human nature), against our neighbors; friends and brethren of the world, who choose to differ with us in opinion, and in matters of faith. Our religion is between us and our God. Their religion is between them and their God. There certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is God-like.

"There is a duty which we in common with all men, owe to Governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion equal and inalienable rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life. The former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one toward another, but unto God also: hence we say that the Constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty like the cooling shade and refreshing water of a great rock in a thirsty and weary land; it is like a great tree under whose branches, men from every clime can be shielded from the burning rays of the inclement sun. We are deprived of the protection of this glorious principle by the cruelties of those who only look to the time being for pasturage, and who forget that the Mormons, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty. Yet notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom, that fruit is no less precious and delicious to our taste. We can not be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the Constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and 'we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God,' a consolation which our oppressors can not feel when fortune or fate may lay its hand on them as it has on us. We ask

What is man? Remember, brethren, that time and chance happeneth to all men.

"We subscribe ourselves your sincere friends and brethren, in the bonds of the everlasting gospel; and prisoners of Jesus Christ. Joseph Smith, Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin, Alexander McRae."—*Times and Seasons*, July, 1840.

## FIRST ORGANIZATION

OF THE

### FIRST PRESIDENCY

IN THE

#### Brighamite Church

*As Outlined in a Forthcoming Work "Joseph the Seer," by E. W. Tullidge.*

Brigham Young in his secret soul felt the shock of irresistible right of presiding priesthood inherent in "Young Joseph!"

In the earlier discourses of the President of the Twelve there are many evidences, well marked, to justify the conclusion that, had "Young Joseph" come up to him, to claim his father's office, he, Brigham, would have given him that office; thenceforth he would have stood to the son as he had done to his father—as President of the Twelve.

Thus in fact has President Young positively declared his intention in the most circumstantial words; and it is fairly due to him in history to give the record of that intention without invalidating its integrity and truth.

But there was in Brigham Young's mind attached an absolute and irrevocable condition, which was that "Joseph's Seed" should come to himself as the Chief Apostle holding the keys of the kingdom. From his hands Joseph II was to receive his anointing, his ordination, his office. The Prophet in his son must acknowledge on earth what the chief apostle Brigham had done. With this condition obeyed, he, Brigham, would faithfully keep his word and deliver up the "keys" unto Joseph to receive them from him back to rule the Church as long as he lived in Joseph's name.

There was a show of justice in all this,—certainly a great deal of worldly common sense, looking from one side of the view. But God had not so ordained. Brigham did not keep his word, because he was not per-

mitted. It fell to the ground simply because there was a conflict between Jehovah's intentions and Brigham's intentions. The proofs are in the facts. They need not rest upon the arguments.

The prophecies and foreshadowings of Brigham and the Twelve had failed in their expectation of Young Joseph coming to them to receive his office of them with approbations of their work and superadded institution of polygamy. He came indeed rather proclaiming God's disapproval of their works; his very coming was as a final pronouncement that they were "*rejected as a church.*"

This remarkable event in the history of the Latter Day Church called forth from Orson Hyde a sort of counter rejection of "Young Joseph," seemingly in the name of the quorum of the Twelve Apostles of the "mother church," as she may be called for distinction. The discourse of Elder Hyde, who was now President of the Twelve in Utah, was delivered at the conference in Salt Lake City, October 7th, 1860, being the first general conference after Joseph had taken his place at the head of the Re-organized Church. Elder Hyde said:

"In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie county, Iowa, where a small branch of the Church was established, and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion?

*"The voice of God came from on high, and spoke to the council.*

"Every latent feeling was aroused, and every heart melted. What did it say unto us?

*"Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and Kingdom!"*

"This was the voice of the Almighty unto us at Council Bluffs before I moved to what was called Kanessville.

"It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often been given to the masses of the people before, but I am one that was present, and there are others that were also present on that occasion, and did hear and feel the voice from heaven, and we were

filled with the power of God. This is my testimony. These are my declarations unto the Saints—unto the members of the Kingdom of God in the last days, and to all people. We said nothing about the matter in those times, but kept it still. Men, women and children, came running where we were, and asked us what was the matter. They said their houses shook and the ground trembled, and they did not know but there was an earthquake. We told them there was nothing the matter, not to be alarmed; the Lord was only whispering to us a little, and that he was probably not far off. We felt no shaking of the earth, or the houses, but were filled with the exceeding power and goodness of God. We knew and realized that we had the testimony of God within us.

On the 6th day of April following, at our Annual Conference, held in the Log Tabernacle at Kanessville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice from on high in his appointment. Yes, the voice of God was the voice of the people. Brigham went right ahead silently to do the work of the Lord, and to feed his sheep, and to take care of them like a faithful shepherd, leaving all vain aspirants to growl and contend about lineal descent, right, power and authority."

Here the author for the first time must come personally into his history as a witness to testify in this grave affair; for the testament thus made by Apostle Orson Hyde is too solemn a matter to be passed over with indifference as to whether it was true or false. Nineteen years have come and gone since its utterance, yet no other Apostle's voice to this day has dared, in public, to confirm or deny what the President of their quorum proclaimed in their name to the "Saints of God in the last days and to all people." It is the historian's duty now to speak and declare the truth.

Before leaving England, and while filling the office of managing Editor of the *Latter Day Saints' Millennium Star*, I resolved to write and publish the history of the Prophet Joseph. Hence as soon as I arrived in Salt Lake City, in 1861, I sought labor on the personal journals of Wilford Woodruff and George A. Smith, boldly and frankly telling these two official historians that I should write and publish the history of the Church,

for the Lord had called me to this work. For this I needed their private journals and professional employment on Wilford Woodruff's history. Wilford gave me employment and trusted me with the wonderful journals of his own ministry and the Latter Day Work. For eighteen months I daily labored on those journals, transforming them into a regular "Autobiography" of Wilford Woodruff." I had come to the close of the year 1847, recording the very minutes of the quorum of the Twelve, of those identical Grand Councils, in which the choosing of the First Presidency was breached, and in which the Twelve did actually, by all the forms of *motion* and *vote*, set up the First Presidency in the persons of Brigham Young, Heber C. Kimball, and Willard Richards.

We were together. I was reading from his Autobiography. Apostle Woodruff, was, with his journal in hand, checking my transcript. Suddenly I stopped, and with impetuous indignation said:

"Wilford, I always believed Orson Hyde bore a false testimony, and now I know he did! Here, in your journal, sir, is the detailed record of those times. This is the very council of the Twelve in which President Young and his counselors were elected by your quorum. Orson Hyde bore false witness in the name of the Lord. The voice of God was not heard in any of these councils saying, 'Let my servant Brigham step forth and receive the full power of the Presiding Priesthood of my church and kingdom.' Men, women and children, did not come running to the house where you were holding council, saying their houses shook and the ground trembled. Neither did you Apostles tell the people not to be alarmed; 'the Lord was only whispering to us a little, and that probably he was not far off.' There is nothing of all this in Wilford Woodruff's journals, not a word, not a trace anywhere, for I have carefully examined. You know, Wilford, it is impossible that this should have occurred in your presence and not to be found in your journals. It is a solemn falsehood in the name of the Lord. There is the proof, Wilford—your journals!"

"Edward," he answered with a deep blush on his honest face, "it was not true!"

In my secret thoughts at that moment, I exclaimed, "Thank God! Wilford has borne the test. He has redeemed his apostolic honor. And now for Orson Pratt. I think Orson will be also true. We shall see."

It was in the Liverpool Office in 1860-61, while preparing these Tabernacle Sermons for the *Journal of Discourses*, and reading their proofs, that I had determined to sound this testimony of Orson Hyde to the bottom. I had labored in that office in 1856-7 under Orson Pratt; so he was originally the one selected from whom to obtain the initial evidence; but my subsequent labors on Church history had improved the design in making Wilford Woodruff and his journals the sure basis of testimony.

Orson Pratt was at the bar. He knew not, however, it meant as much. I was boarding with him in Williamsburg at the house of old sister Lloyd. He had just returned from a mission to Europe; I had been two years in New York, writing for the *Galaxy*, and other magazines, on Mormonism and numerous historical subjects. This was in 1868.

One evening in conversation I cautiously approached this testimony of Orson Hyde. I first mentioned to him a rumor out west, that President Young had ordained his three eldest sons, designing Brigham, Jun., to succeed him at his death.

"I guess," replied Orson, with exceeding quietude, "the Twelve will choose their own President at the death of President Young."

I perceived that already had the Twelve resolved to overthrow Brigham's dynasty; but that was not my business of the moment, yet of course, thus prepared, the subject led easily to Winter Quarters and reorganization of the First Presidency. At last came my direct questions:

"Brother Pratt, did the voice of God come from heaven and speak to your council, as testified by Orson Hyde? Was the Lord himself present? Did the voice of the Almighty declare to your brethren in council, 'Let my servant Brigham step forth and take the Presidency of the Church?' or in language to that effect? You were present, Orson, in all those councils: Did the Lord himself speak to you?"

"If he did, I did not hear him!"

These are Orson Pratt's exact word's. It was a bare reply. I appreciated the delicacy of the case between us. It was enough. I was relieved of an anxiety for his sake; for it was not in the power of these apostles to escape the judgment of history. Orson's testimony was not needed, excepting for his own honor.

Review, for example, the record itself. Here is a page from the "Life of Brigham Young," summarized from Wilford Woodruff's Journals, and passed upon as authentic by Brigham Young himself. The Pioneers returned to Winter Quarters, October 31st, 1847.

"During the month of November much important business came before the Twelve; and on the last of the month, the subject of the reorganization of the First Presidency, which had been vacant since the martyrdom of Joseph and Hyrum Smith, was considered.

"On the 3d of December a conference was held on the east side of the river; but after having resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

"There was a feast and grand council, December 5th, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

"In this Council of the Twelve Apostles, their President, (Brigham Young), first expressed his views concerning the reorganization of the quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman and Ezra T. Benson spoke to the question. President Young closed.

"Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two counsellors to form the First Presidency. Wilford Woodruff seconded the motion, and it was carried unanimously.

"President Young then nominated Heber C. Kimball as his first counselor, and Willard Richards as his second counselor, which was seconded and carried unanimously.

"The Twelve again met the next day, and appointed Father John Smith presiding patriarch of the whole Church.

"The conference reassembled on the 24th of December, and lasted four days. In the Log Tabernacle one thousand persons assembled, and chose Brigham Young "President of the Church of Jesus Christ in all the world."

Compare now this literal record of facts relative to the "call" and election of the First Presidency at Winter Quarters with that blasphemous piece of fiction of Orson Hyde, given in his character of President of the Twelve Apostles. In doing this remember it is the very testament of said Twelve "unto the members of the Kingdom of God in the last days, and to all people." Let the judgment of the Saints, "who shall judge angels," be given to this Twelve upon their solemn testimony of the voice of God speaking from on high, saying to them, "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and Kingdom." Compare dates also, and observe that all the discussion of the business of reorganizing the First Presidency occupied the attention of the Twelve during the entire month of November, 1847. Notice next a "grand feast" for a "grand council" made at the house of Elder Hyde, December 5th, 1847, in the occasion of which "grand feast" there will readily be seen *nice management* of somebody; and reflect that *the Lord* never descends to such management when he is about to speak from on high to call "my servant" to the presiding priesthood, or to the leadership of his Israel: He meets Moses in the "burning bush;" Joshua alone in some holy place where even an archangel's feet must come with naked simplicity; a child prophet in the lone watches of the night, calling "Samuel! Samuel!" and a Joseph in the latter days alone in the woods—a simple boy praying for divine guidance. Finally, notice that it was in this "grand council" of the Twelve, celebrated by a "grand feast," that the First Presidency was elected by all the due forms of *motion* and *vote* after the members of the quorum had spoken in order, and that Orson Hyde himself was *the one* that "moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two counselors to form the First Presidency." The date is December 5th, 1847, when the First Presidency was elected *in fact* by the apostles in their quorum meeting; that which took place on the 24th of December in a special conference was merely form; while Orson Hyde's testimony

is that the Lord by his own voice called "my servant Brigham" to the Presidency of the Church in the month of February, 1848, which is about *two months* after he was chosen by "a thousand persons assembled" in special conference in the "Log Tabernacle," and nearly *three months* after he had been elected to the office by the Twelve, on Orson Hyde's motion.

Review the facts still further. In a letter from "President Brigham Young," addressed from Winter Quarters, January 23d, 1848, to Orson Spencer, President of the British Mission, the "President" said:

"In December last we appointed a day to hold a conference on the other side of the river. \*\*\* We adjourned for three weeks to build a house capable of holding the Saints. Accordingly on the 24th we convened again at the Log Tabernacle. At this conference we suggested to the brethren the propriety of organizing the Church with a First Presidency and a Patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the quorum of the Twelve. \*\*\* Accordingly Brigham Young was nominated to be the First President of the Church, and he nominated Heber C. Kimball and Willard Richards to be his two Counselors, which nominations were seconded and carried without a dissenting voice. \*\*\* *Nothing more has been done to-day than what I knew would be done when Joseph died.*" (See *Millennial Star*, vol. 10, p. 114, 115).

The "General Epistle from the Council of the Twelve Apostles," referred to in the above, and which bore the signatures of Brigham Young as President, and Willard Richards as Clerk, is dated December, 1847; and in it is announced that *the Twelve* had in "contemplation soon to reorganize the Church according to the original pattern, with a First Presidency and Patriarch." In fact, as the minutes of their quorum show, the Twelve had *already done this*, though their action had not yet been confirmed in the special conference called for that purpose. So it appears from the records that the Church throughout the world was notified in a General Epistle of this *intention to reorganize*, two months before the voice of the

Lord commanded it according to Orson Hyde's testimony!

Truth is ever guarded by her own simplicity and righteousness; but about a lie, especially a lie in the name of the Lord, there is a hideous fatality. Though a thousand persons labor to cover the lie with their cunning, it shall be left uncovered in a thousand places; and yet it almost provokes the admiration, as well as the astonishment, that this testimony of Orson Hyde's should have been allowed to be published in the *Deseret News*, to be republished in the *Journal of Discourses*, falsifying all the dates of well-known facts.

But the investigation must not rest even here. For twenty years the historian has waited patiently to give to the Saints and "all people" the faithful testimony of history upon this matter. The whole truth must now be revealed so far as historical facts are concerned. With the secret motives of the chief persons, and the main-spring of their purposes and action, the author has nothing properly to do; he is not the judge of men's souls: God forbid!

To Wilford Woodruff's journals again. Turn, Brother Wilford, to the record of the journey of the Pioneers from Salt Lake City back to Winter Quarters. One day, yourself and Brigham Young were walking together, lone companions, as you often were in those journeys; for however much Brigham Young may have used plotting, ambitious men, he always preferred the companionship of honest men, and trusted them most from his great knowledge of human nature. So on this day he was about to trust you with the supreme purpose of Brigham Young's heart. And you was to be the first man in all the world to be honored with his confidence. Not even was Heber C. Kimball to learn that supreme purpose as soon as Wilford Woodruff. He was about to tell you, substantially, that Brigham Young intended to make himself President of the Church of Jesus Christ of Latter Day Saints: circumstantially, he did plainly tell you of his purpose to reorganize the quorum of the First Presidency; and he asked for your judgment and counsel. I need not tell you, Brother Wilford, what your judgment was

upon this matter, nor your reasoning and views in the case, but as you and I are, perhaps, the only two men in the world who know, to this day, that *Wilford Woodruff at first opposed the reorganization of the First Presidency*, and in his plain, honest truthfulness gave President Young his judgment that it would be *usurpation* in the Twelve to do it, we will make the fact known now, and let the knowledge thereof go to the Latter Day Saints in all the world.

