

The Saints' Advocate.

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

Vol. 4.

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No. 1.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

THE INSPIRED TRANSLATION.

DID Joseph Smith the Seer translate and correct the Holy Scriptures?

The Utah Mormon Church organ says he did not; the Reorganized Church declares he did. Which is right? We shall see.

The *Daily Evening News*, April 22d, 1881, in a lengthy editorial on "The Revised Scriptures," soon to be published simultaneously in Europe and America, says: "We believe it [King James Translation] will retain its place for a long time, and that among the Latter Day Saints it will not be discarded for any other version, until the inspired translation or revision *commenced* by the Prophet Joseph Smith shall have been *completed*, in a form acceptable to the Almighty and suitable for publication." The editor further says: "It is well known that Joseph the Seer, under divine inspiration went through the whole volume of the ancient Scriptures, re-translating or revising the text by inspiration, restoring many passages that had been expunged and portions that had been lost. But this important work *was not fully completed*, and it was his intention to give it a careful examination, correcting all errors that might have been made by *scribes* or other inaccuracies that might

have occurred, and preparing it in such a shape that it would be a standard for the Church, before it should be published to the world. The work not being thus *completed*, its publication has not yet been authorized from the proper source."

The italicised words in the foregoing are made so by us to fix the attention of the reader upon statements that are the very contrary of the true facts in the case, as we shall proceed to show by the records.

In June, 1830, two months after the Church was organized, the Seer received a revelation which the Lord had once given to Moses relative to the creation of this world, the fall of man, redemption through Christ, the source and manner of Moses' information in regard to the creation, the fall and redemption of man; also the fact that his writings would be corrupted, and that another, like Moses, should be raised up through whom his writings should "be had again among the children of men, among as many as shall believe."

The concluding line of the revelation makes it clear that Joseph the Seer was the one through whom the original writings of Moses should be restored, for it says to Joseph, "And now they are spoken unto you. Amen."

From this testimony we are authorized to believe that God gave the writings of Moses, in their purity and completeness, through Joseph the Seer. This revelation, may be found in the *Times*

and Seasons, vol. 3; *Mill. Star*, vol. 14, (supplement), p. 33; Plano edition of Doc. and Cov., also p. 7 of "The Holy Scriptures, translated and corrected by Joseph Smith, Jr., the Seer." Thus it will be seen that at so early a time, the heavens revealed the fact of an inspired translation of the Scriptures, to be made through Joseph the Seer, and through him alone.

We next hear of the forthcoming translation, in a revelation given December, 1830, to Sidney Rigdon, through Joseph the Seer. It reads: "And a commandment I give unto thee, [Sidney Rigdon], that thou shalt write for him; [Joseph]; and the Scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect." *Times and Seasons*, vol. 3; *Mill. Star*, vol. 14, p. 50; Doc. and Cov. 34: 5.

This revelation informs us, (1), that "the Scriptures," such as God would have translated through Joseph the Seer, should be given in purity; (2), that Sidney Rigdon should be the Seer's scribe in writing them; and, (3), that these "Scriptures" would be essential to "the salvation" of Gods "elect." It is clearly implied also that the work of Joseph and Sidney in this matter would be a full and complete work as God would have it.

It would seem that the work of translation began at once, for in this same month, December, the translation * * "had already commenced," as Joseph the Seer states in his history, in *Times and Seasons*, and *Mill. Star*, vol. 14, p 51. On page 66, *Mill. Star*, vol. 14, Joseph says, "During the month of April, I continued to translate the Scriptures as time would allow;" and on page 83 he says, (Oct, 1831), "I re-commenced the translation of the Scriptures, in company

with Elder Rigdon, who had removed to Hiram, to act in his office of scribe to me." On page 114 he writes: "after Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the Scriptures, and continued to labor in this branch of my calling, with Elder Sidney Rigdon as my scribe." On page 116 we find a revelation to Joseph and Sidney, dated January, 1832, saying,—“It is expedient to continue the work of translation, until it be finished.” (See also Doc. and Cov. 73: 2).

By this we see the Lord intended that Joseph and Sidney should finish, and complete, the translation. On page 164, *Mill. Star*, vol. 14; page 626, *Times and Seasons*, vol. 5, the Seer says,—“I re-commenced the translation of the Scriptures, and thus I spent most of the summer,” (of 1832). On page 284, *Mill. Star*, vol. 14; *Times and Seasons*, vol. 5, page 673, he says,—“I continued the translation, and ministering to the Church, through the Fall.” (of 1832). On page 360, *Mill. Star*, vol. 14, he further says: “This winter (1832-3) was spent in translating the Scriptures; in the School of the Prophets; and sitting in conferences.” On page 361 he says, “I completed the translation and receiving of the New Testament, on the 2d of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.” (See also *Times and Seasons*, vol. 5, page 723). This item of history is important as showing, the very reverse of what the Utah leaders teach, that the Seer “completed” the translation of the New Testament,” and the “receiving of it,” and “sealed it up.” But further: On page 376, *Mill. Star*, vol. 14, he writes he was commanded to not translate the Apocrypha. (See rev-

elation, March 9th, 1833, Doc. and Cov., also *Times and Seasons*, vol. 5, page 737). March 21st, 1833, he writes,—“It is not the will of the Lord to print any of the New Translation in the *Star*, (*Morning and Evening Star*, Ed.), but when it is published it will all go to the world together, in a volume by itself; (as the Reorganized Church has published it. Ed.); and the New Testament and the Book of Mormon will be printed together.” (a work yet to be done. Ed.) *Mill. Star*, vol. 14, page 422; *Times and Seasons*, vol. 5, page 754.

And now, to close the historical testimony of the Seer relative to the Inspired Translation, and to prove that he finished and completed it in the manner the Lord would have it done, we give the following from a letter signed by the then First Presidency of the Church, Joseph Smith, Sidney Rigdon and F. G. Williams, dated July 2d, 1833. They say: “We this day finished the translating of the scriptures, for which we returned gratitude to our Heavenly Father.” * * * “Having finished the translation of the Bible, a few hours since.” *Mill. Star*, vol. 14, pages 451, 452; *Times and Seasons*, vol. 6, page 802.

In the foregoing testimonies it is clear that the Lord intended from the first that Joseph the Seer, and he only, should translate and correct the Scriptures; and that Sidney Rigdon should be his scribe in that work. It is further clear that Sidney actually was the “scribe” up to the time of the completion, and finishing, of the work; and it is further clear that Joseph, and Sidney, and Fredrick understood, and intended to say, and did say, that the Scriptures, both the Old and New Testaments were completed, and finished, in their translation and correction. It is evident

Joseph and Sidney understood their business, and were qualified for it. And when the Utah leaders flatly contradict their testimony, it is high time for the people to question their right to do so. This is not the only, nor the first matter in which they have squarely contradicted the Seer's testimony as found in the records and journals of the Church. Their teachings and practices give ample proof of this.

We may not be surprised that the Utah leaders dislike the Inspired Translation, some of whom have had it ever since the winter of 1867-8; for it gives clearer light on all doctrinal matters in respect to the life and salvation of the Saints, purifies the morals of the Scriptures, and corrects those passages that have been forced into service by the advocates of polygamy, sealing wives and husbands for eternity, Adam-God, blood-atonement, tithing the poor, Church and state, Zion in the Rocky Mountains, the gathering, etc., etc.

As we have seen, the Lord says the Inspired Translation would be of value in “the salvation” of the Saints. Let any read it carefully, and they can readily see its worth in detecting false doctrines and wicked practices, and in revealing the wickedness and apostasy of some Latter Day Saints and their teachers.

No Latter Day Saint should be without it. It is a detector of error and evil.

This work, in manuscript form, was left by the Seer with his wife, the “Elect Lady,” and by her was preserved, though efforts were made to buy it, to steal it, and to force it from her care by threats. The Lord has said, “Thou shalt ask, and my Scriptures shall be given as I have appointed, and *they shall be pre-*

serv'd in safety" Doc. and Cov, revelation, February 9th, 1831. If they have been in any way altered since they were translated by the Seer, then this promise of the Lord has proven false, a thing that can not be. "Let God be true," if it makes all men liars

The place of "safety" for them chosen of the Lord was, first with Sister Emma, and after that with the Reorganized Church. In 1865 Sister Emma delivered them, free of all charge, to a committee appointed by the Reorganized Church, and in 1867 the said Church printed and published them to the Saints and to the world, and in this is fulfilled the promise and commandment of the Lord concerning them in the revelation of February 9th, 1831, which says, "Hearken, O ye Elders of my Church, * * * Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that *then* ye shall teach them unto all men; for they shall be taught unto all nations, kindred, tongues and people." The Lord has, in his providences, ordained that the Reorganized Church should print, and publish to all men this important record, and in this He proclaims to all Saints that the Reorganized Church is His Church; for He declares that the Elders of His Church shall do this identical work, as we have seen. Will the Saints give heed to this voice of the Lord and save themselves and children from error and misrule?

It is reported on good authority, that Elder Orson Pratt, on receiving a copy of the Inspired Translation, spoke in

high terms of it in a discourse in one of the ward meeting houses in Salt Lake City some years ago, and afterwards took it all back as counselled by President B. Young. Yet he frequently quotes from it in his sermons, now that President Young is dead. What a pity he has not moral backbone enough to fully act his real convictions.

The Reorganized Church is publishing thousands of copies of this valuable work, at prices ranging from \$1.50 to \$2.50, per copy. Send for them to Joseph Smith, Box 50, Plano, Kendall county, Illinois, and then read carefully and be convinced of the excellence of the work.

TO THE ELECT LADY ON HER FAITHFUL CARE OF THE MSS OF THE NEW TRANSLATION.

MY MOTHER:

Through many a changing year, these words have been

Thy constant care. And oft when sorely pressed

For peace, and time to rest thy wearied frame,
This burdened care would rise upon thy mind
And bid thee, watch and pray; for rest and ease
Came not, until the coming of that blessed hour
That God had promised Enoch.

He now rests,
Secure within the walls of strength that rise
Around the Holy City, loved of God.

He knew, too well, the woes that heap, on heap,
Should burden all the latter years of earth.

And, while with yearning heart he stood to view
The years on earth that wicked man should live,
He bowed him to the dust, and cried aloud,

"O God, shall earth not rest? How long, O
Lord,

Shall man pollute thy holy, holy, heritage?"

And through his quickened vision, years elapse,
And years, on years, go trooping to the past,
While men go on in 'cumulated sin;

And earth, in gathering pain, goes circling on
To fill the measure of a righteous law.

Our day has come, as raptured Enoch saw,
The visits of the angels once again

Are had, to bring to earth the treasured word
 And thou, Elect, art worthy found, to hold
 These priceless treasures in a sacred trust;
 To keep them safe for sore tried Israel's weal;
 And bartered Judah's self-made wound to heal.

"Hail, Mother, hail. Thou best of mothers,
 hail!"

For so, must greet thee Israel's children, blest
 Through thy toil, thy labor, prayers and love;
 To know the greatness of the price, once paid
 A ransom for them from the power of Death,
 Who fought the Father that his own renown
 Might shine the brighter; from the fall of man.

Ah, how the memory of the past comes up,
 Softening the brightness of the present hour;
 Like as the haze of Autumn's mellow days,
 Tempers the sunshine o'er the western plains;
 Or, as the oil by troubled seaman poured
 Climbs o'er the crest and stills the surging wave;
 So come the thoughts of years of pain and woe,
 By those endured to whom this record came.
 Sorrow was theirs; a lowly heritage
 Of grief, and hate; of scourgings hard to bear;
 Of meek humility, and patient prayer;
 Of scorn that wrecked their home, and made a
 jail

A meed of token, which their fellows gave
 To prove their *faith*, by chains and iron doors.
 But—oh; Revenge—the scarce thought-born
 desire

Fades into pity when the Spirit comes,
 To bid the prisoned heroes rise; to lift
 With kind and gentle hand, the envious veil
 That hides the vision from their watch-worn
 eyes;

And point, with angel fingers, 'long the rays
 Cast by their altar fires toward Heaven's gate.

Their ears; made heavy by the rude assaults
 Of those who fought against them with the
 voice

And mocked their tidings, which should e'er
 have been

A present joy and future hope to them;
 Were by the angel touched; and Seraph's songs
 Came burdening all the air to give them cheer.

Anon, the voices tuned to cry, "Prepare the
 way;"

That he, the Master, may his chariot arm,
 To thresh the nations for his ripened grain;
 That he, the Fisher, may his well thrown net
 Bring to the shore, where servants tried and
 true

Ma- gather out the treasured good; were heard
 In anthem's shout and symphonies of praise;
 That Christ, the workman with his "line" and
 "square,"

Would fit the ages' "keystone" in its place;
 And "finish up" the Temple of His Throne
 From "deep foundation" to the "dome's" bright
 spire.

The hauds, which deftly used the sword of truth,
 And tried the ark of Hope to keep in place,
 That Israel's wand'rers might not lose their
 way,

Were fettered with the chains—of slaves—for
 crime;

That crime,—the warning cry—the golden
 book;

The angel's flight—lost Judah's sure return;
 The resting of the Ark, to Israel's joy;
 The safe redemption, from the ponds of sin,
 Of man's lost life, through the promised word.

Those feet—may God forgive—that weary oft
 By reason of their toilsome journeyings,
 And bore above them, hearts, that bleeding
 sore

From every smart, would still for Zion plead;
 And cry, "Forgive them, Father; their blind
 wrath,

Is but the echo of that fiercer tide,
 Which rolled above our Savior, Judas kissed."
 Those feet—were, by the sires of traitors,
 chained

To walls, warm in their winter chillness
 Beside those sin-cold hearts; crime frozen
 breasts;

Wherein no spark of Mercy's loving fire
 Congenial fuel found to make a flame.

And years have fled. Those feet are still. Those
 hands,

Once open to the poor, have folded lain
 Above the breasts where throbs no life. No
 strain

Of music may those ears now note; save those
 By spirits chanted, and by spirits heard.

And o'er the past, the echo of lost years
 Beats back the murmur of those voices hushed.
 But Mother, these are ever with the past,
 And are not now recalled; except to paint
 The silver lining of our sorrow's cloud.

For, as the "bow" shines through the falling
 rain,

So shines the promise through your years of
 pain.

For, as the scriptures through the ages dark,
Have kept a semblance of their Maker's hand
To mark them as his own; so burns the spark
Of holy trust, and faith, and hope, and joy
With which these records have your treasure
been.

And when these pages with their truth sublime,
Are placed within the hands of Israel's host,
My father, smiling on his earthly son,
Will shout the victory over Death and Hell;
And pointing with his spirit hand to earth,
Will ask the Master, "Is my crown now won,
Through faithful ministry of wife and son?
Or must the years of unrequited care,
Prove but the effort of a barren love?"

Then will our Savior brother, crowning friend,
Turn to his Father, and with holy pride,
While joy beams in his eye,

"See, Father, see,
My Bride while yet adorning, waits for me.
Now let thy word go forth; thy Spirit free;
Thy gospel must be preached.

"The poor, the blind;
The helpless, aged, crippled and deformed;
Halt, maimed, and crooked, broken, sore, and
tried;
Scorned and despised, sick, careworn and de-
nied;
All, all are bidden to the marriage feast;—
And shall I wait?

"My sheep have waited long;
And turned their eyes with longing to the east,
Watching for the coming of the Son of Man;—
Say, Father, must I wait?

"Thy Scriptures now
Are given to Thy servants to proclaim.
The deep foundations of my church are laid
Upon the mighty pillars of Thy Rock.
The gates of Hell o'er them can not prevail
Who through their trials holy faith have kept;
And shall I bid the angel now to sound
The last long summons to the sons of men,
That they for judgment may be all prepared?"

Methinks I hear the Spirit, gently say,
"Thy father's and thy mother's crown, thine
own,

And those of many a tried and martyred host
Are waiting in the Master's tiring room.
Spread forth the truth, to ancient saints re-
vealed;

Proclaim the law, which God has ne'er repealed;
Bind in the Record which the hill concealed,
The gospel which the Savior's blood has sealed;
The Father answers to the Son's appeal.

"For the lost Judah's good, and Israel's weal,
SALVATION NOW IS FREE. TO ONE, TO ALL
MY BANNER HANGS UPON THE OUTER
WALL."

JANUARY 12, 1867, 2:30 A. M.

CHRIST (NOT ADAM) THE GOD OF THE SAINTS.

To the Twelve He said, June, 1829:
"And I, Jesus Christ, your Lord and
your God, have spoken it." Doc. and
Cov.

To Joseph the Seer He said, August,
1830: "Listen to the voice of Jesus
Christ, your Lord, your God, and your
Redeemer." Doc. and Cov.

Again, in September, 1830: "Listen
to the voice of Jesus Christ, your Re-
deemer, the Great I AM, whose arm of
mercy hath atoned for your sins." * *
* "And it came to pass, that Adam
being tempted of the devil, (for, behold,
the devil was before Adam), for he re-
belled against me, saying, Give me thine
honor, which is my power; and also a
third part of the hosts of heaven turned
he away from me (Christ) because of
their agency." * * * "Wherefore I
(Christ) the Lord God caused that he
(Adam) should be cast out from the
Garden of Eden, from my presence, be-
cause of his transgression." Doc. and
Cov.

To Orson Pratt He said, November
4th, 1830: "My son Orson, hearken
and hear and behold what I, the Lord
God, shall say unto you, even Jesus
Christ your Redeemer." Doc. and Cov.

Orson had good reasons, we see, for
rejecting Brigham's Adam-God doctrine.

Again: "Behold, this (America) is a
choice land, and whatsoever nation shall

possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." Ether 1:4.

By what authority then did Brigham Young teach the Saints that Adam "is our Father and our God, and *the only God* with whom we have to do?" (Journal of Discourses, vol. 1, page 50).

Is not this the rankest form of idolatry? Is not this rejecting Christ? and is it not the very extreme of apostacy? Think of it. Ponder it well. Are not those who teach, and those who endorse Brigham Young's Adam-God doctrine guilty of "Damnable heresies, even denying the Lord that bought them?" (2 Peter 2:1).

Remember God has said, "For it shall come to pass that the inhabitants of Zion shall judge *all things* that pertain to Zion; and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known." Doc. and Cov., Rev. Sept. 11th, 1831.

Let the Saints, then, judge Brigham's strange doctrines and practices.

DOCTRINAL TESTS.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal 1:8.

There was in Paul's "gospel," no polygamy; no sealing wives and husbands for eternity; no Adam-God worship; no secret endowments with grips, oaths, passwords and robings, stolen from Masonry and badly corrupted; no revenge, nor blood-atonement; no blending of Church and State; no blind submission, no unquestioning obedience to priestly dictators; no robbing the

poor under the plea of tithings for the Lord; no preparation for raising spirit babies by resurrected parents possessed of bodies of "flesh and bones;" no theory of an infallible priesthood;—none of these things entered into, or proceeded from, the gospel He preached. His was the gospel of peace, of love, of purity, "the power of God unto salvation, to the Jew first, and also to the Greek."

Reader; heed the gospel preached by Paul, Peter, James, John, and their fellows, and reject the hurtful counterfeits.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isa. 8:20.

CHRIST'S RELATIVES, AS RULERS.

HEGGISIPPUS declared, as related by Eusebius, that "there were yet living (A. D. 96-117) of the family of our Lord, the grand children of Judas, called the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian by the Evocatus. For this Emperor was as much alarmed at the appearance of Christ as Herod. He put the question, whether they were of David's race, and they confessed that they were. He then asked them what property they had, or how much money they owned; and both of them answered, that they had between them *only nine thousand denarii* [about \$1,350.—Ed.] And this they had not in silver, but in the value of a piece of land containing only thirty-nine acres, from which they raised their taxes and supported themselves by their own labor. Then they also began to show their hands, exhibiting the hardness of their bodies, and

the callosity formed by incessant labor on their hands, as evidence of their own labor. When asked, also, respecting Christ and his kingdom, what was its nature, and when and where it was to appear, they replied, 'that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory he would judge the quick and dead, and give to every one according to his works.' Upon which Domitian, despising them, made no reply; but treating them with contempt, as simpletons, commanded them to be dismissed, and by a decree ordered the persecution to cease. Thus delivered, they ruled the churches, both as witnesses and relatives of the Lord. When peace was established, they continued living even to the times of Trajan."—*Eusebius Eccl. Hist.*, ch. 20.

From the above we may learn that the "relatives" of the author of Christianity "ruled the churches," thus showing that the 'law of lineage' was recognized and respected by the first Christians.

We also learn that these rulers were not "greedy of filthy lucre," a sin common to mankind, and one which has sorely cursed the Church of Christ through an erring and corrupt ministry. And we further learn that the early Christians held Christ's kingdom to be, "not a temporal, nor an earthly kingdom; but celestial and angelic."

"No young man should spend his time in reading fiction, for it is a waste, and he has no time to lose. Every hour he devotes to reading novels is worse than wasted. It fills the mind with that which is not true, giving a false coloring to real life. It weakens the mental powers instead of developing them. Reading that which requires no thought to comprehend, is harmful to the mind."—*Kent*.

THE LOST BOOKS.

Joseph the Seer, in a letter dated June 25th, 1833, *Mill. Star*, v. 14, p. 449, says: "We have not found the Book of Jasher, nor any other of the last books mentioned in the Bible as yet, nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us, that there were many things in it which were true, and there were many things in it which were not true, and to those who desire it, it should be given by the Spirit to know the true from the false." See also *Times and Seasons*, v. 6, p. 800.

This serves to show that they were not designed to be a part of the Inspired Translation.

DELINQUENTS.

After this number of the *Advocate* we shall drop the names of some who are in arrears for our paper, as we do not know they are still in earthly probation.

If they still live, and would like to read the *Advocate*, they should pay up arrears, and renew at once.

We are thankful for the aid rendered us in keeping our paper flourishing thus far; but our friends must remember it takes money to keep it up, and we shall expect them to pay promptly for it.

Don't forget that our terms call for payment *in advance*.

Remit to Joseph Smith, Box 50, Plano, Ills., and oblige,

W. W. BLAIR, Editor.

Box 417, SALT LAKE CITY, Utah,
June 7th, 1881.

THE SAINTS' HERALD.

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W. W. BLAIR - - - EDITOR.

BRIGHAMITE BONDAGE AND INTOLERANCE.

THOSE who lived in Utah from 1851 to 1860, need not be reminded that there existed a system of priestly "bondage" without a parallel, except in the darkest times of Romish priestcraft and Papal despotism.

It is a fact, burned into the very souls of many, by a cruel experience; and the report of it has gone forth to the world through the press, the pulpit, lecture room, the halls of Congress, and yet the half has not been told.

It is fortunate for history that there is found on record, in works published by the Utah Mormons, unmistakable evidence to sustain this charge of priestly despotism.

Brigham Young said in the Tabernacle, Salt Lake City, July 24th, 1852:

"Who gives me power, that at the pointing of my finger, the hosts of Israel move; and at my request, the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power?"—*Jour. Dis.*, vol. 1, p. 145.

No Pope, Czar, or Tyrant ever asserted or exercised more absolute dictation and control than is here boastfully claimed.

It is strange that a people, with the New Testament, Book of Mormon, and Doctrine and Covenants in hand, could

have been brought to endorse and uphold such a state of abject submission to their leaders. But, then, it should be borne in mind, that the people had been bewildered through the killing of Joseph and Hyrum, and the persecutions attendant and following. They had been gradually led away from the original doctrines of the Church, and from the established and authorized rules of Church government. Besides this, they had been led over a thousand miles away from civilization, into the desert, into "a secret habitation surrounded by mountains, walled in by natural barriers, where we are secluded," said Mr. Hyde, "from the world, inhabiting a little world by ourselves," in the Tabernacle Salt Lake City, October 6th, 1853.

In this "secret habitation," and for some time before, the people were taught unquestioning obedience to their leaders in all things. In proof that they were thus taught, we quote the following, though but a hundredth part of what might be produced:

"If brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other Saint to take."—Heber C. Kimball. *Jour. Dis.*, 1, 161.

George A. Smith said in the Tabernacle, October 7th, 1853:

"I knew Brigham to be a prophet of the Lord, and esteemed his word as the voice of God to the people."—*Jour. Dis.*, vol. 1, 193.

Here is another specimen from H. C. Kimball, October 8th, 1852, in a speech in the Tabernacle:

"I would rather have my head laid upon a block, and severed from my shoulders, than ever make a proposal to any woman living upon the earth and marry her, unless I had permission from the Chief Shepherd [Brigham]. That tells it."—*Jour. Dis.*, vol. 2, 307.

This "right hand man" of Brigham claims that the right to contract marriages, was, first and last, subject to the control and dictation of Brigham. If the Utah Mormons had not been cruelly outraged under the practical application of this arrogant intermeddling of their leaders, we might pass it by as merely ridiculous, or supremely contemptible. But very many of the unhappy marriages of Utah are the fruits of this unwarrantable and degrading usurpation. In the Tabernacle, April 9th, 1852, Brigham said:

"I am the controller and master of affairs here" [Utah]—*Jour. Dis.*, vol. 1, 48.

And such he was. His control and dictation in respect to Church doctrine and government, social, political, domestic, and industrial affairs, was, as he and his fellows claimed most absolute and universal. Let this be borne in mind, for this is THE KEY to the numerous errors and evils of Utah Mormonism. Blinded by an unholy ambition, and by divers lusts; hardened by the unlawful exercise of priestly authority, and despotic rule in temporal matters, Brigham and his compeers moulded and fashioned Utah Mormonism to their liking, and all its distinctive and peculiar features are the reflex of the heart and brain of these leaders. The intolerance of Brighamism, borne of the extreme usurpations of its leaders was and is a leading cause of the "bondage" of the people. The persecutions heaped upon the ministry and members of the Reorganized Church by many of the Utah Mormons, inspired by

the teachings and examples of their leaders, are known to many, both Mormon and non-Mormon.

These are the necessary fruits of the teachings and doings of Brigham and his fellows. But these evils are not so common as in past years, neither are they so extreme.

Up to 1863, "apostates" in Utah had but little security in character, person or property, if we take the testimony, and only the testimony of Brigham Young. Here what he said in the Tabernacle, March 27th, 1853:

"I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration]. Now, you nasty apostates, clear out, or judgement will be put to the line, and righteousness to the plummet. [Voices generally, 'Go it, Go it'] If you say it is right, raise your hands. [All hands up]. Let us call upon the Lord to assist us in this and every good work. * * * I want you to hear. Bishops, what I am about to tell you. Kick these men out of your wards—*Jour. Dis.*, 1, 83-4.

After this murderous threatening, this audacious blasphemy, we need no further evidence to prove the intolerance of Brigham and his willing adherents.

Persons who sincerely believe him to be a servant of God, the infallible "law giver" to the people, would be ready and anxious to carry out the teaching of their "master." And here is the chief cause of the cruel, persecuting spirit of many otherwise excellent people; and here is a reason why many who are "apostate" to Brighamism in heart, still live on as members of the Utah Church.

• But the skies are brightning; the bands are breaking; the "bondage to fear" is passing away, and "the gospel of hate" is dying. God speed the right.

ARGUS.

CAN FALSEHOOD BE JUSTIFIED.

BY C. DERRY.

ARE there any circumstances, or conditions, under which the people of God may be justified in resorting to falsehood to promote the cause of truth, or to shield themselves from the enmity of the world?

The above may seem, to many, a strange question, and may seem to need an apology. My only apology is that, there exists in this age, and in this land, a people, not contemptible for numbers, nor yet without power and influence in the world, who claim to be the peculiar people of God, boasting that they are favored with his smiles, and blest with his communion, who practically assume the affirmative of this question; and, moreover, have taught the fatal delusion to their adherents. Nor is this a new thing in the world's history, nor in the history of those who have claimed to be the favored of God. The sacred Books give abundant evidence of the frequent departure of those who were called to be his people, from the path of truth, and shew the deplorable darkness to which they have sunk, thereby evincing the truth of the saying of Jesus: "When the light that is in you becomes darkness, how great is that darkness!"

It is to correct this deadly error, and to lead the honest, but mistaken souls, back to the fold of God, to the fountain of unsullied truth, that this article is penned. I have nothing to gain by its publication, only the joy of seeing the wanderers return from the delusions of sin, the wages of which are death, unto the delightful allegiance to God, to the paths of righteousness and peace.

I am satisfied this fatal error arose in a willful perversion of God's word to gain unrighteous ends; or in the lack of a

correct knowledge of the divine character, and of his sacred purposes; and, perhaps, in a measure, from the error, which has been too frequently made, in supposing that every act of men who have been favored of God must necessarily have received the divine sanction; forgetting that, as James said of Elias, "Elias was a man subject to like passions as we are." And as Moses confessed, "Now for this cause I know that man is nothing." (Revelation to Joseph the Seer). David said: "Mine iniquities are gone over mine head; as a heavy burden they are too heavy for me."—Ps. 38:4. Again: "They are more than the hairs of mine head."—Ps. 40:12.

These things may be said, with more or less truth, of all the ancient worthies. They had their weaknesses, and like Isaiah, they were willing to lay their hands upon their mouths and cry "Unclean! Unclean!" But whatever may have been the character of his servants, God is holy, just and true, and "can not look upon sin with any degree of allowance." Moses says of Him:

"He is the Rock, His work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut 32:4.

Alma, in the Book of Mormon, says: "He can not walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong."—p. 228.

The revelations in these last days bear a similiar testimony. (See D. C. sect. 2, Plano edition). Thus, the three records agree as to the character of the Divine Being. And a knowledge of the fact that he is indeed a God of truth must forever hinder all true believers from being deceived by the idea that he could be the author, or the justifier, of deceit and falsehood.

Being Omnipotent, he is able to accomplish his purposes, and protect his children against all the cunning and power of the adversary. Having all knowledge, and being infinite in wisdom, he knew from the beginning what was adapted to the salvation of man, and the establishing of his kingdom. He then knew all the cunning of the adversary, and was abundantly competent to so adjust his plans that his purposes could not be frustrated. Hence the Psalmist truly says of his law, "The law of the Lord is perfect." "The statutes of the Lord are right." "The judgments of the Lord are true and righteous altogether."—Ps. 19. Can such a being justify deceit, and wink at falsehood? "Man of holiness is his name;" the very antipodes of "The man of Sin," who was a liar from the beginning." I blush for shame for the men and women who have so mistaken, or wilfully misrepresented, the character of the Perfection of Holiness, as to present Him as a being capable of even winking at corruption and conniving at falsehood; to say nothing of his justifying it. But when they represent him as the author of these soul destroying evils, they change the character of the ineffably, Holy God, into that of a demon, and make him the author of all our woes.

But for ever blessed be his great name, for the revelation he has made of himself; and for the eternally enduring evidences he has given to his children in all ages, as proof of the truth of that glorious character. It is an enduring bulwark against deception and falsehood in every form. It is indeed a solid "Rock" on which we can anchor all our glorious hopes, begotten of him, standing securely upon which we can smile at the tempest, and gaze without fear at the rage of the

demoniac foe, "knowing that he is faithful who has promised". The weakness of humanity, in restoring to falsehood, is indicative of the most abject cowardice as well as of a corrupt and depraved heart. Every man and woman professing to be Saints should be above it; aye, infinitely above it. For by stooping to it they disgrace themselves, dishonor God, and become the most degraded slaves, dragged in the chains of despair at the remorseless will of the father of lies, with the dread prospect of sharing in his unchangeable doom!

David asks: "who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Ps. 24:3-5. (Insp. Tran.)