I have not, in this historical exposition, been attempting to show that Brigham Young was not the proper leader of the *Utah Church*, much less to affect a disbelief in him as a "man of manifest destiny." I accept as a divine fact that Providence led, or drove, ('tis the same in its historical aspect), the Mormon Israel to the Rocky Mountains for some great purpose, partly revealed already, more abundantly to be revealed by and by. There was "manifest destiny" in Brigham Young's leading this polygamic branch of Israel to the mountain refuge, and in his remaining their leader and head to the close of his mortal life. To the historian the fact must ever be the proof. Yet was he but the President of the Twelve Apostles. What he was above that, he made himself. He took the Melchisedek crown, like as Napoleon took the iron crown of the Cæsars, and placed it upon his own head, with his own hands, pronouncing in supreme exultation—"God has given it to me!"

By the following it will be seen that the Brighamite method of organizing a First Presidency is utterly contrary to that ordained of God, as may be seen by the Doctrine and Covenants.

"The president of the church, who is also the president of the council, is *appointed by revelation*, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, *appointed after the same manner* that he himself was appointed.—Sec. 99, par. 6.

"O harken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to

receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him [Joseph], for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—Sec. 43, par. 1-2.

"For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.—Sec. 107, par. 18.

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

As the clergy commands the spiritual part of man directly, she therefore commands the whole man and all that depends on man.—*Civiltà Catholica*.

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### The "One Mighty and Strong."

THE REVELATION GIVEN AT THE BIRTH  
OF "YOUNG JOSEPH."

"And it shall come to pass that I the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.

"While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the hand of death, like as a tree that is smitten by the vivid shaft of lightning."

This prophecy concerning the man who should be raised up to consummate the work of Zion is now incorporated in the edition of the Doctrine and Covenants sent out under the authority of the Utah Church. It stands thus:

Section 85. "Revelation given through Joseph, the Seer, in Kirtland, Ohio, November 27th, 1832, concerning the Saints in Zion, Jackson county, Missouri."

Thus presented in the Doctrine and Covenants, like a chapter of a Bible, it loses at once its historical simplicity and its historical connections.

It is a fragment cut out of the heart of a letter written by the Seer to W. W. Phelps. By examination it will be discovered that the connections thus destroyed or impaired happen to be those which exist between the Prophet and his successor. This is of vital importance, for the discovery of who is the "one mighty and strong" is just the issue of the present and the future.

We mark, then, that this is not Jesus Christ giving a revelation to the Church. (See the many examples in the Doctrine and

Covenants.) It is Joseph himself who speaks under the power of God that "maketh my bones to quake." He is speaking of his successor. This is in the name of the Lord, for thus speaks a prophet; but the personality of Joseph is marked in the opening of the letter, and the chief subject is of his successor and his successor's work. It is not of the *fathers* chiefly as actors, but of the children, to be fulfilled long after Joseph and Phelps are in their graves. Still until we discover the reason it does seem strange that the "burden of the Spirit of the Lord" finds expression in a letter addressed to an individual.

Why then, this seeming hastiness of expression? Why is the Spirit thus untimely? Why is this important prophecy addressed to an individual and *not* to the Church? Why moreover, name his successor at the opening of the dispensation, on this 27th of November, 1832, years before even the apostles were chosen?

Simply because an occasion had come which made all both timely and proper. Find that occasion out in its simple historical directness and we have found the key to the revelation concerning the "one mighty and strong."

There is no enigma. It is a simple history. There is no mystery. It is simply the birth of "Young Joseph," November 6th, 1832, that gave to the Prophet the burden of the Lord concerning the future.

"Young Joseph" is twenty-one days old. The Prophet is writing a letter to W. W. Phelps. The spirit of the destiny of his son rests upon him; for he who is born at this opportune moment is the one whose mission it will be to redeem Zion. Hence the revelation in the heart of that letter—the prophecy of his own son. The event is a revelation in itself, throwing a flood of light upon a vital subject which could not well be veiled in darkness with the history known.

Once started on the line of proof of this prophecy and it multiplies at every step. It will be discovered that the Prophet has just returned with Bishop Whitney from a "rapid journey" to Albany, New York and Boston, *made thus rapid by the expected birth*, He arrived home the 6th of November, 1832, the very day his son Joseph was born. The following from a letter to Sister Emma, during his absence is also suggestive as

perfecting the chain of evidence which connects the famous prophecy with "Young Joseph's" birth:

October 13, 1832,  
Pearl Street House, N. Y. City.

"My Dear Wife,—\* \* \*

After beholding all that I desired to behold, (of New York), I returned to my room to meditate and calm my mind; and behold the thoughts of home, of Emma, and Julia, *rush upon my mind like a flood*, and I could wish for a moment to be with them. *My breast is filled with all the feelings of a parent and a husband, and could I be with you I would tell you many things.* \* \* \* I feel as if I wanted to say something to you to comfort you in your peculiar trial, and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you and take the burden off your shoulders as much as possible and not afflict you. I feel for you, for I know your state and that others do not; but you must comfort yourself, knowing that God is your friend in heaven, and that you have one true and living friend on earth—your husband,

JOSEPH SMITH, JR."

Unpublished letters of Joseph to Emma.

The Prophet calls himself a parent, not because of "Julia" the adopted, but for his unborn child, Joseph. Notice also, the "Parent" is named before the Husband, for it signifies the burden of the coming event; and in the passage about the thoughts of this event rushing over his mind "like a flood" we have the prelude to this of the revelation: "Yea, thus saith the still small voice, which whispereth through and pierceth all things, and *often times it maketh my bones to quake while it maketh manifest saying, 'And it shall come to pass that I, the Lord God, will send one mighty and strong,'* &c.

The historical clue to this prophecy is found. The Prophet hurries home from his mission east, for he has seen the looming star of "one mighty and strong." He arrives home as before observed, on the day of "Young Joseph's" birth. The boy is just twenty-one days old at the date of the letter to Phelps; the mother is up with the babe in her arms; most likely the Prophet is writing this letter in her presence, the very sight of the "child of promise" kindling the parent's love and "re-inspiring" the prophecy.

Such were the quick suggestions as I read the Prophet's letter to his wife; and I felt impressed that *proof of connection with "Young Joseph's" birth would be also found with the letter to Phelps.* Turn now to page 673, vol. v, *Times and Seasons*, and see that in his father's diary "Young Joseph's" birth-record is not cut off from the prophecy of his mission by as much as a period mark,

but simply by a colon. It is the first touch of history after the return and birth, being a summary sentence prefacing the letter. Here is the example:

Joseph's Diary: "I continued the translation, and ministering to the Church through the fall, excepting a rapid journey to Albany, New York, and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son, Joseph Smith 3rd. In answer to letters from the brethren in Missouri, I wrote as follows: "

Then follows the letter to W. W. Phelps. See *Times and Seasons, Millennial Star and Deseret News.*

We may boldly affirm, and challenge judgment of a council of experts in history, that this famous prophecy embodied in this letter in question was not as now headed in the Doctrine and Covenants by Orson Pratt and others as Section LXXXV.—"Revelation given through Joseph the Seer, in Kirtland, Ohio, November 27th, 1832, concerning the Saints in Zion, Jackson Co., Missouri;" that the prophecy itself was *incidental in the letter*; that it was *originally given to Joseph himself rather than through Joseph to the Church through Phelps*; that the *prophecy* of the "one mighty and strong" did not *directly* concern those then in Jackson county, but rather a people who to this day have not set their foot in Jackson county—the *children* rather than the fathers;—and that the mission foreshadowed related to his son Joseph, who, like his father, should be sent in the spirit of the "one mighty and strong" to *restore* the "house of God" to "order" after it shall have been ruled *out of order* and the fathers plucked up out of the land of Zion because of their iniquities. Numerous other prophecies and revelations may be compared to corroborate this, and the *facts* of history to this day confirm the view. Moreover it would seem that the prophecy of the "one mighty and strong" was not *originally* given on the 27th of November, 1832, but was probably given nearer the birth of "Young Joseph" and about the 6th of November. Since that time the Spirit had pursued the Prophet with the burden of his son's mission, for mark,—history itself proves it was not his *own* mission, which also proves that it was not a revelation "concerning" the Saints *then* in Jackson county, and strongly suggests that the prophecy was incidental in that letter to Phelps by the very law of association which connected with his son. Under an ordinary occasion, (especially in a letter to an *individual* and not a formal revelation to the Church), he would have dealt with the work of his own life time rather than with the work of his successor. Perhaps when the Prophet sat down to write that letter to Phelps he may have had, no intention to record an immortal prophecy,

the value of which would be greatly enhanced fifty years from that time, for he commenced his letter in a most common place manner, and not as the Revelator writing an epistle to the Church; notice it:

"KIRTLAND, NOV. 27th, 1832.

Bro. William W. Phelps:—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. [Substantially the very language which he used to Emma, "Could I be with you I would tell you many things."] Some things which I will mention in this letter, which are lying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours," &c.

But as he launched out into the gathering to Zion and the subject matter leading to arrangements and events which would not come to pass in his own lifetime, but in the lifetime and work of his son, the Spirit again came over him: hence the seemingly untimely and out-of-place record by which the prophecy singularly has been preserved.

Notice now where the Spirit of the Lord begins after the transition is made from Joseph's own presidential directions to Phelps as one of the leading elders of the time.

"Yea, thus saith the still small voice, which whispereth through, and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying," &c.

Now I would not distort the simplicity of truth by inferring that the expression "maketh my bones to quake" is not general in its signification of the power of God upon him; but the words "while it maketh manifest saying: 'And it shall come to pass that I the Lord God will send one mighty and strong,'" give a special directness to the prophecy concerning the son of Joseph at his birth. And now see the force of this when applied to the Prophet and his son, for the burden of that revelation is the very mission and destiny of both the father and the son, and it makes no connection with the Twelve, (who were not yet called), nor to the Church only through them as Prophet-founder, and Successor. Moreover if that passage called par. 8 of Sec. LXXXV, Doctrine and Covenants, refers to the martyrdom of the prophet, then we have the *birth of the son, and the death of the father, and the mission of the Founder and the future work of the Successor to its consummation brought together in this marvelous prophecy or word of the Lord to Joseph. Was not that enough to "often times" make "my bones to quake, while it maketh manifest" my destiny and the destiny of my son, my martyrdom and his triumph through the mighty*

God of Jacob in restoring Zion? Doubt will be expressed by many, however, that Joseph is the one meant who was to "fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning;" but independent of this, his martyrdom, or at least his death, is implied in the very succession of his son. As I pursue the historical methods of interpretation it seems that "that man, who was called of God and appointed that putteth forth his hand to steady the ark" is one of *future doom* who shall interrupt the "one mighty and strong" or who shall presume to put forth his arrogant hand to steady the ark of the covenant in the day of God's power. If this be the proper interpretation, then is it almost certain that this is some presiding man of the Twelve who shall oppose the "Seed" of Joseph after that quorum shall have ruled the "house of God" out of "order" and rejected the son to possess his inheritance; and it seems that this man shall be smitten by the hand of God: so, should this be the proper view, the prophecy is still more awful in the grandeur of its future prospect. The writing of a presidential letter to Phelps fifty years before the fulfillment of the prophecy is altogether inadequate to explain the record, whereas the birth of the son—a principal personage of the prophecy is fully adequate to give significance to the whole.

Let us consider, next, the attributes of this prophecy, for in these are expressed at once the *identity* and the *character* of the man. We will pass for awhile the supreme attribute of the prophecy—"one mighty and strong"—to the attribute of endowment which brings the man into his mission "holding the sceptre of power in his hand." The mission of his father endows him with this. He inherits the sceptre. The apostles may perceive that this can not possibly be their case nor that of any man to-day excepting Joseph the son of Joseph. They may even possess the supreme attribute of the prophecy and be "mighty and strong" as men or apostles, but they are not and can not be endowed with the "sceptre" of this dispensation. It is the endowment of the prophecy, and that, too, just the very endowment which excludes all other persons so long as young Joseph lives.

Joseph Smith being the founder of the dispensation, the sceptre is unto "him and his seed." It can not inhere in any of the apostles. It did not pass from Joseph to Brigham Young. Brigham well knew that, and fell back upon the endowing attribute of the prophecy, namely, that expressed in the words "one mighty and strong." He would have had it understood that this prophetic character-phrase was but the synonym of Brigham Young. Others claimed for him the successorship, or the "sceptre," but notwithstanding he profited there-

by, he grew in some sort so like the supreme attribute of the prophecy that he preferred to be considered absolutely and in himself the "one mighty and strong" without much reference to Joseph the Founder; hence, at last, he sought to establish a dynasty of his own, and to *leave a "sceptre"* which he inherited not. He ruled the people, ruled the priesthood, and ruled the Twelve by the might of his own will, and not by the sceptre of the Lord, or even the word of the Lord: when that will—called Brigham Young—died, there was nothing left. All Israel realized this, in a moment after the vital spark expired, and then they realized also that Brigham Young was never the President of the Church of Jesus Christ of Latter Day Saints, but simply the President of the Twelve; and this the Elders of the Utah Church confessed in a most extraordinary manner. Am I asked to prove when they confessed it, and to give their words? I saw the hands of ten thousand Elders uplifted in the "Great Tabernacle," Salt Lake City, making the Twelve the Successor of Brigham Young. Is not that confession? Is not that proof? They *restored him to his quorum* after his death, and then succeeded him by vote. Therefore do this Twelve themselves give the proof in the logic of their present action and in the present existence of their church without the First Presidency proper, as well as in the facts of their history, that Joseph Smith, the Founder, never had *his* successor among them.

"The King is dead!" "*Long live the King!*"

It is the everlasting law of succession. There is no suspension. When the line of succession ceases for a moment, it ceases forever. The chain of authority is cut off. It is held then by the one in whom the authority last inhered. He is dead; his line has ceased. Thus would it be with Joseph and his line. His dispensation would have died. It could only be restored by his coming from the dead and endowing some chosen one with the authority and line which he held on earth. Is not this the very foundation-argument of the Church?

Now we all, with one accord, admit that the dispensation which Joseph the Prophet opened is continued. The case could be no other; for it is the Millennial dispensation. Then has the Prophet a successor. To him belongs the "sceptre" till the Lord comes; or should he die before Messiah comes, then to *his* successor belongs the sceptre of power. And if the Prophet has a successor in 1880, he had one on the close of the day of martyrdom, June 27th, 1844.

We turn from this Twelve; we will leave them to their own conceits; we will become as little children; a child shall lead us back from the bewilderingments of the paths which

the Twelve has led us into. We will remember that at about the moment the "Lord's anointed" was born, the word of the Lord came unto his father, saying, "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand." And the ink of "Young Joseph's birth-record was not fairly dry before the Prophet recorded the revelation itself in this letter to Phelps. If any of the Elders who are in judgment upon this matter think these are mere trifles, let them take the Doctrine and Covenants and instead of the present incorrect heading, thus head

#### Section LXXXV.

"Revelation written by Joseph the Seer, Nov. 27th, 1832, immediately after recording the birth of his son, Joseph Smith 3rd."

Is there a single person in the Church who could possibly misapply the revelation? And supposing the introduction to the section was even more direct, stating that it was given on the birth of his son Joseph, and concerning this son whom the Lord would send as "one mighty and strong" to "set the house of God in order" after the Twelve shall have ruled it *out of order* nearly forty years, without a Prophet—without the true successor—would not such an explanation be in itself a revelation to the church in the Mountains? Yet this is but the plain truth!

And now let the reader notice the mark of "*heirship*" to the presiding priesthood and prophetic office of his father in the record of "the birth of my son Joseph Smith III." There is very profound method here, and a long history of priesthood and heirship in the Prophet's birth record. We of to-day should speak of "Young Joseph," or Joseph II; but his father calls him Joseph III, and that, too, in reference to his family order in the priesthood. Joseph is the presiding priesthood name. This is more than a modern form of distinction. It is a linking right back to Joseph of Egypt, runs through the Book of Mormon, is taken up in this dispensation in Father Joseph Smith who gives *in himself* the patriarchal branch of priesthood to the Church, while the links of the Melchisedeck Priesthood are continued in the son of the "Choice Seer," Joseph III, counting upon the Book of Mormon order:

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded, for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand; by

the power of the Lord shall bring my people unto salvation. Yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord has said unto me *I will preserve thy seed for ever.*" Second Book of Nephi.

Now it must not be inferred that I affirm as an historical fact that all this ran through the Prophet's mind in making the birth-record of his son, as Joseph III, (the 3rd has no reference to "Smith," but to "Joseph"), but it is there latent in the record itself, both as touching its history and its priesthood. And this latent meaning is brought out of the record to day to enlighten the present comprehension by the same law of association that brought it into the record forty-seven years ago. Here, now, we touch something more than the literal—namely the genus of the truth, and that even more than the record points out, the man as Joseph III of this dispensation, for the literal of the record is of the moment when the father penned it, but this is of all time since the genus of the truth began. For illustration, an "analogue" is thus defined. "A species or genus in one country closely related to a species of the same genus, or a genus of the same group in another." Well, then, Joseph of Egypt is the "analogue" in him is the genus of this sacred history. It will agree with itself in ancient times in Egypt; in the Book of Mormon times in America—*Joseph's* land of promise; and in the latter days with the dispensation in Joseph. See how this analogue worked out in the family of Lehi, and in the very genesis of the Book of Mormon:

"And now Joseph my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee for ever, for thy seed shall not utterly be destroyed. For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph; wherefore, Joseph truly saw our day."

Perceive you not that the very sacred story of this land being given to Joseph by covenant, and his prophecy of the "Choice Seer" is disclosed by old Lehi in his instruction and blessing to his "little" Joseph? Not even is it disclosed in the royal Nephi, though the blessing of the continent inheres in him; but it *began* in Joseph of Egypt, and so even Lehi dates his claim to America, not in his colonization, but unto Joseph of old, the parent of the genus. And so in the last days the covenant of the continent comes up again in Joseph the "Choice Seer;" "And he shall be great like unto Moses, whom I have said I would raise up unto you" "to deliver thy people out of the land of Egypt." Like Moses, Joseph of the last days shall be the founder of a dispensation;

but see now how quickly Joseph brings the "choice seer" of his own loins back from his type Moses to his prototype: "And his name shall be called after me, and it shall be after the name of his father. *And he shall be like unto me!*"

The analogue has become terrible to any one who dares to touch the prophecy of Nov. 1832 to claim it, except the one to whom it belongs; for it must not only prove him in the lines of the covenant and history back to Joseph of Egypt, but *his own personal character and history must correspond.* On him must be stamped the original face—from the beginning to the end he is LIKE UNTO JOSEPH.

Test now the character and work of this "one mighty and strong" by the text of the prophecy. "*While his bowels shall be a fountain of truth, to set in order the house of God, and arrange by lot the inheritances of the Saints.*" Here notice that we have the very character figure used to describe but two persons in all sacred history—namely Joseph of Egypt and Jesus of Nazareth. "His bowels of compassion" and all such expressions belong to the character descriptions of the Redeemer of Israel. It would be blasphemous to apply such to any other person to the robbery of Christ's character typings, and yet wonderful is the fact that the sacred pen has typed Joseph and his history by the Christ-figure and narrative. See the following touches of the story of Joseph:

"And Joseph made haste; for *his bowels did yearn upon his brother*; and he sought where to weep; and he entered into his chamber and wept there." \* \* \*

"Then Joseph could not refrain himself before all of them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

"And he wept aloud: and the Egyptians and the house of Pharaoh heard.

"And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him for they were troubled at his presence.

"And Joseph said unto his brethren, Come near to me I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

"Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. \* \* \*

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

Thus we see that this very analogue of the original Joseph defines at once the character and work of the "one mighty and strong," and that too in his relation to the

Mormon Israel of the Mountains. Notwithstanding they have rejected this Joseph of ours and treated him ill, his "bowels" will yet "yearn" over them; and the Lord has raised him up to *preserve them a posterity in the earth, and to save their lives by a great deliverance.* And this he will do with the consent and good will of Pharaoh and his servants; in other words the Government and people of the United States will permit him to do this and rejoice over his work: and the God of Israel in his providence will have so ordered it and *separated* him from his brethren for this very purpose. Hence this Joseph will be *sent* unto them as "one mighty and strong" to *preserve them in the earth and to save their lives with a great deliverance.* And all this shall be done *before* he leads them back to Zion in Jackson county where he will "arrange by lot the inheritances of the Saints." So we see that the very type and historic pattern of this Joseph of ours, in the fulfillment of the prophecy of his birth, leads us by a well defined path to another great revelation of the man:

"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,

"For ye are the children of Israel, and of the seed of Abraham, and *ye must needs be led out of bondage by power, and with a stretched out arm:*

"And as your fathers were led at the first, even so shall the redemption of Zion be."

"Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go before you, but not my presence;

"But I say unto you, mine angels shall go before you *and also my presence.*"

And now are we prepared by the text of the mission of the future to consider the descriptive title of the person—"ONE MIGHTY AND STRONG."

This is the title of Christ himself. He is pre-eminently the "One Mighty and Strong." Isaiah describing this redemption of Zion thus gives the text of the personage: "And thou shalt know that I the Lord am thy Savior and thy redeemer, the MIGHTY ONE OF JACOB."

It would be blasphemous therefore to apply this title of "One Mighty and Strong" to any one apart from Christ. Yet how plain has the text become coupled with the Lord's promise to modern Israel:

"I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel."

And this promise is crowned by the endowing *presence* of the Redeemer of Israel himself who is supremely the "One Mighty and Strong:" "I say unto you, mine angels shall go before you *and also my presence.*"

We perceive then there are two personages who are chief in this redemption of Zion,—namely *the man* who shall be raised up to lead Mormon Israel out of bondage as Moses led ancient Israel, and Christ, himself who shall redeem them "out of bondage with power, and with a stretched out arm." The one will be the visible leader, the other the Invisible Leader of Israel—"thy Redeemer, the Mighty God of Jacob." Endowed by His Spirit *the man* will be "one mighty and strong" but in himself compared with this almighty work before him he will be as nothing. As "little Joseph" whom his brethren sold into Egypt will this man be,—Joseph who was *separated* from his brethren the founders of the house of Israel, that through him God in his providence might preserve the sons of Jacob a "posterity in the earth," and "to save" their "lives by a great deliverance."

This interesting view of the future takes us back to Mormon Israel in the beginning of the dispensation. The Lord raised up out of "Joseph's seed" the "choice seer." He was like unto Moses as a founder of a dispensation, but like unto Joseph in *name and nature.* At first when the Lord called him he was "little Joseph," and afterwards when his mission developed him into a man of marvelous force as a leader, it was a true Joseph's wondrous love nature that verily created an Israelitish brotherhood. It was this nature which his prototype foretold he would possess that enabled him to rise above men of mighty character and indomitable will; and all who know him must confess that it is this love nature which prevails in his son "Young Joseph," and therein is he as "one mighty and strong," a fitting instrument in Messiah's hand to redeem Israel.

In himself, Joseph the first Prophet, was esteemed as nought, as one despised and rejected, but mark the language of the One who speaks to this age in his revelations and ministry:

"Thus saith the Lord God, the Mighty One of Israel." \* \* \* "Behold, I am Jesus Christ, the Savior of the world." \* \* \* "For verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and life of the world—a light which shineth in darkness and the darkness comprehendeth it not."

And this is the One who, when He shall raise up *the man* to lead Israel out of bondage, shall not only send his angels before them, but his own PRESENCE shall be with them. See, therefore, how the revelation explains itself:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, *clothed with light for a covering,* whose mouth shall utter words, eternal words."

Jehovah shall speak through him as he did through his father before! Is not this what all Israel believe shall verily be fulfilled in the mission of some man to be raised up, or who may be already raised up to consummate the work begun in the first Prophet of this dispensation?

Since Joseph's martyrdom the Israel who was driven to the mountains have not been led by the angels of the Lord ministering as at first, much less has the presence of Jehovah been with them to speak to them. Neither will the presence of the Redeemer of Israel go before the man who shall be sent to redeem them from bondage until the time shall come for his crowning work; until then the following is the text of his mission:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Thus has it been. For twenty years that standard has been in the hand of "Young Joseph" inviting back-sliding Israel to return unto the Lord.

And He who in the very beginning of the dispensation, foreknowing the partial fall of his Israel, proposed to send this man in the Spirit of the one mighty and strong, has also in the very providence of his ministerial life been making him potent enough for that crowning work. "Young Joseph" is first sent to "the remnant." Among that "remnant" the Spirit of the Lord has been lifting up a standard. Men of God in whom was the Spirit of prophecy, effected a preparatory organization in "Young Joseph's" name; they received for themselves well pronounced promises of the Spirit that the Lord would in his own due time send him to take his father's place, and the Saints in all the churches established upon that promise, from time to time during a period of nearly ten years were kept alive in the faith by the Holy Ghost often witnessing concerning its fulfillment. Thus is all this the work of the Spirit unto the churches themselves without any management or prompting from Young Joseph. Indeed "the remnant" is prepared by the Holy Ghost for his ministry years before he himself is prepared, and he gives no promise of his coming until he is also sent by the command of the Holy Ghost to gather the scattered of Israel and "to set in order the house of God."

So it may be noticed here in the wonderful consistency of the Lord's ways that the Reorganized Church is actually founded upon this grand revelation concerning the "one mighty and strong;" and this setting "of the house of God in order" begins upon the birth prophecy of "Young Joseph" twenty-seven years after its utterance. It is the prophecy of his destiny; and without even the Elders of the Reorganization intending as much, this birth-prophecy

works out in the fulfillment with a scientific-like exactitude. These Elders built wiser than they knew. Led by the Spirit of the Lord, they have been proving "Young Joseph's" mission in every footstep of their work. Just as the Elders of both branches of Latter-Day Israel find proof of the restoration of the everlasting gospel by the angel in its proclamation in every nation, so have we the proof of the prophecy of the "one mighty and strong" in its fulfillment thus clearly marked in Young Joseph's life. *He is the man* by God's own rule of proof—the fulfillment of the prophecy! And he comes now to Israel of the Mountains to redeem them from "bondage" with Jehovah's stamp upon his front—Joseph not alone, but as the "one mighty and strong" in the might of the God of Israel with a church at his back and a host of Elders bearing the standard of Zion's redemption. And now, O, Israel, you have in the near future by the testimony of all these signs the grand prospect of the later revelation concerning you:

"Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel; For, \* \* \* ye must needs be led out of bondage by power, and with a stretched out arm."

To be continued.

## AN OPEN LETTER TO JOHN TAYLOR.

SALT LAKE CITY, Utah, Nov. 27th, 1879.

PRESIDENT JOHN TAYLOR.

Dear Sir:—Having been appointed by the Reorganized Church of Jesus Christ of Latter Day Saints, in connection with six other missionaries, to labor as ministers for Christ in Utah and the adjoining states and territories, I have deemed it proper to inform you, the President of the Utah Mormon Church, that our coming and labors are with the design and purpose of promoting the glory of our God and His Christ in the salvation of souls, to inculcate the love of man for his race, and for the peace, the good order, and the integrity of society as provided for under the constitution, the laws, and the accredited authorities of our nation.

We have come to teach the principles of life and salvation just as they are taught in the New Testament, the Book of Mormon, and in the Nauvoo edition of the Doctrine and Covenants.

It is our purpose to advocate and maintain "Mormonism" as it is found in those books, and to earnestly protest against all doctrines, principles, and practices that are contrary to them, or not clearly provided for by them; and as a consequence we shall teach that all that is essential to full salvation and glory in Christ is plainly and faithfully set forth in these books by which

all who have them are to be finally judged at the bar of God.

We shall teach that Polygamy is not only no part of Christ's gospel, but that it is utterly subversive of it; and this we hope to do, not in bitterness, nor with ridicule, neither with railing accusation, but in the spirit of truth and love.

We shall teach that "the blood of Jesus Christ cleanseth us from all sin," and that "blood-atonement," or human sacrifice for sin, is idolatrous murder—a relic of barbarism—and should be treated as such.

We shall teach that the Adam-God doctrine is a blasphemous and hurtful heresy, being contrary to the Holy Scriptures, and repugnant to all that is worthy the name of religion.

We shall teach that *tithing the poor* is anti-christian, is squarely against the letter and spirit of the gospel of Christ, is contrary to the dictates of right reason and the common instincts of humanity, and is in direct violation of the laws and provisions for tithing as taught by Joseph the Seer, by the Doctrine and Covenants and the Book of Mormon.

We shall teach that "vengeance" belongeth alone to God, and that none but God and civil rulers are, or can be justified in executing wrath and judgment upon offenders, either in respect to person or property.

We shall teach that all men, whether religious or otherwise, should heartily honor, and faithfully support the laws and accredited authorities of those nations and countries where they reside.

We shall teach that the true "endowment" under the gospel of Christ, is that of the Holy Spirit in all spiritual grace and gifts; in all spiritual peace, and comfort, and love; and in all spiritual power, and knowledge, and wisdom; and that it is, and is to be effected, not by robings, scenic display, grips, covenants and oaths, nor in secrecy; but that it is wrought solely, and only, by the Spirit of God upon the heart and in the soul of those who come into right relations with God, as in the case of Moses and the seventy elders at Sinai; of the Apostles and Saints on Pentecost, at Jerusalem; of the Nephites on this continent; Nephi, chapter 9; and that of Joseph the Seer and Saints at Kirtland, Ohio, in the winter of 1836, described in the *Messenger and Advocate* and in the 15th volume *Millennial Star*.

We shall teach that the sufferings of the Saints by persecution and otherwise is not solely the result of their righteousness, but that it has been, and is, largely because of the bad counsels of unwise leaders, and because of their disobedience towards the laws of God and the laws of the land.

We shall teach that when God's people serve Him aright, He will "make their enemies to be at peace with them," and will

"soften the hearts" of the people toward them, and give them "favor and grace in their eyes" that they "may rest in peace and safety" as prophesied by Joseph the Seer, *Doctrine and Covenants*, 102:7.

We shall teach that the Reorganized Church under the presidency of Joseph, the eldest son of the Seer, has enjoyed such "favor and grace," such "peace and safety," for the last near twenty years, notwithstanding the odium that has been brought upon the sacred name of the Church by polygamy, disloyalty, and kindred evils, so that at Independence and throughout Missouri, at Nauvoo and throughout Illinois, in Iowa, Nebraska, and elsewhere, the best classes of citizens, in large numbers, are asking our people to settle among them, which is being done in many places with most gratifying results.

We shall teach that Joseph Smith, eldest son of Joseph the Seer, is the divinely called and appointed successor of his father in the presidency of the Church of Jesus Christ of Latter Day Saints, as provided for in the laws, the prophetic promises, and the traditions of the Church.

Finally, we shall teach that all who profess to be Saints should emulate the love, the gentleness, the quiet submission, the sinless purity, and the enlightening, ennobling spirituality of Christ our Savior, and that none should follow any minister only as such do truly follow Christ in His moral precepts and in His doctrinal requirements.

Trusting in the kind providences of our Heavenly Father, in the saving light and power of His Son Jesus Christ, and in the comfort and guidance of the Holy Spirit, we shall enter upon our labor of love, humbly asking such aid and encouragement as all lovers of truth and right can give.

If agreeable to you, we would be pleased to have an interview with you at your earliest convenience, that we may have a free and full interchange of views and sentiments in respect to all matters of difference, or otherwise, relating to the Church of Jesus Christ of Latter Day Saints.

In conclusion, dear sir, accept my unfeigned well wishes and earnest prayers for the welfare of yourself and the people over whom you preside. Very truly,

W. W. BLAIR.

(No answer to this up to December 8th, 1879).

#### THE SAINTS' ADVOCATE,

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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No. 8.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### WHICH IS APOSTATE?