How different this from the condition of those who have made lies their refuge, and under falsehood have hid themselves!" When "judgement" is "Laid to the line and righteousness to the plummet," "The hail shall sweep away the refuge of lies, and the waters shall overflow *the hiding place*; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it."—Isa. 28.15-19. It will be far safer to take the counsel of Jesus.

"But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."—Math. 5

In the Book of Mormon, p. 101, we read; "and again the Lord God hath commanded that men should not murder, that they should not lie, that they should not steal," ect. "For whoso doth them

shall perish." What, then, are we to think of men and women who swear falsely to shield themselves, and their leaders from the consequences of a Broken Law!"

Again; the Book of Mormon, p. 105, tells of a people who should say, "Let us eat, drink, and be merry; nevertheless, fear God: he will justify in committing a little sin; yea lie a little, take advantage of one because of his words, dig a pit for thy neighbor, there is no harm in this." Did the eye of this man of God gaze upon Utah? Did he hear their secret councils? Did he behold their deep laid plots? Surely, his was the eye and tongue of a prophet!

What have not that people's leaders done to cover their sinful, polygamous tracks? Have they not, indeed, made lies their refuge? Verily, under falsehood have they hid themselves. Still the word of the Lord is unto them: Repent and put away the evils far from you, and do your first works in the depths of humility. "Cease to do evil, and learn to do well;" and remember that "No truth is of a lie;" neither does it need such rotten props to support it. It stands of its own inherent power.

In conclusion let me say; if the Divine Being is the perfection of Truth, Justice, Equity, and Judgment, surely there can be no justification of falsehood with him. If his word is quick and powerful, sharper than a two edged sword," and "endures forever," there can be no need of falsehood to maintain it. If it is the "rock of our salvation," it can stand alone without the miserable prop of deceit, or dissimulation in any degree, to uphold it. Hence, when you are told that it is sometimes necessary to evade the truth, or to fabricate lies, in order to promote the cause of God;

Or, "To do evil that good may come," you may know that those who thus teach you are strangers to God and his truth; Or, that they have lost their faith in him, and have become the dupes of the evil one, "who was a liar from the beginning." God has decreed that, "All liars shall have their portion in the lake that burneth with fire and brimstone, which is the second death."—Rev. 21:8.

Polygamy needed the swaddling bands of falsehood to strengthen it in its infantile state; and in its hoary age it still has to be wrapped in the same filthy rags to hide its putridity and deformity.

Lust, is its parent; Falsehood, its nurse; and deceitfulness the staff on which it leans for support. It is an insult to the common sense of humanity to ask us to accept such a foul, deformed, and filthy creature, as a thing from the celestial abode of God sent to lead us into the Celestial City; for "nothing shall enter there that worketh abomination or maketh a lie."—Rev. 21:27.

COMMON STOCK.

MANY in Utah teach that their Common Stock System, falsely called the United Order of Enoch, will yet be had among the faithful Saints. There is not one word in the standard books to sustain this claim, but much to the contrary.

The imperfect doings of the early christians, (Acts 4:32-37), gave place to more orderly methods as they increased in experience and wisdom.—(Acts. 6: 1-6).

The Saints at Kirtland, prior to 1831, had something to do with the "Common Stock" system, if system it can be called; but under the regulations of the Seer, they abandoned it. Here is his testimony about it:

"The branch of the Church in this part

of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some had strange notions, and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "Common Stock," which had existed in what was called "the family," whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation."—*Mill. Star*. v. 14, p. 56, Supplement; also *Times and Seasons*, v. 4, p. 368.

The "more perfect law of the Lord" provides that, "Every man shall be made accountable to me, a steward over his own property, or that which he has received by consecration, [gift from the Church through the Bishop.—Ed]. Revelation, February 9th, 1831.

This contemplates that the individual shall always have title, ownership, and control of his property; and that he shall be made always "accountable" for this stewardship, to God. By this "law," Common Stock is forever barred out. Idlers and improvident ones can not impose upon the industrious and thrifty saints. They are put upon their good behavior. Neither can the cunning, crafty, avaricious professors prey upon the hard-earned, carefully garnered fruits of the diligent and frugal Saints. When you hear persons advocating "Common Stock," you may well suspect there's "a screw loose" in head or heart. Such persons lack in information and judgement, or in morals.

"THE WAY OF BALAAM!"

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in abominable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Now the "you" referred to in the above text, from whom these "false teachers" were to arise, we find by reference to the first four verses of this epistle of Peter were those who had obtained the like precious faith with the Apostles; through the knowledge of God, and of Jesus their Lord; they having received all things that pertain unto life and godliness; whereby were given unto them exceeding great and precious promises.

So we find that it was from among the saints that these false teachers were to arise.

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

The Lord knoweth how to deliver the ungodly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

"But chiefly them that walk after the flesh in the lusts of uncleanness, and despise governments, presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not a railing accusation against them before the Lord."

The above plainly foreshadows what was to befall the former day saints, in consequence of false teachers that should arise from among them; and before we get through we will endeavor to show, that history has repeated itself in these last days; and that as former day saints were led astray through false and corrupt guides, even so latter day Israel have followed in their wake, and through the same means. We wish now to find out what the way of Balaam is, and then proceed with our subject.

By reference to Josephus we learn that when Balak sent for Balaam to curse Israel, that every attempt he made to do so, he blessed them instead. This

so enraged Balak, that Balaam to secure the king's favor, said:

'O, Balak, and you Midianites that are here present, (for I am obliged without the will of God to gratify you); it is true that no entire destruction can seize upon the Hebrews.'

He now, to please and gratify the king, gives the following advice:

'If you have a mind to gain a victory over them for a short time, you will obtain it by following my directions: Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you set them near the Israelites' camp, and give them charge, that when the young men of the Hebrews desire their company, they allow it them; and when they see that they are enamoured of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws, and the worship of that God who established them, and to worship the gods of the Midianites and the Moabites; for by this means their God will be angry with them.'—Ant. Jews, 4, 6, 6

The following will confirm the statement of Josephus.

'And Moses said unto them, have ye saved all the women alive? Behold, these caused the children of Israel, through the council of Balaam, to commit trespass against the Lord in the matter of Poer, and there was a plague among the congregation of the Lord.'—Num. 31:15, 16.

Jude also refers to the same, when he says:

'Likewise, also, these filthy dreamer's defile the flesh, despise dominion, and speak evil of dignities. But these speak evil of those things which they know not; but what they know naturally, as brute beasts in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and shall perish in the gainsayings of Core.'—Inspired translation.

Now turn we again to Peter. Here is evidently a prophecy reaching down to our day, and if so, let us see if we can place its fulfillment. The writer has many times, when contending for or defending faith, requested the privilege of

reading this chapter, with the understanding that those to whom he read it should make their own application and comments, and they have invariably applied it to the Mormons. When asked if it might not apply with equal force to the Roman Catholic Church, the answer has been, No; the Catholic clergy are forbidden to marry, and they command to abstain from meats; whereas the things of which St. Peter speaks are introduced by the clergy.

'But these as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruptions; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that can not cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children; which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.'—2 Pet. 2:12-15.

Now if this chapter, or any part of it, applies to and has its fulfillment in any faction of the Latter Day Saints' Church; how are the members of said church cursed children, save they have once been adopted into the family of Christ? For it is through the laws of adoption that we become the children of God. Again, these "cursed children," who practice these abominable heresies; and have walked in these pernicious ways; they have forsaken the right way, and are gone astray. Now, it is impossible to forsake any way, or principle, that you were never in, or governed by; and these cursed children, forsook the right way, when they were ensnared by the counsel of Balaam; with eyes and hearts full of adultery, that could not cease from sin.

'For when they speak great swelling

words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they [false teachers] promise them, [their followers], liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage, for if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, [then they must once have known the way], than, after they have known it, to turn from the holy commandments delivered unto them."

Yes; it is true. Those servants of the Lord, who had received from him those holy and sacred commandments, given them to feed the flock, have turned therefrom, and instead thereof have substituted those damnable heresies, [King James translation], which many of the saints, have been too willing to imbibe. But thank God, there was a remnant left that did not partake thereof; but, returned, or sought for the old ways, and reorganized the church, and set in order the priesthood, and commenced to teach and practice those holy commandments that false teachers had set aside, or treated lightly. Yes; and thank God they have succeeded in doing away with the application of those words "By reason of whom the way of truth shall be evil spoken of."

Paul says: "In the last days some should be without natural affection." Where is the natural affection, when parents give more than one of their daughters to be the wife of one man at one and the same time? Or, for a mother to give her own daughter to wife to her husband; for mother and daughter, to share the same bed with the same man! Truly, they are, "incontinent traitors, heady, high-mind-

ed, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

Is it not having a form of godliness, to teach all the ordinances of the gospel to the very letter? Is it not denying the power thereof to say that there are sins that the blood of Christ can not atone for; but that the guilty wretch must atone for them by the shedding of his own blood? Thus teaching that there is more pardoning power in the blood of the guilty than in the blood of innocence. That man may commit certain sins, that he can atone for by his own blood, but for which the blood of Christ is of no avail. Now, if the Scriptures above cited truly apply to Utah Mormonism, then it was as necessary that there should be a people to fulfill the same, to make good the predictions they contain, as it was that there should be a Judas to fulfill his part in the prophecies relative to the plan of salvation. To my mind the Utah apostasy is one of the grandest evidences of the truth of the latter day work that can be had. The prophecies foreshow it clearly and fully.

W. R. C.

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W. W. BLAIR - - - EDITOR.

EXAMPLE.

HAS God ever decreed that the example of his servants shall be a standard by which the human family shall gauge their lives, and by which they shall finally be judged?

In other words: Has God ever based his eternal and unchangeable laws (on which hang the destinies of mankind) upon the mere example of his servants?

I can easily understand the force of example, whether the example be good or evil. The history of the world is a history of this power. It influences individuals, communities, and nations. All mankind acknowledge and bow to its power, more or less. The imitative faculty enters largely into our being. We copy the example of those who have gone before, and especially of those immediately around us. Many of the great lessons of life are drawn from the examples before us, and by the proper use of our faculties we are enabled to see the necessity of improvement, if any is needed, and how to improve upon the examples given.*

Experience and observation have taught us the absolute necessity of good example in all things. It is somewhere said that "Man is an imitative being." The natural veneration we have for our parents, and the deference we feel for

their judgment, leads us, often unquestioningly, to follow in their footsteps. The respect and admiration we feel for our seniors in the same family leads us to do as they do; and the fear of being thought strange and odd leads us to follow the customs and fashions of the mass, but it does not necessarily follow that these customs are the best, nor that these fashions conduce to our well being. Neither does it follow that the ideas imbibed, the principles taught, or the things practiced by our loving parents are necessarily the best and the purest. They may be the best they know, but we having received intelligence, and reason, and the power of observation and comparison, are in duty bound to think for ourselves, and note closely the results of such examples in their lives and in our own. And if by observation, comparison, and experience, we find any evils resulting from their course, it is our bounden duty to seek a better and purer course of life than theirs. We owe this duty to ourselves, our posterity, the family of mankind, and to our God. It is a most sacred and absolute duty. For one of the surest ways to bless ourselves, and to improve the race, is to set good examples before them. It ennobles us, and blesses them. Too much stress can not be laid upon the influence of good example, and the necessity of keeping it before the world, especially before the rising generation. It is like the life giving influence of the sun upon the tender plant, leading it upward until it

has attained perfection. It is like the refreshing dew of the morning, blessing and strengthening all who come under its benign influence. But in order that example may be a standard of action, and of final judgment for immortal beings, it must of necessity be infallible. Eternal justice can not condemn a being for not following an imperfect guide. It will not, it can not, weigh us in an imperfect balance. Humanity at its best is but imperfect. It has never been clothed upon with moral perfection. It is a quality to be attained, and is made to depend largely upon our own efforts. "Be ye therefore perfect, even as your Father which is in heaven is perfect," was not said to beings already perfect. It was said to weak, trembling, imperfect humanity. Mental and physical perfection is all that was given to humanity. These have not been improved upon, in all the ages, and can not be. Physical power and beauty has never been greater than in the beginning. It never will be, at least in this life. But moral perfection was intended to be attained; and that, too, in pursuance of a perfect moral law. If moral perfection was ever enjoyed, it would have been found in the first specimen of the workmanship of the omnipotent and all perfect God; but here we find that, although Adam was clothed in physical perfection, moral perfection did not appear. He was led into evil, and evil consequences followed, and the same have rested upon his posterity ever since, which is evidence that this quality must be cultivated; or, in other words, our moral being must be so cultivated and developed by the practice of virtue, righteousness, and truth, that eventually we might become perfect morally as well as mentally and physically.

If, then, moral perfection was not possessed by our great parent, Adam, how can we reasonably expect to find it among his descendants, seeing that ages of evil have tended to demoralize, more and more, every succeeding generation? It is vain to look for moral perfection among the sons of men. It is true that in proportion to the extent men in any age have cultivated their moral nature in accordance with good and holy principles, in that proportion they have advanced towards perfection. But among all the comparatively and truly noble of earth's sons, none have claimed perfection during their earth life. No, not one. Paul declared his imperfection when he said, "For we know in part, and prophecy in part, but when that which is perfect is come, then that which is in part shall be done away. * * For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as I also am known." James confessed his own imperfection and fallibility, as well as Elijah's, when he said, "Elias was a man subject to like passions *as we are.*" And Paul says of Jesus, "It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to *make the captain* of their salvation perfect through suffering."—(Heb. 2:10). If suffering and obedience were necessary to perfect the Redeemer of the world who had "taken our nature upon him," and in consequence was "*compassed with infirmity,*" much less may we expect to find perfection among those whom He has called to be His servants in any age of the world. Hence their example, pure as they may have been, comparatively, could not be an infallible guide for future generations to walk by, nor a proper

standard to try men by at the final judgment. If any one being's example on the earth could be a perfect standard for humanity to pattern after, and to be finally judged by, it would be that of Jesus Christ; for he proved that it was possible for humanity to render such implicit obedience to the eternal law of right that they would eventually become perfect. But He did not claim that the power of the gospel, to save or condemn, depended upon His example alone. If this had been His claim He needed not to utter a word, but simply content himself with doing good. But instead of this we find this Great Teacher, "The Messenger of the Covenant," declaring the word of life, and at the same time saying, "He that rejecteth me and receiveth not my words, hath one that judgeth him. The Word that I have spoken, the same shall judge him at the last day. For I have not spoken of myself, but the Father which sent me, He gave me a *commandment*, what I should say, and what I should speak. And I know that his *commandment* is life everlasting."—John 12:48-50 His life was spent in teaching by precept, as well as by example; and he called his disciples to go forth and preach the gospel to every creature. When the prophets were sent to Israel, or to any of the nations, their business was to declare "the word of God," and not merely to exemplify it in their lives. The people were not to be condemned or blessed by their mere example. Their cry was, "O! Israel, hear the word of the Lord!" And by that "word" they were to be judged. It can not be that God would make our salvation to depend upon our following the practices of men; for then we should be made dependent upon mere flesh; and He has declared,

"Cursed be the man that trusteth in man and maketh flesh his arm."—Jer. 17:5. He further declares that he has *given commandments* in order that man shall not counsel his fellow man, neither trust in the arm of flesh. (Doctrine and Covenants, section 1, paragraph 4). This, then, is ample evidence that God has never made the mere examples of men the standard by which the race should be guided, and by which we shall finally be judged. No! God has never ordained that his unchangeable laws (on which hangs the eternal destinies of mankind) should rest on the example of fallible humanity for their power to save or condemn. He has always plainly and publicly proclaimed, either by his own voice, or the voice of angels, or by His earthly messengers, the *law* He had ordained to govern mankind; and He challenges all men to come "to the law and the testimony," and emphatically declares, "If they speak not according to this *word* it is because they have no light in them."—Isaiah 8:20. Hence, whatever may have been the practice of the ancients, or moderns, if we find no positive warrant for it in God's unchangeable law, we are not bound by their example. But if we find their practices forbidden in any part of God's word, we are bound to refuse to follow their example, however pure their lives may have otherwise been. "For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—Doctrine and Covenants, Revelation, July, 1828. His law, like Himself, must be unchangeable.

What then shall we say of those who follow the polygamic practices of the

ancients, when the record that contains the fullness of the gospel, declares them "wicked practices," (B. of M., p. 115), and calls them "grosser crimes" than even pride and oppression, and further declares them "abominable before me, saith the Lord?" Yes, that record, brought forth to be a witness for God in the last days, forbids the practice of polygamy, declaring "There shall not any man among you have save it be one wife, and concubines he shall have none."—B. of M. ps. 118, 119. And, moreover, to make this law binding upon us, and to take the wretched excuse from our mouths "that the ancients practiced it, He, in the revelations given for the special government of Latter Day Saints, says, "Thou shalt love thy wife with *all thy heart* and shall cleave unto her and none else.—Rev. D. & C., Feb. 9th, 1831. "Again: "He that looketh upon a woman to lust after her hath committed adultery with her already in his heart." I ask again, What shall we say to those who claim they have a revelation authorizing the practice of that which God declares "abominable" before him? The least we can say is, They have been deceived by man or demons, for God is not a man that he should lie, nor the son of man that he should repent." Let it be remembered, then, that the examples of Abraham, David and Solomon, or any one else, are not standards by which we shall be judged; but that the unchangeable law revealed for the guidance of His people is that standard. That law is perfect; but these men were liable to err, as are all men. Men change, often yielding to their passions, when their better judgments cry out against the evil, and thus they become enslaved in bonds of their own forging; and all

who follow their evil examples will be enslaved; and unless they repent will be thrust down to hell. Listen not to the sophistries of men who lead you from the plain precepts which God has revealed for the salvation and exaltation of His children. The gospel is the only celestial law God has ever revealed to men, and he declares that "Whoever declareth more or less than this, the same is not of me, but is against me, therefore he is not of my church."—D. & C., Rev. of May, 1829. Polygamy is no part of the gospel; hence those who teach it are not of God.

CHARLES DERRY.

THE METHODISTS AND THE MORMONS.

IN the *Deseret Evening News* for July 30th, 1881, the editor undertakes to defend Mormonism against the bitter attacks of the late Methodist Conference at Ogden, by an appeal to the teachings of the Book of Mormon and Doctrine and Covenants.

This is altogether right, if by the word Mormonism we are to understand that system, and only that system which is taught in those books as they were when published in the days of Joseph the Seer, and acknowledged by the Church. But if by Mormonism we are to understand that system built up by Brigham Young and his followers since 1844, and that which is authorized by the Brighamite Doctrine and Covenants, issued in 1876, then it is altogether wrong.

The two systems—that found in the genuinely authorized books, and that built up by Brigham and his co laborers—are as widely different as was original Christianity and the Romanism of the dark ages. If Mormonism is that system

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built up by Brigham Young and his fellows, why does not the *News* in its defense, point to their teachings, and their works, as seen in the fifth and sixth volumes of the *Times and Seasons*, the *Frontier Guardian*, *The Mormon*, the *Deseret News*, the *Millennial Star*, since 1844, and especially to the *Journal of Discourses*, and *The Seer*. And why not point to actual deeds wrought out at Nauvoo, since 1844, and all along the road to Utah, and in all this mountain region?

If Mormonism or Methodism are to be judged by the teachings and practices of some of their professed members and ministers, then their condemnation is already pronounced.

Methodism, as a system of religion, should be judged in the light of its accredited and authorized principles and doctrines.

Mormonism, as a system of religion, should be judged in a similar way

If the Utah Mormons had taught and practiced Mormonism as it is in the *Book of Mormon* and in the genuine *Doctrine and Covenants*, then they could consistently take refuge within the impregnable walls of those books. But when they have taught and practiced the very things those books condemn, as in the matter of polygamy, unity of Church and State, priestly infallibility, supremacy of the Church and priesthood over the nation and civil rulers, tithing the poor, blood atonement, Adam God, secret endowments, Zion in Utah, marriage in this world binding for the world to come, persons with material, resurrected bodies to beget spirits with which to people worlds, and that wholesale license to commit "all manner of blasphemies," and "any sin or transgression of the new and everlasting covenant whatever,"

found on page 426 of the *Brighamite Doctrine and Covenants*, then they are not entitled to flee to those books as their defense. Those books emphatically rebuke such erroneous teachings and evil practices.

The Lord has a terrible controversy with those who profess to believe in the *Book of Mormon* and *Doctrine and Covenants*, but who at the same time teach and practice contrary to them. Just so certain as the Mormonism of those books is divine, just so certain will God bring to shame and confusion those who seek to shelter themselves under their teachings while they continue to teach and practice contrary to their plain provisions.

Jesus says: "It is not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven." St. James says: "But be ye *doers* of the word, and not hearers only, deceiving your own selves." Again: "What profit is it, my brethren, for a man to say he hath faith, and hath not works?" When persons say they believe in the accredited and standard books of the Church, and yet do not do what they clearly enjoin, but do contrary to them, their faith is worse than vain—it is a snare to them and a delusion.

No one can teach and practice Brighamism and intelligently believe in the *Book of Mormon* and *Doctrine and Covenants*.

No one can intelligently believe in those books, and at the same time uphold, teach, or practice Brighamism. They are incongruous, contrary, and irreconcilable. If the Utah Mormon leaders teach Mormonism, then these books do not. And if the standard Mormon

books teach Mormonism, then the Utah Mormon leaders do not.

If Mormonism is to be known and judged simply by the teaching and practices of a people who claim to believe in Mormonism, yet teach and practice contrary to the admitted and authorized standards of the Church, then Methodism, Presbyterianism, Masonry, and every other system, must be known and judged in a similar manner. Such a course would be inconsistent, and very unfair. Let Brighamism be made to answer for its own affairs; Mormonism—that taught in the genuine Mormon books—is ready and anxious always to answer for itself.

If the Methodists desire and intend to attack Mormonism as taught in the Book of Mormon and Doctrine and Covenants, let them come squarely to the work and attack its supposed indefensible points. If they wish to attack Brighamism, let them arm themselves with the abundant and pertinent facts of doctrine, principle, and history, found in the Book of Mormon and Doctrine and Covenants, and then they will have something more solid and effectual with which to demolish Brighamite errors than merely irritating preambles and resolutions. To no source can they so effectually appeal for arguments and proofs against the alleged evils of Brighamism.

Come, gentlemen, abandon your Chinese method of battle by concussion, and supply yourselves with good solid ammunition from the Mormon books, and then you can make havoc of the evils of Brighamism. There are no books in existence so emphatic and pronounced in their condemnation of the evils of Brighamism as are these. The Bible is good, it is true; but it has, as

you are probably aware, its defects and weaknesses as a weapon with which to strike down Brighamite evils. The genuine Mormon books are free from these objections. Try them.

As for our Brighamite friends, we would like to see them stand honestly by the doctrines they have taught since 1844, and try to defend them; confess the practices had since then among priests and people, and seek to defend them fairly; and when neither are found right and defensible, then repent, and forever abandon them. But, gentlemen, when attacked for doctrines really taught, and for practices really had, don't deny them and skulk away under the sheltering folds of the Book of Mormon and Doctrine and Covenants for safety, unless you intend to repent and conform your teachings and practices with what they advise and command. Be, honestly, what you profess to be. Don't claim to be a lion, when you are but a fox. Don't claim to be Latter Day Saints when you teach and practice squarely the opposite of what is taught and commanded in their standard books. Your works are finding you out; and the Lord will not allow you to take sanctuary under his banner, except your lives are in harmony with His written word. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. 6:7. And this is true of churches and people, as well as of individuals.

Our Brighamite friends, by their appeal to the books when assailed by the Methodists and others, have demonstrated their excellency for defense in respect to morals and religion. They find them a convenient and impenetrable shield against the fierce attacks upon genuine Mormonism. But they have

no right to such protection so long as they teach and practice outside of, and contrary to, their provisions and instructions. When they shall both teach and practice what those books reveal to be proper and right, then they may with propriety appeal to them in defense, but not before.

If honest, and consistent with their professions, they should confess as did those of old—"O, our God, what shall we say after this, for we have forsaken thy commandments?"—Ezra 9:10. And again: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments."—Dan. 9:4, 5.

That the Utah Mormons may learn and faithfully live the principles contained in the Book of Mormon and the genuine Doctrine and Covenants, and thereby be free from just liability of condemnation, and have the *right* to take refuge under their sinless teachings and their safe protection, is our most earnest desire. "And who is he that will harm you, if ye be followers of that which is good?"—1 Peter 3:13.

There can be no question but that the accredited Mormon books teach Mormonism; but not the kind taught by the Utah Mormon leaders, in their journals, books and pamphlets. Read and compare.

"And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days."—HYRUM SMITH, *Times and Seasons*, vol. 5, p. 474.

"He that ruleth his spirit, is better than him that taketh a city."—Prov.

ALBION, Idaho,

Feb. 3d, 1881.

Bro. W. W. Blair:—The *Herald*, *Advocate*, and *Hope* are good preachers of themselves, and although I have lost considerable of my time since I became a member, my love for the doctrine seems to grow stronger as I get older. It has a charm, and peculiar ring about it, that seems like the music of David's harp on the troubled spirit of Saul. It seems to search the very depths of the heart of nearly all who hear it. There is a beauty in it which must grow more beautiful, the more the matter is studied. When I look back and see how indifferent I have been at times, I am almost ashamed to say I love it. But the fact that it is true, and that it is heaven's truth, forces itself upon my mind with irresistible force the more I study it in the light of the written word. How blessed those must be who bear this standard aloft, and continue faithful.

Yours in love,

ALBERTSON.

THE PRESIDENT ON UTAH.

ONE of the President's personal friends is authority for the statement that the President is quite anxious, so soon as there is any let up of the existing pressure, to consider some practical and speedy plan of dealing with the Mormon question. The recent arrival in New York of some hundreds of Mormon immigrants, the departure from the same port of Mormon missionaries with a view of increasing the flood of polygamous immigration, have intensified in his mind the desire expressed in his inaugural. While respecting to the uttermost the conscientious convictions and religious scruples of every citizen, to prohibit all criminal practice especially of that

class which destroy the family relations and endangers social order, he is equally firm in his opinion that no ecclesiastical organization can safely be permitted to usurp in the smallest degree the functions and powers of the National Government. Recent attacks by Mormon Church leaders on Governor Murray, of Utah, who is a personal friend of the President, and upon Gen. M. M. Bane, of Illinois, because of their anti-polygamy sentiments, have excited considerable feeling in his mind. The renomination of the latter gentleman as Receiver of Public Lands in Utah, is tied up in the Senate on charges preferred by Delegate Cannon. Among the suggested plans, that proposed by Ex-Governor Fuller, of Utah, in the Herald, of the issuing of a Presidential proclamation against the practice of polygamy, is receiving attention. A. G. Campbell, the anti-polygamy Delegate from that Territory, has written a strong letter favoring it. Meanwhile Senator Logan, to whom the President confided the championship of his anti-polygamy policy in the Senate, is actively considering what legislation can best be had to meet the desired end.

WASHINGTON, May 7th, 1881.

“Musical tones can be heard further than discords. When tyrants, like Herod or Nero, who have thundered forth rude decrees, die, the populace, in secret, laughs; when a Christ dies all who knew Him weep. The affection of the gospel gave it wings. Like the aroma of flowers the winds loved to carry the good news. It floated away from Palestine and fell in Iceland and Greenland, and with shifting gales, fell on the islands or in the empire of Confucius, and made the wild flowers of Paganism and the cultivated bloom of Palestine grow up in a rich entanglement; but when the human mind attempts to separate the truth from this grace, the hopes of man beat low,

the altars become deserted, and Atheism begins to compare itself with the philosophy of a God and a heaven.”—SWING.

PERSEVERANCE.

“One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.”

“We ought to live a great way within the circle of the laws of the land. I would live far above all law. The law of God is far more righteous than the laws of the land; the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.”—SIDNEY RIDGON, April 6th, 1844, *Times and Seasons*, vol. 5, p. 524

“So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each
shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged from his dungeon, but, sustained
and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his
couch
About him, and lies down to pleasant
dreams.”—BRYANT.

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The Saints' Advocate.

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

Vol. 4.

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PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

COPY OF A LETTER WRITTEN BY
J. SMITH, JR., AND OTHERS,
WHILE IN PRISON.

LIBERTY JAIL, Clay Co., Mo.

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy, Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant, Joseph Smith, jr., prisoner for Christ's sake, and the Saints', in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, taken and held by the power of mobocracy under the exterminating reign of his excellency, Governor Lilburn W. Boggs, send unto you greeting: May the grace of God the Father, and the Lord and Savior Jesus Christ, rest upon you all, and abide with you forever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity dwell in you and abound, so that you may not be barren or unfruitful.

We know that the greater part of you are acquainted with the wrongs, high toned injustice and cruelty which are practiced upon us. We have been taken prisoners, charged falsely with all kinds of crimes and thrown into a prison enclosed with strong walls, and are sur-

rounded with a strong guard who are as indefatigable in watching us, as their master is in laying snares for the people of God. Therefore, under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection and kindness; and we think that your situation will have the same effect; therefore, we believe that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practiced upon us, will only tend to bind our hearts and seal them together in love.

It is probably as unnecessary for us to say, that we are thus treated and held in bonds without cause as it would be for you to say, that you are smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the State of Missouri, had not abused the Saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day; and we should not have been in this wretched place and burthened with the society of demons in human form, and compelled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widows have ascended to God, or the blood of the Saints stained the soil, and cries for

vengeance against them. But "we dwell with those who hated peace" and who delighted in war, and surely their unrelenting hearts,—their inhuman and murderous disposition—and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation and woe*, too much for humanity to contemplate. Such a transaction can not be found where kings and tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think than man should be mangled for sport, after being cruelly put to death. Women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food—and then to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the Saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but wo to those by whom they come."

O God! where art thou! and where is the pavilion that covereth thy hiding place? how long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants; and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened toward them, and thy bowels be moved with compassion towards them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who control-

eth and subjecteth the devil and the dark and benighted dominions of Shaol, stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion towards thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indignation, and avenge us of our wrongs. Remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty, and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets: lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thy blushing face, for at the behest of Him who said, "let there be light, and there was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh.

We think we should have got out of our prison house at the time Elder Rigdon got a writ of *habeas corpus*, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introduc-

ing our witnesses before the mock court, they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantalized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths, and their bonds, and are co-workers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but is beginning to lock with feelings of indignation upon our oppressors.—We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of *habeas corpus*, and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence, or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says, we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there can not be any charge sustained against us, and that the conduct of the mob—the murders at Hawn's mill—the exterminating or-

der of Governor Boggs, and the one sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. We have tried a long time to get our lawyers to draw us some petitions to the Supreme Judges of this state, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us—so that if the Judges do not grant us our liberty they have got to act contrary to honor, evidence, law or justice, merely to please the mob; but we hope better things, and trust that before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the Saints. We received some letters from our friends, last evening, one from Emma, one from D. C. Smith and one from Bishop Partridge all breathing a kind and consoling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow on account of the sufferings of the poor and much injured Saints, and we need not say unto you that the flood gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea, how sweet the voice of a friend or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review every thing that has passed, it seizes the present with the velocity of lightning, and grasps after the future, with fond anticipation. It fills the

mind with tenderness and love until all enmity, malice, hatred, past differences, misunderstanding, and mismanagements are entirely forgotten or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure; God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts: thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression their hope shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the rising sun. It likewise informs us that God has set his mind to change the times and the seasons and to blind the minds of the wicked, that they may not understand his marvelous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the Saints, shall return upon them double; and not many years hence, they and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me saith the Lord, but have done that which was meet in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death.—Wo unto them,

because they have offended my little ones; they shall be severed from the ordinances of mine house, their baskets shall not be full, their houses and their lands shall be empty, and they themselves shall be despised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill stone had been hung about their necks and they drowned in the depths of the sea. Wo unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell: behold mine eye seeth, and I know all their works, and I have in reserve, a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified. Now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith it will be a sign to this generation, sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorrow, we trust that before long a ram may be caught in the thicket, so that the sons and daughters of Abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and they be enabled to hold out unto everlasting life.