EDS. TRIBUNE: In the *Deseret News* of the 13th and 16th December articles appeared reflecting upon the efforts being made by the Reorganized Church in this city and Territory, which we think it proper briefly to review.

In the first article a very bald attempt is made to deny in part and in part to justify the deception practiced upon the church and the world by John Taylor and other authorities, when they so frequently and persistently denied that polygamy or spiritual wifery was taught and practiced in the church.

These denials, in whatever language they may have been couched, were evidently designed to mislead and deceive, and herein we have all the essential elements and force of falsehood. It is a principle in moral philosophy, that moral truth consists in our intention to convey to another, to the best of our ability, the conception of a fact, exactly as it exists in our own minds, therefore, whoever intentionally conveys to another a conception that proves to be false is guilty of falsehood. If, therefore John Taylor, Hyrum Smith, Joseph Smith, or any other person intended to deceive and mislead, in any statements they made, or are said to have made, they can not be otherwise than guilty.

Priestly place and power can not authorize or palliate falsehood. The command, "Thou shalt not bear false witness," is a law to the priesthood as well as to the people, and is pre-eminently binding upon the priesthood because they are called to be exemplars of truth and righteousness.

The Reorganized Church does not condemn the withholding of principles and facts from those who are not fitted and prepared to receive them. It may not be well for the child to know what is essential to be known by the parent. But it condemns the teaching for truth, that which is known to be false, or that which is not known to be true.

### JOHN TAYLOR'S DENIAL OF POLYGAMY IN 1850.

The *News* informs us that John Taylor neither affirmed nor denied anything in "specific terms," but simply read from the Doctrine and Covenants the views of the Church in relation to marriage. Here is the exact language used by him on that occasion, from which the reader can readily see the intention and design of Mr. Taylor. He says: "We are accused here of polygamy, and actions the most indelicate, obscene and disgusting, such as none but a depraved heart could have contrived. These things are too outrageous to admit of belief, therefore, leaving the sisters of the 'white veil' the 'black veil,' and all the other veils, with these gentlemen to dispose of, together with their authors, as they think best, I shall content myself

by reading our views on chastity and marriage, from a work published by us, containing some of the articles of our faith.—Doctrines and Covenants, page 330.”

He then read the article on Marriage, in which the following covenant is enjoined by the officiating minister upon the parties to be married :

“You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition ; that is, keeping yourselves wholly for each other and from all others during your lives.” And when they have answered “Yes,” he shall pronounce them “husband and wife,” in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and the authority vested in him. “May God add his blessing and keep you to fulfill your covenants from henceforth and forever. Amen.”

By the above it will be seen that Mr. Taylor intended to convey the idea that these—“our views,” as he terms them—were the recognized and real sentiments of himself and the Church he represented. And such, indeed, were the real sentiments of the Church, though John Taylor and a few others were guilty of secretly teaching and practicing to the contrary. If it be still claimed that Mr. Taylor, in the above, did not affirm or deny anything “in specific terms,” then we answer he denied all the charges, polygamy included. His denial is most sweeping and emphatic, and no amount of special pleading can save him.

Mr. Taylor deceived the people, as he evidently intended to do ; and the evils of this deception were not limited to Boulogne-sur-mer, nor to the year 1850, when it was practiced ; but its evil

effects were seen in its finally driving many from the Church, and in the further and greater one of inculcating, by example, the sin of deceit, the legitimate fruit of which is seen in the articles under review.

In the second article considerable space is occupied in an endeavor to prove what we have always admitted, viz: that when a church ceases to teach and practice the “customs and methods” that are a part of its organic being, and according to its “official and authoritative order,” it may then be pronounced as in apostasy. We have had occasion to make good use of this idea since our arrival here, from the fact that polygamy, blood atonement, tithing the poor, the Adam-god, and kindred doctrines, when viewed in the light of this argument stand out as the evidences of one of the rankest apostasies that have ever cursed the Church ; the Scriptures, Book of Mormon, and Doctrine and Covenants being the standards of appeal for evidence concerning the genuine “customs and methods.” The Re-organization only needs to hold steadily before the people these works in order that public sentiment may place the brand “apostate” where it truly belongs.

When any society, civil or religious, turns away from the constitutional law, the fundamental “customs and methods” of its organization, it may well be called apostate. The article further says : “It is very evident from the teachings of Jesus he inculcated and expected unity in the Church, that there were means and machinery provided to secure and perpetuate so desirable and essential a feature in that which without it could not have been considered a divine work.”

This is precisely what we do ; but we evidently disagree with the *News* as to the "means and machinery" by which this desired "unity" is to be effected.

#### THE PRIESTHOOD THE ADMINISTRATORS.

The *News* would, without doubt, claim that the priesthood was both the "means" and the "machinery;" whereas the duly authorized doctrines, the commandments, the Gospel, attended by the Holy Spirit, by and through which they were given, are the primary and unchangeable means, the priesthood being simply and only the administrators thereof. "The law of the Lord is perfect;" but the priesthood is fallible and erring. All credible history confirms this important fact. That the priesthood are liable to err, both in judgment and in spirit, and that they have erred grievously and led the people into error and evil, is just as true as the Scriptures are true. All the standard books of the Church attest this beyond successful question.

The moral precepts and the doctrinal requirements of Christianity are just as binding upon the priest and the prophet as upon the people. Such is the common sense view of the matter and such is the scriptural view of it. When Peter denied being a disciple of Christ, he knew he had violated one of the most essential principles of Christian morality; his conscience was stung to the depths, and he repented and wept bitterly for his sin. He did not seek to justify his falsehood because of his great authority as an apostle, nor because of his personal danger. He had told a lie, yet he was too noble to excuse or deny it. He knew the moral law was greater than apostolic authority, and he submissively bowed to its supremacy.

The sovereignty of law was proclaimed in Eden, and its violation by our foreparents was sin. And from Eden to Patmos sin has consisted in "the transgression of law," whether by the people or the priesthood. Moses, the great prophet of Israel, sinned against God at the waters of Meribah-Kadesh, and for that sin he died and was not permitted to enter the land of Canaan. (Deut. xxxii. 49-52). And from that time till the coming of Christ, the Lord frequently reproaches the prophets and priests with having misled the people. "The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so." (Jer. chap. v., 31 v).

"And now, O ye priests, this commandment is for you. \* \* \* Ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." (Mal. II., 1, 8, 9.)

And this was equally true under the Gospel. "Thou hast tried them which say they are apostles, and are not, and hast found them liars." (Rev. II., 2.) Peter prophesied of this: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies. \* \* \* And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." (2d Pet. I., 1, 3.)

And, to conclude our present proofs as to the fallibility of the priesthood, we

quote a prophecy of Joseph the Seer, Sept. 11, 1831. (Doc. and Cov. par. 7):

"The inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."

Herein is seen not only the fallibility of the priesthood, but also the fact that the inhabitants of Zion have the right to judge as to who are liars and hypocrites, and as to who are not apostles and prophets. "By their fruits ye shall know them."

As for the members of the Re-organized Church being "followers of Joseph," they are such only in so far as he followed Christ in his precepts and examples.

Paul said to the Saints, "Be ye therefore followers of God, as dear children," (Eph. v. 1;) and the Book of Mormon commands to permit "no one to be your teacher nor your minister, except he be a man of God, walking in His ways and keeping His commandments." (Mosiah XI, 2.) By this last quotation the individual members are taught to see to it that their ministers are keeping the commandments, and are walking in the Lord's ways. If the people of Utah would now engage in their duty, it would not be long ere a glorious reformation would sweep through these valleys that would make glad many thousand hearts.

We are not of that class who esteem Joseph Smith "the same" as "the great revelator Jesus," in respect to his infallibility as a revelator, or as regards his moral or mental qualities. Jesus "did no sin, neither was guile found in his mouth," but Joseph, in his own revelations, was often rebuked for his sins

and follies. Jesus was "the perfect teacher of perfect truth," but Joseph sometimes erred in his counsels, and was conscious that he might possibly err in what he should give as revelation from God. In proof of our last statement we cite the fact that the elders were to act in conjunction with Joseph in finally determining what "the law" was by which the Church should be governed:

"Ye (Elders) shall assemble yourselves together to agree upon my word, and by the prayer of faith ye shall receive my law, that ye may know how to govern my Church, and have all things right before me." (Doctrine and Covenants, February 4, 1831, par. 1.)

In further proof we cite the fact that the Doctrine and Covenants containing the revelations of Joseph, the Article on Marriage included, had to pass a critical review before the assembled quorums of the Church at Kirtland, in 1835, before they became the rule of faith and practice for the Church; and in conclusion, Joseph told the ministry, at Nauvoo, long before his death, "let no revelation go to the people until it has been tested;" that is, before the assembled quorums. Of this, Orson Hyde said in the Council that tried Elder Rigdon, Sept. 8, 1844:

"Brother Joseph gave us the plan. Said he, 'When all the quorums are assembled and organized in order, let the revelation be presented to the quorums; if it pass one, let it go to another; and if it pass that, to another; and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then, says he, it wants enquiring into;

you must see to it."—(Times and Seasons, vol. 5, p. 649.)

Had the revelation on polygamy been submitted to this "test," it is safe to assert that it would have been LIKE AN UN-TIMELY BIRTH, and the Latter Day Saints would have been spared the shame and torture they have suffered in having it *forced* upon them both publicly and in secret.

As for the "kingdom" question, Paul, a competent authority, says it is "righteousness, and peace, and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God and approved of men. (Rom. xiv., 17, 18.) This latter clause may explain to the *News* why the Re-organized Church is "approved" of those whom they call "enemies."

As for the "gathering," and "temple building," we only object to their being done out of time, and in improper manner.

In conclusion, we deny that any one in any age, has had "rich spiritual experience" in polygamy, tithing the poor, blood atonement, or in following, without question, the counsels and dictation of file leaders; but the "rich spiritual experience" has been solely the result of obeying the Gospel of Christ, which gives to its adherents liberty of thought and action within the limits of the law of God and man.

We are pleased to see the *News* seeks to defend its position, and would be glad to have it copy this review, that its readers may judge of both sides of the question.

W. W. BLAIR,

JOSEPH LUFF,

Missionaries of the Re-organized Church of Jesus Christ of Latter-day Saints.

From Salt Lake Tribune, 27 Dec., 1879.

THE JOSEPHITE REVIVAL.

ELDER BLAIR DELIVERS A TELLING ADDRESS ON "SEALING."

ON Sunday afternoon Elder Blair gave a concise and lucid discourse upon Sealing. It was the happiest effort we have had from this accomplished and evidently well-posted speaker. From the teachings of its advocates eternal life and glory were made to rest not upon the principles of life and salvation revealed in the gospel of Christ, but upon the uncertain and unstable foundation of fallible men and women. The procreative energy was the one thing needful, all else being made subordinate to that. Shocking as it appears, this statement is the exact truth.

"THIS IS ETERNAL LIVES."

It was shown by the Church records, as published, that "spiritual wifery" was never advocated until five months subsequent to the death of Joseph, and then in a form entirely different from polygamy as taught and practiced here in Utah. January 1st, 1846, Brigham Young informed the people that the entire scheme of salvation had not been made known to Joseph, but that he had left the keys with others who could obtain and teach this scheme in its fullness. The speaker regarded this as an advertisement on Brigham's part preparatory to the introduction of those peculiar doctrines which have cursed the very name of Mormonism since that time; and asked why it was—celestial sealing being of such momentous import, Joseph having the keys of the power, and the devoted attachment which existed between Joseph and Emma Smith—continuing unabated up to the time of the former's death—why was it that this loving pair were not

sealed to each other? The absurdity of resurrected beings propagating spirits not after their kind, but violating all law, physical or moral, was then handled with force and point. Up to the time of Joseph's death all the publications of the Church attest that salvation and the fullness of glory in Christ were to be obtained only through the gospel as taught in the standard works of the Church; therefore sealing women to men for salvation and glory was and is excluded, and the doctrine can be nothing less than heresy. Had Brigham's advice and counsel in spiritual things been of no more value than in secular or temporal affairs, then they were indeed untrustworthy. But they were worse. Brigham had promised that he and his fellows were to build up Jackson county in this generation. He also promised to remain Governor of Utah until the Lord should say he need be Governor no longer. He was either to become President of the United States, or to have the power to declare who should be within a certain period. He would fain have constructed the temple of adobes as more enduring in their quality than granite, etc. Only briefly to cite from scores of instances of this character is to show the folly and unreliability of Brigham's notions, his promises and counsels. As to being a prophet that we know he expressly and in terms repudiated. He had made a mere business of religion and so far as he had influence, taken from Mormonism its life-essence of spiritual power. In this condition do we find the Church in Utah to-day.

The first letter to the Corinthians, chapter vii. was cited to show that Paul knew nothing of sealing wives for salvation. "St. Paul indeed!" exclaimed the

speaker with warmth, "Joseph Smith declared that Paul had all the ordinances." The speaker avowed his belief in men and women being sealed as "chaste virgins" to Christ, by the Holy Spirit of promise. This is what the Bible teaches and all it anywhere teaches or gives the least countenance to; in proof of which, reference was made to Ephesians 1:13; 4:30; 2 Corinthians 1:22, and Rev. 7:3, 4. Elder Blair's remarks were interspersed with illustrative examples and frequent sallies of keen, good-natured irony which were very telling, holding the unwearied attention of his audience for two hours.

One story he gave as happening within his own knowledge years ago, when the sealing mania was at its height. An old man up north, a dear, good old soul, became thoroughly imbued with the idea that he could not obtain celestial glory without at least one "rib" more than the loved companion of his life's joys and sorrows who, like himself, had one leg in the grave. This guileless, dear old man met with no opposition but a hearty furtherance from his old wife, for the same craze was upon both. Old, decrepid, a hump upon his back, without a tooth in his head and scarce a hair upon it, he was certainly a most unpromising spectacle;

His nose was thin,  
And it rested on his chin  
Like a staff.

And to complete the sum of his disqualifications as a candidate for celestial glory in the way of pluralizing, the old man was poverty-stricken. Who would have him? Who would help him to work out his salvation and exaltation? Not alone the old man, but the poor old pair together seached long and diligently—prayerfully. (The speaker did not so state, but "Send down Sal—send down Sal—send down Salvation," must

have formed the burden of their prayer.) They searched and scoured the country round. But all in vain. Salvation was not to be found on that line. And the dear old couple went down to their graves—God be thanked—with no “third party,” but a kind, overruling Providence between them. Is this man, asked the speaker, and is this woman to fall short of their exaltation? The wish, the effort, will have to be taken for the deed. That is all the god and father of polygamy can possibly claim—except, possibly, by some “proxy” arrangement. But this delectable feature of the celestial sealing the speaker would not discuss.

In the evening, Elder Luff was listened to by the largest audience which has yet been called out by the Josephite preachers, taking for text: “The promise is unto you and your children, and to those who are afar off, even as many as the Lord our God shall call.”

(From Salt Lake Tribune, Dec. 29th, 1879.)

BRIDGEPORT, Ohio,

December 13th, 1879.

*Dear Advocate.*—I am interested in your appearing, sparkling with light, for the benefit of those among whom you circulate, especially with your last, the December number. I feel impelled to take my pen and congratulate you upon the adaptiveness to the object proposed, and the force of character of the articles sent forth in your columns. I said in my heart, God himself inspired the editor to bring you into existence. I pray earnestly for that which I believe you are destined to accomplish—bring many from error into the light of the truth as it is in Christ Jesus, pure and undefiled. Your kindly appeals to the reason and judgment of those who

claim to be Saints of the Most High, and the astounding evidences presented of the perversion of truth by men called of God to bring in everlasting righteousness, make you one of the most singular and forcible advocates for the truth that has arisen in the Latter days.

There is not the shadow of a doubt in my mind in relation to the origin of the mummery imposed by the Brighamite party as endowment from Heaven upon their people. That it was brought into existence *after* the death of the Seer, *I have good reason to know.* The prophet, in one of his sermons on a fine Sabbath morning, at Nauvoo, a short time before his death, in his exhortation to the Saints to earnestness and effort to finish the Temple then being built, remarked, “If we can get it *finished* and *accepted*, the pure in heart shall go therein and see God, and know that He lives.” Hundreds besides myself heard him, for in those times the congregations were large, especially if there was any expectation that the prophet would be the speaker.

I write this, trusting it will meet the eye of some who, when they read, will call to mind his utterance and promise; yet his saying that was only a reiteration of a former promise and fulfillment upon a similar occasion. I have reference to the building and endowment of the Temple at Kirtland, Ohio. (Doc. and Cov., see 94, par. 4., see also Mill Star, history of Joseph Smith.) Such an endowment was calculated in its very nature, to make men wise unto salvation, and confirm their faith and confidence in God. On the other hand, the imposition of Brigham and his party was designed to hide the fact that we were “rejected” of God “as a

Church," and there forfeited all claim to that which had been promised, and their further object was to bind men by penal oaths to subserve the interest and designs of a perverted priesthood, which perversion, of itself, wrought a forfeiture of all authority before God with which they might have been invested; for priesthood was given for priesthood purposes, to teach and establish righteousness upon the earth, and when used for any other object it became a craft, and in that case, as wrote the prophet from Liberty jail, farewell to all priesthood to that man.

Regarding the manner of appointment of Brigham Young, as set forth by Orson Hyde, I remember at the time of its first appearance I considered it a base falsehood, from the consideration that I believed the Church was "rejected of God as a church;" therefore the quorums were broken and their acts null and void.

The case as presented by E. W. Tullidge, is of the most astounding character. Men must be lost to all sense of shame and responsibility who dare give utterance to such a statement as Orson Hyde. "The voice of God commanding" a perversion of his own law in the case! Who can be surprised after some of its defenders, when close pressed, dare to affirm that God himself changed,—gave one thing to-day for an "everlasting covenant," and then, as it were, on the morrow state distinctly the opposite as being "the new and everlasting covenant" to man! Purity and holiness, in the first instance, as the only means by which man can draw near to God, and in the next that the perversion of truth, virtue and light is the pathway to exaltation, the heaven of heavens, the abode of light and eter-

nal life! From ancient times it was understood that with the Highest there was not even "the shadow of turning," His work being "one eternal round."

Utah Saints, the evidence in this case is of too positive and circumstantial character to be disregarded. It involves the moral standing of the Twelve at your head for conniving at the lie and fraud before God, as put forth by Orson Hyde respecting the appointment of Brigham Young. And, O remember, there is no difference between him who maketh, and he who loveth the lie, (Rev. 22:15), by countenancing and sustaining it when it is made manifest as such. The truth in the case has fallen upon your path; therefore be wise to-day. I doubt not it was the desire for light that led you to Utah. Let me urge you to open your eyes and ears to the facts and truths in the case. It is now sounding in your ears with the voice of a mighty one, "Come out of her, my people, that ye partake not of her sins, that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." The laws of God and of man have risen up against you, denouncing the false doctrines and practices of your leaders. If you refuse to hearken to the voice of those who are your friends, who desire your best interests, you must inevitably be "cast out and trodden under foot as salt that has lost its savor." Praying that grace and wisdom may be afforded you to know the day of your visitation, I remain your friend and well-wisher,

JOSIAH ELLS.

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#### THE SAINTS' ADVOCATE,

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

Vol. 2.

Plano, Illinois, March, 1880.

No. 9.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### MAN'S AGENCY LOST IN THE BRIGHAMITE "ENDOWMENT."

AN old Mormon, whose membership dates back to 1835, one who speaks of what he knows, says that in the Brighamite "Endowment" the individuals were released from, and lost their personal agency—their liberty to think, speak and act for themselves—and were placed under the sole control and direction of Brigham and the priesthood. They enter the "endowment" free moral agents; but they come out the foresworn slaves and tools of the priesthood.

In the Inspired Translation, by Joseph Smith the Seer, we read that the Lord said, "Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God had given him."—Gen. 3:4. When men deprive others of their agency, or seek to do so, their deeds are Satanic, and they should be resisted, rebuked, and shunned.

The Scriptures teach that "every one of us shall give an account of himself to God" (Rom. 14:12); and that God will "give to every man according as his work shall be" (Rev. 22:12). By this we see that every individual is held personally responsible to God for his or her own conduct. This personal responsibility can exist only where there is per-

sonal agency; where there is no agency there can be no accountability; and if there be no accountability, there can be no judgment as to the good or evil, the right or wrong of men's works. But God will judge every one by his unerring counsel, therefore he makes every one a free moral agent, and will hold each one personally accountable to himself. He will "recompense to every man according to his work, and measure to every man according to the measure which he has measured to his fellow man" (D. & C. 1:2). And in the Book of Mormon the Lord says: "Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he has given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."—Book of Nephi 12:3, 4.

We can not better close this argument in favor of man's free moral agency and personal accountability to God, than by quoting the imperishable, unchangeable words of Christ as given in the Inspired Translation by Joseph the Seer: "Therefore, let every man stand or fall by himself, and not for another, or not trusting another. \* \* \* And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light [the Seer or president] become a transgressor and offend thee, pluck him out."—Mark 9:44, 46.

"Freedom and reason make us men."

WILL the friends of the *ADVOCATE* aid us in getting new and paying subscribers? Remit names and post office address to Joseph Smith, Box 50, Plano, Illinois, or to W. W. Blair, Sandwich, Illinois.

EDITOR.

## LOYALTY.

"Be just and fear not."  
"Let all the ends thou aim'st at be  
Thy country's thy God's, and truth's."

WE marvel that any one claiming to be a Latter Day Saint should be unfaithful to the laws of his country—"the laws of the land."

In all the standard books of the Church, disloyalty to civil laws and government is mentioned only to be condemned. Faithfulness to civil rulers is everywhere enjoined in the most emphatic terms. Jesus said, "My kingdom is not of this world;" (John 18:36); consequently he and his disciples had no occasion to resist the laws and ordinances of civil rulers, but to honor them. In view of this he also said, "Render therefore unto Ceasar the things which are Ceasar's; and unto God the things that are God's."

Among the greatest evils that have cursed any age, has been the assumed superiority of church law and priestly rule in state and national affairs. This species of spiritual fornication defiles the church, while it corrupts and weakens the state. It is utterly foreign to the spirit and genius of genuine Christianity as we have seen in the teachings of Jesus, and it is also clearly forbidden by the apostles. While Paul could justly say, "If any man preach any other gospel unto you than that ye have received, let him be accursed," (Gal. 1:9), he, at the same time, did instruct the saints "to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men." (Tit. 3:1, 2.) And Peter, though he held "the keys of the kingdom of God," paid high honor to civil rulers, enjoining the same with all carefulness upon the church, for he

said, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." (1 Pet. 2:13, 14).

The same Spirit that inspired the foregoing sentiments, evidently dictated the following commandments through Joseph the Seer: "If any man or woman shall rob, he or she shall be delivered up unto the law of the land. \* \* \*. And if he or she shall lie, he or she shall be delivered up unto the law of the land."—Doc. & Cov. 42:22. And again, "Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."—Doc. and Cov. 58:5.

Joseph, though dead, speaks to the Church in these quotations as though he were still in their midst; and these commandments are binding and of full force upon all who are called to be Saints, and safety will be found in obeying them strictly and promptly.

Joseph said, in a letter found in *Times and Seasons*, July, 1840:

"There is a duty which we, in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested; and they make our responsibilities one towards another in matters

relating to temporal affairs, and the things of this life."

Had the Latter Day Saints lived faithful to these instructions, their deeds would have put to silence the denunciations of unbelievers, and they would have commanded "the praises of them that do well."

No nation is so well entitled to be honored and obeyed in her laws and rulers, as our own "Free America." It was founded in the direct providence of God, its Constitution was inspired of God, (Doc. & Cov. 95:2), and Joseph the Seer said in his letter to Henry Clay, May 13th, 1844, "God will set a flaming sword to guard the tree of liberty," from all of which we may learn that heaven will overrule our nation's laws so that the legal rights and privileges of the Saints will be secured, and not violated.

And of our country we may say:

"Great God! we thank thee for this home—  
This bounteous birthland of the free;  
Where wanderers from afar may come,  
And breathe the air of liberty!—  
Still may her flowers untrampled spring,  
Her harvests wave, her cities rise;  
And yet, till time shall fold his wing,  
Remain Earth's loveliest Paradise!"

"We can operate upon brutes only by fear of punishment, and hope of reward. We can operate upon man, not only in this manner, but, also, by an appeal to *his consciousness of right and wrong*; and by the use of such means as shall improve his moral nature."—*Wayland*.

"It is manifest that our moral feelings, like our taste, may be excited by the conceptions of our own imaginations, scarcely less than by the reality. These, therefore, may develop moral character. He who meditates, with pleasure, upon fictions of pollution and crime, whether originating with himself or with others, renders it evident that nothing but op-

posing circumstances prevents him from being himself an actor in the crime he loves. And still more, as the moral character of an action resides in the intention, and as whatever tends to corrupt the intention must be wrong, the meditating with pleasure upon vice, which has manifestly this tendency, must be wrong also.

"And here let me add, that the imagination of man is the fruitful parent both of virtue and vice. Thus saith the wise man, 'Keep thy heart with all diligence, for out of it are the issues of life.' No man becomes an open villain, until his imagination becomes familiar with conceptions of villainy. The crimes which astonish us by their atrocity, were first arraigned, and acted, and reacted, in the recesses of the criminal's own mind. Let the imagination, then, be most carefully guarded, if we wish to escape from temptation, and make progress in virtue. Let no one flatter himself that he is innocent, if he love to meditate upon anything which he would blush to avow before men, or fear to unveil before God."—*Wayland*.

To this agrees the words of Paul :

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil*, 4 : 8.

#### TO DELINQUENT SUBSCRIBERS.

PAY up, and renew your subscriptions without delay. The names of the few who have not settled for the *ADVOCATE* for 1878 will be stricken from our list March 1st, 1880. All others who are in arrears are respectfully requested to pay up without delay.

EDITOR.

#### BRIGHAM'S DREAM.

It is currently reported by old residents in Utah, that Brigham Young, some years ago, related a singular dream which he had. (And you know crafty Laban and lecherous Abimilech had strange yet true dreams).

Brigham said he dreamed he was at Nauvoo, near the Mansion in which Joseph used to live, and he noticed that the Mansion was getting old and dilapidated, and was very much out of repair. Looking over into the yard he there saw Joseph the Martyr, and said to him : "Bro. Joseph, your house is sadly out of repair, and is not suitable for you to live in. Now, I have a number of houses—fine mansions—and you can select for yourself any one of them." To this Joseph replied, that he would accept none of them, but said he would have the old mansion torn down to the foundation, and have the foundation swept clean, as it was yet solid and good, and then have the Mansion rebuilt. Brigham said he felt hurt and disappointed because Joseph refused his offer.

The meaning of the dream is apparent. Joseph would not accept the works of Brigham—the Church must be "rebuilt" upon its original "foundation." In this work the "Josephites" are now engaged.

JOSEPH, the Seer, in his history says :

"Notwithstanding the corruptions and abominations of the times and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day; and we made it a rule, wherever there was an opportunity, to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation."—*Times and Seasons*, vol. 6, p. 434.

"For the communication of an 'Old man of Israel,' and the letter of Elder Adison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine."—[John Taylor, Editor]—*Times and Seasons*, p. 711.

"The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off under the "dreadful splendor" of "spiritual wifery," which is brought into the account as graciously as if the law of the land allowed a plurality of wives, *is fiendish*, and like the rest of Sidney's revelation, just because he wanted "to go to Pittsburg and live." Wo to the man or men who will thus wilfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if a man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! There is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it."—*Extract from letter of "An Old Man of Israel," Times and Seasons*, vol. 5, p. 715.

By the above we see what were the professed sentiments of John Taylor and the leaders of the Brighamite Church five months after the death of Joseph Smith, in respect to polygamy and "spiritual wifery." John Taylor affirms them to be genuine. How widely they differ from what is now taught by John Taylor and his fellows!

"The Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world."—2 Nephi 11:15.

"Mark the perfect man, and behold the upright; for the end of that man is peace."—Ps. 37:37.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. 16:7.

A perverted truth is the worst kind of a lie.

## DISLOYALTY IN UTAH.

How strange it is that people who profess to be the Saints of God, and persons who claim the exalted title of apostles and ministers of Christ, should advocate hostility to the laws of our nation! And what makes it exceedingly strange is, that these same parties profess to believe in the books which say:

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doc. and Cov. 58:5.

"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme. \* \* \* For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Peter 2:13, 20.

"There is a duty which we in common with all men, owe to Governments, laws, and the regulations in civil concerns of life; these guarantee to all parties and denominations of religion equal and infeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs, and the things of this life. The former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one toward another, but unto God also: hence we say that the Constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all those who are privileged with the sweets of its liberty like the cooling shade and refresh-

ing water of a great rock in a thirsty and weary land; it is like a great tree under whose branches, men from every clime can be shielded from the burning rays of the inclement sun."—Joseph Smith in *Times and Seasons*, July, 1840.

What a wide and irreconcilable difference between these and the subjoined extract:

"The following is an extract from the official Church report of John Taylor's treasonable speech at Provo, on the 30th of November, in reply to the President's message. He said: 'Now, it becomes a question for us to decide whether we shall observe the laws of God or the commands of men. If I had to answer I would answer as I did before the court. When I made that answer this question (polygamy) had not then been decided by the Supreme Court of the United States. Since then they have sanctioned that law, hence we are placed in a position a good deal like the Christians were in the days of Rome, and the Christians now assume the position of the then heathen. What shall we do? Shall we trust in God or in the arm of flesh? Shall we give up our religion and our God and be governed by the practices that exist in the nation which are contrary to the laws of God? All who are in favor of abiding by the laws of God hold up their right hand (the congregation voted unanimously). We find the same feeling throughout the Territory.'"

EXTRACT OF JOSEPH SMITH'S REPLY  
TO J. A. BENNETT.

"BUT, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would sieze the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily, I say when I leave

the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Sampson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you."

Shall I who have witnessed the visions of Eternity; and beheld the glories of the mansions of bliss; and the regions and the misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels; and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fullness of all things spoken by the mouths of all the holy prophets, since the world began; under the sealing power of the Melchisedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a Monkey's cat's paw; and petty myself into a clown to act the farce of political demagoguery? No, verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves, for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America; and the latter dazzles in palaces, or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers;

I solve mathematical problems of Universities; WITH TRUTH, *diamond truth, and God is my "right hand man."*

And to close, let me say in the name of Jesus Christ, to you, and to Presidents, Emperors, Kings, Queens, Governors, rulers, nobles, and men in authority everywhere, do the works of righteousness, execute justice and judgment in the earth that God may bless you, and her inhabitants.—*Times and Seasons*, vol. 4, p. 374, Nov. 13, 1843.

#### JOSEPH SMITH ON GOOD CITIZENSHIP.

ONE of the most pleasing scenes that can transpire on earth, is, when a sin has been committed by one person against another, *to forgive that sin*: and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, *to forgive also*. Verily, verily such a friendly rebuke is like the mellow zephyr of a summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage. Well might the wise man exclaim: "A soft answer turneth away wrath:" for men of sense, judgment, and observation, in all the various periods of time have been witnesses figuratively speaking, that *water, not wood, checks the rage of fire*.