Now concerning the places for the location of the Saints, we would say that we can not counsel you in this thing as

well as if we were with you; and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and in bondage, that the affairs of the Church be conducted by a General Conference of the most faithful and respectable of the authorities of the Church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If any thing should have been suggested by us or any names mentioned except by commandment or "thus saith the Lord," we do not consider it binding; therefore we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the Saints and bring much sorrow and distress in the Church. We would likewise say be aware of pride, for truly hath the wise man said "pride goeth before destruction and an haughty spirit before a fall. Outward appearance is not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind. Flattery also, is a deadly poison. A frank and open rebuke, provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man and you will soon see manifest all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the Saints in prison that their deeds be not reproved. A fanciful, flowery and heated imagination

be aware of, for the things of God are of vast importance, and require time and experience as well as deep and solemn thought to find them out; and if we would bring souls to salvation it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity and hold communion with Deity. How much more dignified and noble are the thoughts of God than the vain imaginations of the human heart. How vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending for the dignified characters of the called and chosen of God, who have been set apart in the mind of God before the foundation of the world, to hold the keys of the mysteries of those things, which have been kept hid for ages and generations, which have been revealed to babes, yea to the weak, obscure, and despicable ones of the earth. We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterise us from henceforth; and that we be like little children without malice, guile or hypocrisy. And now brethren after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge, by his Holy Spirit; yea he shall pour out the Holy Ghost in such copious effusion as has not been since the creation until now; yea, the fulness of that promise which our Fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in

reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the "dispensation of the fulness of times" according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this Church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased, the mire and dirt, are washed away, and the stream again is pure and clear as the fountain; so shall the Church appear when ignorance, superstition and bigotry are washed away. What power can stay the heavens. As well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter Day Saints. What is the Governor with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire and riles the crystal stream; or that fire is not fire because it can be quenched, as to say that our cause is down because renegadoes, liars, priests and murderers, who are alike tenacious of their crafts creeds, have poured down upon us a flood

of dirt and mire from their strong holds. No, they may rage, with all the powers of hell, and pour forth their wrath, indignation and cruelty like the burning lava of mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author. By HIM we received our birth, by HIM we were called to a dispensation of his gospel, in the beginning of the fulness of times. It was by him we received the Book of Mormon, by him we remain unto this day and shall continue to remain if it be his glory. We are determined to endure tribulation as good soldiers, unto the end. When you read this, you will learn that prison walls, iron doors, screeching hinges, guards and jailors have not destroyed our confidence, but we say, and that from experience, that they are calculated in their very nature to make the soul of an honest man feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers and sisters, and be assured we hold them in sacred remembrance.

We should be glad to hear from Elder Rigdon, George W. Robinson, and Elder Cahoon, we remember them and would like to jog their memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. We could also mention Uncle John Smith and others; a word of consolation and a blessing would not come amiss from any body, while we are so closely whispered by the bear. Our respects and love to all the virtuous Saints. We are, dear brethren, your fellow sufferers and prisoners of Jesus Christ for the gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McRAE.

THE JEWS AND THE INDIANS.

Rev. Ethan Smith, of Vermont, relates that, in 1815, a Mr. Marrick, a person of very respectable character, while leveling a mound near his residence on Indian Hill, discovered a strap about six inches in length and one and a half in breadth. At each end was a loop, probably for carrying it. He found that it was formed of two pieces of thick raw-hide, sewed and made water-tight with the sinews of some animal; and in the fold was contained four pieces of parchment. One of the pieces was torn to shreds by some neighbors who came to see them. The other three were sent to Cambridge, and were found to have been written with a pen in Hebrew, plain and legible. The writing was quotations of Deut. 6th chapter, from the 4th to the 9th verse, inclusive; also 11th chapter, 13-21, inclusive, and Exodus 13th chapter, 11-16, inclusive, to which the reader can refer. Calmet tells us that these texts are the very passages of Scripture which the Jews wrote upon their phylacteries, and wrote upon their forehead and upon the wrist of the left arm. Josiah Priest tells us that it is related by Dr. West that an old Indian informed him that his fathers had been in possession of a book which they carried with them for a long time, but having lost the knowledge of reading it, they buried it with an Indian chief.

Esdras tells us that some of the ten tribes of the Israelites went northward, after their captivity, to the land of Arsareth. This journey, as we learn from Esdras, occupied a year and a half. Esdras says "that they would leave the multitude of the heathen and go forth into a country where never mankind dwelt." Norway, Lapland and Sweden,

may have been the very land called Arsareth, as we there find traces of the Israelites.

But how did they get to America from Lapland? Buffon and other great naturalists suppose that Europe and America were at one time united. It is thus that they account for many animals being found in America. It is supposed that the two continents were disconnected by convulsions in nature, and that Greenland, Iceland, and other islands are remains of the connection. Besides the ten tribes had a knowledge of navigation.

WEAK POINTS.

THIS is a world of imperfections. No such thing as perfection is attained in it—perfection is not of mortals. The person who keeps these facts in his mind will not only be the more guarded in respect to his own actions, but will at the same time be better prepared to make due and necessary allowances for the actions of others. All mankind have their weak points. It is true the weakness of some is much greater than that of others, and of a very different nature, but there are none entirely exempt. We are very apt to expect too much, or to require too much, of our fellowmen. We fail to make needed and necessary allowances for their feelings. We forget that even those whom we look upon as foremost Christians are by no means infallible, and that all that are human, are liable to err, and do err.

We expect too much of weak mortals. It is true there are those of whom we have a right to expect much, and who above all others, it appears, have learned of the great Teacher. But even these have their failings; and though not perhaps as great and as serious as

ours, they are still failings. And as there are none of us exempt from our weak points, does it not become us to study well what these weak points are, that we may watch and guard against them? Here is where Satan, with whom we have to war, attacks us. How necessary, then, does it become that we search out these besetting sins, as it were, and with God's help, endeavor earnestly to overcome them!

And let us no longer look upon the faults of others without a proper degree of allowance, and instead of holding them up to the inspection of the world, let us help those in whom we see them to discover and put them away. Let us look more at the motives and good intentions of our fellowmen, and less at those errors that come from natural failings, or from the head and not from the heart. If we will do this, we should be much happier, our love for erring humanity greater, and our labor in the vineyard of the Lord much more effective

NOAH'S DISCOVERY OF AMERICA.

At the First Presbyterian Church last evening, Rev. Robert Patterson, D. D., delivered a lecture on the monuments left by the sons of Noah in America. The argument ran that since Noah and his sons had been able to build the largest vessel the world had known before or since, it was reasonable to believe that they could have built one or a fleet of ships in which to go to America. And to prove the probability of the fact that America was known at that time, reference was made to the mention by Plato, on the strength of information gathered in Egypt, of the island Atlantis, then submerged, situated in mid ocean between Africa and another and larger continent. A parallel was then drawn between the existing monuments in Central America and those of Egypt and Syria, a great similarity being discovered, a similar likeness being also

observable between the idolatrous rites of the Mexicans and the Israelites in their lapses from the true faith. The downward tendency of all peoples rejecting the word of God was noticed, and a mournful warning given that the proneness of the present generation to the turning of the Sabbath into a day of pleasure and amusement, their willingness to reject the Bible from our public schools, and the ready ear given to such like doctrines as that of free love, were all indications that a like decadence is not improbable in the future.—*San Francisco Chronicle.*

WE have been continued in the Utah Mission, and hope that the same considerate aid afforded us by local brethren may be continued with us, with added force and diligence. We also trust that the Bishop's efforts to secure aid for the chapel, so much needed, may be early enough to reach us in good time this fall.

We declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman pontiff.—*Cardinal Manning.*

The Pope has redeemed the clergy from the obedience due to princes; therefore kings are no more the superiors of the clergy—*Bellarmino.*

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W. W. BLAIR - - - EDITOR.

THE REMNANT.

WHO are the "remnant," spoken of by Joel, in 2: 32, where he says:

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call?"

When we view the latter days in the light of prophecy, and find they are to be "perilous," and that then men's hearts are to fail them for fear, and for looking after those things which are coming on the earth, and that "many false prophets shall arise and deceive many,"—that then "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof;" and that "the day of the Lord so cometh as a thief in the night," it becomes a matter of intense interest for all to know to what source to look for deliverance. In the days of the apostles, Jerusalem was the point from whence the light of truth beamed out upon the world. "Salvation is of the Jews," said Jesus, and it was ordained of God that from this point, the knowledge of salvation by remission of sins, should go forth into all the world. Our Savior said, (Luke 24: 46, 47,) "thus it is written, and thus it behooved Christ to suffer, and to rise from the

dead the third day: and that repentance and remission of sins should be preached in his name among all nations, *beginning* at Jerusalem." Judea was the scene of the apostles' first labors, and "into none of the cities of the Gentiles enter ye," was the command of Jesus to them, until after His passion, then "He commanded them to not depart from Jerusalem, but wait for the promise of the "Father," that from that God-ordained point, they, after they had received the power of the Holy Ghost, might go forth and fulfill the last mission which He gave them, viz: "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But in the last days, when "all Israel shall be saved," as it is written (Rom. 11: 26,) salvation is to go forth from another place; and mankind must look to another source than Jerusalem for the salvation of the Almighty, until the Jews are gathered back, and "a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness." Zech. 13: 1, Paul says, "there shall come out of *Zion* the deliverer, and shall turn away ungodliness from Jacob." Rom. 11: 26, and "Oh, that the salvation of Israel were come out of *Zion*." (Ps. 14: 7,) was the inspired prayer of the Psalmist for Israel. He, as well as Paul, knew by the inspiration of the Almighty, that when the Lord should "set his hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from

Egypt, and from Pathros and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea," (Isa. 11: 11,) that he would "lift up an ensign to the nations *from far*," and not from Jerusalem, and that the locality, or place from whence the light and saving power of God should proceed, was *Zion*.

It is not so much my purpose to treat in this article of *Zion* and Jerusalem as places of deliverance, as of the *remnant*. Yet when we understand the one subject, it aids us very much with regard to the other. Inasmuch, therefore, as salvation," the "covenant," or "deliverer," is to go forth of *Zion* in the last days, it is essential to know where *Zion* is. Isaiah in the eighteenth chapter, speaking of the latter day work, says of the ministry, or "ambassadors," sent "upon the sea in vessels," who go as "swift messengers to a nation scattered and peeled," (that is to Israel) that they are to go *from* "the land shadowing with (or in the form or shape of) wings, which is beyond the rivers of Ethiopia." The land here described can be none other than the land of America, first, from the fact that it lies directly "beyond the rivers of Ethiopia," and then it lies geographically, in the very form of wings, and there is no other land on the face of the globe that does, and "in that time" (when the swift messengers go to a nation scattered and peeled) "shall the present be brought unto the Lord of hosts, *of* a people scattered and peeled." Where shall they be brought to, we inquire? Obviously to the place from whence the "swift messengers" were sent, and that land we have seen is America. The prophet describes it in the seventh verse as "the *place* of the name of the Lord of hosts, the *mount Zion*." What

do we learn by these scriptures? Why, the all important fact, that America is "the land shadowing with wings," and that it is "the *place* of the name of the Lord of hosts, the *mount Zion*." Here then is the land from whence the "deliverer" spoken of by Paul—the salvation of Israel prayed for by David, should go forth, for here is *Zion*. We will now give another proof that America is the land where the great latter day work should commence; and to which the Saints will be gathered, and therefore the land of *Zion*. Moses says of Joseph;

"His glory is like the firstling of his bullock, his horns are like the horns of unicorns: and with them he shall push [gather] the people together to the ends of the earth: and they [his horns] are the ten thousands of Ephraim, and they are the thousands of Manassah."—Deut. 33: 17.

Here we find a pushing together declared, or a gathering, and that the ten thousands of Ephraim, and the thousands of Manassah are the instruments, or ministry, by which it is brought about, and that the "*ends of the earth*" are the *places* to which they will be gathered. Now, which way shall we measure the earth, to get the *ends* there of? Certainly not north and south, for in that direction its diameter is the least. To find the "*ends of the earth*," would be to find the two points farthest apart, and this you would do by measuring from east to west, for that way its diameter is greatest.

Now, if we can find *one* point at which God will gather the people in the last days, it will not be difficult to find very nearly the other point. It is a well known fact to all enlightened Bible students, that God will, in these last days, gather Judah back to Jerusalem, or the land of Judah; and that as a nation,

they will, at the coming of our Lord Jesus Christ, occupy that land. Here then is one of God's gathering points—here is one of “the ends of the earth,” to which Moses alluded in his blessing of Joseph and his seed. Having found this one end of the earth we must now go eastward or westward half way round the earth, and there you find the other end; and where does it bring you? It brings you to “the land shadowing with wings”—the land of America—just opposite upon the globe, and here is the land of Zion. At what point in America the city of Zion was to be located, would be left, we might readily conclude, to be revealed in that day when “the Lord shall build up Zion.” Ps. 102: 16. We therefore must look to the revelations given in these days, and they inform us (D. and C. 4: 1,) that the “city shall be built beginning at the temple lot which is appointed by the finger of the Lord, in the western boundaries of Missouri,” and in par. 2, the Lord assures us that in this city, ere this generation passes away, there shall be built unto the Lord a house, “and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.” We are told in Sec. 18, given in August, 1831, that Zion was appointed and dedicated to God, that

“A feast of fat things might be prepared for the poor; [God remembers the poor to bless them.] Yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and blind, and the deaf, come in unto the marriage of the Lamb, and partake of the sup-

per of the Lord, prepared for the great day to come, and furthermore, “that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither.”

We have before seen, that Paul said, the “covenant,” (which is the gospel) should go forth of Zion as the “deliverer,” that David saw that salvation to Israel should come out of Zion, and now we are told that the Lord sent the ministry to dedicate the city plat—“the place of the name of the Lord of host, the mount Zion,” that the “testimony might go forth of Zion.” In par. 15, the Lord says,

“For verily the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe.”

How plain and striking the coincidence of these prophecies, and their fulfilment. David, Moses, Isaiah, Paul and others make the predictions, and the Latter Day Saints fulfill them to the letter. From Zion, in August, 1831, the gospel began to go forth unto the nations, as predicted, with signs following them that believe. In 1833 the Saints were driven from the immediate vicinity of the “city of Zion.” In 1838 they were driven to the State of Illinois, by the exterminating order of the State of Missouri. On June 27th, 1844, the prophet, and the patriarch of the Church (Joseph and Hyrum Smith) were killed by a mob, in Carthage jail, Illinois. The Church, on account of their wicked works, were rejected, and brought upon themselves, “wrath, indignation, and judgments,” by their follies and abominations, which they practiced before the Lord. In the blindness and distraction that ensued, various factions arose, with various suc-

ces. Many set themselves up as Prophets to lead the Church, and foremost among them was the "twelve," who drew after them, for a season, a large body of the Saints.

But the most of those who followed the Twelve, were not satisfied with the measures and practices of those in authority, but what should they do? They could not go back into the world and deny their religion, which they knew to be true, and it evidently did not occur to them that it was infinitely better to stand still, or even go out among entire unbelievers, than to follow a blind, corrupted priesthood; and so they followed on, self-reproached and self-condemned, solacing themselves with the thought, that things would take a turn for the better by and by, not comprehending the fact that they must make the turn themselves, and must work out their own salvation with fear and trembling, and that to follow, silently under corrupt rule, was to become partakers of their evil deeds.

But Zion was under the feet of the enemies of God. The Church as an organized body was rejected, and to what source must the scattered, sorrowing Saints look for deliverance? They could not find it in Jerusalem, nor in Zion, nor in an *organized* Church. Where then? We answer, in the "Remnant," whom the Lord should call. Well, says one, who or what is this remnant? There has been a great deal of speculation about that matter, and we would like to know. Very well, let us go to the "law and testimony," and see if we can not find out. That it is a *people*, while Zion, and Jerusalem, are *places*, is evident from the language itself. A remnant, is a *part* of anything, less than the whole, hence, a *remnant* of a people, is

not the people, in a proper sense. A remnant of a church is not, in proper parlance, the church, but a part of it. So far as relates to an organization now, that Joseph the Martyr knew that the faithful Latter Day Saints would find deliverance in this remnant spoken of is very evident from his remarks to a Conference of Elders, held April 21st, 1834, see Joseph's History, *Times and Seasons*, vol. 6, page 1059. He says as follows:

"God was to call a *remnant*, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations [than the] Bible where will *we* [the Saints] find Zion and this *remnant*? The time is near when desolation is to cover the earth, and *then* God will have a place of deliverance in *His remnant*, and in Zion," &c.

I do not understand this language to mean that deliverance will be found *simultaneously* in the remnant and in Zion, any more than the language of Joel means that deliverance should be found simultaneously in Zion and Jerusalem, which Latter Day Saints ought to know will not be the case. It simply means that when the terrible desolations of the last days come, the Saints will find safety in the *remnant* and in Zion, and of necessity, deliverance must be found in the remnant *first*. All the Saints know that the "*desolations*" have come, and are being multiplied, as foretold by prophecy, and they are looking about for safety and deliverance from them, and where shall they look for it? In Zion? No! for Zion is not yet redeemed. Shall we look to Jerusalem? No! that is in no better condition for the Saints' deliverance than Zion. Where then shall we look? Look to the "*remnant*" that God has called, you may rest assured that deliverance will be found

there, and you may know God has certainly *called* the remnant; for "desolation" is beginning to cover the earth. Bro. Joseph said, "God will have a place of deliverance in his remnant." But where is the remnant? you inquire. It certainly is not among the Lamanites, for God has not *called* them yet, and when God does call them, it will be through the Saints, so they, "the remnant of Jacob," will be dependent on the Saints for their deliverance, "for by the keys which I *have* given, shall they [Israel] be led." D. and C. sec. 11, p. 6. Israel (and the Lamanites are a remnant of them) must be dependent upon the Saints for salvation, from the fact that the keys of the last dispensation have been committed unto them for the last time, and from them the gospel must go forth into all the world, unto every creature.

Wherever the remnant is when God calls them, he will give them the knowledge of his salvation, both for themselves, and for those who come to them. In them, and by them, he will make manifest his power to deliver. There you will find the priesthood of God, and the keys of power. Do you still ask who are the "remnant?" I answer, they are the *remnant* of that church which was rejected in Nauvoo in 1844, and I will now give you a testimony given by the Spirit, at Zarahemla, Wisconsin, January 29th, 1854, and may God witness the truth of it to your souls, by the Spirit.

"Ye ask, truly, but ye ask amiss: cleanse ye yourselves of all bitterness, and come before me as one man, and prove me thereby, saith the Lord by the voice of His Spirit, and lo, I will scatter the darkness, and thy watchmen, O Israel, shall see eye to eye, and this remnant shall rise out of obscurity and put on strength. Uphold the

first elder, or senior, in this work, whom I have appointed by your faith and prayers, and surely I will give you knowledge, and show you hidden wisdom, concerning the remnant of whom I have spoken in days of old, whom I have appointed to speak comfortably to the captives, and give them bread and water in their journey. Therefore seek the preparation for that which I have promised, even power over false spirits, and disease; and if you seek it, even unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla."

By this we learn positively who the remnant are. As before stated, they were the remnant of the Church—rejected in 1844.

The Lord began to call them in the year 1851, by the power of His Spirit, and revealed to them the necessity of keeping His holy law, as given in the Book of Covenants and Book of Mormon, declaring through different individuals, at different times, and in divers places, that He would ere long call forth young Joseph Smith, the son of the martyred Prophet, to stand in his father's place at the head of the latter day dispensation, and that he should be mighty and strong in the work of the Lord, and that he should assemble, and set in order the quorums, and that in due time Zion should be redeemed, &c. And from 1851 until this present writing, the Lord has continued to bless the "remnant" with signs following them that believe, as promised in His word, and thousands are rejoicing in their deliverance from bondage to sin—bondage to fear—and from bondage to a corrupted and corrupting priesthood.

On April 6th, 1860, the Lord brought young Joseph to Amboy, Illinois, to a Conference of the Elders of the "remnant," where, agreeable to previous pro-

phesy, he was ordained; not to be a Prophet, Seer, &c., for his father had ordained him to this blessing while yet in his boyhood, but to the Presidency of the Church, and High Priesthood. Inasmuch as God had ordained that in Joseph's seed the kindred of the earth should be blessed, (see D. and C. 103: 18,) and that in the day when desolation should go forth, deliverance should be found in the *remnant*; it was essential that Joseph should go to the *remnant*, when called, instead of going to the rejected organization of the Church, and in this may be found one prominent reason why Joseph, when called of God, did not go to Utah.

Joseph had his work to do, first in those localities where the Church had been "put to shame," and demonstrate the fact that the Saints, if faithful, can preach and teach and practice all the principles pertaining to the plan of salvation and the building up of the Church of Christ, openly, anywhere in the civilized world, even in the very places from which the Saints, for their unfaithfulness, were scattered and driven. This work has been done under his presidency; and the Saints, if faithful to God, are as safe and prosperous in Illinois, Iowa, Missouri, or any of the States, as are any other class of citizens. Under his presidency God is giving the Saints "favor and grace" in the midst of the people, and causing them to "rest in peace and safety," as predicted by his father, the Seer, June 22d, 1834. Under his presidency the rulers of nations are learning the pure doctrines of the first Latter Day Saints, as contra-distinguished from the heresies of some who are called Latter Day Saints. Under his presidency the clouds of reproach that had gathered around the Saints are

lifting, and passing away. Under his presidency it will be practicable for the Saints to finally gather to the land and city of Zion, and build them up according to the original, divine plan.

Joseph came to the "remnant," claiming to be sent of God, and this "remnant," by command of God, reorganized the Church strictly in accordance with "the pattern," taught the authorized doctrines as contained in the standard books, and has governed the Church by the laws given in the books for that purpose. It has removed mountains of prejudice, and from near one hundred and fifty members in 1860, it has increased to about twenty thousand at this time. God blesses the efforts of its ministry, blesses its people, blesses its various institutions, its reputation, and all its interests. Deliverance has come through "the remnant."

SUPREMACY OF CIVIL LAW.

It would be well for the Brighamite Mormons, who profess to venerate the teachings of Joseph the Seer, to ponder well his carefully considered and publicly uttered sentiments, in regard to the authority and force of civil law.

The revelations given through him, demand that the Church shall deliver up its transgressors "to the law of the land" in all cases where that law is violated. This is true of the murderer, adulterer, the robber, thief, liar, or any other transgressor of civil law. (See D. and C., Rev. Feb. 9th, 1831.) Has this been done in Utah? And is this faithfully done in Utah to-day by the Brighamite authorities? Let those answer who know.

In the "covenant" on "governments and laws in general," Joseph, with the Church, held that "the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should

be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment."—D. C.

Was this done in Illinois and Iowa? And has this been done in Utah, Idaho, Wyoming, Nevada, Colorado and Arizona, by the authorities of the Brighamite Church? Thousands of well-posted Mormons will answer, No; verily, No. Reform, speedy and radical, is needed in these matters; there must be, and there will be.

How timely the Revelation given August 1st, 1831, where it says; "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."

If the foregoing commandments and covenants were honestly and faithfully observed, the Utah Mormons would not screen polygamists, nor any other kind of transgressors, nor would they have done so in the past. When they fail to deliver up their transgressors to the laws of the land, and when they screen them from those laws, they transgress the law of the Church of Christ, and that of the land also.

How can they who trample these requirements under foot expect, and profess to have, the favor of God? Such but deceive themselves and others.

The idea held by many that the counsel and dictation of the priesthood is of greater importance than the laws of the Church, and the laws of the land, is

delusive and ruinous. It is an element of priestcraft, and is fatal to the liberties of the people, and can only result in great harm to those who endorse and uphold it.

And the idea, held by many, that in the Church of Christ there are laws and doctrines contrary to the laws of the United States, and that they must be observed and obeyed in opposition to "the laws of the land," is both false and destructive. It is "sedition" in embryo.

The Latter Day Saints will learn, sooner or later, that "the laws of the land" are supreme in respect to all matters of which they treat. This they may learn from the standard books of Church, and the history of Joseph the Seer, or, they may be compelled to learn it by what they suffer.

The will of the American people, expressed through and by Congress, and sustained by the Supreme Court, is the highest law an American citizen can know, and it must be honored and obeyed.

Joseph the Seer, in 1844, in his "Views on Government," 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; the only gentlemen that should be honored, at home and aboard; on land the and on the sea."

This being true, the Latter Day Saints should follow no counsel, nor obey any dictation to the part of their Church leaders, that would cause them in any way to disobey or dishonor "the laws of the land."

A great crisis is at hand in respect to the affairs of the Brighamite Church, and they who are wise will not shut

their eyes to the fact. And there is an easy, proper way to pass through it; and that is for all to obey "the laws of the land" faithfully, and also the written laws of the Church, as contained in the New Testament, Book of Mormon, and the Nauvoo edition of the Doctrine and Covenants. In this no conflict will be found. Peace, and harmony, and good will, will then prevail, and the Church of Christ will then prosper and prevail.

THE GOVERNSHIP OF UTAH.

"A good name is better than precious ointment."

Hon. M. B. Castle, in the Sandwich, (Ill.) *Argus*, September 10th, 1881, says of Pres. Joseph Smith, whom he has known personally for the past sixteen years, all that could well be said as to his moral integrity, his loyalty, and his practical Christianity. Mr. Castle lives in an adjoining city, is a prominent citizen, and politician, a banker, a member of the Congregational Church, an intelligent observer and a well informed and sagacious gentleman. It will be seen that he regards polygamy as the "root-cause of the evil of Utah Mormonism, and he is not far from right. He says—

"The danger in Mormonism lies in the practice of polygamy. That makes them a distinct people, a nation within a nation, threatening a revolution and a religious war, however erroneous the claim. These converts are spreading over that rich central portion of our domain, believing in their right to practice this abomination, and strengthened in that belief by being allowed to do so. The *Argus* has frequently pointed out a remedy, which is on the frontiersman's principle of a back fire. Opposed to these practices, while holding the general principles of the Mormon faith, is the 'Reconstructed Church' with Elder Joseph Smith at its head; a body of earnest, able men, already making inroads on the Brighamites, and to aid them in promulgating

the new faith in Utah, should be the aim of the general government.

"To this end it would be wise to appoint Elder Joseph Smith—who has character and ability for the position—as Governor of that Territory: an appointment which would receive the approval of his own branch fully, and largely of the other, and would so divide the power of the Brighamites as to enable this branch successfully to combat the crime at its central point. Mr. Smith is a true, loyal citizen, a practical christian, a strong temperance man, an able leader, and bitterly opposed to the 'peculiar institution.'"

It is by no means certain that Pres. Joseph Smith would accept the Governorship of Utah, if it were offered him. That he possesses eminent qualifications for the position, none who know him would question. But he does not seek the appointment, and it is safe to say he will not seek it.

In ancient times prominent religious leaders were appointed to offices of high responsibility in civil affairs; as witness: Joseph in Egypt, Moses, the Judges in Israel, Ezra, Nehemiah, Daniel, etc.

The law of compensation may yet work for the Latter Day Saints the appointment of Pres. Smith to high and responsible offices in the civil affairs of our nation. Why not?

Let us patiently wait and see.

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W. W. BLAIR - - - EDITOR.

JOSEPH THE SEER, AND POLY-
GAMY.

If Joseph Smith taught polygamy to the Twelve, or any of the ministry or membership, as some claim he did, why did not they resist a doctrine so manifestly contrary to the Book of Mormon, the Doctrine and Covenants, and the well known and oft-told usages and traditions of the Church? Why did they not labor with him as an offender against the established usages and the clearly defined doctrines of the Church and the laws of the land? Why did they not prefer charges against him as a transgressor of the received law of the Church, which says, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else?"

They had the right to do this; and, moreover, it was their duty to have done so; for the Lord saith to the Elders, February 4th, 1831: "Ye shall see that my law is kept;" and of the ministry, in February 9th, 1831, he again says: "They shall observe the covenants and church articles to do them." And again, in the same revelation, he says: "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my Church; and he that doeth according to these things

shall be saved, and he that doeth them not shall be damned if he continue." And these "Scriptures," ancient and modern, which were given as "a law" to "govern" the Church, would have condemned and convicted Joseph of grievous wrong—of gross transgression.

Joseph was amenable to the law of the Church, and was bound to respect the doctrines and all the usages and customs of the Church, in keeping therewith. His high authority gave him no right to transgress its laws, nor violate its doctrines and customs. The humblest member and the highest officer in the Church stand on common ground in this respect. The law and doctrine of the Church must govern priesthood and people alike. This is the genius and avowed purpose of Mormonism, as contained in the sacred books, and as taught during the lifetime of the Seer. No person is above the law of the Church. Its just demands reach out to all, and therefore it says: "Any member of the Church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct." (D. & C. 17:24). Mark it well, kind reader, that "any member of the Church" is liable to transgress and be "in a fault," and "any member" should be dealt with for errors and transgression in the manner prescribed in those "Scriptures" given "for a law." This reaches as high as the President and Seer of the Church. Of this fact the Twelve in the days of

Joseph the Seer should have known, and governed accordingly.

That our position on this is correct, may be seen in the following :

"And inasmuch as a president of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the Church, who shall be assisted by twelve counselors of the High Priesthood. * * * Thus none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness."—D. & C. 104:37; revelation on priesthood.

By these testimonies we learn that if Joseph the Seer transgressed in the capacity of a "member," he should be dealt with as such; and if he transgressed as "a president of the High Priesthood," he could and should be dealt with as such, and all this as "the law" of the Church provides.

Since the great latter day apostacy, predicted by the Apostle Paul, (1 Tim. 4:1-3), where he says: "In the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth;" since that apostacy began, blind leaders have taught in effect, and by word, that the word and counsel of the leaders was as binding as that of the Almighty; and also that it was an error, and a great sin, to question the teachings and doings of the leaders in the Church. Nothing has blinded and enthralled the people so effectually as this pernicious, despotic principle of priestcraft.

It is neither a sin nor an error to question and criticise the teachings and

practices of the ministry, provided it is done in a prudent, scriptural way; and none but blind or corrupt ministers would object to it. When any object, beware of them.

If Joseph the Seer taught or practiced polygamy, he transgressed the laws of the State of Illinois, and herein he violated the law of the Church, which says: "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."—D. & C., August 1st, 1831.

If he taught or practiced polygamy, he violated the doctrine of Christ; for he said if a man took a second wife, though he had put away the first, but in an unlawful way, he committed adultery. Matt. 19:9.

If he taught polygamy, he violated the teachings of the Book of Mormon; for that pronounces it "abominable," and "a grosser crime" than pride, etc. (Book of Jacob).

If he taught and practiced polygamy, he transgressed the law of the Church, in Doctrine and Covenants, given in February, 1831, as before quoted.

If he taught and practiced polygamy, and if the Twelve, or any of them, knew he did, they have been untrue to God, untrue to the Church and society, and unfaithful to their ministry, because they did not seek to recover him from the gross error, and with the law of the Lord smite down the barbarous sin.

When the Utah leaders prove that Joseph the Seer taught and practiced polygamy, and that they knew that he did, they prove him a transgressor of both the laws of God and the laws of the land, and then they prove themselves transgressors; first, in not enforcing the laws against him, and then because they followed in his unlawful example.