Jesus said, "Blessed are the peacemakers, for they shall be called the children of God;" wherefore if the nation, a single state, community, or family ought to be grateful for any thing, *it is peace*. Peace, lovely child of heaven: peace, like light from the same great parent, gratifies, animates and happinesses the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind: with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his

own vitals, and the vulture to prey on his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free, or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation by Jesus Christ, dwell together in unity: and the sweet odor that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,  
It charms our souls, and calms our fears,  
It turns the world to paradise,  
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the Church of Jesus Christ of Latter Day Saints; yet, compassion, dignity, and a sense of the principles of religion, among all classes; and honor and benevolence, mingled with charity by high minded patriots, lead me to suppose, that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means, to urge the state, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies; the real peace makers of a western world, will go forth, good Samaritan like, and pour in the

oil and the wine, until all that can be healed are made whole; and after repentance, they shall be forgiven; for verily the Scriptures say: "Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance."

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our widespread, lovely country. Filled with love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, "*The tree is known by its fruit?*"

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri: *Wash yourselves, make you clean, lest your negligence should be taken by the world, from the mass of facts before it, that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill,

forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such statute law as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove them forcibly out of the state, or from their habitations, evidenced by their taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and imprisonment in the county jail not exceeding six months."

Finally, honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration I am the friend of all good men,  
JOSEPH SMITH.  
Nauvoo, Ill., March 8th, 1844.

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

Vol. 2.

Plano, Illinois, April, 1880.

No. 10.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### FOLLOW COUNSEL.

"SEE here," said Bishop H., to a liberal, inquisitive minded brother, "just you quit reading the Book of Mormon and Doctrine and Covenants, or you will apostatize. Do as your leaders tell you; then you are all right."

The Bishop should remember that, "If the blind lead the blind, both shall fall into the ditch." To avoid this danger, God has given his written word, "A light that shineth in a dark place;" and that Jesus has said, "Search the Scriptures." Of such as the Bishop we may say, "Full well ye reject the commandment of God, that ye may keep your own tradition."

### BLIND LEADERS—THEIR DOOM.

"Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him; therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. \* \* Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord

among us? none evil can come upon us."—Micah, 3:5-11

Has not this been, to a large degree, repeated in the Mormon Church? Pause and consider.

### A WAIL OF THE CAPTIVES.

WE willingly, and yet sorrowfully, give place to the following pithy letter, written, as we have good reason to know, by one of the best posted men in Utah. Its details furnish incontestible proof of the terrible latter-day apostasy, predicted in Matt. 24:11, 12; 2 Thess. 2; 1 Tim. 4:1-3; 2 Tim. 3:1-9; Jude 18:19; 2 Nephi, Book of Mormon 4:4; 12:1; Doctrine and Covenants 87, (85), 2; 38 (12) 4, 6; 100 (101) 2, 3; 105 (104) 5, 10; 107 (103) 11, 14; and as predicted by Joseph the Seer in his Church History, and upon many occasions prior to his death. This apostasy, however painful to contemplate, is one of the many clear proofs of the latter-day dispensation ushered in through the joint labors of Joseph the Seer and others some of whom have remained faithful to their trust, while others, and some of them high in the ministry, have turned traitor to the work entrusted to them.

Let the Saints be of good cheer; the light is dawning on Utah, and the Lord will certainly "judge his people."

SALT LAKE CITY, Jan. 30th, 1880.

*Elder W. W. Blair; Dear Sir:*—I have frequently thought of writing down some facts concerning the many disappointments, changes, failures, etc, which have attended

us as a people since the death of Joseph the Seer.

The Twelve claimed that the direction of the church was placed upon their shoulders by Joseph's saying that he was going to rest for a little season, and that the responsibility of gathering tithings, building temples, etc, would devolve upon that quorum. But they soon forgot, that at the same meeting he made it obligatory upon them, in the performance of these duties, to give a strict account of all the tithing they received, and also pay their own. But up to Brigham's death no report of the kind had ever been made, and John Taylor admitted that the church property and the private property of the Trustee-in-Trust, were so mingled together, that it was impossible to distinguish the one from the other, but that he had allowed the estate the advantage of every doubt, and then gave the heirs \$300,000 in addition to the millions squandered and on hand, and afterwards paid some of the heirs \$75,000 as hush money, as it was stated that if the books were examined, parties would take advantage of it to bring disgrace upon our late President.

So the case stands thus: that Joseph and the conference at Nauvoo, placed upon the Twelve the duty of gathering tithing, and strictly accounting therefor. They complied so far as gathering, but forgot the accounting part, acquiescing in Brigham's doctrine that "you shall not muzzle the ox that treadeth out the corn;" but at the end of the threshing there was no "corn" left that the ox had not eaten!

At, or on the road to Winter Quarters, they sent out a proclamation inviting all denominations—Pagans, Mohammedans and Christians, to come along and settle with us, but after we had been here till we were partially independent, co-operative stores were instituted, and signs with "Holiness to the Lord" placed upon them that people might know where religious duty (?) required them to trade, to drive out these same outsiders that they had invited to come with us, Brigham telling the merchants he did not care what they charged for their goods after the Gentiles were driven out, and spies, as in the days

of Herod, were placed upon the streets to see that none of the faithful traded at stores not thus adorned. These spies were mostly paid police, who were known, upon some occasions, to follow ladies into Gentile stores and quietly slap them upon the shoulder, with the remark, "I did not expect to see you here." This was the way merchants, who paid heavy licenses, were protected (?) by the sworn officers of the city. At the same time the "School of the Prophets" was in full operation, and one of the conditions of membership was, that they had not traded at Gentile stores, Brigham's own brother being expelled for buying a sack of sugar at the wrong store!

In the winter of 1852-1853, the site for the temple was staked off and excavation commenced, and on the following 6th of April the corner stones were laid, Brigham declaring that in a dream he had seen the temple with its six towers standing right there. (Poor fellow, he did not live to see it when awake.) At the dedication of the ground, or the laying of the corner stones, Heber Kimball assured the people, that if they would all do their duty, the shingles would all be upon the temple before the snow would fly in the following winter. Of course, every man did not do his duty! So, after twenty-seven years of tithes and offerings, the temple is not half finished.

Twenty-seven years taken out of a man's life! Just think of it! In that time saplings have grown to forest trees, and instead of shingles being upon the temple as prophesied, seeds could have been planted at the laying of its corners, and the timber for its lumber grown! As an illustration I will refer you to that magnificent cottonwood at the corner of 2nd East and 2nd South streets, which was set out the same spring, and which will now measure eight feet in circumference. But the object of this promise may be shown in the fact, that the Elders in Europe were instructed to impress the idea upon the saints there, and urge them to raise all possible means to buy the nails and glass, and it is presumed that money enough was raised for this purpose, so that if it had been put at interest for the church instead of Brigham, it would by this time have amounted to

enough to build a couple of such temples. And besides this, the people have been tithed annually not less than a half million dollars, recent reports by John Taylor placing it at \$375,000, besides what is paid in Europe. And it is admitted that of late it has been much less, probably not to exceed one half of what was paid in Brigham's palmiest days. (The people were twice tithed one tenth of all their property and afterwards one tenth of their incomes.) Thus about \$13,000,000 were wrung from all classes and conditions of life, some, to my knowledge, being so scrupulous in meeting every requirement that they would let their children go for years shoeless and school-less rather than not comply with the inexorable demands of the *profit*, who frequently impressed upon their minds the necessity of such sacrifice by asking if they expected to get their salvation for less than all they were worth? as if salvation was a commodity he kept for sale, and which could only be obtained by conferring upon himself all the blessings which belonged to the community. But, as with all the resources furnished him, he at last required the saints to build the Lord a temple by donations without the aid of tithing, as the ancient Israelites were required by Pharaoh to make brick, without being furnished with straw, many supposed he was laying up money with which to "buy Jackson county!" and when it was discovered that he had left his heirs nearly all which they had not previously squandered, their curses were deep, but low; for how could they go back on the man they had for nearly thirty years testified they knew to be the chosen of the Lord as the successor of Joseph, and that "You might as well dispute God, as his servant!"

As regards polygamy, I will state a few facts as they present themselves to my mind. In Nauvoo there was a quorum of fifty men appointed to test all revelations before they were given to the church, and the question naturally arises, Why have we not the approval of this Quorum upon the assumed revelation upon polygamy, instead of the testimony of such men as Brigham Young and John Taylor, who have been in several instances unreliable, as is proven

by B. Young in an interview with Horace Greely, informing him that the tithing was for the poor, etc, and that he never had used but "two and a half dollars of it in his life," while he had really used two and a half dollars multiplied by millions! and has publicly informed the bishops that the poor should not have the tithing, but that they should support them by donations! His whole official career is proved a fraud, of which the Saints are most heartily ashamed, but content themselves with the belief that it can never be repeated. As regards John Taylor's testimony, in France he also testified that we were under monogamic rules, which was the doctrine of the church, when he had at the same time not less than four, and I think as many as six wives. And he also assured Mr. Hollister that to the best of his knowledge there were about 150,000 Mormons in Utah, when the statistics of the church given at the previous conference, and known to have been exaggerated, proved that in Utah and adjoining territories, the men, women and children, only numbered 105,000. Geo. Q. Cannon was guilty of like prevarication when he estimated the families at 30,000; those living in polygamy 4,000, and the total Mormon population at 150,000. But it is always thought wisdom to show ourselves "a great and mighty people," and consequently fifty per cent is added to the real number.

Instead of religion being an excuse for polygamy, it is really its worst feature. If people deliberately, and of their own choice enter into polygamic relations, they alone would be responsible; but when in the name of God, and religion, they are induced to do violence to their own natures, they are then the victims of a gross fraud! No person of any mind could for a moment believe that our common Father would make the salvation of his children subject to conditions which would, without any fault of their own, exclude seven-eighths of them from future exaltation. For only about one eighth have been able to practice the doctrine, and then only by marrying in many cases, their aunts, mothers-in-law, nieces, half-sisters, and their wives grand-

mothers, for in Utah the male population is equal to the female, or even greater, and the male births exceed the female, as in all other polygamous countries, by about ten per cent; and if polygamy were true, the laws of nature as well as that of nations would thus stand squarely opposed to the law of God! But as wrong as polygamy is in itself, it is made still worse by its surroundings. Indeed, it is not the main crime, but an auxiliary, and the chief one too, to that curse of humanity, "the one man power." The dearest and holiest of all the conditions of life is that of the marriage relations. Think, if you please, of one man holding in his hand the destinies of a community in this respect, so that the first step to be taken in the matter is to get "a recommend from the bishop," and then get it sanctioned by the president! Salvation depends, according to this doctrine, upon marriage; and marriage, upon the permission of the head of the church! Who would not pay his tithing, do as he is told, and without question, "hearken to counsel," when such an alternative is presented to him? No slave was ever placed under more powerful influences to obedience. And to show what use was made of it, I will mention one circumstance. When Heber C. Kimball was alive, at one conference he chastised the elders who had been sent out to preach, for not conforming to church rules, but instead, when they were sent out to gather a flock into the fold, they would "pick out for themselves the choicest ewe lambs," which was "very wrong." They, he said, should "first bring them to the head shepherd, and let him take the first choice," and then pick for themselves afterwards. Of course the "ewe lambs" would have no choice but to do as they were told. Thus our leaders have been so zealous for the good cause, that they were willing the people should sacrifice for their (the leader's) gratification, not only their means, but their most sacred affections! Again; although Brigham gave a great many divorces for ten dollars apiece, he said they were "not worth the paper they were written upon!" and that the only way a woman could lawfully leave her husband, was to take some one higher in the priesthood, which she could do without a divorce! So the president of the church could at any time take to his bosom any other man's wife, and what would be a crime worthy of death in an elder, would help to exalt him in the celestial world! this, too, in a community that pretends to believe in that book which says, "Ye shall not consider one flesh above another, neither shall one man consider himself above another."

A melancholy incident in connection with this principle occurred in Sanpete. A young man, and the bishop of Manti by the name of Snow, had both placed their affections upon the same young lady, (although the bishop already had several wives), and for fear the young man would carry off the prize, the bishop gathered his thugs and perpetrated upon him a crime worse than murder. This is well authenticated beyond dispute, and common rumor has it that the case was brought before Brigham, and that he decided the young man should have all of the bishop's posterity in the Celestial world! By Brigham's orders Snow was several times, afterwards, elected to the Legislative assembly, and retained as bishop. No present disgrace attached to the crime, like there would to that of buying a sack of sugar from a Gentile! The probability is, the young man was trying to get a wife without Brigham's sanction, as the bishop would not recommend him to get the girl he wanted himself; and the moral (?) attached to the atrocity, was, "Young man, live your religion, and do as you are told."

The grand ideal of religion, with Brigham and his associates, has been and still is, unlimited power upon the one hand, and implicit obedience on the other. With them, to bring the people to a state of serfdom would be to bring them to a state of grace!

Heber C. Kimball frequently prophesied that Brigham and himself would yet "buy all the saints," and that they would be *servants*, as the Israelites were in Egypt! Perhaps he never carried the thought far enough to see that he would thus make Pharaohs of Brigham and himself. Carrying out the idea that the latter day work was for individual promotion, instead of general good, he also prophesied, that the time would come that Brigham would be President, himself Vice President, and Daniel H. Wells Secretary of State, of the United States of America!

On the 24th of July, 1857, Brigham prophesied that in twelve years he would dictate who should be president of our country! In fact, all their prophesies foreshadowed their individual greatness and popularity, not one of which ever even approached fulfillment!

As regards the present condition of the Rocky Mountain Saints, I will add a few words. The year previous to the death of B. Young, he assumed to have received a revelation that the people should join themselves in what was called "The United Order;" though the words of the revelation, or its real significance could never be ascertained. But it was expected that the people would put their property in the United Order, the head of which was Brigham Young, for

twenty-five years, during which time he would expect their implicit obedience.

"Young Brig" was expecting \$12,000 a year for superintending the Cache Valley branch. It is easy to see that, in its operation, Brigham would soon have fulfilled Heber's prophesy, and owned the lot. But the people had been bit too often, and would not move in the matter; and he therefore resorted to his old dodge; if they would not give up their property, they must be rebaptized; and so they commenced baptizing into the order, making covenants of obedience, etc, John Taylor leading in the farce. Still the saints were cautious, and they moved so slowly that baptizing into the order was abandoned, and the old mode adopted when perhaps one third of the church was rebaptized, and the church, or the different branches, were reorganized, and rebaptisms were continued till at the present time probably two thirds have gone through the ceremony, the rule being that without going through Brigham's baptism, a person can not be a bishop or teacher, or be ordained to any office in the priesthood, can not get his endowments, or be married in the endowment house. As John Taylor informs us if we will not obey in so small a matter as being baptized, we are not worthy of the blessings of the church. About one third of the church are still in that condition and are only recognized in counting, as without them the church would be reduced to about 70,000.

I have stated facts which are generally well known. As regards the still greater crimes, the mass of the saints are as ignorant concerning them as the outside world; and every one must form his own conclusions.

Very respectfully,

AN OLD MORMON.

A DECIDED change for the better has taken place in Utah during the last ten years, and notably so under the administration of President J. Taylor, in respect to the moral and doctrinal tone and matter of the sermons preached by the ministry of the Utah Mormons, and still there is great room for improvement.

We also note with pleasure, a striking change for the better in all the social and business relations of the Utah Mormons towards others. Their actions seem to say they think "apostates" and Gentiles have some rights which they are bound to respect. Let this good work go on, and let every "root of bitterness be plucked up."

## LETTERS OF O. COWDERY, ON THE RISE AND PROGRESS OF THE CHURCH.—No. 4.

To W. W. PHELPS, ESQ.

In my last, published in the 3rd No. of the *Advocate* I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. Since then yours of Christmas has been received. It was not my wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellow men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our brother J. Smith Jr's, age—that was an error in the type—it should have been in the 17th.—You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are led away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.—And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To deny a humble, penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable.

Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his foot-stool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to bring its inhabitants to judgment. But to proceed with my narrative.