THE LAW OF THE CHURCH.

ON February 2d, 1842, Mr. Richard Savary, of Pittsburgh, Pa., wrote to Joseph the Seer, as follows: "I wish to know through you, the laws and regulations of your Church—what is required of its members—how much (if a man of property) must he contribute annually for its support. In short, what is required to constitute good membership?"

To this the Seer replies:

"In answer to the above I would remark, that it is required of all men, to have faith in the Lord Jesus Christ; to repent of all their sins and to be baptized (by one in authority) in the name of Jesus Christ for the remission of sins, and to have hands laid on them for the gift of the Holy Ghost, to constitute them a member in the church of Jesus Christ of Latter Day Saints.

"I would respectfully refer you sir, to our book of Doctrine and Covenants for information concerning the "laws and regulations" of our church as being given by the revelations of God for our guide and instruction.

"Respecting how much a man of property shall give annually we have no special instructions to give; he is to feed the hungry, to clothe the naked, to provide for the widow, to dry up the tear of the orphan, to comfort the afflicted, whether in this church, or in any other, or in no church at all, wherever he finds them, to believe and obey all that God has revealed, does reveal, or will reveal, to do good unto all men, to be a member in good standing in the Church of Jesus Christ of Latter Day Saints."—*Times and Seasons*, vol. 3, p. 732.

From this it is seen, that the Seer held the Kirtland edition of the Book of "Doctrine and Covenants" to contain the "laws and regulations" of and for the Church, and to be given for his own guidance and instruction, as well as for that of the entire Church.

Had this idea always guided the Saints, polygamy and many other false and wicked principles could never have found place among them.

Let all who call themselves Saints carefully try their faith and practices by that edition of the Doctrine and Covenants, and put away everything that conflicts with it.

"A BAD ANGEL."

JOSEPH the Seer said, April, 1842, that a "bad angel" can be known "by the color of his hair, * * * and by his contradicting a former revelation."—(*Times and Seasons*, vol. 3, p. 747). This is plain and direct.

Now, if we try the angel that gave (as some claim) the polygamy revelation, by this easy rule, we are forced to conclude he was a "bad angel; for "a former revelation" in Book of Mormon testified, and does still testify, that polygamy is "a grosser crime" than pride; and that it is "abominable." Nor is this all; "a former revelation" in the Doctrine and Covenants says to all married men: "Thou shalt love thy wife with all thy heart, and cleave unto her and none else." (Rev. February 9th, 1831).

By these plain testimonies it is seen that whoever gave the revelation on polygamy, *it can not be true*; for we find it "contradicting a former revelation."

"Less hypocrisy and flattery in all branches of community, and open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love, and the neighbor from any state, or from any county, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim—The very name of American is fraught with friendship."—*Joseph Smith*

"Be in love, fellowship and peace with all the world."—*Joseph the Seer*, Views on government.

"Make honor the standard with all men; be sure that good is rendered for evil in all cases."—*Joseph the Seer*.

POLYGAMY DOOMED.

HAD the Utah leaders kindly entertained the missionaries sent to them and their followers in 1863, and since, by Pres. Joseph Smith and the Reorganized Church; and had they been willing to discuss and dispose of polygamy and kindred evils in the light of facts possessed by the Reorganized Church, these evils would have been abandoned long ago, and the people would have been spared the humiliation of seeing them confronted and wiped out by the strong arm of our National Government.

The missionary efforts of the Reorganized Church in Utah have met with scoffs, contempt, threatenings, slander, and, in some instances, personal violence.

In 1863, Brigham Young threatened to kick young Elder E. C. Briggs out of his office, when the latter had, in company with Elder A. McCord, called to ask permission to preach in the Tabernacle, or some public hall. But it is not our purpose to recall the opposition and abuse heaped upon our ministry and people in Utah in the past, but rather to remind the reader that the Reorganized Church has done its duty, at least in part, to remove *the causes*, of the intense indignation felt by all civilized nations, and especially by our own nation, against the errors and evils of Utah Mormonism.

That a storm is gathering which will break upon Utah Mormonism with a voice louder than peals of thunder, and be as resistless and destructive as the whirlwind, if the evils alluded to are not soon put away, may be seen by all but bigots and blind leaders.

It is the madness of folly to think that polygamy, priestly dictation in political, financial, and general business affairs, can live in this age, and espe-

cially in this nation. They are doomed, and those who uphold them must "stand from under," or they will be overwhelmed and crushed in their fall.

 ETERNAL LIFE, AND THE MEANS TO OBTAIN IT.

"AND, if you keep my commandments, and endure to the end, you shall have *eternal life*, which is *the greatest* of all the gifts of God."—Rev., June, 1829, in Doc. and Cov.

Mark the fact, reader, that "eternal life * * * is the greatest of all the gifts of God." And now mark well this further fact, that God has promised "that whosoever should believe in this gospel [taught in the Book of Mormon] in this land, [America], might have eternal life." Rev. given May, 1829, Doc. and Cov.

These two facts prove that the Book of Mormon teaches all the principles by which to obtain "the greatest of all the gifts of God"—eternal life.

This being true, how dare any Latter Day Saint, or professed believer in the Book of Mormon,—how dare they teach polygamy, blood atonement, Adam-God, sealing wives to husbands for eternity, secret oaths, secret covenants, secret combinations, as in the Utah Mormon Endowment, when these things are not only not taught in the Book of Mormon, but are condemned and denounced by it!

Think of these things, and then act wisely.

 CHANGES IN UTAH.

It is a fact that when Utah was inhabited solely by the Utah Mormons, from 1847 to 1857, and were under the dictation, solely, of Brigham Young and his fellows, the people were in great want, and they suffered greatly for the common necessaries of life. Drouths were frequent; the ravages of crickets

and grasshoppers were very destructive; and poverty and distress prevailed throughout the settlements.

It is a further fact, and a very significant one, that when the United States army, under General Johnson, came in 1858, and the Utah people had some liberty to think and act for themselves, a better day dawned; the poverty of the people began to pass away; their burdens and their distresses were less. And when General Connor and his command came from California, in 1862, there was a still greater improvement in the condition of the masses.

And from 1863, when the Reorganized Church sent its first missionaries to Utah, and from 1869, when the "New Movement," under Messrs. Godbe, Harrison, Lawrence, Shearman, Kelsey, Tullidge and others, was inaugurated, to the present time, there has been a steady and increasing improvement in the condition of the people, and a corresponding lessening of the dictatorial control of the Utah Church leaders, and a striking improvement in their teachings, and in their methods of government in both religious and civil affairs.

Nor must we ignore the benefits arising from the steady influx of "gentiles," who engage in various worthy pursuits. They have brought with them capital, business energy and enterprise; and above all, a highly commendable love of civil and religious liberty. With all these liberating, industrial, educating forces, the tide sweeps on with accelerated and increasing power, and it requires no new revelation to foresee that Utah, in the near future, will stand redeemed and reconstructed, one of the freest and fairest of all the Territories.

In proportion as the people free them-

selves, or are freed, from the domination and false teachings of the Utah Church leaders, there is more general business enterprise, more wealth, better facilities for education, more liberty of conscience, of speech and of the press; less crickets, less grasshoppers, more rain from heaven, better crops, and greater prosperity every way to the masses, but a sensible lessening of the gains of the leaders in the priesthood.

The people should carefully note these signs of the times. They promise good to them, and they should make the most of their opportunities.

On the other hand, the Utah leaders should read the "handwriting upon the wall." It stands out in flaming letters, and if they would but open their eyes, they could see.

AN OBSERVER.

THE POLYGAMY REVELATION.

THIS singular document never saw daylight, at least in a public way, till August 29th, 1852. Brigham Young introduced it, and predicted that it would speedily become popular with the world, and that the Saints would have no cause to fear opposition to the principles it inculcated. No inquiry was made or allowed as to its origin nor any discussion as to its merits. The people were told, flatly, that they must accept it or "be damned."

To render it less odious, and make it more tolerable; to give it authority and the appearance of divine approval, Brigham and his fellows told the people that Joseph the Seer received it in 1843, that Emma burnt the original, and that what they now had was but a copy that chanced to be taken and had been preserved by Bro. N. K. Whitney; and he also claimed to have had it carefully

concealed in "a desk" for years preceding 1852.

Brigham did not propose that the quorums, one by one, according to the prescribed teachings of the Seer, and the usages of the Church, should examine its merits, and enquire after its origin; but he just drew it out from its dark hiding place, christened it Holy, stood up as its godfather, prophesied its general acceptance and prosperity, and then *demande*d for it the respect and obedience of the people; denouncing upon them damnation, whatever that might mean, if they rejected its claims and disobeyed its principles.

Such, in substance, is the history of the first advent of this bastard, bogus, anti-Christian, irrational, and crime-licensing revelation.

It is passing strange that the ministry and the people should have tolerated this document, when every principle of it was diametrically opposed to the well defined and commonly received doctrines of the Church. And it can be accounted for only on the grounds that they had been dragooned into unquestioning obedience to their leaders, and to the further fact that they found themselves a thousand miles away from civilization and from the protection afforded by the laws of the nation and the usages of good society. Had Brigham and his people been living in the States, or in any part of the civilized world, when this strange revelation was introduced, it is safe to say nine-tenths of the people would have abandoned their leaders and condemned their "copy" of a pretended revelation.

But a thousand miles of rugged mountains and desolate plains lying between them and the States made escape impossible till another Summer at least

and then, in those days, "apostates" feared the extraordinary dangers they were likely to meet in fleeing away from Utah, and so they submitted to the evils they knew, rather than flee to those they feared. In this way polygamy and its kindred evils were first publicly proclaimed and planted. Isolation, force and fear, contributed to favor its introduction. Priestly domination and terrorism ruled the hour, and men and women made in the image of God held up their hands to blind unprincipled priests who riveted the fetters of a most damning heresy upon them.

Polygamy, which this revelation enjoins on the pains of damnation, and is prohibited by the accepted law of the Church where it says, "Thou shalt love thy wife with all thy heart, and cleave unto her and none else." (Rev. February 9th, 1831, Doc. & Cov.)

Polygamy, which by this revelation is made the means of salvation, exaltation and glory, is declared by the Book of Mormon to be an "abomination;" a "grosser crime." (Book of Jacob).

The Bible, (see Revelation 22:15, and elsewhere); the Book of Mormon; (2 Nephi 12, and elsewhere); the Doctrine and Covenants; (Rev. February 16th, 1832, and elsewhere); all declare that the wilful transgressor can not inherit the kingdom and glory of God; but this delusive, diabolical revelation makes the just God, who is "no respecter of persons" to say:

"If a man marry a wife according to my word and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation."

It does not matter from whom this revelation came. It violates the accepted word of God in all the standard books of the Church; it outrages common sense; it perverts justice; it condones crime; it gives a species of license to commit all manner of crime and evil save that of shedding "innocent blood;" it subverts the safeguards of society; it destroys the foundations of all government, and is, verily, a "covenant with death and an agreement with hell." (Isa. 28:15).

Let all remember that Christ is the light of His people, and that all His precepts and revelations harmonize. He is our Lawgiver, our Salvation, and our King. Follow Him.

LITERAL ISRAEL'S RETURN FROM BONDAGE.

TUNE.—"Men of Arlech." A Welsh air.
Hark! the heavenly voices calling;
Eden's dewdrops falling—falling;
Sun-bright flowers their leaves unfolding
Blessed promised day.

Christ,—the Lord,—the Great Eternal,
Now disperse the darkness dismal
Of poor, weeping, cast off Israel!
Blessed, promised day.

Peals of music thrilling;
Wood and valley ringing;
Jacob free from tyranny;
Mercy claims the willing.

To escape the day of burning;
Seer's and prophet's words confirming,
To their fatherland returning,—
Blessed, promised day.

Early Spring time rains descending;
And the latter showers attending
Literal Israel recommending.
Come, poor exiles, home.

Sinning,—you despised One greater
Than yourselves,—man, puny creature,
For the same partook the bitter,—
Mercy calls you home.

Gentile power decreasing,
Abram's seed releasing
From the chain that caused you pain;
Now the day more pleasing;

Sing aloud for such a blessing;
Israel all her sins confessing,
And their fatherland possessing,—
Home, sweet home, sweet home.

Like the Autumn leaflets dying;
Scattered hither, thither lying,
To their father's God long crying,
"Send the promised day."

Bards awake, the muze inditing,
Some sweet sonnet, Saints delighting;
Harp strings in the meantime tightening,
Chant the pleasing lay;

While the Spirit healing
In the heart is stealing;
Praise the Lord with one accord,
Still his throne appealing.

Holy, holy, hallelujah!
Come, at last, the blessed Savior,
Israel's mighty God, deliverer,
Welcome, promised day.

WISHFUL.

It should now appear to our Utah religionists that the ideas of isolation and an exclusive kingdom, were not the design, and are not now in accordance with the genius and spirit of primitive Mormonism. We are aware that some who believe that Sidney Rigdon was the main author of the Book of Mormon, and the real founder of the Church of Latter Day Saints, aver that one of the cardinal features of the early church, under Joseph Smith's presidency was the building up of a temporal kingdom, with a royal priesthood holding kingly rule, employing kingly arts and exercising kingly powers. But, unfortunately for the correctness of the judgment of these men, it is known that their knowledge of the Church, or its principles, is derived from acquaintance with the Utah organization only; and therefore the opinion so freely expressed by them results from that acquaintance, and is tinged with whatever of prejudice the history and teaching of that same Utah Church may have engendered.

It is also said by these men that the Utah church authorities did but carry into effect measures already existent, or devised by Joseph Smith, the Martyr. And to sustain this statement, the claim made by Pres. B. Young, J. Taylor, and

others of note among them that "We are only carrying out the measures of Bro. Joseph," is cited. To many this is conclusive that all the departures from right dealing, disobedience of law, the teaching and practice of that which is contrary to the precepts of the moral law and vicious and degrading to the christian character, originated in the fertile brain of Joseph Smith, a social malefactor. But to us the claim by Pres. B. Young, and after him by Pres. J. Taylor, that Utah measures, theories and practices are the measures of Joseph Smith, or the results of the principles taught by him as left on record, or as designed by him, is not conclusive, evidences of which we have from time to time published in the *ADVOCATE*.

That a spiritual kingdom to be known as the Church of Christ was to grow up as a stone cut out without hands; or by design of Christ and not by men, we believe; and that to do this an authority was conferred, but that in no sense was this authority intended to confer the right to wrong individuals, by confiscating property, destroying morals, or depriving of life; to teach or practice what was vile, or revolting; or in any wise to disregard the Government under which the Saints were to live.

The books left by Joseph Smith, in which are the fulness of the gospel taught, in which should be found the fulness of human joy, all of them warrant us in what we have written in defense of primitive Mermonism against this charge of kingdom building for heretical, treasonable and abominable practices and courses, so abundantly, persistently and foolishly urged. Those who doubt this, let them come and see us and compare notes.

JOSEPH AND HIS NEIGHBORS.

THE following is what is said by the neighbors of Pres. J. Smith, many of whom have been well acquainted with him for the last sixteen years. A good word is also said for the Latter Day Saints over whom he presides. This is taken from the *Sandwich Argus*, September 17th, 1881.

"The citizens of Plano presented Elder Joseph Smith with a magnificent gold headed cane on Wednesday evening. J. H. Jenks presented it in a fine speech. The ladies of Plano presented Mrs. Joseph Smith with an elegant silver cake basket. As these were presented by those outside the Church, the speaker being a Methodist, it speaks well for the standing of Elder Smith in particular, and the Mormon people in general."

"Editor Cook, of the *Plano News*, escaped President Smith's new cane to A on Wednesday, to have it properly mended. Mr. Cook says they regret to lose Mr. Smith and his family from Plano."

In this is fulfilled the prophecy of Joseph the Seer, in Revelations, Doc. and Cov. June 22d, 1834: "I will give unto you favor and grace in their eyes, that you may rest in peace and safety."

"As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending."—*Andrew Jackson*.

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The Saints' Advocate.

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

Vol. 4.

Lamoni, Iowa, January, 1882.

No. 7.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

AN EXTRACT OF A LETTER WRITTEN TO BISHOP PARTRIDGE, AND THE SAINTS IN GENERAL: BY J. SMITH, JR. AND OTHERS WHILE IN PRISON.

LIBERTY JAIL, Clay Co., Mo.

WE continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints; whom we love with a fervent love, and always bear them in mind in our prayers to our Heavenly Father. It still seems to bear heavily in our minds that the Church would do well to secure the contract of land offered them by Mr. Isaac Galland, and cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honor and a friend to humanity: we think his letters breath a kind and generous spirit. We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States surveyor, Isaac Van Allen, Esq., the attorney general, and Governor Lucas of the Iowa Territory, from the kindness they manifest, may be of great service to the church. It seems to be deeply impressed upon our minds that the Saints ought to lay hold of every opening, in order to obtain a foothold on the earth, and be making all preparations that are within

their power for the terrible storms that are now gathering in the heavens, with darkness, and gloominess, and thick darkness; as spoken by the prophet, which can not be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the counsel of these matters for the last days; and who have taken counsel together, and among the affairs transacted by that honorable counsel, they have taken cognizance of the murder of our beloved brethern at Haun's Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the Saints, these decisions will be made known in their time: We are desirous that in your general conferences every thing should be discussed with candor and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one toward another. Be careful to remember those who are in bondage, heaviness, and deep affliction for your sake. If there are any among you who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they can not be benefited by the intercessions of the Holy Spirit we ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate, and with all long suf-

fering, bare the infirmities of the weak. There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparable connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambitions, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware he is left to kick against the pricks: to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men; as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile: reprovng with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reprovd, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the souls be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the

presence of God, and the doctrines of the priesthood shall distil upon thy soul as the dews from heaven; thy scepter shall be an unchanging scepter of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall enquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek counsel, authority, and blessing, constantly from under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shall be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword thine enemies tear thee from the bosom of thy wife and thy offsprings, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say, "My father, my father, why can't you stay with us. Oh, my father, what are the men going to do with you," and then he shall be thrust from thee by the sword, and thou be dragged to prison, and thy enemies prowl around thee like wolves for the blood of the lamb: and if thou shouldst be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into

the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up thy way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man has descended below them all, and art thou greater than he? Therefore, hold on thy way, and the priesthood shall remain with thee; thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee forever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again we would suggest to the brethren, that there be no organization of large bodies upon common stock principles until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the Saints, before God had signified the time, and notwithstanding the principles and the plans may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the Saints at large. However, the time is coming, when God will signify many things, which are expected for the well-being of the Saints. We would likewise suggest for your consideration the

propriety of the Saints gathering up a knowledge of all the sufferings and abuse put upon them by the people of this State, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our Heavenly Father, and which must be attended to before we can ask him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught—a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish under the most damning hand of murder tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly riveted the creeds of the Father, who have inherited lies, upon the hearts of the children, and filled the world with confusion and prejudice; which has been growing stronger and stronger, and has become a source of corruption, until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds, are enough to make hell itself shudder and stand

aghast, and the hands of Satan to tremble and palsy.

These things ought then to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the Saints, which depend on our present action. You are aware, brethren, that a very large ship is benefited very much by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore, dearly beloved brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

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 Ayard 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 fullness 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 admir-

ation 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 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; the former principles do not destroy the latter, but bind us stronger and make our responsibility not only one towards 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 an 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 MORAIR.

THE NEWS AND THE MESSAGE.

IN reviewing that part of President Arthur's "Message" touching Utah, the *News* of the 7th December, says:

"The President complains that the law [against polygamy.—Ed] has in very rare instances been enforced. Whose fault is that? Certainly that can not be consistently laid at the door of the "Mormons." If officials have been tardy and inefficient, let the blame rest where it belongs. He also states that polygamy is the "corner stone" of the "Mormon" Church, which

shows that he has not been correctly informed. The "Mormon" Church existed for many years without polygamy. Indeed, correctly speaking, *polygamy is not now and never has been even a tenet of the "Mormon" faith.* Our religious system of marriage is different altogether from that which is known in the world as polygamy. But setting that consideration aside, our plural wife system is not and has not been the "corner stone" of the Church. It has become an essential part of our creed, but not more so than many other features of our faith. Its opponents have forced it into prominence and given it that position in the public mind, while it is in reality but one of the constituent parts of our ecclesiastical institution, not chief nor of greater importance than many others."

The careful reader will perceive that the editor whistles out of both corners of his mouth—one tune for anti-polygamists, and the other for polygamists.

He states that the Mormon Church "existed for many years without polygamy," which is a very important fact, and very damaging to the Mormon advocates for polygamy, and he then asserts that polygamy is not a "corner stone" of the "Mormon Church."

If by the "Mormon Church" we are to understand that institution over which Brigham Young presided, and over which John Taylor now presides, then the Editor may well excuse those who do not believe his statement.

In August, 1853, it was stated by O. Pratt and others, from the stand, at the time the polygamy revelation was first proclaimed, that those who rejected the said revelation and refused its principles would "be damned." (See *Mill. Star* and *Desert News*).

In 1876 the Utah authorities changed the Book *Doctrine and Covenants*, excluding parts of the Nauvoo Edition, notably the article on Marriage, which stood approved during the lifetime of

Joseph the Seer, and then inserted other matter, including the bogus revelation on polygamy. This last edition has been accepted by the Utah Mormon authorities in Conference, in Salt Lake City, within the last eighteen months, and so has become authoritative to the Utah Mormons in respect to doctrine and principle; and this revelation says of the polygamy "covenant," "If ye abide not that covenant, then are ye damned." Verily, this does make polygamy a "corner stone" of the Utah Mormon system. Salvation and damnation is made to hinge upon it. Those who reject it are to be "damned" and those who accept it are to be saved in God's glory!

It is encouraging, in one way, to see the *News* deny the facts in respect to these matters. It shows its dislike of them; and this leads us to hope for its future amendment.

The statement that "polygamy is not now and never has been a tenet of the Mormon faith," is both true and false. It is true, when we understand by "the Mormon faith" that only which is derived from the New Testament, the Book of Mormon, and the Nauvoo edition of the Doctrine and Covenants; but it is not true if we take for "the Mormon faith" the system over which Brigham Young presided for more than thirty years, and over which John Taylor now presides.

Polygamy is the seed, and root, from which has sprung "speaking lies in hypocrisy," and inciting men to "creep into houses, and lead captive silly women, laden with sins, led away with divers lusts," as predicted by Paul in his letter to Timothy. Sealing wives and husbands for eternity; secret and oath-bound covenants in the spurious "endowment;" unlawful, oppressive tith-

ing; shedding the blood of alledged transgressors to save their souls; priestly dictation in all things by "file leaders," and unquestioning obedience in the part of the members; disloyalty to civil law—these and many other evils have grown out of polygamy.

The evil, is quite as vile now as when practiced by the Nephites. Then it was, in the sight of God, a "crime," and "abominable." It is all of that now; and it is well that the *Desert News*, at last, disclaims it as "a tenet" of the true Mormon faith.

MOTHS IN THE CANDLE.

AN interpretation of the moral worth of the late Dr. J. G. Holland may be found in the following extract taken from an article written by him many years ago:

"Every moth learns for itself that the candle burns. Every night while the candle lasts, the slaughter goes on, and leaves its wingless and dead around it. The light is beautiful and warm, and attractive; and, unscared by the dead, the foolish creatures rush into the flames, and drop, hopelessly singed, their little lives despoiled. It has been supposed that men have reason and a moral sense. It has been supposed that they observe, draw conclusions, and learn by experience. Yet there is a large class of men, reproduced by every passing generation, that do exactly what the moths do, and die exactly as the moths die. They learn nothing by observation or experience. Around a certain class of brilliant temptations they gather night after night, and with singed wings and lifeless bodies they strew the ground around them. No instructions, no exhortations, no observations of ruin, no sense of duty, no remonstrance of con-

science, have any effect upon them. If they were moths in fact they could not be sillier or more obtuse.

"A single passion, which need not be named,—further than to say that, when hallowed by love and a legitimate gift of life to life, it is as pure as any passion of the soul—is one of the candles around which the human moths lie in myriads of disgusting deaths. If anything has been proved by the observation and experience of the world it is that licentiousness, and all illicit gratification of the passion involved in it, are killing sins against a man's own nature—that by it the wings are singed not only, but body and soul are degraded and spoiled. Out of all illicit indulgence come weakness, a perverted moral nature, degradation of character, gross beastliness, benumbed sensibilities, a disgusting life, and a disgraceful death. Below its baleful fire the sanctity of womanhood fades away, the romance of life dies, and the beautiful world loses all its charms. The lives wrecked upon the rock of sensuality are strewn in every direction. Again and again with endless repetition, young men yield to the song of the siren that beguiles them to their death. They learn nothing, they see nothing, they know nothing but their wild desire, and on they go to destruction and the devil.

"Wine and strong drink form another candle in which millions have singed themselves, and destroyed both body and soul. Here the signs of danger are more apparent than in the other form of sensuality, because there is less secrecy. The candle burns in open space, where all men can see it. Law sits behind and sanctions its burning. It pays a princely revenue to the government. Women flaunt their gauzes in it.

Clergymen sweep their robes through it. Respectability uses it to light its banquets. In many regions of this country it is a highly respectable candle. Yet, every year sixty thousands persons in this country die of intemperance; and when we think of the blasted lives that live in want and misery, of wives in despair, of loves bruised and blotted out, of children disgraced, of alms-houses, filled, of crimes committed through its influence, of industry extinguished, and of disease engendered, and remember this has been going on for thousands of years, wherever wine has been known; what are we to think of men who still press into the fire? Have they any more sense than the moths? It is almost enough to shake a man's faith in immortality to learn that he belongs to a race that manifests so little sense, and such hopeless recklessness.

"There is just one way of safety, and only one, and a young man who stands at the beginning of his career can choose whether he will walk in it, or in the way of danger. There is a notion abroad among men that wine is good—that when promptly used it has help in it—that in a certain way it is food, or a help in the digestion of food. We believe that no greater or more fatal hallucination ever possessed the world, and that none so great ever possessed it for so long a time. Wine is a medicine, and men would take no more of it than of any other medicine if it were not pleasant in its taste, and agreeable in its first effects. The men who drink it, drink it because they like it. The theories as to its heathfulness come afterward. The world cheats itself, and tries to cheat itself in this thing; and the priests who prate of 'using this world as not abusing it,' and the chemists who claim a sort of

nutritious property in alcohol which never adds to tissue (!) and the men who make a jest of water drinking, all know perfectly well that wine and strong drink always have done more harm than good in the world, and always will until that millennium comes, whose feet are constantly tripped from under it by the drunkards that lie prone in its path. The millennium with a grog-shop at every corner, is just as impossible as security with a burglar at every window, or in every room of the house. All men know that drink is a curse, yet young men sport around it as if there were something very desirable in it, and sport until they are hopelessly singed, and then join the great, sad army that, with undiminished numbers, presses on to its certain death.

"Total abstinence, now and forever, is the only guaranty in existence against a drunkard's life and death, and there is no good that can possibly come to a man by drinking. Keep out of the candle. It will always singe your wings or destroy you."

GEORGE C. BATES, who is a contributor to Brick Pomeroy's *Great West*, published at Denver, says of his old friends, the polygs: "There are rings in the Mormon Church, as in our great Republican party. The polygamic ring includes all officers in the Mormon Church, all the local officers of the Territory of Utah, including Sheriffs, County Recorders, Judges of Probate, Treasurers, many of which officers pay the incumbents very large incomes, running away up into the thousands of dollars, and so all posts of honor and profit in the Church, and in the distribution of political honors and emoluments are entirely monopolized by the

polygamic ring, and no man, unless a polygamist, can enter it. During Brigham Young's life he nominated and his people elected just whom he named, and to-day John Taylor and his brother apostles do the same, so that opposition to polygamy in Utah means disfranchisement, incapacity for any post of honor or profit in the Church or out among the opponents of this creed. When a ship load of Mormons arrive at Salt Lake these old bucks, bishops, priests, deacons, select for themselves the buxom young girls from Sweden, Norway, Scotland, whom they need as servants, then marry them and take them home, where they become menials, servants, whose wages are paid in marriage instead of money."

We declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman pontiff.
—*Cardinal Manning.*

The Pope has redeemed the clergy from the obedience due to princes; therefore kings are no more the superiors of the clergy.—*Bellarmino.*

"Economizing our resources is the true secret of success. It is the only foundation upon which every successful business man has built his fortune."—*KENT.*

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The Saints' Advocate.

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

Vol. 4.

Lamoni, Iowa, February, 1882.

No. 8.

BRIGHAM AND THE GIFTS.

ONLY a day or two since, a gentleman of the Brighamite Church said he was "satisfied" in the Utah Mormon Church, because the Lord had blessed him during his membership in that church, and these blessings of the Spirit, and special providences, were conclusive evidences to him that the Lord approved the leadership of Brigham and his fellows.

We informed the gentleman that all the different factions and fragments of the Church since and before 1844, used the same style of argument to prove the divine mission of their respective leaders, and we held that it was a false and delusive method of reasoning, as it tended to cause and perpetuate heresies and divisions. Christ promised to bestow the "signs" upon gospel *believers*; but he never promised to give them as guides in respect to the leadership of the Church. He has given a specific *law* by which the question of priesthood authority is to be determined, and that law is found in the Doctrine and Covenants of the Church. That law proclaimed February, 1831, that "None else [besides Joseph the Seer.—Ed.] shall be appointed unto this gift [to receive revelations and commandments as a law to the Church.—Ed.] except it be through him, [Joseph the Seer.]—Ed., 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 and commandments; and this I gave 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, [baptism.—Ed.] and be *ordained* as I have told you before, to teach these revelations you have received and shall receive through him whom I have appointed."—D. C. 43: 1, 2.

This revelation, given that the Saints might not be "deceived" by pretenders, given as "a law to govern the Church" in respect to the transmission of the Presidency and prophetic office, provided that the successor to Joseph the Seer in these callings must, first, be "ordained [or appointed.—Ed.] of God; second, he must be appointed "through him"[Joseph the Seer.—Ed.]; third, he must "be *ordained* as I have told you before" [that is "by the direction of a High Council, or General Conference;" Rev. April, 1830, D. C. 17: 17. Ed.]; fourth, the successor must teach the accredited revelations given to the Church through Joseph the Seer; and fifth, the successor "shall come in at the gate." [Baptism. See 2 Nephi 13: 3; also D. C. Rev. April, 1830, Sec. 20: 1]. That is, the successor would "come in at the gate" after February, 1831.

Now the successor in the presidency and prophetic office *must* fill the requirements of this revelation *in every respect*. Brigham Young fulfilled them in none!

He was not appointed to the prophetic office, nor the presidency of the Church, through Joseph the Seer. He was not "ordained" to those callings by the direction of a High Council or General Conference. Indeed, he never claimed to be so ordained. He was never "ordained" or appointed of God to those callings "through" Joseph the Seer. He did not faithfully teach the authorized revelations given to the Church through Joseph the Seer, but taught squarely to the contrary. He did not "come in at the gate" after February, 1831; but before. This revelation of February, 1831, convicts and condemns him as a mere pretender; and John Taylor, his successor, is in the same category.

God, "through" Joseph the Seer, appointed "the head" of his "posterity" to the blessings possessed by the Seer. Hear it, O ye Brighamites, and believe, or confess your disbelief in the revelations of Joseph the Seer. "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 *thy seed* shall the kindred of the earth be blessed."—D. C. Rev. 1841.

In keeping with this is the prophecy of Joseph the Seer to John C. Calhoun, January 2d, 1844; "While I have powers of body and mind, while water runs and grass grows, while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I *or my posterity* will plead the cause of injured innocence," etc.

There is not a line in all the standard books that in the least intimates that

either Brigham Young or the Twelve would ever succeed Joseph the Seer in the Presidency of the Church. It is the merest pretension to claim that they, or any of them, did so succeed.

That spiritual blessings have followed the ministry of the Utah Mormon Elders is not denied; but when they followed, it did not prove Brigham Young to be Joseph's successor. If it did, then the revelations we have quoted would be false. The spiritual gifts followed the Rigdonites, Strangites, Cutlerites, Bickertonites, and other factions, as well as the Brighamites. They also followed the Albigenses, Waldenses, Paulicans, Lollards, Moravians, Covenanters, early Methodists and others, though to a limited degree. But why do they not follow, and abound, now in Utah? Why did they not follow Brigham *in his personal ministrations since 1844*? Why are so many of his predictions found false and delusive? And why so much of his published sermons found to contradict and pervert the teachings of all the standard works of the Church during the life time of the seer? If he was the lawful successor of the seer, why have his teachings, his general administration, and his personal conduct, driven so many thousands (among them many of his own kindred) into infidelity and spiritualism?

It is high time to inquire into these matters, and it is a solemn duty for every one, especially the Saints, to make that inquiry a searching one.

Let God be true.

JOSEPH the Seer wrote John C. Calhoun, January 2d, 1844, "The power not delegated to the United States, and the States belongs to the people; and Congress, sent to do the people's busi-

ness, *have all power.*"—*Times and Seasons*, vol. 5, p. 395.

From this it is clear Joseph held that Congress *has* the right to regulate matters in respect to marriage in the territories. Our Utah friends should make a note of this, and cease to denounce the anti-polygamy law of 1862 as being unconstitutional.

In the same letter he further said:—"Congress with the President as executor, is as Almighty in its sphere, as Jehovah is in his."

Let them note this also.

THE GARDO HOUSE.

PRESIDENT JOHN TAYLOR, on the 2d inst., formally took possession of the "Gardo House, (formerly known as the Amelia Palace, built by Brigham Young for his last favorite wife).

The writer was informed by an intelligent Federal official, that the house and its furnishing, &c., cost over \$100,000. But the *Deseret News* says the furnishing cost near \$15,000.

Be this as it may, it is a matter that will help many to see that Pres. Taylor and his fellows are seeking the *loaves*, while they give common people but the *merest crumbs*.

It serves to reveal "the true inwardness" of the spirit and ambition that rules the rulers of the Utah Mormon Church. It is a sorry sight to see one who professes to be the head of Christ's Church on earth, and to be the chief Apostle of the meek and lowly Christ, aping royalty at the expense of the toiling seventy-five thousand who constitute the church over which he presides; for it is their tithes—so called—and their donations that make up this large and lavish expenditure. Surely, it may well be said, "the spoil of the

poor is in your houses." But we are glad to know that many of the Utah Mormons condemn this act of President Taylor.

FORTH! TO LABOR.

Forth! To your labors go
Priesthood of Zion,
Dawns now the brightness of morn o'er the scene!
Gone are the shades of night,
Fled! And forever!
Light is enthroned where darkness has been!

Chorus.

Go, with the Word of Life
To ev'ry creature,
Swiftly approaches the
Gathering in!

Forth! Lo, "swift messengers"
Waiting to waft you
Over the mountain, the prairie, and sea;
Spirits are sorrowing
Of every nation
Yearning disciples of Jesus to be!

Forth! For the Sun that shines,
Shineth forever
Ne'er shall His life giving rays lose their powers
Healing is in His wings,
Live! whose feareth,
Now fall His blessings in copious showers.

Forth! But neglect thou not
Seeking the Spirit;
Futile thine efforts if God be not prayed,
"Forth! To the harvest field"
Sower and reaper,
Nothing shall vanquish whom God gives His aid!

R. D. KENDRICK.

LONDON, England, April 19th, 1881.

JOSEPH SMITH.

THE Venerable Josiah Quincy of Boston, is reproducing leaves from his old journals, treating of men and times in the distant past, and among others publishes a visit to Joseph Smith, at Nauvoo, in April, 1844. In a former paper he speaks of the prophet Joseph Smith as one of the most impressable persons he ever met, one in whom "capacity and resource were natural to his stalwart person." Speaking of his work, Mr. Quincy says: "The man who established a religion in this age of free debate, who is to-day accepted by hundreds of

thousands as a direct emissary from the Most High; such a rare being is not to be disposed of by pelting his memory with unsavory epithets." But the most important part of this paper is the testimony of this eminent Bostonian to the fact, so contrary to the assumptions of his enemies, that the founder of the Mormon Church did not teach polygamy, but was "utterly opposed to such practice," adding that "Mormonism minus this spiritual wife system had, and has, much that is interesting in secular aspects."

Inasmuch as Mr. Smith has been charged with founding this plural wife system, so indignantly denied by the Reorganized Church, this testimony is valuable, all the more so for being incidentally called out.

Sandwich, Illinois, Argus, 7th Jan. 1882.

THE 'EXPONENT' ANSWERED.

THE WOMAN'S EXPONENT for November 1st, 1881, says:

"Emma deceived her children and denied to every one that the Prophet had ever received a revelation on Celestial Marriage, or had ever practiced it, although she had heard the revelation and was an eye-witness to the marriage of the three wives above mentioned. Besides, he told her of every one that had been sealed to him. Some of those who 'apostatized' from the Church, and knew more than she did about the practice of polygamy, also denied it; but there are too many of the Prophet's wives still living in Utah,—as well as hundreds of other witnesses—who can testify to the hypocrisy of those men who, like William Marks, apostatized because they could not manage matters pertaining to the Church as they desired, and who afterward volunteered their services to help Emma Smith, she having according to her own acknowledgment founded the Josephite Church to revenge herself upon Brigham Young."

The foregoing is one of the most out-

rageous mis-statments that desperate people ever made to bolster up a religious system; and the cause that needs such refuge of lies is a truth-forsaken one at least.

The fact that Emma Smith persistently denied to every one, her children included, her having had knowledge of the polygamic revelation is in itself strong presumptive proof that no such revelation was had by her husband. She was but forty years of age at her husband's death, a woman of strong and fearless character, in full possession of all her faculties; and if she then and ever after denied her own and husband's connection with such feature of belief as spirital wifery, that had no public avowal till eight years after such death, her statement bears the impress of truth.

She never deceived her children; but the statements she made to them were compatible with her life, and both are remembered together, and it is not a little singular that writers for the *Exponent* will risk so rashly a comparison of life and testimony, as does the one who wrote the foregoing extract. This writer affirms that Emma had heard the revelation, and was eye witness to three marriages, and that Joseph told her of every one. Quite a remarkable assertion. How does such writer know what Emma heard, and saw, and what Joseph told his wife? Rather presumptive evidence, and such as is not admissible in any court.

Again: it appears from the extract that others knew more about the practice of polygamy than Emma did. This may be true, and is just what might be expected after the declaration of it in 1852. She states that she knew of no such doctrine being taught by her husband; and that he had no wife in any

sense other than herself—hence if any knew anything about it they knew more than she did. But when some apostatized they too denied the practice of polygamy confirming the statement of Emma, very strong corroborative evidence that she had spoken truly.

But the crowning iniquity in this extract is the statement that when William Marks apostatized, that he and others referred to, who also apostatized (one of whom may be said to be Mrs. Emma Smith,) they did so because they could not “manage matters pertaining to the Church as they desired;” a good and sufficient reason, if we may believe that they persisted in denouncing the church-polluting heresy that it is alleged they denied knowing anything about as legitimate to the faith. Who can blame William Marks, Emma Smith, and others, for apostatizing when they could not “manage” to prevent the creeping in of “damnable heresies.” If they were true devotees of Christ, they would have been sadly recreant to the faith if they had not washed their hands of complicity with such doctrines. The fact that they were afterwards found standing together in an avowal of the faith as taught in Kirtland and Nauvoo, before polygamy became a “part of the faith of the Mormon Church,” is proof positive that neither ever apostatized, but remained true to the principles of Christ as taught originally—this is one of the strongest evidences in favor of the Reorganized Church that can be cited by the advocates of polygamy, but is very damaging to those who now state that polygamy was not a “tenet of the faith originally, nor is it now an essential feature of it.”

The other, that Emma “founded the Josephite Church to revenge herself

upon Brigham Young.” What contemptible folly it is to charge the founding of a church upon the efforts of a woman, who had no connection with such church either nominal, or real, until nearly seven years after its first conference was held, and that was in active existence at the time she effected her union with it. To fix the character of the falsehood it is only necessary to state that the Reorganization began as early as 1853, and Emma did not unite with it until 1860; and then instead of dictating to it terms of faith, or practice, she was *received by it* on her original baptism—does that look like apostacy, or the founding of the Josephite Church?

JOSEPH SMITH.

Dec. 30th, 1881.

THE following Editorial from the Philadelphia Record for January 13th, current year, is so pithy and straight in regard to the question at issue, that we reproduce it. Right thoughts lead to right actions, correct laws rightly enforced, alone will prevent and extinguish crime.

“There is no power in the national Government to suppress polygamy in a State, or to prevent a Territory from legalizing that institution after becoming a State. The authority of the Union over its constituent sovereignties in regard to their local institutions is to see that the State Governments are republican in form. While Utah remains a Territory, polygamy, along with other felonies, may properly be dealt with; and it is not creditable to the wisdom and diligence of the two Houses of Congress that in all these years no effective plan has been devised and put in force for its suppression. Exactly what measure or system of measures would fully meet the case it is not easy to tell; but the resources of American statesmanship—if there is any such thing left—ought to be adequate to the emergency.

“With the Mormons as Mormons we have no right to interfere. As polygamists,

however, they are proper objects of discipline. They ought to have been subjected to it long ago. But they are not all, nor even a majority of them, practical polygamists, and a mere belief in the doctrine of polygamy, unaccompanied by its practice, constitutes no offense against the laws. No human Government—none, surely, which is considered civilized—undertakes to punish its subjects for entertaining or advocating erroneous opinions so long as they do not carry them out in their conduct. The Christian gospel condemns bad principles, motives and intentions equally with bad deeds, but Christian Governments look only at what men actually do. God calls for clean hearts; Cæsar only for clean hands.

“It is of the things which are Cæsar’s, as typifying the secular governing power, to punish infractions of the laws. It is of the things which belong to God, and of these alone, to punish abstract spiritual offenses not reduced to concrete acts. With Mormonism as a religion neither the Union nor the States have anything to do. If the Church of Latter Day Saints, as they call themselves, were to become Mohammedans or Buddhists, their creed would not be a fit matter for unfriendly legislation, nor is it now. No establishment of religion can be made by Congress or a Legislature, nor can either constitutionally interpose against a religion which any part of the people may think proper to establish for themselves. There are remnants of State religious establishments here and there in this country, such as Blue Laws, Sunday Laws, and so on, but they come to us from colonial times, and they are not in accord with the spirit of our present liberal political system.

“It would seem that the polygamous Mormons can only be proceeded against as individuals, and not collectively. Cognizance can be taken of their bigamy as of other crimes they may commit, but this cognizance must be judicial. If it be necessary to alter the law of evidence, so as to overcome the existing difficulty of obtaining proof of the commission of the offense, let this be done. Although such alterations of the rules of evidence, which are the

growth of centuries, are not as a general thing desirable, the necessity in this instance may warrant it. But it will not do to enter upon a religious crusade. Nor can the military arm be rightly invoked against an entire community. The whole matter is one for the Courts and the Courts only. If these instrumentalities lack vigor and efficiency for the execution of the criminal laws, let the defect in some fit way be remedied. But the Mormons can not be persecuted or proscribed as a sect, any more than the Catholics, the Presbyterians, or the Quakers.”

HON. M. B. CASTLE, of the *Argus*, Sandwich, Illinois, gave in an editorial in his paper, an item obtained from “Leaves from Old Journals” published in *The Independent* from the pen of Josiah Quincy, which we print in this issue, and commend to the readers of the *HERALD*, for its appositeness. Mr. Castle is well known to us, so we wrote him regarding the authority of the statement made by him, to which he made reply assuring us that we need not fear to use what we found in the *Argus*, as they would publish nothing of which they were not sure. He also sent us the paper, containing the article from which he had derived his information; and later still he sent us a leaf of the same journal, the *Independent*, containing a “leaf” by the same author, Hon. Josiah Quincy, entitled “Washington society in 1826;” in which article the name and character of Elisha R. Potter, of Rhode Island, a member of Congress in the last century, and who served in the war of 1812 are mentioned. Of this man Mr. Quincy writes:

“He was one of the men who carry about them a surplus of vital energy, to relieve the wants of others. The absurd inquiry whether life were worth living never suggested itself in his presence. He seemed to carry about with him a certain homespun certificate of authority, which made it natural for lesser men to accept his conclusions. Oddly enough, I have met only one other individual who impressed me as possessing the same sort of personal power, and he was one whose place in history is certain when the lives

of greater and better men are covered by oblivion; for the muse of history postpones the claims of statesmen and poets to those of founders of religions, who, for good or evil, are more potent factors in the destiny of mankind. Hereafter I may give an account of my visit to Joseph Smith, in his holy city of Nauvoo. It is now sufficient to mention that when I made the acquaintance of the Mormon Prophet, I was haunted with a provoking sense of having known him before; or, at least, of having known some one whom he greatly resembled. And then following a painful groping and peering "in the dark backward and abysm of time," in search of a figure that was provokingly undiscoverable; at last the Washington of 1826 came up before me, and the form of Elisha R Potter thrust itself through the gorges of memory. Yes, that was the man I was seeking; yet the resemblance, after all, could scarcely be called physical, and I am loath to borrow the word impressional from the vocabulary of spirit mediums. Both were of commanding appearance, men whom it seemed natural to obey. Wide as were the differences between the lives and characters of these Americans, there emanated from each of them a certain peculiar moral stress and compulsion which I have never felt in the presence of others of their countrymen. The position of Mr. Potter in his native state has now faded to a dim tradition. It was of the authoritative kind which belongs to men who bear from nature the best credentials."

The promise of an account of the visit to Nauvoo was kept in a subsequent issue of the *Independent*, and is the one from which the extract elsewhere appearing was taken.

We sincerely thank Mr. Castle not only for the brave defence he has long made of us as a people; but for the kind thoughtfulness, with which he remembered the probable effect in our favor such statements as these of so reverend a man as Josiah Quincy would have, and both published them and sent them to us marked. The warfare, hard and bitter as it sometimes is, is cheered and made pleasant by kind words daringly spoken by men

in a manly way; and we shall certainly draw a breath of renewed energy by reason of this one coming to us.

READING.

A TASTE for heavy reading is necessary to all intellectual advancement. This taste is a thing to be acquired. We are all creatures of habit and it is sad to see so many neglecting the cultivation of this habit which, when once acquired, is a never failing source of interest, information and improvement, without interfering with other less elevating but just as important, business occupations. The mind can not be wholly inactive and will, in moments of leisure when undirected in other channels, busy itself in rearing marvelous castles in Spain and creating wonderful, impossible, rose-colored scenes, which unfit one for serious thought, and give such an unreal view of life that one is unable to cope with the stern facts of existence. This practice of day dreaming is, unhappily, very common. It is apt to be accompanied by a love of light literature, poetry and novels, all very well when read only as a relaxation after severe mental application, but too unsound to be the only food for a man's intelligence.

If it were required of persons graduating from high school, that they be conversant with a certain number of volumes of solid scientific or philosophical matter, a foundation would be laid on which to build a broader education than that often attained by the present system. The taste for scientific subjects is one easily acquired. The perusal of a few books will open to the mind the vast amount yet to be learned in every direction that thought may be directed, and also, the littleness and un-

satisfactoriness of the learning hitherto considered sufficient to satisfy our needs.

Day dreaming is pernicious; the reading of light novels is folly; newspapers are a source of information; *good books* lead to the growth and strength of the mind.

TITHINGS GROWING LESS.

It is a significant fact that in 1865 the Utah Mormon Church gathered \$580,000 from a population of 45,000 people; and that in 1880, from near 96,000 members (which they claim) they gathered only about \$500,000.

This means that the exactions of the Utah leaders are not responded to as they once were, and that they are losing their influence and control over the masses in temporal matters at least.

Less tithings for temples and fine palaces, and better homes, better education, and more comforts for the toilers, will be the watchword for the future.

"JOSEPHITES" IN SALT LAKE CITY.

HON. A. L. THOMAS, Secretary of the Territory, informs us that in taking the census the past year in respect to religious societies in Utah, 350 in Salt Lake City reported themselves as "Josephites;" and as yet we have but 187 names on the Branch Record, but we are aware that there are twenty or thirty more members proper in the city, and hundreds who in heart are truly "Josephites."

THE strongest element there has ever been in Christianity is found in the revelation that Jesus is the Christ; and this testimony has ever been made contingent upon an acceptance of the Word, a close adherence to the revealed will as found in the New Testament Scriptures.

These Scriptures, so far as all classes of Mormons are concerned, are supplemented and made binding by the Book of Mormon, as the history of former inhabitants of America, including the development of Christianity here and its decadence and the causes of it; as well as the revelations of God to the Church direct as found in the Book of Doctrine and Covenants,—the church articles and covenants. Hence to these religionists it should be clear that whatever fate awaits them, it must befall them by reason of a judgment based upon these three books—whatever then, may not be fully advocated and defended by the things found in these books should be at once rejected when presented; or abandoned if "privily brought in." This is a clear deduction and needs but to be stated to be admitted. Let the true believer take courage wherever he is, for if he remain steadfast to the faith, he must inevitably be crowned with a grand success.

"Great men," said Themistocles, "are like the oaks, under the branches of which men are happy in finding a refuge in the time of storm and rain." But when they have to spend a sunny day under them, they take pleasure in cutting the bark and breaking the branches.

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The Saints' Advocate.

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

Vol. 4.

Lamoni, Iowa, March, 1882.

No. 9.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

THE REORGANIZED CHURCH IN CONGRESS.

It is probable most of our readers have learned ere this that a committee was sent by the last Semi-Annual Conference to our present Congress, in the interests of the Reorganized Church. The object for which it was sent was to see that Congress, in legislating upon the Utah problem, should not fasten upon Mormonism, proper, the foul and ruinous doctrine of polygamy, nor any of the heretical doctrines that have sprung out of it. The object was, and still is, to present to our Government the real and essential facts touching the evils it proposes to legislate against and overcome, and in this fair and public way save the Church of Christ from further reproach and shame, and have the infamy and follies of corrupt leaders among the Mormons attach to them, and only to them to whom they justly belong. It is not, as charged in a late issue of the *Desert News*, to incite persecution of the Utah Mormons. But it is, rather, to save them from impending wrath and ruin. Our great nation is aroused as never before, except in regard to slavery. A storm is gathering among the masses of American freemen, which will break with relentless fury upon Utah Mormonism, if its Anti-American, Anti-Christ-

tian practices are not speedily put away. The committee are noble, godly men, and will point out where the evils lie, how and when they originated, and then suggest the easiest and best methods to remove them.

The Reorganized Church, for the last thirty years, has borne the shame and just reproach that has attached to apostate Mormons; and they, of all others, have the right to shield themselves, and to fix the blame where it properly belongs. This they intend to do, both in Congress and out of it. The time has come when "Kings and Rulers" must learn the facts in respect to the genuine doctrines of the Church. God is at work for the vindication of his "strange and marvelous work."

By the following, our readers may see something of what is being done in Congress by the Reorganized Church.

Washington, Feb 2.—[*Press.*]—Consideration of the Mormon question is about to receive fresh impetus through the presence in this city of the committee appointed by the General Conference of the Reorganized Church of Christ of Latter Day Saints, to wait upon the President and Congress, and present their version of the Utah problem, and their proposed solution. Z. H. Gurley and E. L. Kelley constitute the committee, and were presented by Representative Kasson to President Arthur, and had a long conference with him. Their memorial sets forth that the Mormon Church, although classed and known generally as "Mormon," is and ever has been opposed to any compromising with that polygamic body in Utah

also called Mormon. The Reorganized Mormon Church, under the leadership of Joseph Smith, son of the original Mormon head, and duly organized and incorporated under the laws of Illinois, has for the past thirty years opposed and denounced the doctrines and practices of polygamy, and has all this time kept and sustained missionaries in Utah to preach against them, the result being that at least ten thousand persons in that territory have thus been extricated from the corruption of polygamy and its concomitant evils. They ask that more effective measures be enacted and carried into effect by the government for the suppression of polygamy in the territories. The Mormon Church (says the memorial) has five hundred organized churches, four hundred and fifty of which are in the United States, with a ministry of one thousand five hundred and twenty thousand communicants, and twenty thousand others who sustain the church in its work. Nine tenths of these are citizens of the United States, and are loyal to the government. The memorial discusses at some length the legal questions involved, quotes from the Book of Mormon to show that polygamy is not part of Mormonism; but, on the contrary, is expressly inhibited, and urges that the true standpoint from which to deal with polygamy is: That it is no part of the Mormon faith proper, but a loathsome incumbrance. This, they say, will prevent those who practice polygamy from raising the cry of persecution, and thereby holding with them thousands of honest, ignorant souls of their number in Utah who are not actually engaged in the practice of this crime, and who would otherwise repudiate it and become good citizens. The memorial suggests additional legislation by Congress, so that avowed bigamists may not be allowed to sit as jurors when one of their number is being tried for bigamy; that the statute of limitations be so amended that all persons, male and female, may be punished for the crime of polygamy; that the homestead law be so amended that polygamous wives shall not be recognized under the

title of "heads of families," and that the reputation of living together and cohabitation be received in courts as evidence to prove the marriage relation.

CONGRESS AND POLYGAMY.

MR. EDMUNDS, leader of the Senate, proposes very thorough measures in dealing with Utah affairs. It is a pity, indeed, that such extreme legislation should be found necessary by such a cool and careful statesman as Mr. Edmunds. What he seeks to have enacted is seen in the following:—

"The anti polygamy agitation is taking definite shape. The bill reported by Senator Edmunds covers the whole ground, and lays the lecherous practice open to attack by the executive authority, which is pledged to wage vigorous warfare against it. It provides for the punishment of men who marry or live in polygamous relations with more than one woman; also of women who marry men who already have wives. It disqualifies polygamists from serving as jurors and disfranchises all polygamists, and vests the governmental powers of Utah in a commission appointed by the president."

THE GOVERNERSHIP OF UTAH.

THE following article is from the *Sandwich (Ill.) Argus*. The editor, ex-senator M. B. Castle, is confident President Joseph Smith, if made Governor of Utah, would prove an efficient factor in composing the difficulties now environing "the Utah problem."

President Smith has, as we have stated before, no aspirations in that direction; yet it may be found, by and by, that for the good of all concerned, his appointment to that office would be a wise one.

"The mission of Z. H. Gurley and E. L. Kelley of Iowa, to Washington, to represent the Reorganized Church in the fight against polygamy, has great sig-

nificance in this time, when one of the main issues before the country is the rooting out of this great evil from the nation. As Mr. Gurley said: "this nation will not permit any one to practice crime under the name of religion."

"Now the question is how is this rooting out to be accomplished with the least injury, for there may be cases in which innocent persons might suffer; and in such a great revulsion as would occasion in Utah, great care should be exercised: *The Argus* has before pointed out the most feasible plan, which is by the appointment of President Joseph Smith to the governorship of Utah, and thus weaken the power of the polygamous branch of this church. With their religion the Government of the United States has nothing to do. These Mormons have the right to believe as they please, and worship after their own fashion, so long as they break no law of the State.

"On this issue of polygamy comes the separation in that body, the Utah branch making plurality of wives the corner stone of their institutions, the Reorganized Branch making opposition to polygamy the testing principle of theirs. The last has already 20,000 members, many of them in Utah, forming the nucleus of an organized power within the Church, and this appointment would strengthen the hands of the opponents of polygamy, and enable them to fight it out within the Church, and when that one question is settled, our Government has no further call to interfere.

"Joseph Smith has all the qualities necessary to make a Governor of that Territory. He is a calm, able, conscientious man, of most excellent habits, mental and physical. He is a loyal citizen, a leader in all moral reforms, and in that position would win the confidence of the government he represented on the one hand, and the people he governed on the other. Joseph Smith as Governor of Utah would solve the problem of polygamy."

Unfaithful citizens can not be faithful Christians. "He who maintains his country's laws alone is great."

THE GOSPEL.

THE plan, and the only plan by which man ever was, is, or ever will be saved; a series of articles published in the *Times and Seasons*, in 1840-41, under the immediate notice of Joseph the Seer. These articles are now of value as showing the views of the Seer and his fellows as to the all-sufficiency of the gospel as *the* means of salvation, and the *only* means of salvation to all people and in all ages of the world.

At this time, when the Reorganized Church, with "Joseph the 3d" as its President, is seeking to "set the house of God in order," and call the wandering, blinded Latter Day Saints back to Christ—to "the old paths"—these articles are of great value; for they are as the voice of the "choice Seer" to them calling them away from the ruinous leadership of false shepherds, bidding them trust alone in Christ and his all-powerful gospel for their full salvation. We ask for them a careful, prayerful perusal.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the Bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of its powers.

We believe that it is universally admitted by all believers in revelation,

that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel, acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved; this their commission clearly sets forth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles, nor was it possi-

ble for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature; (so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned;) for they who believed not should be damned. This was certainly placing their commission in an important point of light: and their own teachings were in perfect consistency with their commission.

Paul says, when writing to the Galatians, first chapter, 8 and 9 verses:—"But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea every creature in it. It mattered not what progress the world had made in the knowledge of other things: in the knowledge of the science of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must have been damned: for they were to go into all the world, and preach the gospel to every creature, he, (that is, every creature) that believed and was baptized, should be saved; but he, (that is, every creature) that believed not, should be damned. Had

there been one creature in all the world who was in a state of salvation, or could have attained that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, made it one of the principal items of teachings to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it, and made it void by their traditions. For neither the law nor the prophets, made hypocrites, blind guides, a generation of vipers; but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the leaders of the Jews never cor-

rupted the law nor perverted the prophets, they would never have been overthrown; for they would have received their Messiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7:5-15. Matt. 15:2-10

Every person in every degree acquainted with the Jewish history, as written in the scriptures, knows that God, previous to the days of the Savior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction.

But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day. But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew 21:12, 13. Mark 11:15-17. Luke 19:45, 46. They made void the law by their traditions; and stoned the

prophets that were sent unto them. Matt 23:37. Whatever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in all the world also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day; in the 1st chapter commencing with the 20th verse, he thus describes the state of the Gentiles, "Because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God; for when they knew God, says the apostle, they worshiped him not as God, &c. This is evidence positive, that the

Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3d chap. of this same epistle, he gives a description of the Jews also, commencing with the 9th verse to the close of the 18th, we have the following description. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, as it is written. There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes." In the 19th verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the apostles make a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God view-

ed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science or philosophy, in relation to eternal life—their case was deplorable; for instead of their being in a situation to be saved, they were in a situation to be destroyed: instead of being redeemed, they were in a situation to be condemned; for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in all the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction; however humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute for his ordinances and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each others' shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life! To the fishermen of Galilee they must go, or be

saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other form of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had, at any former period of the world, any messengers, who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in 3d chapter of the epistle to the Galatians, and 9th verse, that the gospel had been preached unto Abraham. He says thus: "And the scriptures, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, in thee, shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. But in the 1st chap. of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham: that it was before time, being devised in eternity, before the foundation of the world. See the 3d, 4th, 5th, and 6th verses. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us

with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says: "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We learn the following things from the above saying of the apostle. That the scheme of things by which he and the Saints at Ephesus were saved was devised in eternity before the foundation of the world. "According as he hath chosen us in him [Christ] before the foundation of the world."

2d. That they were to be the children of God, through adoption by Jesus Christ. "Having predestinated us unto the adoption of children by Jesus Christ to himself."

3d. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the council of his own will? That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches anything, it is that the

gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world, God had but the one way of saving men; and that all who were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others who are to be redeemed were saved. And if the same scheme of things, then the same ordinances were obeyed by all: for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else they were not all saved by the same gospel or plan of salvation: and if the plan of salvation taught by Paul required men to be born of the water, and the spirit, in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or the plan of salvation has not been the same, and if so, Paul's testimony is not true.

Joseph Smith, in "Times and Seasons."

Those who will not honor and obey the laws of the country where they reside, should leave that country for the country's good.

RECENT ORIGIN OF MORMON
POLYGAMY.

BELOW will be found extracts from statements made to an *Inter Ocean* reporter, by Gen. H. B. Clawson, of Salt Lake City, and copied into the *Salt Lake Daily Herald* of February 1st, 1882. It should be borne in mind that Mr. Clawson is a well posted Utah Mormon, was the favorite son in law of the late Brigham Young, was a resident of Nauvoo at the time the Mormons were driven from there, has been with the Utah Mormons from that time forward, was thoroughly in the confidence of B. Young and the leading men of the Utah Church, is now one of the chief men of that church, and is, therefore, well qualified to give correct information in the matters presented in the interview.

The ADVOCATE has long sought to prove to all, that polygamy was not only not a doctrine of the Church of Jesus Christ of Latter Day Saints up to 1844, fourteen years and more after its organization, but also that the Brighamite leaders denied and denounced it up to August 29th, 1852, the time when the bogus revelation which commands it, was first introduced and proclaimed to the Utah Mormons. And now comes Gen. Clawson, who speaks right to the point, confirming the fact of the recent date of Mormon polygamy. Hear him:

"Mr. Colfax said in a sort of boasting way, [in his late speech at Chicago in the anti-polygamy meeting.—Ed.], that they drove them [the Mormons.—Ed.] out of the State of Illinois I would have told them that page of their history would ever have a shadow over it. There were thousands of those driven out who laid their bones on the plains between their old homes and the valley of Salt Lake. *Polygamy at that time*

was unknown among those of the Mormon faith. It was not, therefore, the practice of polygamy that caused them to be driven from Illinois in the most bitter season of the year."

We have italicised that to which we call especial attention, and the reader will discover that if the testimony is valid, then polygamy was no part of the "faith" or "practice" of the Utah Mormon Church (whatever may have been the case with individuals) up to 1847.

This is valuable testimony, but it is not all in yet.

To the question, "When was the doctrine of polygamy first promulgated among the Mormons?"

"Mr. Clawson replies: "The doctrine of polygamy was not promulgated *until they got to Salt Lake*; not, in fact, until *some little time after they arrived there.*"

This is good, though it comes at a late day, and at a time when the indignation of God and man is about to be visited upon what is pronounced by the Book of Mormon to be both "abominable," and a "crime." It is good evidence, in the fact that it is substantially true, and in the further fact that it is from H. B. Clawson, a representative Utah Mormon, and is endorsed and published by a leading Utah Mormon paper.

CONGRESS AND POLYGAMY.

In Salt Lake City, August 29th, 1852, when the bogus polygamy revelation was first publicly introduced, and the curse of polygamy first fastened upon the Utah Church by its despotic leaders in a public way, Brigham Young said: "The principle spoken upon by Bro. Pratt, this morning, [Polygamy.—Ed.], we believe in. And I tell you—for I know it—it will sail over and

ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be."—*Mill. Star, Sup. vol. 15, p. 31.*

An answer to this audacious folly is found in the following bill, which is likely to become a law ere this reaches the reader, and which passed the Senate "by a *viva voce* vote, in which no negative responses were heard."