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to everything of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild

bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room.—Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock, or sensation, visible to the extremities of the body. It was however, followed by a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the ap-

pearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least diffculted to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the Sacred Scriptures we have the fact recorded where angels appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the Scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work

among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fullness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the Scripture must be fulfilled before it is translated, which

says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it can not save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the Isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded to them.

On the subject of bringing to light the unsealed part of the record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtained the book.

I close for the present by subscribing myself as ever, your brother in Christ,  
O. COWDERY.

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE VISION.

A POEM BY JOSEPH SMITH.

'Twas night, I slept; but o'er my sleeping came  
A joyous vision of the latter-day.  
I woke; but drooped my eyelids in my shame—  
I saw an angel from the heavenly way.  
He spoke; I listened to his kingly voice  
With trembling heart, because my sins were great.  
He came, he said, to make the Saints rejoice,  
And in their hearts old joys to recreate.  
"Mortal: thy choice of life was not thine own;  
Nor wast thou present as the great design  
Was re-commissioned from the august throne,  
On earth peace! To man, good will, the high en-  
sign.  
"To stand for Jesus is thy meted task;  
Nor must thy spirit proud rebel at this;  
For if for needed aid thou wilt but ask,  
It will be given from the realms of bliss.  
"Thy task lies all before thee. Years have fled  
Since first thy Lord, the Christ, this work begun;  
He has lain with, and risen from the dead,  
And waits the crown his victory for him won.  
"Thy toil, thy care are for the latter-days,  
The Saints to cheer, and comfort, and reprove;  
To stand for Jesus in a thousand ways,  
And suffer sorrow for the Master's love.  
"Tis thine to weep, in silence and unknown,  
In grief for many troubles wrought by wrong;  
To bear, in patience, burdens all thine own,  
And others carry through the journey long.  
"There will be sunshine on thy toilsome way;  
'Twill be thy heart must make it there to shine;  
Thy smile to others must be lightsome day,  
Thy joys be theirs, thy griefs be only thine."  
The angel sat him down. Within the room  
Each object by refulgent light was seen;  
And long he sat, till night's divergent gloom  
Fled from before the morning's golden sheen.  
I did not see him go; nor do I know  
When fled his presence from my wishful eyes;  
But this I felt, a deep and sudden glow  
Of light and peace, of gladness and surprise.  
PLANO, ILL., 1886.

### ONE LAW FOR BOTH SEXES.

As we advance in civilization the women are better educated. In our own country the public school system makes no distinction in regard to sex, and we find that the girls are able to cope with the sterner sex in the acquirement of knowledge. Notwithstanding all this there are but few that are willing that the sexes should be governed by the same code of morals. Even the ladies themselves think it allowable for man to practice many things that they would not be guilty of; and most all men habitually do those things that they would not allow their wives to do. Any man would feel disgraced to find his wife "loafing" in the store sucking a five cent Havana. No one would respect a woman who would be guilty of such conduct, but in men these things are allowable. I once heard a lady say that she never objected to her husband's smoking because she thought that if he did not smoke he might do worse, for, she said: "Every man must have some bad habit."

For a woman to use profane language disgraces her among all classes, but a man can habitually take the name of his Creator in vain and be respected. The woman who commits adultery is disgraced beyond all hopes of recovery. Even her more fortunate sisters look upon her as being too vile for them to recognize, and at the same time admit her seducer to their society and treat him with respect.

Does true morality require a separate code of morals for each of the sexes? Does "The Good Book" say *woman* shall not take the name of the Creator in vain and allow the same in man? Are women commanded not to commit adultery, and men allowed to follow the dictates of their low passions? We should not respect the woman who does these things, but the man who is guilty of the same sins should be equally condemned.

According to the true standard of morals, sin is sin. The habit that disgraces a girl should not be followed by her brother. If a man would feel disgraced by his wife or sister or mother lounging at the store smoking or chewing or hearing or relating vile anecdotes, let him think if he is not disgracing them when he does the very same things.

We should strive to build up a code of morals that will require pure lives of all, without regard to sex. The boys, as well as the girls, should be taught to avoid all habits that defile either mind or body. Every young man should strive to be as refined in his habits, as chaste in his conversation, and as pure in his thoughts as he wants his lady associates to be; and every young lady should require this purity in her gentlemen friends.—*The Household*.

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#### FRIENDLY COUNSEL.

1. Resist the temptation of circulating ill reports; spread them not at all.
2. If you can not speak well of another, at least do not speak ill of him.
3. Never speak ill of another behind his back. Why should you consider his character of less value than your own?
4. Speak of others as you would were they present; speak as a friend of

him who is absent, and can not speak for himself.

5. Consider yourself the guardian of the character of those who may be absent as you would wish others to guard your character in your absence.

6. Whenever it may be needed to mention anything to the disadvantage of another, let it be done with truthfulness, tenderness, humility, and with the recollection of how much has been forgiven thee.

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GIBBON informs us that under the bigot, Justinian, Emperor of Rome, A. D. 519-565, only a "term of three months was assigned for the conversion or exile of all heretics." He further says: "In the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish *with fire and sword* the unity of the Christian faith."

This wretched and revolting state of apostacy and fanaticism, which cursed the very name of Christianity, had been reached by gradual steps, and the leaders of the church—the chief ministry—were mainly responsible for it.

Near two hundred years before this, about A. D. 380-394, the church had entered upon a most lamentable state of moral degeneracy and blind fanaticism. This was under the Emperor Theodosius. The so-called Christian Church was now a bitter persecutor of all those not within its pale, and of none so much as those she branded with the infamous title of "heretics"—apostates—who dared to protest against her irrational and unscriptural dogmas, and to expose and resist her corrupting, oppressive, and violently cruel administration. Of these times Gibbon says:

"The heretical teachers, who usurped

the title of Bishops, or Presbyters, were not only excluded from the privileges and emoluments so liberally granted to the orthodox clergy, but they were exposed to the heavy penalties of exile and confiscation, if they presumed to preach the doctrine, or to practice the rites of their accursed sects. A fine of ten pounds of gold (above four hundred pounds sterling) was imposed on every person who should dare to confer, or receive, or promote, an heretical ordination: and it was reasonably expected, that if the race of impostors could be extinguished, their flocks would be compelled, by ignorance and hunger, to return within the pale of the Catholic Church.

"The rigorous prohibition of conventicles [assemblies or meetings of dissenters.—Ed.] was carefully extended to every possible circumstance, in which the heretics could assemble with the intention of worshipping God and Christ according to the dictates of their conscience. \* \* \* The anathemas of the church were fortified by a sort of civil excommunication, which separated them from their fellow citizens, by a peculiar brand of infamy, and this declaration of the supreme magistrate tended to justify, or at least to excuse, the insults of a fanatic populace. The sectaries [dissenters.—Ed.] were gradually disqualified for the possession of honorable or lucrative employments. \* \* \* The theory of persecution was established by Theodosius, whose justice and piety have been applauded by the saints: but the practice of it, in its fullest extent, was reserved for his rival and colleague, Maximus, the first, among the Christian princes, who shed the blood of his Christian subjects on account of their religious opinions."

All this occurred, not under pure and proper Christianity, but among those who loudly professed to be Christians, yet had departed far away from both the letter and spirit of the true faith.

To those who are informed in respect to the great apostacy of the Church of the Latter Day Saints, it is not a surprising thing, though a painful and mortifying one, to see the striking parallels, in spirit and practice, between the two apostasies—the former and the latter.

The latter-day apostasy being found similar in character with the former, it is but reasonable to suppose that its causes are similar.

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#### PRAYER.

PRAYER can obtain everything; it can open the windows of heaven and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leaves a blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the North, saying to a mountain, Be thou removed hence, and cast into the bottom of the sea; it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errands; and all those secret decrees and unrevealed transactions which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.—*Jeremy Taylor.*

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PATIENCE.—What iron is in the material articles with which we surround us, patience is among the graces of the soul. Other gifts are more showy, but none are more useful. We lend a listening ear to him who has the gift of utterance; but we give our life-

long friendship to him who bears in patience our imperfections and our mistakes. Faith may bring to our aid a marvelous power, and seem to open up the future to our enraptured vision; but patience enables us to plod through the lessons which Jesus gives us, from day to day, until we become strong in the knowledge of the ways of God.

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 5.

To W. W. PHELPS, ESQ.

*Dear Brother:*—Yours of the 6th ult. is received and published in this number. It contains so many questions, that I have thought I would let every man answer for himself; as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many did anciently. And indeed, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, now, since the apostles have fallen asleep and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel where he communicated to our brother that his sins were forgiven, and that he was called of the Lord to bring to light by the gift of inspiration, this important intelligence, an item like the following: "God

has chosen the foolish things of the world, and things which are despised, God has chosen;" etc. This I conceive to be an important item. Not many mighty and noble were called in ancient times, because they always knew so much that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven always was despised and considered to be of the foolish class. Paul proves this fact when he says, "We are made as the filth of the world, the off scouring of all things unto this day."

I am aware that a rehearsal of visions of angels, at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete that, on reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, etc. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically what is recorded of their sayings in the Holy Scriptures.

You will remember to have read in Daniel—"And at that time, [the last days], shall Michael stand up, the great prince, who stands for the children of

thy people;" and also in Revelations—"I am thy fellow servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Hebrews. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions.

First: Are the angels, now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on earth?

Fourthly: If angels are ministering spirits sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do, will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: Will he defend them from their enemies? Eighthly: Will he lead them as they were once led? and ninthly: If so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every Saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified as after the gospel was preached, and many were found obedient to the same.

This gospel being the same from the beginning, *its ordinances were also unchangeable*. Men were commanded to repent and be baptized by water in the name of the Lord: and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable forever after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight; but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil, they longed for a day when the earth might again rest and appear as in the beginning—when evil might be unknown upon its face and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass, and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its require-

ments, [should] rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest; (for it was called the rest of the righteous, or the day of the Lord's rest, prepared for the righteous); but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer and then they were commanded to turn to the Gentiles.

They however labored faithfully to turn that people from error, that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the

remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people, for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered, their land to be wasted and their beautiful city to be trodden down of the Gentiles until their time should be fulfilled.

In the last days, to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel to the Gentiles, that it may go to the house of Israel. This gospel has been perverted and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world because of evil and the honest have been led by the designing till there are none to be found who are practising the ordinances of the gospel as they were anciently delivered.

But the time has now arrived in which, according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled. And that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same by the power of the

Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel.—This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: And evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows; which was given to Moses in the tabernacle—remembering the expression—“in the latter days”—where the Lord foretells all their evils, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

“I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs.”

But after all this, he will judge their enemies and avenge them of theirs; for he says: “If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh.”

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised the Lord says: “Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and unto his people.”

I will give a further detail of the promises of Israel, hereafter, as rehearsed by the angel. Accept assurance of my esteem as ever,

O. COWDERY.

### DISCOVERIES IN BABYLON.

ANTIQUARIANS anticipate finding immense treasures of ancient literature in the libraries of Babylon which are now being discovered and await the spade of the excavator. About two-thirds of the Assyrian library of Assurbanipal, or Sardanapalus, the son of Esarhadon, has been secured, and is now in the British Museum. The interest attached to their study can not fail to be great, for by them we are brought into contact with men and women who lived in the days of old Hebrew kings and prophets, and even, it is supposed, as far back as the patriarchs. By a patient, diligent and earnest band of scholars these are being deciphered; the variety and extent of the information gained, is at present very imperfectly known. Strange to say, the literature of ancient Assyria was in a language distinct from that spoken by the people, a learned language of former times, understood by the literary men of the age, like the Latin of our own day. It is called the Acadian tongue. Its study was imperative on scholars, and acquired by the help of lexicons and grammars. From lectures recently delivered at the Royal institution, by Rev. A. H. Sayce, we

gain some elementary knowledge of the literature, which appears to have been very varied in its character. The historical documents bring unexpected, but most valuable evidence of the accuracy of the Chronicles of the Old Testament. The religious literature is, of course, full of gross superstitions, but it is said that most of the mythological fables of ancient Greece, such as the labors of Hercules, the lion of Nemea, the bull of Crete, etc., are found there already. The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot on that day. There are some astronomical observations which show considerable research, as, for example, one which speaks of spots on the sun. As Sir H. Layard once found a crystal lens in the ruins of Nineveh, it is probable that some rude form of modern instruments was known. Not the least singular discovery is a catalogue, compiled four thousand years ago, which directs the person wishing to consult any book to search out and write down the number and hand it in to the librarian.

### DELINQUENTS.

WE instructed the mailing clerk to strike from the April ADVOCATE list the few names that were in arrears, for 1878. We did this on the ground that we supposed such parties did not desire to longer take our paper.

If any mistakes have been made in not crediting such parties for monies sent, (as it is possible), then we are quite ready to rectify such mistakes when informed by letter or card.

We intend to continue the ADVOCATE,

and to increase its value, and hope to have the hearty support of its friends.

We are circulating, free, many thousand copies, as tracts, and prompt monied aid is needed.

IN our present issue, we publish No. 5 of the Cowdery letters. It was thought best to publish, for free distribution, large quantities of No's. 4, 6 and 7, of current volume, thereby excluding the "letters" from the regular order of our issue.

We hope the break in the order will be fully compensated for in the extra ADVOCATES sent out on their silent mission in Utah and elsewhere, and in the invaluable matter contained in the letter in this number.

In it is seen the simplicity, the beauty, and the marvelous grandeur of the *pure* faith of the Latter Day Saints. The principles it teaches are "better than thousands of gold and silver."

THE *Anti-Polygamy Standard* is the title of a new paper published at Salt Lake City, Utah. Its editors and contributors are ladies. The cause it has in hand is a highly important one, and if conducted in the light of truth and love, as we trust it will be, this paper can not fail of success. We bid the enterprise a hearty "God speed."

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# The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### TEMPLE BUILDING.

IN nothing have the Utah Mormons exhibited implicit trust in their leaders, and untiring zeal to advance the supposed interests of the Church of Christ, more than in their efforts at temple building. Money has been poured out like water, and labor freely and largely expended in the erection of temples and tabernacles, until the aggregate cost can fall but little short of \$5,000,000, or about one-fifth the entire value of all the assessable property in Utah. This is a tremendous amount of wealth to be put into such non-productive establishments by a church whose actual baptized membership can not be much, if any, above 75,000 souls; and yet the temples are not completed. It is estimated that to finish them, far more than their present cost will be required, making the entire outlay in labor and money, \$12,000,000 to \$15,000,000!

When we set over against this the fact that all the school property in Utah, both Mormon and non-Mormon, is but near \$600,000, or about one-tenth the present value of the temples and tabernacles, or, one-twenty-fifth of their ultimate cost, the comparison is absolutely startling!

Had the faithful, toiling souls who have contributed so largely of their

scanty means, devoted nine-tenths of it in educating their children, and in obtaining the conveniences and comforts of life, there would have been far more joy around the hearth-stone, more light in the soul, and vastly more pure and undefiled religion in all the land. But as it is, this system of temple building has been, and still is, a huge Juggernaut, crushing out the industrial, commercial, and educational interests of Utah, robbing home of essential comforts, and entailing poverty, ignorance, and superstition upon its devotees every where.

When temple building is commanded of God, (as it always must be in order to be of any divine or spiritual value), it will be found a "reasonable service;" but when it is a human contrivance only, as we shall presently show that of Utah to be, it is a folly, and often blinding and grinding imposition.

It may be useless to state that God has never commanded the building of temples in Utah, for it a fact well known to those intimately acquainted with the late Pres. Young, that he never claimed to have revelation from the Lord upon such subjects. But lest some pious, but uninformed soul may think to the contrary, we will give some of Pres. Young's sayings relative to the matter in hand, wherein he apologizes for his attempt to build a temple without special revelation. He says, February 14th, 1853, *Journal of Discourses*, vol. 1, p. 277:

"Suffice it to say, to this congregation,

that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. \* \* \* Concerning revelations pertaining to building temples, I will give you the words of our beloved Prophet while he was yet living upon the earth. \* \* He was frequently speaking upon the building of temples in Kirtland, Missouri, and Illinois. When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to His name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them. The revelations giving us the order of the priesthood make known to us what is wanting in that respect at our hands. If you should go to work to build a dwelling house, you know you would want a kitchen, a buttery, sitting rooms, bed rooms, halls, passages, and alleys. He said, You might as well ask the Lord to give revelation upon the dimensions and construction of the various apartments of your dwelling houses, as upon the erection of temples, for we know before hand what is necessary."