The *Chicago Times* says of it,—

The anti-polygamy bill goes on its way through Congress with much more celerity than was anticipated by the people of this country. It has been so customary for presidents and congresses to bewail polygamy in a general way, and to do nothing about it, that the people were skeptical about the results of the threats made at the beginning of the session. But the bill which promises to put the government of Utah into the hands of monogamists, disfranchising polygamists for the purpose, has gone through the Senate, supported heartily by members of both parties, and now goes to the House, where half a dozen measures for destroying the "twin relic" have been introduced, and where the bill prepared by the judiciary committee of the Senate is expected to receive as strong and prompt support as it has received in the chamber where it originated."

Can not the Utah Mormons see that Brigham Young had only the inspiration of lust, of falsehood, and of spiritual blindness to lead him?

Here is the bill; read it, and let heavenly wisdom direct.

Be it enacted, etc., That section 5,352 of the Revised Statutes of the United States

be and the same is hereby amended so as to read as follows,—namely: "Every person who has a husband or wife living who, in a territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by fine of not more than \$500 and by imprisonment for a term of not more than five years, but this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years and is not known to such person to be living, and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by valid decree of a competent court, nor to any person by reason of our former marriage which shall have been pronounced void by valid decree of a competent court, on the ground of nullity of the marriage contract."

SEC 2 That the foregoing provisions shall not affect the prosecution or punishment of any offense already committed against the section amended by the first section of this act.

SEC 3 That if any male person, in a territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300 or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court.

SEC. 4. That counts for any or all of the offenses named in sections 1 and 2 of this act may be joined in the same information or indictment.

SEC. 5. That in any prosecution for bigamy, polygamy, or unlawful cohabitation under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as jurymen or

talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, or that he is or has been guilty of an offense punishable by either of the foregoing sections or by section 5,352 of the Revised Statutes of the United States, of the act of July 1, 1862, entitled "An act to punish and prevent the practice of polygamy in the territories of the United States, and other places, and disapproving and annulling certain acts of the legislative assembly of the territory of Utah;" or, second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or live in the practice of cohabiting with more than one woman; and any person appearing or offered as juror or talesman and challenged on either of the foregoing grounds may be questioned on his oath as to the existence of any such cause of challenge, and other evidence may be introduced bearing upon the question raised by such challenge; and this question shall be tried by the court; but, as to the first ground of challenge before mentioned, the person challenged shall not be bound to answer, if he shall say upon his oath that he declines on the ground that his answer may tend to criminate himself; and if he shall answer as to said first ground, his answer shall not be given in evidence in any criminal prosecution against him for any offense named in section 1 or 3 of this act, but, if he declines to answer on any other ground, he shall be rejected as incompetent.

SEC. 6. That the president is hereby authorized to grant amnesty to such classes of offenders guilty of bigamy, polygamy, or unlawful cohabitation, before the passage of this act, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with

SEC. 7. That issue of bigamous or polygamous marriages, known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect, in any territory of the United States, and such

issue shall have been born before the 1st day of January, Anno Domini 1883, are hereby legitimated.

SEC. 8. That no polygamist, bigamist, of any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place, or be eligible for election or appointment to be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such territory or place, or under the United States.

SEC. 9. That all registration and election officers of every description in the territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said territory, shall, until other provision be made by the legislative assembly of said territory as is hereinafter by this section provided, be performed under existing laws of the United States and of said territory, by the proper persons who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more of whom than three shall be members of one political party, and a majority of whom shall be a quorum. The members of said board so appointed by the President shall each receive a salary at the rate of \$3,000 per annum, and shall continue in office until the legislative assembly of said territory shall make provision for filling said offices as herein authorized. The secretary of the territory shall be the secretary of said board, and keep the journal of its proceedings and attestations of said board under this section. The canvass and return of all votes at elections in said territory for members of the legislative assembly thereof shall also be returned to said board, which shall canvass all such returns and issue certificates of election to those

persons who, being eligible for such election, shall appear to have been lawfully elected, which certificates shall be the only evidence of the right of such persons to sit in such assembly; provided said board of five persons shall not exclude any person otherwise eligible to vote from the polls on account of any opinion such persons may entertain on the subject of bigamy and polygamy, nor shall they refuse to count any such vote on account of the opinion of the person casting it on the subject of bigamy or polygamy; but each house of such assembly, after its organization, shall have power to decide upon the election and qualifications of its members, and at or after the first meeting of said legislative assembly whose members shall have been elected and returned according to the provisions of this act, said legislative assembly may make such laws, conformable to the organic act of said territory, and not inconsistent with other laws of the United States, as it shall deem proper, concerning the filling of offices in said territory declared vacant by this act.

MORMONISM.

DR. JOHN HALL'S VIEWS ON THE SUBJECT.
THE DANGERS AND NECESSITIES OF THE
SITUATION.

NEW YORK, Feb. 6.—[Special.]—

Dr. John Hall, who has made a study of Mormonism and polygamy in Utah, says with regard to remedial measures: "I am in favor of immediate legislation. I would not have any unnecessarily harsh measures. We are too great a people, too powerful, too pronounced in our attachment to the present family system, to be in any great danger of contagion from Mormon polygamy. Bad as it is, it is a small affair relatively, too small to justify a panic; too small certainly to justify cruelty. Let us be firm, but magnanimous. We should legislate for the future, not for the past. Polygamic relations have been contracted in good faith; there are children by these marriages. In any legislation

these mothers and children must be cared for. We can not legislate these mothers and children out of existence, nor can we legislate them out of their rights. They must be provided for; they must be supported. It might be cruel to disfranchise every existing polygamist. It would not be cruel to fix a date beyond which entrance into polygamous relations would involve disfranchisement, total and complete. It is possible that disfranchisement of existing polygamists may become a necessity, but I have great faith in justice and fair play, and while I am anxious to see the question taken up at once and earnestly, I should like above all things to see our legislators rise to the dignity of the occasion. To stimulate the activity of Congress the public mind must be kept warm on the subject, but the public mind must not be fanned into a flame. Wisdom as well as force is necessary. Whatever is done, let it be done decently and in order."

THE FAMILY OF JOSEPH THE SEER.

Is it not significant that none of Joseph the Seer's immediate family ever united with the Brighamite Mormons?

His widow, and her four sons, his three sisters, and his only surviving brother, William—all of them protested against the usurpations of Brigham Young and his fellows; as did also Mother Lucy Smith, the mother of the Seer.

When Alexander and David, and lastly "Young Joseph" went to Utah to preach "the gospel of peace," and to preach against polygamy and its kindred evils, they were treated with neglect and contempt by many. "The mills of the gods" are grinding; Utah Mormonism is in the hopper, and will be ground "exceeding fine."

PERSECUTION.

THE Utah Church leaders have persistently pointed to their persecutions, real and fictitious, as most conclusive evidence that they and their followers were pre-eminently the children of God, and very holy. This has been so constantly thrust into notice from the pulpit, the press, at the fireside, and in all the walks of life, that the zealous Utah Mormon is confirmed in the idea that to be a good Saint they *must* be persecuted, and that if they are worthy in the sight of God they will be persecuted bitterly, and constantly. This may explain why the old wounds, from first to last, are torn open afresh and displayed in sermons, lectures, and newspaper paragraphs; and why many that never did exist are made to serve in firing the Mormon heart into a flame of hatred and detestation against real and pretended "enemies."

While it is true that "all that will live godly in Christ Jesus shall suffer persecution," it is also scripturally true that "Great peace have they which love thy law, and nothing shall offend them." —Ps. 119:165.

The God of the Saints is "The very God of peace." (1 Thes. 5:23). "The kingdom of God * * * is peace." (Rom. 14:17). "The fruit of the Spirit is peace." (Gal. 5:22). "God is the author of peace." (1 Cor. 14:23). Christ is "The Prince of Peace." His is "The gospel of peace." (Eph. 6:15). And "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Prov. 16:7). By this latter quotation, the truth of which is attested by all history in the Bible, Book of Mormon, and in the Church of the Latter Day Saints, we learn that it is the will of God that his

Saints shall live in peace with all men, and that they *shall have* peace if their "ways please the Lord."

In the light of these facts we can appreciate the promise made in the Doctrine and Covenants, June 22d, 1834.

"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. Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great.*"

Now, if we turn and read the revelation in Doctrine and Covenants, given August 2d, 1833, we may learn the *causes* of much of the persecution that has come upon the Latter Day Saints. It says: "But if she [Zion] observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plauge, with sword, with vengeance, with devouring fire."

The Saints did not keep the said commandments, and great tribulation came upon them, of which the Lord said four and a half months after, "I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions. * * * Behold, I say unto you, there were jarrings and contentions, and scourgings, and strifes,

and lustful and covetous desires among them; therefore by *these things* they polluted there inheritances." Here, then, are the real *causes* of their then persecutions and afflictions.

In 1841 the Lord said to the Saints at Nauvoo, "And if my people will hearken unto *my* voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place." Here it should be noticed that to hearken to the Lord's "voice" (commandments) was of *first* importance; and to hearken to the counsel of the chief leaders was only a secondary consideration. But the Saints were driven out of Nauvoo, and we must conclude they failed to keep the commandments of God, and that this was the *real cause* of it.

In this same connection the Lord said to them if they failed to keep his commandments that, "Instead of blessings, ye, by *your own works*, bring cursings, wrath, indignation, and judgments upon your own heads, by your own follies, and by all your abominations, [Polygamy is an *abomination*. See Jacob, 2. Ed.] which you practice before me, saith the Lord."

By the foregoing it is seen that whatever of persecution overtook the Saints at Nauvoo, it was very largely at least, the direct fruit of their "own works," instead of God's work. They failed to hearken to the Lord's "voice," which is his written, authorized word. The Lord had said to the Saints, March 8th, 1833, "I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me." Doc. and Cov.

By this we learn that the "strong

ones" of Zion were at fault, and by reason of this, chastisement came. Of similar import is the following, given July 23d, 1837.

"And pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins; and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them; and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them."

All this goes to show that Zion's "strong ones," and "the Twelve," were not guiltless before the Lord, and that because of their wrong doing, chastenings and "much tribulation" would come.

Persecution and affliction often, but not always, comes by reason of sin; as pain is often, but not always, the fruit of violated law.

The Lord said to the persecuted Saints, February 24th, 1834, "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, [Does secret endowments fulfil this purpose?—Ed], 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. 101.

Now, when the Utah leaders complain of being persecuted, afflicted, and driven out, they thereby, in the light of God's word, confess that themselves are in error and transgression before God. And when they, and those who follow them, fear and tremble because of im-

pending tribulations at hand, they may well conclude that their ways do not "please the Lord," and that the uplifted rod, and the "outstretched arm," means that there is great evil among them for which they are to be punished (See Lev. 26).

Peter says, "Let none of you suffer as a murderer, or as a thief, or as an evil doer," by which we may learn that suffering affliction is sometimes the result of the Saints' wickedness, and not of their righteousness.

Then let this howling about persecution, past, present, and future, be stopped until the real causes thereof are learned; for those who so constantly parade their troubles will most likely be found to be reaping "what they have sown."

It is high time the Utah Mormons learned whether they were following the plain word of God, or were giving heed to the counsels of men; and as to whether they uphold false teachers and evil doers, or not. If they follow "blind guides," support false principles, and uphold error and evil, they must suffer.

J. W. COWARD'S LETTER.

THE subjoined letter from Elder J. W. Coward, will be read with deep interest by many of our readers who knew him personally, or by current report, when in England, St. Louis, or Utah. His is the oft repeated tale of betrayed trust, disappointed hopes, and all through the doings of a rejected and fallen priesthood. Read and pass it around for the good of others:—

BROTHER BLAIR; *Dear Sir*:—I joined the Church under Orson Pratt, at Liverpool, in 1849, and in 1852 laid down my mercantile business at Liverpool, as a child, being satisfied regarding the work, and supposing

as taught, God would cause that the men he had once appointed to keep right for the leading of the work, and I opened my pocket, and scattered gold to the extent of many hundreds of pounds, for missions, and gathering, temple fund, indeed every fund that was established prior to, and in 1852. Then John Taylor applied for funds to get machinery to establish a sugar factory in Utah, and I supplied £1,000. Another old man, Joseph Russel, a ship-builder, Monmashee, Canada, who lived at Liverpool, supplied £9,000, making £10,000, the sum needed to carry out this matter. I believe we spent about £4,800 over the machinery at Liverpool, and the balance went in getting it to Salt Lake in John Taylor's hands and direction; and all I ever knew further about it was that all was said to be expended, and the machinery failed to reach within two hundred miles of Salt Lake City, and there lay for two years or so, and then was fetched in by Brigham, and he never accounted to me in regard of same. Old man Russel was heart broken. I still followed the teaching that all was right; we had to be tried, and become passively obedient to the priesthood. I went the following Spring (I think it was) to St. Louis, and there joined Horace Eldridge in the Presidency of that Branch for one year, and went again to Utah, and followed counsel, (but troubled), and after a year or more I got a mission to England, and *here am I*. There was a number at that time looking for Joseph or David coming to Utah, and a great change; so I rested in this land here, hoping for the day, but never made known my doubts, until after Bro. Forscutt was coming home from here, and I just began to hear of Joseph having began to teach and denounce the abomination and so-called endowment, all of which had sorely troubled me. I felt as another man after this, and regardless of my "throat," declared the position, after entering as a child, and I soon knew that I had been with men without authority, they having been rejected, and richly I have enjoyed the gift of heaven, and my God has shewn me much that I was ignorant of, and He fills me when I stand up to address members, or individ-

uals, rich or poor. Many of those with you that were at Utah thirty years ago, will remember me, and to all I say, "Cast off the stained clothing, and put on the New Garment after Joseph's pattern, that you may become what we *hoped for* when we started for Utah. I know that many came there tempted, by the hope of a very improved condition, in temporal things, and full of darkness concerning church matters, and without appetite; yet God has many in Utah who went as I did, and had been *caused to err*, through the doctrines of a fallen priesthood; but God will yet bring them to know their position, and follow the teachings of the great God, both through Joseph that has left us, and Young Joseph whom God has appointed to continue with us. I have got the word before many here, both rich and poor. Some will own that I give the gospel so as none else give, and in part confess I make the position appear that all have been darkened; and yet they can not yield to come in. These are the poor chiefly, but a few rich. They hope I am astray, yet they say they fear there is a something hanging over us. There are many here who will lay hold after God shows his power in judgments, that will not come in so long as peace continues. I can only write imperfectly; my hand shakes much. I am in my sixty-seventh year, and have never been led to cease declaring the work being of God. I feel great interest in Utah matters, and wish well for all who desire to do right.

May God bless you with all your helps, for I know somewhat, your position, and you have had my prayers, without any doubt of success. I declare to all who have known me, that God has shown me, and caused me to feel by his Spirit with this organization, far beyond Brighamism, and shown the abominations.

I write Bro. Taylor to-morrow, and return your letter to him which he sent me I was at Manchester Conference last Sunday, and had well attended meetings, with much interest shown by the congregation.

Use this in public or private as you see fit. With love to all the brethren and sisters, I remain your brother in the gospel,

J. W. COWARD.

228 Grange Lane, BIRKENHEAD, England.

At a large and enthusiastic anti-polygamic meeting, held at Syracuse, N. Y., February 20th, the Hon. Charles Andrews, Chief Judge of the Court of Appeals, makes the following remarks in the course of his speech:

The way to do, in my opinion, would be not to place a Mormon in any position of trust, responsibility, or Government office; but, whatever course shall be taken, it is in my judgment essential that all offices in this Territory, whether executive or judicial, shall be held by the Christian men of this age. The Constitution of the United States requires that all criminals shall have the opportunity of appearing before an impartial jury and having the privilege of a fair trial; but, in my opinion, it is within the power of Congress to insist that no juror shall be drawn on a case of polygamy who is a polygamist himself.

While American Citizenship confers exalted privileges, and Sovereign power, it imposes essential duties, the chiefest of which are, untainted loyalty, and unyielding fidelity to the government and its laws.

Any person who persistently violates, or in any way dishonors the laws of his country, is unworthy the dignity and rights of citizenship.

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and *thou shalt have praise of the same*"—Paul, Rom. 13:2, 3.

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W. W. BLAIR - - - EDITOR.

ANTI-POLYGAMY.

Another Outpouring in Chicago Declares that the Evil Must Go.

JOSEPH SMITH, SON OF THE ORIGINAL MORMON ON THE LATTER DAY SAINTS.

THE anti-polygamy mass-meeting at Farwell Hall last evening was a success in point of numbers and enthusiasm, and, being the second gathering of the kind in this city within a short time, was additional evidence, if any were needed, to show that Chicagoans are deeply interested in the effort to blot out the evil, and will do their full share to that end. On the platform were Judge Caton, Bishop Fallows, the Hon. John Wentworth, Arthur Caton, Dr. Thomas, E. F. Cragin, the Rev. Arthur Little, the Hon. Thomas Hoyne, A. L. Chetlain, Judge Jameson, [S. H. Kertoot, Gen. Leake, Solomon Thatcher, R. B. Vancleave, Senator De Lang, and others. The Union Veteran Club was also present.

The gathering was called to order by the Hon. Thomas Hoyne, on whose motion Judge Caton was elected Chairman.

REMARKS OF JUDGE CATON.

On taking the chair, Judge Caton said he felt responsible in a measure for

the presence of the Mormons in Utah, he having been the first one who suggested to the leaders that they should go there, and it was as well that they went, rather than remained in the East or the Mississippi Valley to commingle with and engender strife among the people there. He had been acquainted with the Mormon Church for years, and had visited among the Mormons. Polygamy was a demoralizing and mischievous evil, and its eradication was a serious question, since its roots ramified so. He hoped the statesmen, moralists, and religionists who had to deal with the subject would be imbued with sufficient wisdom to suppress it. [Applause.]

THE HON. JOHN WENTWORTH.

Judge Caton then introduced the Hon. John Wentworth, who was received with applause, and said:

Ladies and Gentlemen: I do not propose now to address you, but to do something better. After several eminent gentlemen here have spoken, I will say something if called upon. I am always here with you. [Applause]. I desire to introduce to you a man who has suffered more from Mormon influence than any man in the United States—an honorable, indefatigable, consistent opponent of the pernicious and debasing influences of the system of polygamous Mormonism; a man whose father was prominent in the faith, and who was born in the old Mormon Church, who might have been the head of that Church to-day, with all its wealth and

power in the Territory of Utah, if he had consented to sacrifice principle to self-emolument, and he is not the head of the Church to-day not so much for the reason that he placed personal honor and principle above most other considerations as because he loved God and was a consistent follower of his own inherent impulses of morality and ideas of good citizenship. I desire to introduce to you Joseph Smith. [Applause].

JOSEPH SMITH, OF LAMONI, IOWA, EDITOR OF THE "SAINTS' HERALD," AND SON OF THE ORIGINAL JOSEPH.

Mr. Smith was warmly greeted, and began by saying that all questions had at least two sides; some of them more. The Mormon question belonged to the latter class. Whether Congress might or might not pass such laws on this exigency as were equal to the emergency, and suppress polygamy, devolved upon the philosophy, properly understood, of one of the principles of the Declaration of Independence and a clause of the Constitution; and he presumed that one of the reasons why Congress had failed hitherto to take hold of this matter vigorously had been because of the tenderness of the people to outrage, possibly, this principle. The difficulties which enveloped the necessity of protecting a man in the exercise of his religion had not given him the right to so couch his religion that it involved the principles of right and fair-dealing in society, or allowed him to undermine the fair nature of our social relations. It had been supposed that the evil had grown up under the protecting ægis of these difficulties; that Congress could not prescribe nor proscribe religion; that men must be allowed to worship, and practice under their worship, according to the dictates

of their conscience. The extinction of slavery under the national experiment of a people's government did not destroy the nation. Whether or not the suppression of polygamy would disintegrate the Nation remains to be seen. He expected the Government always to endure. [Applause]. Polygamy was not a tenet of the Mormon Church until Aug. 29, 1852—after they went to Utah. It was never accepted by the people before that time with uplifted hand, but Orson Pratt was made to affirm it as the decree of God, coming through Joseph Smith. Like many other criminals, they were under the necessity of finding some ex post facto law which should sanctify their crime, if possible, and hence this dodge was resorted to. The faith, church polity and accepted laws of the Mormon Church at Nauvoo and in Illinois, Iowa, Ohio and other states did not recognize polygamy. They did not allow any man to have more than one wife. John Wentworth in the Chicago *Democrat* in 1844 published the tenets of the Nauvoo Mormons' faith, and it did not contain one line recognizing or sanctioning polygamy.

Mr. Wentworth—That's so.

The Mormons who originated and practiced polygamy, Mr. Smith said, went West. It would not be tolerated in Ohio, Illinois, or Iowa, and they took it to a Territory where there were no citizens under organized state laws to protest against the infamous and destructive practice. Being citizens of the United States, they claimed the protection of the Government, and they had tacitly had it all along, for the reason that the Government did not suppress their nefarious practices. The Government was thus sanctioning and giving its moral support to a prac-

tice the citizens of the country would not recognize. It was time now that the Government should take decided and effectual action toward the suppression of polygamy. The people were demanding it, and Congress should be made to recognize and respond to public sentiment. [Applause]. The original tenet of the Mormon religion in respect to marriage was that a man should have but one wife and cling solely unto her. Polygamy was engrafted upon the faith by unprincipled sensualists in the church. The speaker had persistently repudiated this feature of the religion of the Utah Latter Day Saints. He began his personal conflict against it in 1855, and in 1860 and from that on as a man in public life had denounced it. It was not a part of the original creed, and he challenged any of the Utah Mormons to show that the faith as originally followed had not been degraded and made a by word and reproach by it among all the civilized and enlightened nations of the earth. It was a horrible and almost nameless stigma upon the fair name and fame of the United States.

Mr. Smith affirmed that the people had the right to demand of Congress that it should say that all men in Utah and elsewhere should so continue to observe the laws, that the genius and the institutions of this republican Government should remain intact and unbroken [applause]; that men in Utah, as everywhere else, should respect the law and its administrators; that venality in officers, and tenderness on the part of legislators, should not permit a thing to flourish there that they would not allow in the States. [Applause]. Why didn't the people that Mayor Harrison was making war on claim exemption

because gambling was their religion? [Laughter]. Why couldn't the confidence-men, gamblers, and burglars make the same claim as the polygamists? One crime was just as legitimate as the other. [Applause].

In answering the question how the matter could be settled, Mr. Smith said Congress undoubtedly had the power to frame laws and provide for their execution, which would accomplish the design aimed at without injuring the innocent. There were not over 2,000 or 2,500 polygamous men in Utah. The sexes were very nearly equal, and there could not be more in the nature of things. Every man was entitled to one wife. If 1,000 men took 3,000 women, some would be left out in the cold, and legislators should provide a remedy for this. [Applause]. A young man, at least an unmarried one, 39 years old had told him that he couldn't get a wife because he and others single like him feared that the young women had been contaminated by some elder of the Church.

The speaker was not in favor of persecution, but persecution was one thing and an honest demand for protection for society was another. The people had the right to demand of Congress that it should adopt measures to protect the people of Utah outside of the Mormon Church, and to protect the citizens outside of Utah from the influences of polygamy. Nothing but an enforcement of the laws radical and complete in the states, and in all the territories of the United States alike, in such a manner that all citizens whether Jew, Gentile, Mormon, or infidel, should be made amenable to the law, and its administration be made impartial and sure, would rid the Territories and the country of the evil.

Chicago Tribune, 23d Feb., 1882.

MARRIAGE A CIVIL CONTRACT.

Now that the Utah Mormon leaders are claiming that marriage is with them a purely religious institution, and admit that they have made it higher and entirely above and outside the domain of civil law, it is proper to enquire as to what authority they have for doing so.

Is there anything in the religion of Jesus,—anything in the New Testament, Book of Mormon, Doctrine and Covenants, and history of the Church up to 1844—that would justify them in such a claim? Is their claim Mormon, or anti-Mormon? In making this claim, are they acting in harmony with, or contrary to, the letter and spirit of Mormonism as it existed in all the accredited and authentic records up to 1844? Just now this question is pertinent, and highly important.

It is a fact, that in all the New Testament records no special forms of marriage were provided for either Jew or Gentile, by the Church; and the absence of such forms is clear evidence that none were necessary, and that none were enjoined; but that all were left free to adopt such regulations and ceremonies as were provided by the nation or people where they chanced to be when married.

If we turn and read Gen. 2:22, 23; 11:29; 24:4, 38, 51, 67; 29:18, 21, 22, 25; John 2:1-10, we may learn that the customs and ceremonies in respect to marriage in the Patriarchal and Christian times, were simple, non-religious, and observed in an open, public way.

The sanctities of marriage were enjoined, it is true, in both dispensations, but no special forms and ceremonies were provided as matters of religion. All the history of the early Christian

Church agree herewith, and shows that marriage was not a matter authorized and regulated in its ceremonies by the church alone, but only in a secondary way, and as authorized by civil law.

In view of these facts we see the fitness and propriety of the following statement made and fully endorsed by all the quorums of the priesthood, and the entire church in Kirtland, Ohio, and up to 1844, and after, which says: "According to the *customs of all civilized nations*, marriage is regulated by *laws and ceremonies*; therefore, we believe that *all marriages in this Church of Christ of Latter Day Saints*, should be solemnized in a *public meeting*, or *feast*, prepared for that purpose."—Doc. & Cov. 111:1.

Here, then, is irrefutable evidence that the Church recognized marriage as a civil contract, and that it should be regulated by civil law, "in all civilized nations;" and that it should, in the 'Church of Christ,' be "solemnized in a public meeting, or feast, prepared for the purpose." That it is a civil contract, and subject to the regulations of civil law, is further apparent in the terms of the marriage ceremony provided for and adopted by the Church, which says to the parties when their marriage is being solemnized by the minister, "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*," etc.—Doc. & Cov. 111:2.

In all this the Church treats of mar-

riage as a matter subject to "legal" requirements, and its authority and "virtue" as being dependent upon "the laws of the country." Inasmuch, then, as marriage was, up to 1844, and later, a matter to be regulated by civil law, by what proper, lawful means, has it been taken from the domain of civil law? By what authority has it been placed solely under the control and regulation of priests? By what authority has it been made solely a matter of religion? And by what authority is it celebrated *in secret* in defiance of the aforementioned law of the church, the laws of the land, and the "custom of all civilized nations?"

Has it not been done by an arrogant, lawless set of priests? And has it not it not been done in violation of the laws and usages of the Church? And, further, has it not been done in violation of the usages and customs of God's faithful people in all ages, and in violation of the laws of our country?

It has; and the sooner the polygamous Mormons learn these facts and turn from the evil, the better it will be for them and their children. That Joseph the Seer honored the laws of the land in respect to marriage may be seen from his account of the marriage of Elder John M. Boynton and Miss Susan Lowell, at Kirtland, O., January 20, 1836, which reads: "A hymn was sung, after which I addressed a throne of grace. I then arose and read aloud a license, according to the law of the land, granting any minister of the gospel the privilege of solemnizing the rights of matrimony; and after calling for objections, if any there were against the anticipated alliance between Elder Boynton and Miss Lowell, and waiting sufficient time, I observed that all for-

ever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony, according to the rules and regulations of the Church of the Latter Day Saints."—*Mill. Star*, vol. 15, 597.

Thus Joseph the Seer treated marriage as a civil contract.

PETITIONS FOR POLYGAMY.

THE audacity and impudence of the Mormon leaders in rushing to the defense of their lascivious practice grows more and more astonishing. They have now sent to Congress four different sets of petitions upon which they are laying great stress. One of them is signed by the "young ladies of Utah," another by the "women of Utah," a third by the "young men of the Territory," and the fourth by the "citizens of the Territory." The young ladies, the women, the young men, and the citizens are all agreed upon the subject of polygomy. They unite in saying that there is not much of it in the Territory, and that what there is of it is of a high order—that is, we presume, it is confined to those who can afford to practice it. It is not every man who can afford to keep ten, twenty, thirty, or forty wives and provide for them, but all who can afford to do it are engaged in it, the number of wives and illegitimate children depending upon the size of the purse. It is only the very poor and low-down Mormons who can not afford the luxury of more than one wife. These memorialists go still further, and declare that any change in the *status quo* will be subversive of righteousness and goodness, and entail great distress upon the young ladies and women, the latter declaring with one voice that Mormonism is their glory and the citadel of their virtue! If there were no

other argument for the extirpation of this curse it ought to be found in these memorials signed by young ladies and women. It is not surprising that young men and old male Mormons should sign them, but that young ladies and women should consent to sign memorials to Congress asking for the right to keep themselves in a condition of legalized prostitution, should deliberately consent to their own degradation and abasement and ask to have it continued, should petition Congress not to interfere with their practice of binding themselves to lechers and selling themselves to them body and soul, shows of itself what a degrading, debasing, besotting influence the practice of polygamy has. The miserable plea that polygamy is a part of the Mormon religion is, as is well known, a subterfuge. It is no part of that religion. It is forbidden by the Book of Mormon, by all the text-books of the Church, and by all its fundamental laws. It is considered a crime by all the books upon which the Church relies for its basis. It was considered and punished as a crime by the founders of the Church. It was regarded as a crime by the Mormons long before the act of 1862 was passed by Congress, and was only introduced into Mormonism by a pretended revelation presented by Brigham Young. These Mormon young ladies and women now ask Congress to legalize a crime which is one of the vilest in the calendar, and to regard one of the most evil and corrupt of practices as a religious tenet, when it is expressly forbidden by every real authority upon which their faith rests. If anything were needed to prove its rotten, debasing, disgusting character and its demoralizing influences, one need not look further than these petitions of women to allow

them to remain in its hideous practice, which is a crime under law, both human and divine.

—Chicago Tribune, March 6th, 1882.

The above editorial is another of the many evidences now seen that show how the masses of non-Mormons are learning that polygamy was never a principle of the genuine faith of the Latter Day Saints, and never can be. This is as it should be. Had the Utah leaders, who they orgaized *their* church, and introduced into it principles and practices utterly contrary to what was and is taught in all the sacred books of the Church of Jesus Christ of Latter Day Saints,—had they also changed the *name* of their church and made it correspond with their other radical changes, the Reorganized Church would have had no special occasion to oppose and criticise their course. But since they claim the name, the books, and the elementary doctrines of the the original Church, and at the same time teach and practice contrary to them, we have the right to protest, criticise, explain, and denounce.

DR. THOMAS AND MORMONISM.

THE large hearted, learned, and independent thinker, Rev. H. W. Thomas of the People's Church, Chicago, said as follows in a late sermon on Mormonism. He has evidently given the matter careful and patient investigation, and his views are of more than ordinary value at this time. The Doctor is one of the fairest, purest, noblest men of this century, and the Utah Mormons would do well to read and honor his utterances here given.

And now let us look at the doctrines of this sect, called Mormons, or Latter Day Saints. Accepting our

Scriptures along with their own, their beliefs in very many things are common to nearly all orthodox Christian churches. Indeed, they may be said to be strictly orthodox. They believe in the Trinity, the divinity of Christ, the fall of man, total depravity, the atonement, the resurrection of the body, and endless punishment. They believe in baptism for the remission of sins, and in laying on hands for the gift of the Holy Ghost. They believe in a divine call to the ministry: in ordination by laying on of hands: and they recognize, as in the early church, the orders of apostles, prophets, pastors, teachers, and evangelists. In so far as their beliefs are peculiar on these points, they are Baptists in practicing only immersion, and hold about the same doctrine as Dr. Goodwin and Brother Moody on the subject of the advent, or the second coming of Christ.

Holding then in common, as Mormons do, the great doctrines of Christianity, to talk of crushing out Mormonism as a religion would in this sense be the same as to repudiate the doctrines of all our other churches. But let us now come again to the history of this peculiar sect.

When, in 1844, Joseph Smith was killed, Brigham Young assumed the leadership of the church, and set out on the long way to Utah, to find a home for his followers. And now we have here several things to note. The first is that polygamy, the now distinguishing and offensive feature of Mormonism, was not then a doctrine nor a practice in the church. Indeed, the Book of Mormon most positively prohibits polygamy; says it is a "crime," an "abomination" in the sight of God, and expressly says that "no man among

you shall have save it be one wife; and concubines he shall have none."

In 1835, and several times since, the church has declared in its general conference, as a command from God, that "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh on a woman to lust after, [or desire her for another wife], shall deny the faith, and shall not have the Spirit." And in 1844, John Taylor, who is now the head of the Utah church, declared editorially in the *Times and Seasons*, the church paper, of which he was then editor, that any man who teaches contrary to these teachings of the church, or contrary to the Book of Mormon, or the Book of the Covenants, he is an "impostor, and must be cut off from the church." And in 1850, this same John Taylor, in a public discussion in France, denied that polygamy was known to or practiced by the church; and in proof of the position, referred to the statements from the Book of Mormon that I have quoted.

And thus we see that polygamy was not originally a part of Mormonism. And the question arises, How and by what authority did it come to be admitted?

In 1852 Brigham Young made the startling announcement through the *Deseret News*, of Salt Lake, and the *Seer*, published in Washington by Orson Pratt, that he had a "revelation" that had been given to him through Joseph Smith in July, 1843, and that he had kept it securely locked up till that time. However, he confessed that he had not the original, but only a copy, the original, he said, having been destroyed by Joseph Smith's wife. But Mrs. Smith declared to her last hour

that she never saw nor heard of any such paper or revelation. Nor has Taylor nor any of the leaders pretended that they ever saw the original, nor even the copy, till Brigham Young brought it out of his desk. And moreover, this pretended "revelation" is in direct opposition to the Book of Mormon, on which the Church rests, for we have seen that it forbids polygamy. And, furthermore, the leaders of the Church in Utah have claimed all the time, and claim to-day, that up to July 12th, 1843, the date of this "revelation," polygamy was a crime, and was forbidden by the Almighty.

And then, to make the whole matter worse, Brigham Young, after trying to palm off this "revelation," declared in a speech delivered July 1st, 1874, and published in the *Deseret News*, that the doctrine of polygamy was revealed to him while in England in 1839 and 1840. He says: "While we were in England the Lord manifested to me by vision and His spirit things that I did not then understand. I never opened my mouth concerning them to any one; there had never been a thought of it in the Church that I knew any thing about at that time, but I had this for myself, and I kept it to myself." And thus he pretends that, after all, the doctrine of polygamy was first revealed to him, and not to Joseph Smith in 1843, as he had before claimed.

And this more should be said, that, apart from the fact that polygamy is not a part of Mormonism proper, matrimony is a civil as well as a religious institution; and, this being so, the government certainly has the right to regulate its own civil affairs, and no church should claim the right, nor should they be permitted, to violate

the laws of the land on this or any other subject. The late action of Congress, while it may seem to the leaders of Utahism severe, is undoubtedly just. And now, if Congress will provide a Board of Commissioners to govern that rebellious Territory, this crying, this disgraceful evil may in time be wiped out. It would not seem right to declare the children of previous marriages illegitimate, nor attempt to break up these homes where they desire to remain together; but it is right to disfranchise the parents, and it is right to enact stringent laws for the future.

The idea should be brought prominently before these people that it is not their religion that the Government opposes, but only this immoral and unconstitutional feature of that religion. And then, with all that can be done, it will require years of patient, persistent effort on the part of the Nation to cure an evil so long and so deeply rooted in a powerful and growing organization. But it can be done, and must be done; not in the spirit of oppression, but for the honor of the country and the good of the world. But Mormonism has a powerful hold upon many of its people. Thousands of them were brought over from Europe where they led scarcely the lives of animals. In Utah they have their little homes of twenty or forty acres of land, and if you talk to them about any other form of religion they naturally say that no other people or church ever did for them what Mormonism has done; and it is not strange that they love their church and their religion. But they can, in time, be educated away from this offensive feature.

And now there is another fact of

this history to which I take pleasure in referring. We have seen that polygamy was not originally a part of Mormonism; that it was falsely and wickedly foisted upon it after the death of Joseph Smith, and against the plainest teachings and prohibitions of their own sacred books. But there was left "a remnant" of the original church, and this exists under the leadership of the well-known son of the original founder, under the name of the "Reorganized Church of Jesus Christ of Latter Day Saints." Their headquarters have for years been at Plano, in this state. Their beliefs are, in the main, not unlike those of the orthodox churches. In their worship you could hardly tell them from an ordinary Methodist congregation. They are an industrious, peaceable, and law-abiding people. They are just as much opposed to polygamy as are any of the other churches. They claim to represent the original idea of their founder. They have their publishing house, and a church in this city, and have done all they could by sending missionaries and tracts to Salt Lake, but very naturally their efforts have met with determined opposition from the leaders of Utahism. And while personally, I know but little and care but little about their claims of a revelation through Joseph Smith, still I respect, and we should all respect their purity of life and their conscientious efforts to maintain their religion in its original purity, and to save Mormonism from the corruptions that have been imposed upon it by its base leaders.

And now our review of this new form of religion suggests some reflections of a general character.

1. We have an illustration of the power of the religious sentiment. The world is moved by nothing so deeply as

by its religious feelings. They appeal to all the deeper impulses of life, and carry mankind with a strength and enthusiasm beyond that even of home and country. Religion approaches the sacred side of humanity, and hence its most confident and unsuspecting side. And hence impositions and abuses in religion have been so common and so easy. The poor Mormon women feel a natural and womanly shrinking from poly-gamous relations; but their corrupt religious leaders and teachers approach them in the name of religion, and under the guise of a divine authority. They get a leverage upon their consciences, and appeal to the rewards and terrors of a future world; and their poor victims are powerless to answer their adroit reasonings and sacred pretensions, and hence sacrifice all that is dearest on earth in the hope of avoiding a future wrath and securing a heavenly good. And it is upon the strength of this religious impulse, and the great needs of the human heart, that all the religions of the world, both good and bad, have rested. And O! blessed are the men and the religions that come to the suffering and needy hearts of our world with a religion of truth and helpfulness; and cursed, cursed above and beneath all others, are the men who, for power or gain or lust, will take advantage of what is at once the most weak and the most strong and always the most sacred in human lives.

2. We are led to reflect upon the subject of inspiration. If we deny all in-breathing, all light from above, then we are left to our senses and to reason as our only guides. If we say that all inspiration ceased 2,000 years ago, and that the human heart can know no immediate presence, no leading of the

Divine Spirit now, then we have only a history of religion on which to rest, and not the conscious life of God in the soul. We have a dead God and a dead religion. But God is a living God, and religion is a present life. We must not, then, deny a present inspiration, a present leading of the Holy Spirit. But, while holding fast to the living experience of religion and the leading of the Spirit, we must have some rule or guide to save us from the wild vagaries or the false teachings of weak or corrupt men. And what is this? It is the truth that rests upon the nature of God and the nature and needs of man and society; such truth as we have in the ten commandments and the teachings of Christ. And any pretended revelation or inspiration that lowers the ideal perfection of God; that would enable corrupt men to say: "God is altogether such an one as ourselves," or that violates any of the sanctities of life, must be said, in the very nature of the case, to be false. God has given man an objective law as well as an inward witnessing or leading. And this law must not be deduced from the history of dark and corrupt ages of slavery and polygamy, such as were some of the old Bible ages, and then the character of men who practiced these wrongs be quoted as justifications: not this, but the law must be deduced from the spirit and the analogy of Bible truth, and from its final utterances. These, and these only, are binding as the rule of life. And I fear that inattention to these principles, and making too much of some portions of the Old Testament, have hurt and hindered the morality of the world. The Bible has been quoted in support of slavery, and the Mormons of Utah use to-day their debate with Dr. Newman as a campaign document. That

poor deluded man of Pocasset was led to slay his own child from reading the account of Abraham offering his son Isaac. Noyes, of the Oneida Community, justified his vices on the ground of Old Testament examples, and the ground that he was inspired. And I think if all the truth could be known, that fatal Oneida and Utah heresy that men can be inspired to do evil, or what to others would be evil, and hence have immunity from law, was back of Guiteau's terrible purpose to take the President's life. Men form wicked purposes, and then, either as a delusion or as a cloak for their crimes, say they are inspired, and that God "is such an one as themselves." God can not be "such an one;" He can not inspire wrong or lust, or the violation of any sacred right.

God himself can not make wrong right, and all the revelations and inspirations on earth can never make slavery or polygamy right. Nor could 10,000 voices and visions make it right for any father to slay his child. And people must reserve the sacred right of reason and common sense as something above all the visions and revelations of a Noyes or a Brigham Young. But these deceivers claimed that God had spoken to them, and that it was wrong for the poor women to doubt. O, the cursedness of such priestly corruption in the sacred name of religion. The only salvation for these poor women is to doubt, and to deny any such inspirations; and to rise up in the strength of reason and right and God, and resist them.

3. A last reflection relates to the long patience needed to lift up and establish the true idea and life of religion in the world. Some, seeing the wrong done in the name of religion, and the

slowness of its progress, may feel discouraged, or disgusted even, and say we will have nothing to do with it. But that will not help the case nor cure the evil. And then we should remember that everything good is of slow growth, and has in its turn been abused. Governments have fostered cruelty and slavery, but shall we say therefore we will have nothing to do with governments? Certainly not. Liberty has led to anarchy. Shall we therefore abandon that noble principle in the earth? Certainly not. Religions have been imperfect; priests and churches have been corrupt; but we should not therefore abandon religion, but seek rather by patience and toil and long waiting and working, to bring in the perfect day of truth and right.

Chicago Tribune.

REORGANIZING THE CHURCH.

THE Utah Mormon Church organ, the *Deseret News* in its issue for 14th of February last, says of the Reorganized Church:

"The term 'Reorganized,' as applied to the concern, is a fraud upon its face, because the Church never was disorganized."

If the term "Reorganized," as applied to the Reorganized Church proves that church a fraud, what does the same term prove when applied to the Brighamite Church? In the "Life of Brigham Young," a work endorsed by Brigham and his fellows, we read of the "reorganizing the First Presidency," and "In this council of the Twelve Apostles, [held near Council Bluffs, Iowa, December 5th, 1847.—Ed.], 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;" and Pres. B. Young wrote January 23d, 1848, to O. Spencer, President of the British Mission, and said: "We suggested to the brethren the propriety of *organizing the Church* with a First Presidency and a Patriarch."—*Mill. Star*, vol. 10, 114, 115.

To these add the following, and the *News* has by its wonderful logic, proved the Brighamite Church "a fraud." The Twelve Apostles sent forth a "General Epistle," which was dated December, 1847, signed by B. Young as president, and Willard Richards clerk, saying the Twelve had in "contemplation soon to *reorganize the Church* according to the original pattern, with a First Presidency and Patriarch." Here we have it then, that the quorum of the "Twelve Apostles" did in 1847, near Council Bluffs, Iowa, "reorganize the Church," or claim they did.

Is it not very unkind for the "organ" to go back on its former masters and denounce them as frauds, which its logic does?

When the *News* says "the Church was never disorganized," it flatly contradicts the facts of history, and the aforementioned statements of the chief organizers of the Brighamite Church.

At the death of Joseph and Hyrum Smith, the Church numbered from 150,000 to 200,000, and it is a well established fact that of that number not one fourth, and probably not one tenth, remained in fellowship with the Twelve and the Utah faction.

The facts are, the Utah leaders claimed to "reorganize the Church" in 1847; and the chief men of the "Reorganized Church" claim to have reorganized the Church, beginning in 1852, and effecting it more fully in 1860 and 1873.

The question now is: Which, if either, of these claims is true? Which of these reorganizations, if either, is according to the *original pattern* and in harmony with the Divine will?

The "Twelve," without even a claim to special command of God, did effect an organization in 1847, which *they called* the Church of Jesus Christ of Latter Day Saints; but in their work they exhibit proofs of having no call nor authority for that work, for they violate, time and again, the plainest requirements of the organic law of the Church. For instance: the law of the Church says in the "minutes of the High Council, * * * February 17th, 1834," "The president of the Church, * * * is appointed by revelation, * * * and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed."—Doc. & Cov.

Brigham Young and his counsellors, and their successors, were not thus appointed, hence this important part of their "reorganization" fails.

The law of the Church further says: "Every president of the High Priesthood, (or presiding Elder), Bishop, High Counsellor and High Priest, is to be *ordained* by the direction of a High Council, or General Conference." (Doc. & Cov., sec. 17:17). Again: "of the Melchisedek priesthood, three Presiding High Priests, chosen by the body, appointed and *ordained* to that office, and upheld by the confidence, faith and prayer of the Church, from a quorum of the presidency of the Church."—Doc. & Cov. 104:11. President Young and his counsellors, and their successors have not been thus chosen and *ordained*; hence their "reorganization" fails, utterly fails in these respects.

The law further provides that "none else shall be appointed unto this gift [to receive revelations for the government of the Church, which belongs to the president over the whole Church. See revelation on priesthood, March 28th, 1835; also revelation April 6th, 1830, Doctrine and Covenants.—Ed.], except it be through him, [Joseph the Seer,—Ed.] 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."—Doctrine and Covenants, sec. 43, par. 2, February, 1831.

Brigham Young and his successors were not appointed to the Presidency "through," Joseph the Seer; hence their "reorganization" is fatally wanting in this respect. If our Utah Mormon friends admit that Brigham Young and his successors were not presidents of the church in the sense that Joseph the Seer was, which many of them do, then they admit in fact that they were not First Presidents at all; and this admission is fatal to their "reorganization," for it must be borne in mind that "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."—Doc. & Cov., 104:44.

We repeat it: If the First Presidents of the Utah Mormon Church were not and are not such as Joseph the Seer—such as is mentioned in the above quotations—then they are bogus First

Presidents, and not to be trusted by sensible, honest Latter Day Saints.

In all the foregoing points, the Brighamite "reorganization" is faulty, unreliable, and unworthy. As for the "Reorganized Church," it claims to have been effected for the reason that the first organization, that presided over by the Seer from April 6th, 1830, till June 27th, 1844, was "rejected as a church with your [their] dead." (Doc. & Cov., 107:11, revelation Jan. 19th, 1841). This was threatened in view of the follies and sins of the Church in these words:

"And it shall come to pass that if you build an house [temple,—Ed.] unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."—Revelation, January 19th, 1841, Doc. & Cov.

All these calamities did come upon the Church "as a church," though many individuals escaped them.

When the Saints were "rejected as a Church," (as an organized society), there arose the necessity for "reorganization," (when the Lord should command it).

The Reorganized Church claims to have effected its organization by direct command of the Spirit of God, in 1852, in 1860, and in 1873. This claim is in harmony with the law touching the First Presidency, as we have seen; and in harmony with the manner of the first organization under Joseph the Seer, April 6th, 1830; for of that it is said: "It being regularly organized and established agreeably to the laws of our

country, by the will and commandments of God in the fourth month, and on the sixth day of the month, which is called April, which commandments were given to Joseph Smith, Jr."—Doc. & Cov., 17:1.

That this organization was effected by special and direct command of God is further seen in the account of it as given by Joseph the Seer, in these words:

"Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received."—Life of Joseph the Prophet, page 75; also *Mill. Star*, vol. 14, *Supplement*.

The Reorganized Church has the merit of claiming that its organization was effected in a similar way to that of the first church, whilst the Brighamite "reorganization" can make no such claim. As for the First Presidency of the Reorganized Church, they claim to have been called and appointed by special revelation; and its First President, Joseph, the eldest son of Joseph the Seer, claims to have been appointed through Joseph the Seer, and this, too, in fulfillment of the promises of God in Revelation of 1841, par. 18, Doc. and Cov., and to have been specially called by revelation to himself, as in the case of his father, which fact had been previously assured by the Holy Spirit to many of the Saints. The First Presidency of the Reorganization claim to have been "regularly ordained" by the direction of a General Conference, as the law of the Church demands, a claim that can not be made for Brigham

Young, his counsellors, and their successors.

Now, in all these points the Reorganized Church is found to be in full harmony with the law and usages of the Church, while the Brighamite "reorganization" upon the same points is fatally defective.

"Every tree is known by its fruits."

ANTI-POLYGAMY.

A MEETING AT PLANO ADDRESSED BY JOSEPH SMITH, OF THE REORGANIZED CHURCH OF LATTER DAY SAINTS.

A LARGE and enthusiastic anti-polygamy meeting was held in Plano Hall, February 27th. Hon. Lewis Steward was called to the chair, and at about eight o'clock, after preliminary remarks by the chairman, President Joseph Smith came forward and spoke, substantially, as follows: "Our national government is an experiment, and it is not yet determined that it will abide the test of time and continued trial. It has been predicted by those of the old monarchical governments that it must fail; that an institution like ours could not stand. In the process of the experiment the principles of the Declaration of Independence and the constitution have, one by one, come on for trial in this great crucible of national experimenting. At the formation of the compact the thirteen states began the experiment with that in their body politic which many believed had been provided for in the constitution, but step by step the spirit of freedom that drove our puritan fathers to this land forced the institution of slavery forward until the nation stood face to face with it. It could not be set aside, but the people must decide. You all know how the decision was made. The right of a state to secede

was involved in the experiment, and that was decided, too, and that is also known to you. But now, after a lapse of a hundred years, the people of the nation interested in this experiment of self-governing are called upon to put to the test another principle found in the basis of our political and social fabric. Upon our western domain, upon territory belonging to the people, a few men, scarcely more than 2,500 or 3,000 in number, out of a religious population of 112,000, are in the practice of a system of polygamic marriage, contrary to the spirit and genius of our republican form of government. The remainder of the 112,000 adhere to the crime as a tenet of faith, while they do not practice it, thus giving it moral sanction and support. They claim for this practice divine sanction, and that it is their religion, and ask immunity for its practice and the protection of the law, upon the ground that the Constitution assured them in their right so to do; that that instrument declared that no religion should be proscribed and none be proscribed by Congress, but that all men should be at liberty to worship God according to the dictates of their own consciences. This claim, so stoutly made by the Utah church, has, by some means and for some reasons, been acquiesced in by Congress, in that they have failed to pass the needful law for the suppression of polygamy, and to enforce those that were made. It is evident that the fear to infringe the right of worship existing in the heart of every American citizen has possessed each succeeding Congress, and so polygamy in Utah has been permitted to grow up, until whether it shall continue depends upon the decision that the people of the United States shall give

upon the principle of government now being tested, and which, briefly stated, is this: Shall twenty-five hundred men in the practice and a hundred thousand others in the belief of polygamic marriages, dwelling on territory of the United States—a practice clearly in opposition to the rules of law and social economy of the states of Illinois, Iowa, Ohio, and the other states of the union, and therefore a crime in those states—be permitted to continue in such practice under the plea of religion, or shall the monogamic rule, and laws obtaining in the states with which nearly fifty millions of people are controlled and governed, and are content, and among whom bigamy and polygamy are crimes, prevail? The nation stands face to face with this part of the experiment in government and must now decide. How will you, people of Plano, how will the people of Illinois, decide? There are two reasons why Congress should act, and at once, passing such laws as will suppress the evil. One is that the Church was instituted in the United States, and agreeable to the laws of the United States; and every one of the several states where its elders taught the proselyted to the faith, the rule of monogamic marriage obtained; and when they went out from the states, no matter what may have been the reasons for their going, they could not take into any territory then belonging to or since acquired by the United States any practice that by the laws of those states was a crime, nor should they be permitted to continue in such practices. The other reason is that polygamy was not at the time of the establishment of the so-called Mormon church a tenet of the faith, nor was it at the removal of the church from Illinois."

Chicago Times, February 28th, 1882.

THE MORMON "YOUNG LADIES'" PETITION.

THERE are two reasons why the Mormon young ladies' petition should not be considered. The first is, that it does not set forth the truth. The pending bills do not cast any "opprobrium of illegitimacy" upon children, for they remain after the passage of the bill in the same condition as they are now, no more legitimate or illegitimate. It does not drive out their mothers as outcasts, for it allows ample time for them to arrange for their condition, nor does it deprive them of "the honored name of wife," for they have no right to that title now. It does not bar them from "the free exercise of our holy religion," for it makes no assault upon religion, and the institution which it does assail has been shown over and over again to be contrary to the tenets of the Mormon creed as divulged by their founder and forbidden by the Book of Mormon. It aims at the extirpation of a gross social crime, which is unknown to any other civilized country, which panders to the lust of men, which degrades women, which is forbidden by the law of every civilized nation, which is expressly forbidden by the laws of this country, which defies the courts and encourages disloyalty, and concentrates a spiritual power in the hands of a corrupt body of men which is used for the worst purposes. The pending bills work no injustice, as they allow ample time after their passage for the arrangement and remedy of any hardship which may result from them. They aim at the future rather than the present, and the concession which they make in this regard is not made and would not be made in the case of any other crime forbidden by law without arousing a dangerous degree of popular indignation.

The second reason why this, and the other petitions as well, should not be considered is, that they have been obtained through intimidation of the polygamous sinners. The signers of the "young ladies' petition" are Mormon female children from eight years upwards, and those who could not sign their names have had them signed for them. When this petition was first announced it was deemed almost inconceivable that 10,200 "young ladies," could be found in the civilized world who would voluntarily place their names to such a degrading and unwomanly confession, and go before the Congress of the United States and ask that their shameful condition of life should not only be continued, but recognized as legitimate by the people of this country through their National representatives. The testimony now shows that they signed the petition, but in such a manner and under such circumstances as divest it of any force or pertinency. It is not the free act of the signers. A large number could not have known or understood what they were signing, and those who did know were threatened with the terrors of the Church by the Bishops who visited their localities. These Bishops brought with them the absolute commands of the Church. These Mormon women are confessedly ignorant and superstitious, for they have been recruited from the lower ranks of foreigners, and dared not disobey the will of their superiors. Such a petition as this represents nothing but the effrontery of the leaders of the Mormon Church. For these reasons, and from every consideration of humanity, virtue, and decency, and from every consideration of law, human and divine, these petitions should not be considered.

There is but one course for Congress to pursue, and that is to wipe out the curse, only providing that the operation of the law shall work as little hardship as possible to those ignorant women who have been inveigled into it.

Chicago Tribune, March 13, 1882.

PRES. JOHN TAYLOR AND THE NATIONAL GOVERNMENT.—Judge J. W. Chatburn, of Harlan, Iowa, in a recent letter to Pres. Joseph Smith, says: "I heard John Taylor shout out in one of his sermons in Salt Lake City, 'Who in h—ll cares for the Government?' Brigham guffawed and laughed aloud. I thought then, and I think now, that they ought to be made to care."

"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 who are sent by him for the punishment of evil doers, and for the praise of them that do well."—1 Peter 2, 13, 14.

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The Saints' Advocate.

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

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PUBLISHED MONTHLY.

W. W. BLAIR

EDITOR.

GEORGE Q. CANNON AND POLYGAMY.

Editor Advocate: It is asking considerable to request room for the insertion of the following examination of Utah's peculiar institution, wherein Elders of the Reorganized Church, including yourself, hold that there has been a departure from the faith, a prostitution of the gospel of Christ, and an error so grave committed by the Mormon Church in Utah that it has forfeited and made false the claim that they are the Church of Christ. It is, perhaps, necessary to apologize for the nature of this argument; but the controversy existing gives rise to it, and this forms the excuse.

Mr. George Q. Cannon, chosen to Congress from Utah, and a leading apostle of the Church there, it is presumed speaks for and represents his polygamic constituency in the defenses offered for the existence of the institution of Plural Marriage. In a late interview with a newspaper reporter, made the subject of a special telegram to the *Chicago Evening Journal*, Mr. Cannon states as follows:

"It is the pride and boast of polygamy that it discourages prostitution and does away with it, while monogamy fosters it. With us prostitution is unknown, except as it is introduced and sustained by the non-Mormon element that has come among us.

With you, where the monogamic system prevails, it abounds, and is privately recognized and fostered, and is breaking up families, spreading its taint through all of society, affecting young and old, and even the unborn, and sapping the very foundations of society and of the country itself."

"Is that the claim of polygamy?"

"That is one of its claims. Its first broad, general principle is that there are more women than men in the world, and that, in addition, there are many men who won't marry, and that, as a result, a system of plural wives is proper, that those women need not perforce be deprived of matrimony, or, what is worse, driven to prostitution. Do not understand me that the number of births of females is much in excess of males, but the number who reach the marriageable age, escaping the accidents and fatalities to which the sterner sex are exposed, is greater. To these it offers homes, happiness, protection from the danger of lives alone in the world, and the recognition of the right granted by Nature which made woman the mother of the race. Besides this, the system frees the wife from many wrongs of the monogamic system, the unborn child from the injuries those wrongs must bring upon it, and the husband from the temptation. Not only is this the case, but the children of our system are brighter, stronger, healthier in every way than those of the monogamic system. We know nothing of secret diseases; the lives of our families and our children are simple, and they are healthful."

"Are your families large, Mr. Cannon?"

"Yes, usually so. We believe that the habits which mark so great a decrease of the birth-rate in New England are a crime. The result is that our families are large and healthful."

"May I ask the size of your own family, Mr. Cannon?"

"I have twenty-one living children. They live peacefully and contentedly together, attending a private school, which I support for them."

"Is this the size of an average Mormon family?"

"The Mormon families are not so large as is supposed by many. For instance, I do not think our average number of wives is as much as three, while the impression, you know here is that we average about a dozen apiece."

"Does Polygamy increase rapidly?"

"No; there are not more than about two thousand five hundred polygamous households in Utah. Polygamy is, you know, a crime under the laws, and those practicing it, although they believe it right, and though they practice it under this belief, are yet liable to punishment for violation of this law. Then, too, it is expensive, for not everybody can support more than one wife and family."

In this statement are some things that need to be looked after a little. Take for instance the first. It is one thing to boast of the excellency of a system, but the examination of it may discover that the boast is vain, and the system bad. When Mr. Cannon states that monogamy secretly recognizes and fosters prostitution, he misstates the facts, belies society, and betrays his ignorance of things as they exist. That there is much corruption in parts of society, and in certain large cities, may be admitted; but amid the middle and better classes of society, lapses from virtue are rare, exceptions so infrequent that social ostracism is sure to ensue. In every state the laws against prostitution are severe, and in none is it recognized except where large cities exist, whose municipal regulations are partially independent of statutory enactments by

virtue of charters which they hold. In some of these cities, houses of ill-fame are licensed and subjected to police surveillance.

The second clause of the statement is curiously self-destructive. It may be stated, and Mr. Cannon's attention called to it, that Utah polygamy has dissevered and broken up more families in proportion to the number of men who practice it, than can be named in any other community in the United States and great Britain, and the writer is prepared to give names and statement of facts to verify the assertion. And in many of the cases the circumstances by which the separation was wrought have been so tyrannical and deceptive, that the details are revolting.

The "broad, general principle," is a gross mistake so far as Utah is concerned, for there the men have been in excess of the women ever since the census of 1860, and the one of 1880 gives something over 5,000 excess in the male population of those over twenty-one years of age. Whatever excess of women there may be in monogamous countries and states can not inure to Cannon's benefit in the argument, for the plainest reasons, the women are not available for wives to Utah polygamists. But the claim made by Mr. Cannon should be good in Utah if it is good anywhere, and by the figures of the Census Bureau this claim is proven futile for that territory.

The claim that polygamy offers marriage to an excess of women who would otherwise be driven to prostitution, or to lonely lives, is fatally defective in Mr. Cannon's defense of Utah, for the same reason namely, there is no such excess to be so provided for. So far from this, that according to Mr. Can-

non's own statement, the number of men and women over twenty-one being unequal by some five thousand men, the argument is the other way—unless the men of Utah are different human beings than the men of the rest of the land, and love to live lonely, bachelor lives. This does not appear, however, from the fact that so many as can afford, marry; hence all would if they could.

That the system offers "homes, happiness and protection," is stoutly denied by many who have been in, but who now are out of it. Nor is it consistent with the operation of known laws that could be so. Home means more than a simple living; it means comfort of mind as well as body, and jealousy is no pleasant adjunct to home; polygamy breeds jealousy.

The children of monogamic families in Utah will compare more than favorably with the households of Messrs. Cannon, Young, and other polygamists; and the mortality among the children in Utah has been noted. If there be any superiority in health among those that survive the ills of childhood, it is attributable to the climate, simple and plain living, and not to the system so lauded by Mr. Cannon. Nor is it true that there is no vice among them, nor secret diseases. Mr. Cannon may know nothing of them personally; but his surroundings and occupation have kept him from direct association with classes where both are found. On the whole, the mortality lists of Salt Lake City show much the same proportion of deaths that those of other cities similarly situated do; hence this claim to exceptionally good health is bad.

That Mr. Cannon's own family may be large, and that the twenty-one living children may live "peacefully and con-

tentedly together," may be true. But this average per wife is not above that existing in monogamic families. Mr. Cannon has been the husband of four wives, as he himself has stated, (whether he may not have had more, who knows), and it is fair to presume that his family is a presentation of the beauties of the "system," and that shows $5\frac{1}{2}$ as the average number of children to the family. Brigham Young's will provided for some seventeen wives and less than sixty children, an average of little more than three to the family. It is fair to submit then, that a husband and one wife, the opportunities being equal, can better care for $3\frac{1}{2}$, or $5\frac{1}{2}$ children to the family than can the 1-17, or the $\frac{1}{4}$ of a husband and a wife. Or if the average number of three wives to the polygamist, as stated by Mr. Cannon, be taken as the basis, there would be but the $\frac{1}{3}$ of a husband and a wife to each family of $3\frac{1}{2}$, or $5\frac{1}{2}$, where there should be a whole of each.

But Mr. Cannon supports a private school for his twenty-one children; and states at the same time that there are not than 2,500 polygamous households in Utah. Are there 2,500 private schools? But the families of others are not so large as has been supposed, and the statement that there are but about 2,500 men in polygamy having married and holding 7,500 wives, must be taken as near the truth. It is here that the animus of the "system" is shown. The sexes over 21 years of age are nearly equal, the men in excess; hence it must follow that there are two men unmarried for every one married to three wives. If the husband of one wife is subject to "temptation," and it is therefore necessary that he marry others to be removed from that tempta-

tion, are not the unmarried men subject to temptation. Or does the human nature of men in Utah which prompts them to seek companions, differ from that of their more fortunate fellows who are married to one, two, or more wives. If under the monogamic rule, where there are plenty of women more than men, and marriage thus possible if not easy to each man, the men are tempted, is it not a fair inference that under a system where men can not marry, that this same many are tempted? It is astounding that men of such acumen as Mr. Cannon has the reputation of being, can not see how foolish such an argument is.

The folly and injustice of the system are seen when Mr. Cannon asserts that it is "a crime under the laws" and those who practice it liable to punishment; and that it is expensive, for not everybody can "support more than one wife and family." It is then a system that measures celestial advancement and happiness by the wealth of the devotee, and not by faithfulness of life and the integrity of the heart; that offers an incentive to the hasty accumulation of this world's goods, that immunity for its practice may be secured; that offers an inducement to violate law, to disregard ties already existing that gratification may be had; that offers an opportunity to the few from which the many are debarred; that creates a privileged class among a people claiming that they should be one; that permits one man to build up a princely household, while two are deprived of an opportunity to make a home, with companionship, love and happiness there.