The reader will notice, (1), that Pres. Young states that, up to 1853, the Saints had not completed a temple; (2), that the prophet Joseph was "grieved" that the people should "require the Lord to command them to build a house to His name;" (3), that "if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples;" (4), that without such revelations the Church "knew all about them;" (5), that the Church should go about temple building in the same way as in building "a dwelling house;" (6), that "you might as well ask the Lord to give revelation upon the

dimensions and construction of the various apartments of your dwelling houses as upon the erection of temples;" (7), that the Saints "know beforehand [*i. e.* without revelation] what is necessary."

In this Pres. Young confesses his not having a revelation to build temples, and he denies any necessity for any to be given on that subject, asserting that as a man knows that he needs for his dwelling house "a kitchen, a buttery, sitting rooms, bed rooms, halls, passages, and alleys," (what a pity that much of the means in the Utah temples had not been put into dwelling houses of these dimensions, for the toiling Saints!), so he knows how to build temples for the Lord.

These statements are utterly at variance with the facts of history and revelation, and are repugnant to the plain dictates of common sense. In the first place, all history shows the fact, that when God would have temples built to His service, he commanded, by special revelation, in all things in respect to the matter. In proof of this we cite the reader to 1 Kings 8:12-21. 1 Chron. 17:4; 28:11-21. By these testimonies we learn that the temple of Solomon was built by direct and special revelation from God, and that all its furniture and service were revealed, item after item. This temple was erected when Israel was wealthy, and numbered 8,000,000 souls, or more; and they were assisted, besides, by the powerful and opulent Tyrians.

As a further evidence that temples to the service of God must be builded by special revelation, we cite the Kirtland temple, the size and form of which, with its furniture and service, were all specially revealed. (See Doctrine and Covenants, revelation given May 6th, 1833.)

By this we learn, (1), that there was a direct command to build; (2), there was a revealed "pattern" to be observed; (3), it was not to be built except as the Lord should give "a commandment," direct. This view is more fully confirmed in a revelation given June, 1833; and still further in one given August 2d, 1833, all of which are found in the Doctrine and Covenants. And to conclude upon this important point, we present the irrefutable statement of revelation in respect to the building of temples to the Lord, which says, "My holy house, which my people are always *commanded* to build unto my holy name." (Doc. & Cov. Rev. 1841, par. 12.) From this we learn just what history fully attests, viz., that where a temple is rightly builded, the time, place, size, form and service, are all specially revealed of the Lord.

In all this, Pres. Young is condemned by the testimony of the Bible, and by the revelations of Joseph the Seer. The evidence is overwhelming and conclusive that Pres. Young and his followers are building temples upon purely human authority, without divine appointment, and that they must remain without the approbation of heaven.

That the reader may more fully see the darkness of mind in which Pres. Young conceived his ideas of temple building, we herewith present some of his teachings in respect thereto. In the *Journal of Discourses*, vol. 1, p. 209-220, in a sermon delivered at Salt Lake City, Oct. 9th, 1852, Pres. Young, in discussing the question as to the best material of which to build a temple in Salt Lake City, said:

"You may bring the stone from San Pete, which is a beautiful specimen of rock, and erect a temple here with it; then you may

take this sandstone that is found in Red Butte Canyon, and build a temple of that; then you step over to the Emigration Canyon, and get this bastard marble, and build another of the same dimensions as that you have built of the red sandstone. Now you have got the San Pete rock temple, the red sandstone temple, and another built of limestone, or bastard marble I call it; then right beside that, another of adobies, mixed with pebbles—take that clay and these pebble stones that are so abundant here, and mix in with them straw, and build another temple of that composition, besides the three which are built of different kinds of rock, and let them stand together—which do you think will stand the longest? Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan, the other buildings will be standing, and be in moderate condition. The red sandstone will go the next, and the other two still remain; the bastard marble, or limestone, will be in pretty good preservation; and when that is all decomposed, and washed away into the Jordan, you will find that the temple which is built of mud, or adobies, as some call them, still remains, and in a better condition than at the first day it was built. You may ask any practical chemist, any man who knows, understands and studies the elements, and he will corroborate these statements. \* \* If you take this clay, which is to be found in abundance on the bottom lands, and mix with it these pebble rocks, and make adobies of the compound, it will petrify in the wall and become a solid rock in five hundred years, so as to be fit to cut into millstones to grind flour, while the other materials I have mentioned will have decomposed, and gone back to their native elements. I am chemist enough to know that much. \* \* \* The monuments, towers, and pyramids [of Egypt.—Ed.] that were erected in the days of Joseph, and before he was sold into Egypt, they were built of what we call adobies, clay mixed with straw; these fabrics, which have excited interest for so many ages, and are the wonder of modern nations, were built of this raw material. They have bid defiance to the wear of ages, and they

still remain. But you can not find a stone column that was reared in those times, for they are all decayed. \* \* Within ten years past, eighty thousand tons of putty have been used to putty up the places where the stone [in the capitol building at Washington, D. C.—Ed.] has decayed by the operation of the elements, and it has not been built forty years. \* \* \* I give it as my opinion that adobies are the best article to build it [the temple] of. I do not fear the expense, neither do I care what you build it of; only when it is built, I want it to stand, and not fall down and decay in twenty or thirty years, like Bro. Taylor's one would, that he was giving an exposition of." [What an unkind cut at John Taylor! Verily, the inspiration of these two presidents did not well agree.—Ed.]

We challenge the world to produce, from any source that claims any degree of respectability, in any sermon, lecture or essay, in the same amount of space, an equal amount of ridiculous folly and false statement. Their absurdity would provoke laughter and derision, were it not that in this temple movement we see the sweat-stained pennies and pounds, and the weary days and years of the thousands of hopeful and devoted Saints. One may weep, and mourn, and pity, on the one side, and condemn and denounce on the other, and then leave the matter for final adjustment to "the judge of all the earth."

It is not true that a temple built of adobies made of clay and pebble stones, and straw, would outlast rock. It is not true that a temple built of adobies would stand and be in better condition than when first built, when those built of red sandstone, limestone, or marble, would be "washed away into the Jordan." It is not true that any practical chemist, unless drunken or insane, would "corroborate" such statements. It is not true that adobies "will petrify in the

wall and become a solid rock in five hundred years, so as to be fit to cut into millstones to grind flour." It is not true that red sandstone, limestone, or marble, in five hundred years "will have decomposed, and gone back to their native elements." It is not true that "the monuments, towers, and pyramids" of Egypt, "were built of what we call adobies, clay mixed with straw." It is not true that we "cannot find a stone column that was reared in those times" [times of Joseph and before.—Ed]. It is not true that "they are all decayed." These pyramids, towers and monuments, were built chiefly of stone, except the tower of Babel, which was made of brick, and "thoroughly burnt (Gen. 11: 3); and these splendid monuments, and wonderful pyramids, built of enduring stone, are found now in a state of excellent preservation.

It is not true that in ten years next preceding 1852, "eighty thousand tons of putty have been used to putty up the places where the stone" in the capitol at Washington, "has decayed by the operation of the elements" Eighty thousand tons of putty! and this used in ten years to putty up the capitol at Washington! What a mighty argument against marble and sandstone temples, and in favor of adobies! "Eighty thousand tons of putty!" Let us see: A railway car is calculated to carry ten tons; therefore it would require 8,000 cars to move this lump of putty! And these 8,000 cars of putty would make 400 trains of twenty cars each, or 200 trains of forty cars each; and these 8,000 cars, averaging two rods to the car, would make a continuous train 16,000 rods, or fifty miles in length! How is that for putty?

But this is quite in keeping with most

of the other statements quoted, as we have already seen, and this is the stuff upon which is predicated the building of temples that have cost many millions, and are to cost, finally, the immense sum of \$12,000,000 to \$15,000,000.

Is it possible that an intelligent, religious people, will put their lives and eternal interests in the keeping of a man, or men, whose statements are found to be so entirely opposed to well known facts? Is it possible that the sincerely religious ministers in the Utah Mormon Church will endorse and defend the above teachings of Pres. Young? And when they can not endorse such teachings, how can they blindly follow and teach their flocks to blindly follow the counsel of their "file leaders!" Brigham Young has greatly erred in respect to temple building. His teachings, as we have seen, were directly to the contrary of all the precedents of history; contrary to every principle of divine revelation touching the matter; contrary to the common facts of history; and contrary to the facts of science and the observations of life. His mistakes in this affair are as cruel as they are humiliating. God is now, in his providences, calling these and other teachings and doings to judgment. The scales are poised, and a "legal inquest" will discover the dross or the gold. Lovers of truth and right will rejoice and be glad; but they who love darkness and work iniquity, will rage and shrink from the light of investigation.

It is not probable that one in a hundred of the Utah Mormons would aid in building temples, did they not believe they in doing so were doing God's will. Inasmuch as God has not commanded the building of temples in Utah, all such temples are purely those of man,

and not of God. Those who aid, blindly, in building them are greatly to be pitied, for many of them are actually robbing self, and home, and society, in doing so. And those who knowingly and willingly aid in such building, either as leaders, laborers, or contributors, can not escape the just judgment of enlightened society, of a devoted but outraged church, and of a loving and just God. Let all engaged in this temple building pause, and consider well the grounds upon which they are perilling so much for themselves, their families, and for society. If this work is a mistake, a blunder, a worse than folly, then its very magnitude, the enormity of its extortions, and the bitter disappointments engendered by it, will be sure to bring down the wrath of God, and the scorn and derision of man like a sweeping avalanche upon its projectors and abettors. "Every plant which my heavenly Father hath not planted shall be rooted up."—Jesus.

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#### TO OUR PATRONS AND FRIENDS.

THIS number closes the present volume of the *ADVOCATE*, and we extend our hearty thanks to all who have sustained our enterprise thus far. We intend to continue its publication, and we ask all to give us their generous support, believing as we do that our little paper is doing that measure of good that richly repays the small outlay of subscription. Subscribe, please, and get your friends to subscribe.

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All those who take from the church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded as heretics.—*Baronius*.

Heretics, schismatics, and rebels to the said Lord the Pope, or his aforesaid successors, I will, to the utmost of my power, persecute and wage war with.—*Bishops' Oath*.

## ENDOWMENTS.

THAT Joseph Smith was not the author of the Brighamite "endowment"—that given in the temple at Nauvoo, after the assassination of Joseph and Hyrum—is seen in a "covenant" taken by those who receive said "endowment," to wit; that they will "avenge the blood of Joseph and Hyrum upon this generation." This covenant, it is clear, was never given till *after* the blood of Joseph and Hyrum had been shed at Carthage Jail. There was no place for it before—no occasion for it before. Nothing can be plainer than this.

This "covenant" having been gotten up *since* their death, and made a part of what is claimed to have been given by Joseph, amounts to conclusive proof that said "endowment" is spurious, and not of divine authority, and that it did not originate with Joseph.

If it be claimed that Pres. Young and his fellows *added* this item, then may it not be, nay, is it not morally certain, that the entire institution was of their manufacture? The audacity that would invent such a terrible and ungodly covenant, would likewise invent the entire "endowment" and seek to palm it off upon the Church as coming from Joseph. This is not the only case where parties have imposed grievous burdens, revolting doctrines, and iniquitous practices upon the Saints under the false claim that they were taught or sanctioned by Joseph. John D Lee, on the very spot where he led in the massacre of near one hundred and thirty innocent souls confessed, in the presence of death, that he was brought to his shameful fate, not by the teachings of Joseph but by the teachings of Brigham, (who claimed to be Joseph's successor, mouthpiece, and echo).

Many erring Saints who violate their own conscience, and do contrary to their own innate perceptions of right and wrong, do so because they are made to believe that the teachings and practices of Joseph will sustain them, that he taught and practiced what their own good sense condemns. The time has come when the doctrines and practices of Joseph will be measured by what he, in an authentic way, left on record. As for any private teachings or practices by him, they can be of no binding force upon the Saints. When it is claimed he taught or practiced anything *secretly* that was of a religious nature, then the very claim condemns such acts. Jesus says, "Let your light so shine before men that *they, seeing your good works, may glorify your Father which is in heaven.*" Again "In secret I have said nothing." Any doctrine or practice, professedly for salvation, that hides itself away in secret—away from those who seek and need salvation—betrays the cloven foot. No further evidence is needed that it is not of God.

If Joseph was the author of the Brighamite "endowment," why did not John E. Page, William Smith (his own brother), William Marks (President of the High Council at Nauvoo, and President of that Stake), why did not they and many other leading men and women, Saints, living at Nauvoo at the time of his death, and for many months before, why did not they obtain the same "endowment," or be taught it by him?

The only endowment of which we read in the authentic writings of Joseph, is that of "power from on high"—this and only this. That which was given at Kirtland, in 1835-6, was similar to that given on Pentecost. Joseph's history attests this fact, as does also many living

witnesses. A similar endowment was given the ancient Nephites, as also Moses and the seventy elders in Sinai. But the "endowment" given at Nauvoo, after the death of Joseph, and that given in Utah, as hosts of credible witnesses testify, was utterly without spiritual light and power, and consisted of washings, anointings, robings, sealings, covenants, passwords, grips, and scenic display.

To the soul that is hungering and thirsting for the actual knowledge of God, and is yearning for a closer walk with him, such an "endowment" is a cruel mockery, a delusive mirage, a snare, a blinding imposition, a galling fetter upon the liberties of thought and conscience. We challenge any one to produce, from any standard work of the Church in Joseph's time, anything like the Brighamite "endowment," except it be those secret combinations which it is specially stated came from Satan.

"For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. Wherefore the Lord cursed Lamech and his house, and all they that had covenanted with Satan; for they kept not the commandments of God. And it displeased God, and he ministered not unto them."—Inspired Translation, Gen. 5: 37, 38.

"That being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness."—2 Nephi 6: 3.

"And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever. For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He

doeth not any thing save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay; but he saith, Come unto me all ye ends of the earth, buy milk and honey, without money and without price. Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay. Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11: 14, 15.

"And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant; and thus they might murder, and plunder, and steal, and commit whoredoms, and all manner of wickedness, contrary to the laws of their country and also the laws of their God; and whosoever of

those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianon and Kishkumen. Now behold, it is these secret oaths and covenants, which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction. Now behold, those secret oaths and covenants did not come forth unto Gadianon from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianon, by that same being who did entice our first parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers, from that time forth. And also it is that same being who put it into the hearts of the people, to build a tower sufficiently high that they might get to heaven.—Helaman 2: 30.

“And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms. And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore Akish administered it unto his kindreds and friends, leading them away by fair promises to do whatsoever thing he desired. And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God; for the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.”—Ether 3: 12.

We need not remind the informed reader that this satanic combination hereinbefore described is strikingly similar to that said to have been administered after Joseph's death in Nauvoo, and in Utah. If they are not essentially the same, and have a similar origin, how can their striking similarities be explained? Are we not, with the inspired records in our hands, justified in believing that these institutions are one and the same in their main features, workings and objects? What are the sacred records for, if not to teach us what is right and what is wrong; what is good and what is evil; what is of God and what is of Satan, or of men? These records, especially New Testament, Book of Mormon, and Doctrine and Covenants are the divine test, the heavenly appointed measure, by which to learn what the Son appoints and approves. To them we must come now or hereafter; and they unqualifiedly condemn the secret “endowments” imposed upon the confiding Latter Day Saints. Light is pouring in, and the darkness will be made manifest thereby.

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