If Mr. Cannon, or any other apologist for polygamy, could successfully show that the polygamous wives of Utah

were of the class supposed by that astute gentleman, those women in society who were by the operation of the monogamic rule deprived of husbands, homes and protection, it would be a *defacto* argument in favor of the system;" but if it should appear that the majority of those wives were women who, when unmarried, would be readily sought in marriage and ran no risk of being "deprived of matrimony," the argument fails. Again, if Mr. Cannon would show by statistical proofs that the polygamous wives of Utah had chosen from among the class referred to, who by reason of lack of personal attractions such as youth, vigor, good looks, or special mental endowments, had been left to the dangers deplored by the gentleman in his reply to his interviewer, it would be a strong argument in favor of the wonderful benignity and far seeing benevolence of the system. But if it should appear that the choices made by Pres. B. Young, Heber C. Kimball, George Q. Cannon, and other leading men of the institution, showed an eye to beauty, youth, and attractive appearance, and selected women who would in monogamic states experience no difficulty in securing a whole husband, then the argument would be that the system had an element in its practice left out in its theory as stated by Mr. Cannon. Again; if it could be shown that each of the 2,500 polygamous husbands had married his one, or two polygamous wives out of the purest benevolence, and in pity for the lonely and anxious woman longing for happiness and protection, but deprived of them because no man unmarried sought her for a wife, then the argument would be a good one. But if the facts are that in ninety-nine cases out of every hundred

the woman, or women sought for and married as polygamous wives, (especially so in the case of the middle aged and elderly sages), were in youth and appearance a favorable contrast to the first wife, and selected all the way from the young girl just in her teens, to the buxom and hearty wife of some other man, won from his home by specious reasoning upon heaven and exaltation, then does the argument savor of the flesh and so fail.

One other consideration and the examination of the matter suggested by Mr. Cannon's statement may be left.

There are about 49,000 people over twenty-one years of age in Utah. Of this number less than half are men. Of this number, 24,500, only 2,500 are polygamists in practice, thus leaving 22,000 men living in monogamy which Mr. Cannon so depreciates; but of this number there must be taken out the 5,000 men whose wives their 2,500 brethren with three each have in possession, which gives the number of 17,000 men and their families of one wife and respective children subject to all the vices of monogamy, and without the benefits of the plural marriage system, so lauded by its special defender. If Mr. Cannon's statement is true, the argument is conclusive that among this class prostitution must obtain, be "recognized and fostered," as a matter of course. The conclusion is irresistible that the only virtuous, good, and wholesome society Utah has, according to the argument of Mr. Cannon, is to be found among this 2,500 enjoying the practice of the system.

It is not sound philosophy to urge that the theory without its practice can have any efficacy; hence it follows that 2,500 men practicing plural marriage,

as a safeguard to society, can not keep free from evil and vice 17,000 other men living with one wife and 5,000 living without any.

From what is here presented it may be safely stated that the cunning of this peculiar system has overreached itself; its deceptive reasoning being denied by its practice, defeating for the mass by the action of the few the benefits claimed for its inception.

JOSEPH SMITH.

BRIGHAM YOUNG THE AUTHOR
OF POLYGAMY.

It has been several times stated in discussions of the Mormon question that the doctrine of polygamy is forbidden by the Book of Mormon and the Book of Covenants, and that it crept into the Church through later "prophecies" and so-called revelations. The fact is, that the first public proclamation of polygamy as a part of the Mormon creed was made by Brigham Young. On the 29th of August, 1852, this hoary old sinner announced in a large public meeting held in Salt Lake City that he had a revelation to make, and said:

You heard Brother Pratt state this morning that a revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been preached by the elders, this people have believed it for years. The original copy of this revelation was burned up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma (Joseph Smith's wife) burned the original. The reason I mention this is because that the people who did know of the revelation suppose it is now in existence. The revelation

will be read to you. The principle spoken upon by Brother Pratt this morning we believe in.

Many others are of the same mind. They are not ignorant of what we are doing in our social capacity. They have cried, proclaim it; but it would not do a few years ago—everything must come in its time, as there is a time for all things. I am now ready to proclaim it.

This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

The pretended revelation was then presented.

These documents show conclusively how polygamy was incorporated as a part of the Mormon creed. Joseph Smith may have had the idea of polygamy, even when he was in Nauvoo, but this is not to the point. It was officially promulgated and made part of the creed in defiance of the Book of Mormon and the Book of Covenants by Brigham Young, and the action of Congress, therefore, does not strike at the Mormon religion.

A CORNERED MORMON.

THE hearing given by the judiciary committee of the house of representatives on the Utah contested election case to Mr. George Q. Cannon, the heretofore polygamous representative from that territory in Congress, was probably one of the most remarkable exhibitions ever had before that grave tribunal. It was not supposed that any members of the press were present, and the result was a fire of questions upon Cannon which enabled the committee to get at the full scope and indecency of the polygamous creed, of which Cannon has formally proclaimed himself the advocate in his contest against Campbell.

Some of the replies were wholly unfit for publication, but among the points elicited may be enumerated Cannon's statement that spiritual marriage meant this: That no woman could secure exaltation in heaven unless united in a marriage to a Latter Day Saint of the Mormon Church on earth.

In reply to further questions of the committee as to whether the rising generation of Utah was not growing up in strong opposition to polygamy, he said there were many cases where young married couples were opposed to it, sometimes because the first wife objected and sometimes because the husband did not feel himself equal to the pecuniary support of two wives. But he believed the general tendency of the present outcry was to solidify the sentiment in Utah in favor of polygamy, as it was believed to be a revelation from God. He frankly avowed such to be his opinion, and that eventually the principles of the Mormon Church would spread over the whole earth, because they were true.

The reference to the first wife objecting to her husband taking plural wives called further inquiries from the committee, in answer to which Mr. Cannon said (again with some qualification) that the practice was for the first wife to take the subsequent wives by the hand in the endowment-house and formally give them to her husband.

At this point Mr. Converse, of Ohio, interposed, and said the object of calling Mr. Cannon before them was not to pry into the secrets of Mormondom, but to hear from Mr. Cannon a statement of the reasons why the bill now before them, being the Shellenberger bill, to prevent all polygamists from voting or holding office, should not be favorably

reported, and he asked Mr. Cannon to come back to that point. Mr. Cannon replied that the bill ought to be made general, and so amended as to include not only polygamy, but also fornication and adultery.

Mr. Robinson, of Massachusetts, asked whether fornication, adultery, or even incest was a crime under the laws passed by the Mormon legislature of Utah?

Mr. Cannon hesitated, stammered, and finally said he did not know.

Mr. Robinson—Is it not a fact that your legislature has wiped out all these offenses from its criminal calendar?

Mr. Cannon—I don't exactly remember. You must bear in mind that Utah is in this peculiar position in regard to legislation, that all acts are subject to the absolute veto of the governor.

Mr. R.—Has your legislature ever passed a bill and submitted it to the governor for approval making fornication or adultery or incest a crime?

Mr. C.—I don't remember. I can't say that they have.

A desultory discussion ensued, in the course of which Mr. Cannon stated that he thought before Congress undertook to regulate the morality of Utah there were matters nearer home which required attention. For instance, he had read only recently in the Washington newspapers of babes left to die in corner lots. He thought there was a condition of affairs in the District of Columbia which required the attention of the committee on judiciary more than did the territory of Utah. To which Mr. Reed, of Maine, chairman of the committee, somewhat sharply replied: "Yes, but we do not defend the placing of babes in corner lots, and there is a law against it."

Mr. Campbell and his counsel, Judge

J. R. McBride, were present, by invitation of the subcommittee, to reply to Mr. Cannon's argument, if a reply was needed, but none was thought to be called for.

SOLDIER VALLEY, Iowa,

February 24th, 1882.

Dear Advocate:—As I sit alone this evening, my thoughts continually turn to the article claiming to be a revelation given Joseph Smith, Jr., commanding him to establish polygamy in the Church. I had never seen it until it came with the *Herald*, February 1st. I wonder if the Utah people are allowed to read it; if so why can they not see that it proves itself a lie, for it says of Emma: "If she will not obey it she shall be destroyed;" and of Joseph: "I will bless him and multiply and give him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children."

(All in this world remember) but he was cut off; and Emma, who B. Young says burned the revelation and should have been destroyed, has fought the abomination all her life, raised her sons to be honorable men of the earth, and men of God, and lived to a good old age; and died beloved by all who knew her. It seems to me that the thing has proved itself false, no matter by whom produced.

SARAH CHASE.

IMMORTALITY.

BUT, however confirmatory is the divine revelation of the faith in a future life, it must be noted that the instincts of humanity have begotten this faith. The present skepticism is arrayed against a multitude of the clearest indications of Nature. The reasonings which have induced the vast majority of mankind to believe in a world of life beyond, spring from the deepest and most trustworthy part of our nature. I revere the open sepulchre of Jesus all the more when I look upon it and see that in its doorway blossoms the bright terminal flower of a human hope, faintly grasped by the patriarchs of thought beneath Assyrian skies, and lovingly cherished by Athenian sages as they conversed under the shadows of the Acropolis. This Christian doctrine is planted on the constitutional instincts of human nature. These are not to be despised.

ed. They are divine, and give us life and comfort even after we have fully accepted the revelation of Jesus Christ. They reinforce that revelation, showing that it is not arbitrary, but natural—following in the line of what went before.

Whatever doubts are now raised as to the soul's immortality spring usually from absorption in the scientific study of matter. This universe of sense presses so hard and close on certain minds, that they are dull to all spiritual perceptions and to those realities that belong to the world of thought, hope, reverence, and love. From such minds occasionally comes the announcement that immortality, the darling dream of mankind, is at best only a theory incapable of demonstration, and itself an almost inconceivable mystery. But the Newtonian law of gravitation, on which modern science rests with the utmost assurance, is only a theory—an act of faith originally, confirmed by subsequent observations, but, like everything else outside of mathematics, incapable of demonstration. Furthermore, it rests on the inconceivable. Can a body act where it is not? It is inconceivable. But, according to the Newtonian theory, every sphere and atom of the universe acts where it is not—that is, it acts on every other atom and sphere. Moreover—and this is equally inconceivable—we are required by science to believe that a body acts where it is not through the ether which fills the inter stellar and interplanetary spaces, and this ether is described as entirely solid. The Newtonian law of gravitation is a theory, but men accept it because it explains the facts of the physical world. So the doctrine of immortality is a theory, and men have believed it because it explains the facts of the mental and moral world.

First—Men are led to the conviction that the soul does not die with the death of the body from their beliefs as to the nature of the soul. It is manifestly and radically different from matter. Matter has division of parts—an east, west, north, and south side. The soul is undivided and indivisible. You are conscious that you are one personality incapable of division, and you would be disgusted if I were to ask you how the north side of your soul was getting on. You are conscious, moreover, that yourself is not identical with any part of your body. Your arms and eyes might be removed without lessening the dimensions of your soul one particle. The whole body is changed in its material constitution every seven years or less, but the ego—the self—remains unchanged. I can remember, when I was three years old, looking out of a window and seeing a house on wheels in

the street; but since that day my brain has been entirely removed five times. Where has memory made such a lasting impression? On something besides the brain. Your soul is not only not identical with any part of the body, with any of the organs of sense, but it acts independently of the senses. You think most intensely when the eyes are nearly closed and when the ears are not listening to any sounds. Your mind continues its activity while the body is asleep. The soul perceives in dreams. Moreover, throughout a course of many years, from the age of thirty to the age of sixty, the mind grows stronger and stronger, while the body is steadily growing weaker, and oftentimes in extreme old age, and at the very minute of death, the soul will be clear in its perceptions and lofty in its moods, while the body is tottering and falling into dissolution. Now, if your soul is thus consciously distinct from your body, however intimately connected with it—if it is an undivided entity—how can it be destroyed when the body dies? Only by a divine act of annihilation. A superhuman force must intervene and crush the spirit into nothingness. What evidence can Mr. Miln or any body else furnish that such will be the case? Not one grain of evidence, and not one analogy. For nature has taken pains to show that nothing is annihilated—not a single atom. Science is very emphatic in teaching this. You can not even conceive of anything as being annihilated. Even the body in death is not annihilated. It is resolved into its chemical constituents. But the soul, not having any constituents, being simple and undivided, and not being resolvable into any chemical equivalents, can be destroyed only by the stamp of the foot of the Almighty. But nature has been extremely careful to indicate that not one atom is obliterated—*Barrows*.

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W. W. BLAIR

EDITOR.

THE DESERET NEWS' MISTAKE.

IN an article against the Reorganized Church, February 14th, 1882, the *News* states that "Its adherents are called Josephites, because some years ago they induced Joseph Smith, son of the martyred prophet, to assume the leadership of their organization, which was composed of a few apostate Mormons."

For the information of the *News*, who sadly needs it, and for the benefit of all interested, we have to say, first, that the adherents of the Reorganized Church *did not* induce Joseph Smith to take the leadership of that Church.

Joseph, in his address to the conference at Amboy, Illinois, April 6th, 1860, said: "I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position I am about to assume. I wish to say that I have come here not to be dictated by any men, or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

In his autobiography, in "The Life of Joseph the Prophet," page 772, he says: "During the year 1859, the question of my connection with my father's work was finally determined. I became satisfied that it was my duty.

The queries heretofore referred to were one by one being settled, until the final one—where and with whom should my life labor lie,—was the only one left. This was determined by a similar manifestation to others that I had received to this effect: 'The Saints reorganizing at Zarahemla, Wisconsin, and other places, is the only *organized* portion of the Church accepted by me. I have given them my spirit, and will continue to do so while they remain humble and faithful.' This was in the Fall of 1859, and in the Winter I resolved to put myself in communication with the brethren of the Reorganized Church. In accordance with this resolution I wrote the following letter to Elder William Marks, then residing at Shabbona Grove, DeKalb county, Illinois, announcing my intention to make the effort to take up the work left by my father, and asking for a correspondence.'

'NAUVOO, March 5th, 1860.

'*Mr. William Marks; Sir:—*I am soon going to take my father's place at the head of the Mormon Church, and I wish that you, and some others, those you may consider the most trustworthy, the nearest to you, to come and see me; that is, if you can and will. I am somewhat undecided as to the best course for me to pursue, and if your views are, upon a comparison in unison with mine, and we can agree as to the best course, I would be pleased to have your co-operation.' * * * 'I was moved to this course, because Elder Marks was the President of the Stake at Nauvoo and also of the High Council, at the time of my father's death. He had retained his faith in Mor-

monism as taught by Joseph and Hyrum, and his counsel would now be valuable. I announced my intention to my mother and my step-father. The former approved my determination; the latter took a speculative view of it."

These statements by President Joseph Smith are a sufficient refutation to the charge, that Joseph was "induced" by the "adherents" of the Reorganized Church "to assume the leadership of their organization." If anything more were needed, it could be furnished in the testimony of those who were members of the Reorganized Church at the time Joseph was made its President. The charge made by the *News* is untrue, and utterly unjustifiable.

We reply, in the second place, that the Reorganized Church, when Joseph was made its president, was not "composed of a few apostate Mormons."

The Church at that time numbered no more than about two hundred persons; among them were old-time Mormons, those who repudiated Polygamy, secret endowments, tithing the poor, and lawless, despotic, priestly despotism of Brigham Young and his fellows. Surely, these were not "apostates."

Besides these, there were some who never belonged to the Brighamite Church, nor to the Church of Jesus Christ of Latter Day Saints in the life time of Joseph the Seer. And these were not "apostates."

When at the conference at Independence, Missouri, this last April, a brother and sister VanFleet, from Abeline, Kansas, stated to us that Brighamite Missionaries, lately from Utah, said to them that "Young Joseph" was persuaded to become the President of the Reorganized Church by the offer of \$3,500 annual salary. They further said he was made president at a

conference held in Pittsburg, Pennsylvania. The brother and sister knew these statements to be false, and told the missionaries so. This is but one case out of many where the facts of Joseph's call and ordination has been basely misstated by some of the Utah Mormons. But light is dawning on Utah, truth will conquer, and falsehood, error and hypocrisy, will be put to shame.

GEORGE Q. CANNON AS A MARTYR. (?)
 THE *Chicago Times* of April 20th, has the following pithy and sensible remarks on the late action of Congress, in the case of Cannon vs. Campbell. It should be read and "inwardly digested" by all who favor the "twin relic" and G. Q. Cannon for delegate from Utah, and they should then heed the instruction of Peter, which says: 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.

"It is a fact that reformers have had pretty hard times in this world, and that a number of them have been executed on various pretexts, and with variegated barbarities. But it does not follow from this that every man who has a hard time of it is a reformer and a benefactor of the race. Every year quite a number of persons are hanged who would doubtless have been very glad to have it supposed that they were much too good to be used in that way, but in all probability they were treated as well as they deserved. It would be rash to assume that a man must be a saint because he has enemies, some of whom have sentenced him to be hanged. Mr. Cannon, the quadrigamous statesman from Utah, being barred from taking a seat in the house, as he used to do aforesaid, assured the house yesterday that he was a martyr,

suffering persecution for a great cause. But he is mistaken. Men who are not content with one wife are not confined to Utah; they are known in other communities, and they are not regarded as the apostles of any dispensation that, on the whole, civilized communities care to have promulgated. This is not the result of prejudice or speculation; the judgment is based on ample experience. The world has tried polygamy pretty thoroughly, and, in fact, experiments in that direction are still in progress, and are in some localities being carried on on a large scale. The civilized and progressive portion of the world has abandoned polygamy as the result of long experience, and its progress has been measured by the degree of its abandonment of the institution. As a martyr, Mr. Cannon is neither striking nor picturesque. He is not even pathetic. Openly avowing, as he does, that his domestic affairs are modeled on those of cattle and poultry, he is rather disgusting than otherwise.

The house pursued the only course of action that was really open to it. It could not decently admit a man who got but an insignificant portion of the votes cast, nor could it without self-stultification admit a man who practiced, and avowed that he practiced, what has for twenty years been a penitentiary offense under the laws of the United States. Mr. Cannon had the votes, but not the other qualifications for the place of delegate, and Mr. Campbell happened to have all the other qualifications, but he did not have the votes. After the House of Commons had expelled John Wilkes two or three times, and he had regularly returned with the unanimous vote of his constituents behind him, the Honorable H. K. Luttrell was induced to contest his seat, and the result of the vote was that Wilkes had 1,143, and Luttrell had 296 votes. Thereupon the house decided that Luttrell was elected; but that was more than a century ago, and even then such high-handed acts on the part of a majority of the House of Commons did not pass without severe denunciation. A popular assembly in our day and country would hardly dare to seat a man who had not got any

considerable share of the votes cast. Irregularities in Cannon's naturalization papers formed the nominal ground on which Governor Murray refused the successful candidate his credentials, but those are really of small moment compared with the fact that the house has just passed a bill to destroy the institution that Cannon defends and is a partaker in. The deprivation of the Mormons by the new law of the right to vote or hold office will make it impossible for Cannon to make another appearance in Washington as a candidate for a seat in the house."

THE AGENCY OF MAN.

MAN is a free moral agent, because he is capable of distinguishing between good and evil, right and wrong—between what he ought, and what he ought not to do.

Man is a free moral agent, because he is made responsible to the laws of both God and man for his conduct.

Man is a free moral agent, because he instinctively judges, and acts upon that judgment.

Responsibility, and accountability, are the necessary results of man's agency—they stand related as effect to cause.

Deprive man of agency, and you deprive him of accountability.

"Every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment."—Joseph the Seer, Doc. and Cov., Dec. 16th, 1833.

MARRIAGE.

IN speaking of marriage Dr. Francis Wayland says: "Neither party surrenders control over anything pertaining to conscience. From the nature of our moral constitution, nothing of this sort can be surrendered to any created being.

For either party to interfere with the discharge of those duties which the other party really supposes itself to owe to God, is therefore wicked and oppressive. Neither party surrenders to the other anything which would violate prior obligations."

Of the late Conference at Independence, Mo., the *Independent* of that city has, among other paragraphs, the following:

"The Conference of the Church of Christ (Latter Day Saints) are in session in this city, and is attended by large numbers of the members from all parts of the union. Every train has brought new additions to the already large number, until the city presents a very lively appearance. It is thought that the visit of many of them will result in the purchase of property and becoming residents. They are a good class of citizens and should be given every facility to become residents if they wish."

The Reorganized Church has a prosperous branch in Independence, and the members have a good reputation. The wise man says, "A good name is rather to be chosen than riches, and favor is better than silver and gold," (Prov. 22 : 1). All over the land, except among the Utah Mormons, the Reorganized Church is having "favor and grace," with "rest in peace and safety." Their leaders prevent it among the Utah Mormons.

"After a very interesting session of nine days the Latter Day Saints' world's conference completed all the business before it, and adjourned to meet in Lamoni, Iowa, next autumn. The session has been harmonious throughout, and an immense amount of business has been disposed of. Contrary to expectations, nothing was done at this session toward perfecting the plans for the magnificent temple to be erected in this city, but the matter will be taken up at the October meeting. The president and prophet, Joseph Smith, delivered the farewell sermon at Wilson's Opera-house this evening to a very large congregation of citizens."

The above paragraph from the *Chicago Times*, must strike every Latter Day Saint who loves the Church of Christ as organized by Joseph Smith, the Seer, with feelings of surprise and heartfelt gratitude. Nearly fifty years ago the Saints were cruelly driven from Independence, and Jackson county, because of their anti-slavery sentiments and tendencies, their strict adherence to the doctrines and forms and ceremonies of New Testament Christianity, and because of their industrial thrift and Yankee enterprise.

That they exceeded the bounds of discretion in some of these matters, can not be doubted by those who read and believe the revelations given Joseph the Seer in respect to their persecution and expulsion; but their errors and their sins against the laws and discipline of the Church could not justify their enemies in abusing, robbing, and driving them out.

Many of those who then persecuted the Saints, afterwards saw and confessed their wrong doing, and have said there were no just grounds for the slander, violence, and loss which the Saints suffered at their hands. These matters are now better understood than ever before, and a remarkable cheering change is taking place all through the country toward those Latter Day Saints who maintain the original faith and doctrines of the Church, and no where more strikingly than in the places where the Saints were so shamefully and fiercely persecuted.

Joseph the Seer, in his letter to John C. Calhoun, January 2, 1844, said as follows: "While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a

sacred spot where a fragment of American liberty once was, I or *my posterity* will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded and damned to hell, where the worm dieth not and the fire is not quenched."

This remarkable prediction was penned thirty-eight years ago, and published in the fifth volume of *The Times and Seasons*. The Seer is dead, but his "posterity" has been pleading "the cause of injured innocence" in many places, in many ways, and with most excellent results. At Nauvoo, Far West, and in their vicinities, the name and fame and character of the Church of Jesus Christ of Latter Day Saints have been redeemed from under the cloud of shame and reproach brought upon it by base, bigoted persecutors outside the Church, and by ambitious, corrupt, and lustful leaders inside the Church—the last worse than the first—and now at Independence, and in its vicinity, the clouds are passing away, the sun of truth and righteousness is shining, and "grace and favor" are given to the patient, prayerful, upright Saints. Indeed, all through our great nation, in the Canadas, and in Europe, the peculiar position and doctrines of the Reorganized Church (the president of which is one of the "posterity" of the Seer) are becoming well and favorably known; and so the good work goes on; and who shall say the time is far distant when the temple promised of God in July, 1831, and in September, 22 and 23, 1832, shall be built?

The "posterity" of the Seer has been pleading "the cause of injured innocence" in every hamlet, town, city, and nation, where the Elders of the Reorganized Church have gone; and of late

they have done so in our national Congress with the purpose that "wise men and rulers may hear and know that which they have never considered," that the Lord may bring to pass his act, his strange act, and that he may perform his work, his strange work, and "that men may discern between the righteous and the wicked, saith your God."—Doc. and Cov., revelation Dec. 16, 1833.

The late joyous, prosperous, Conference at Independence, is one of many ominous signs of good to the faithful, worthy Latter Day Saints.

COALITION OF EVIDENCES.

Dear Advocate:—The arrival of your March number, together with the Supplement to the *Herald*, entitled, "Polygamic Revelation," has tended to stir up a few latent feelings, which, together with the fact that the Elders of the Reorganization have been battling for nearly thirty years against the infamy of polygamy, and now, as if to encourage them, the Great Jehovah who ordained "the powers that be" has stirred up the heart of our Mighty Republic to aid them. In view of ultimate success, and in order to give what little I can contribute to further such a good cause, I throw a grain into the scales by collating a few evidences, as follows:

1st, Evidences of men. 2d, Evidences of the standard books of the Church. We begin with John Taylor:

In a book of tracts published by Orson Pratt, in England, are the minutes of a discussion held in France by John Taylor and C. W. Cleve, James Robertson, and Phillip Cater, three ministers of different denominations, against him. The printed minutes bears date July 11th, 1850. In the course of this debate John Taylor was charged

by his opponents with being the advocate of polygamy; and in defense, as found on page 8 of O. Pratt's work containing the report of the discussion, Taylor said, "We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived." Taylor then had recourse to the Book of Doctrine and Covenants to vindicate himself, and referred to page 330, which says, "Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating as he shall be led by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, 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 shall 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 authority vested in him. Again: "Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death."

In the foregoing, if, as John Taylor truly said, none but a corrupt and depraved heart could have contrived such things as they were said to be guilty of (polygamy), why is he now an advocate for such corrupt and depraved actions? Be it remembered that he said this in

France, July, 1850; and, as Orson Pratt published it, he, too, acquiesced in those sentiments. Therefore, to both the dead "champion polygamist," and the living oracle of it, "lie" is stamped on their escutcheon. "Wo to them who call evil good, and good evil."

In *Advocate* for March, 1882, page 177, is a statement of H. B. Clawson, Brigham Young's son-in-law, to an *Inter Ocean* (Chicago) reporter, in reference to the time when the Latter Day Saints were driven out of Nauvoo: "Polygamy at that time (1846-7) was unknown among those of the Mormon faith. * * The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there."

Mrs. Fanny Stenhouse, (and she was an Elder's wife in Utah for many years), says she joined the Church in England in 1849; and on page 48—"the reader must remember that at that time polygamy was unheard of as a doctrine of the Saints, and the blood atonement, the doctrine that Adam is God, together with the polytheism and priestly theocracy of after years, were things undreamt of."

We might swell the list, but let this suffice.

2d. The testimony of the books. But first, let us look at this impious fraud, par. 4 says, "For, behold, I reveal unto you a new and everlasting covenant." Part of it says, "All covenants * * are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto this [polygamic] end have an end when men are dead." In par. 6, "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory." We read in Rom. 1:16,

that "the gospel is the power of God unto salvation," (without polygamy). And in Heb. 6:1-3, we are given an epitome of the gospel; but it says nothing of "this new and everlasting covenant" of polygamy which is to nullify all others. Mark 16:16, says, "He that believeth and is baptized shall be saved," without polygamy. The Doctrine and Covenants says that the fullness of God's glory was in the gospel revealed through His Son. It also says, sec. 12 (19):4; 13 (40):3; 16 (43):1, "rely upon the things which are written, for in them are all things written concerning the foundation of my church, my gospel, my rock." This was given in June, 1829, and states that in the things, which were "written" were all things necessary for salvation. The 4th par. says, "Behold you have my gospel before you, my rock and my salvation." What was before him (Joseph)? The Book of Mormon and Bible.

In sec. 17:2, it says, "The Book of Mormon, which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also." This polygamic revelation professes to contain "the fullness," but it is too late; for the Lord told Joseph that the Book of Mormon contained the fullness, and this without polygamy. Sec. 32 (55):2, 3, says, "Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily I say unto you, *this is my gospel.* * * * and ye shall remember the church articles and covenants to keep them." Here follows some of the church articles and cove-

nants. Sec. 42 (13):7. "Thou shalt love thy wife with all thy heart, and shall cleave unto her *and none else.*" Again, sec. 49 (65):3: "And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have *one wife*, and *they twain* shall be one flesh, and all this that the earth might answer the end of its creation. Surely, this is the Spirit of Christ. Hear him in nearly the same language, Matt. 19:3-9; "And for this cause shall a man leave his father and mother, and shall cleave to his wife, (not wives) and they *twain* shall be one flesh." Again: Doctrine and Covenants, sec. 34:(11)3: "And there are none that doth good except those who are ready to receive the *fulness of my gospel* which I *have* sent forth unto this generation." And to prove that Brigham Young was to have no hand in bringing forth "the fulness," par. 4 says: "I *have* sent forth the *fulness of my gospel* by the hand of my servant Joseph;" given December, 1830. There was a "fulness" sent forth by Joseph, without polygamy. That could not make a fulness more full, see sec. 39 (59):3, 5, 6; sec. 42 (13):5-7. We now refer to the Book of Mormon, without quoting, as the Doctrine and Covenants tells us so many times that the Book of Mormon contains "the fulness of the gospel," see Jacob 1:4; 2:6-9. Mosiah 1:6; 7:1; 9:25. Book of Nephi 9:1; Ether 4:5; First Book of Nephi 5:3.

From all the testimonies we have collected we fail to find a single instance of God giving commandment, but both in the Bible and in the Book of Mormon we find man who should have known better, breaking God's law; as for in-

stance, while as yet the Children of Israel were in the wilderness, Moses said that the time would come when they would want a king, which did occur about 490 years after Moses said it, and he prepared for it, by giving the King a law to govern him when he sat upon the throne. Deut 19:14-19, the King was not to "multiply wives." David and Solomon were both Kings, and defied the law governing them, therefore it is no wonder that Jacob says they did that which was "abominable," but David shut up his wives, (put them away). Do thou of Utah likewise, is the prayer of one who loves truth.

J. A. McINTOSH.

"UNITED STATES" LATTER DAY SAINTS.

THE following from the *Chicago Times* of April 7th, is very suggestive in many ways, although some of the statements are premature and somewhat exaggerated. It is a fact that the "Josephite Mormons" are "United States Latter Day Saints;" and of this they may well be proud when we remember that the Lord raised up our free Republic for the express purpose of planting within it, and under its protecting banners, the Kingdom of God as foreshown by Daniel 2:34-44, and to other prophets and apostles.

Of this fact the Lord says: "I have established the Constitution of this land" (Doc. and Cov., Rev. Dec 16th, 1833); and in keeping with this fact He further says, "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"—D. C., Rev. Aug. 1, 1831.

The "Josephite Mormons" hold to no doctrine or practice that in any way violates the laws of the land; but to the contrary, all their doctrines, and the institutions thereunder, tend to strengthen, honor, and uphold our nation and its laws. They are justly entitled to the name "United States Latter Day Saints," mentioned in this telegram:

"INDEPENDENCE, Mo., April 6 —[Special] The General Conference of the United States branch of the Latter Day Saints' Church, better known as the Young Josephite Mormons, convened here this morning, and will probably continue in session during the remainder of this and the whole of next week. The conference was called to order by the president, Joseph Smith, Jr., the recognized head of the anti polygamous Mormon Church. The forenoon session was occupied with addresses in denunciation of the polygamous practices of the Utah Mormons. The attendance is very large. Over two hundred delegates have already arrived, and as many more are coming. During the present session a movement will be inaugurated for the erection of the temple in this city, planned in 1830 by Joseph Smith, the translator of the Book of Mormon and original founder of the church. The temple will be most magnificent, and will cost nearly \$500,000. The head center of the Church is now at Lamoni, Iowa, but will be removed to this city in a near future."

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