

The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

JOSEPH SMITH'S REPLY.

President of the Reorganized Church
Answers L. O. Littlefield's Open
Letter.

MR. L. O. LITTLEFIELD,
Logan City, Utah;

SIR:—Your letter of April 27th, in the *Logan Journal*, affords me a surprise. You have been pleased to take the statement of one of the speakers at the late conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in the Temple at Kirtland, Ohio, and upon that have predicated a letter to me; taking it for granted that the expressions of that speaker "ventilated" the spirit of the body there assembled. Would it not have been more in harmony with proper dealing to have quoted my own language upon that occasion, if I was to be the one to whom your letter and its arguments were to be directed? Or what might have been as properly done, to have quoted the address of my colleague, Elder W. W. Blair, who spoke upon the same occasion, the opening of our session? Mr. Blair is to be found at Salt Lake City, where he is stationed, and can be questioned as to the spirit of that assembly.

It is true that in the Spring of 1882,

the body to which I belong held a session of conference at Independence, Missouri, which was quite well attended; and it is also true that the fact of "Mormons under the leadership of the son of the Mormon prophet, Joseph Smith, holding conference in the place whence the Saints were driven" in 1838, created a sensation in the newspaper world, but it is not true, as assumed by you, that we as a body, held out any "flattering inducements by making that place the grand center of interest," for none such were offered; nor were any statements made by us as a people in reference to that meeting not warranted by the facts. The same is true in regard to the meeting at Kirtland. That the latter meeting was invested with more than ordinary interest, both to well meaning and faithful Latter Day Saints, and the world outside around Kirtland, is decidedly true; nor is it a matter of reproach to me, nor a fact of which any of those assembled there can for a moment be ashamed, that we were met with cordiality by many, and respectful attention and curiosity by all.

Those who were present at the dedication of that Temple at Kirtland, Ohio, when it was offered to the worship of God by those who had builded it, in solemn and earnest prayer, and who were permitted to sit in the renovated pulpits from which the Gospel of life as revealed to Joseph Smith a half century ago was again proclaimed, testified then, testify now, that the same hal-

lowed Spirit prevailed the assembly last held in those sacred walls by these men and women of the Reorganized Church during the days from April 6th to 14th that was manifested at that dedication service. And men who heard the fathers teach the way of life in those walls in 1834-5, declare that the sons set forth the same teachings. And when you, Mr. Littlefield, who were not present in the Temple last April, presume to say that the "spirit of Temple building" is, or was the principal characteristic spirit, manifested by the Church in those early days, the keeping of which marks the "Utah Mormons" as the Church of Christ, you make the mistake which the Reorganization has so long and so openly accused the body under President B. Young and John Taylor of having made.

You are pleased to state that my "blood relationship" to my father "would not be a bar" to my rising to "high distinction," providing that my principles were "consonant with the real faith and policy of my father." You state further, that my "declaration of principles is in positive opposition to those which are well known to have been the doctrines and principles preached and practiced by that great man; principles for which he lost his life at Carthage jail, June 27th, 1844.

You have in the foregoing statement asserted much more than you can possibly prove; for my declaration of principles is precisely that which my father, Joseph Smith, the Seer, gave to I, Daniel Rupp, of Pennsylvania, for his "History of Religious Denominations" in the United States; and to John Wentworth, of Chicago, Illinois, for his paper the *Democrat*; and which you will find in the *Times and Seasons*,

published in Nauvoo, Illinois, for March 1st, 1842, and signed by him. I send you an Epitome of our Faith, which you will find to agree with this referred to, with the exception to which I shall hereafter cite; and which doubtless forms the "Stone of offence" in my profession of belief.

No proof that Joseph Smith taught and practiced polygamy, (publicly or privately), of an "incontrovertible character" was ever presented to me; and from the nature of the subject and the facts connected with the introduction of the doctrine as a church tenet, it is doubtful if such proof exists.

Joseph Smith never placed himself in the "attitude of a polygamist before the world." All the public statements made by him in regard to the subject are condemnatory of it; including the Book of Mormon and the Book of Covenants, including every edition of the latter work, from 1834-5 to 1845, and the Liverpool edition for 1854. He, his brother Hyrum, and John Taylor are on record in 1842 and 1844, in the *Times and Seasons*, condemnatory of it; and President John Taylor's public denial and condemnation of it are as late as 1850, as you can verify by reading O. Pratt's works, including the discussion at Boulogne Sur Mer, France, of that year.

No woman ever testified to me in Salt Lake City, or anywhere else, that she was wife to Joseph Smith, my father, except Emma, my mother, and the only woman belonging to the Church in Utah, who ever talked to me on the subject of polygamy stated that she was not wife or sealed woman, to either Joseph or Hyrum Smith; and was not then (1876) and had never been in polygamy at all. She affirmed at the

first, as do you, that she knew etc. But when cross-examined by me she admitted, that during Joseph Smith's lifetime she never saw him married, nor heard nor saw him treat any woman as wife in any sense, except Emma, his wife, my mother; and finally confessed that she knew nothing about it. A good brother in the Utah church, whose name I can give if it is challenged, waited upon me in Salt Lake City; and he, also, knew all about it; but he too broke down upon cross-examination, and *knew of his own personal knowledge* nothing that would implicate Joseph Smith in the practice of polygamy. The distinction between celestial marriage, (if such a thing existed at all), as it may have been held in secret among a certain class of elders as early as 1844, and the plural, or polygamic marriage doctrine of Utah, must be made; nor will it do for you, or any other apologist or advocate of Utah's peculiar system, to affirm that the latter is identical with the former. And the very special plea made by you that "in consequence of the prejudices of the Saints and the tide of persecution he well knew he would have to encounter from the outside world, wherein his life would be endangered * * * he delayed to make known this (polygamic) principle," is a most contemptible charging of cowardice upon a man, who from his fifteenth year till he was finally butchered, had lived in constant and ever present danger, and had never shrunk from any duty imposed upon him through fear—shame! Besides this, while the "boy Joseph was playing in the streets of Nauvoo," in unconscious ignorance of the existence of secretly practiced sin; for you say "it was taught, though not publicly, "he was not alone in his ignorance; for in

conversation with hundreds who lived in Nauvoo at the same time, they have invariably stated that they knew nothing of it then. In connection with this, the affidavits of as eminent persons as there are in the Church at Salt Lake City, can be shown to precisely the same condition of ignorance.

When the "boy Joseph" arrived at "maturer years," and set about solving the question of his father's complicity with polygamy, he found a great many stories and myths afloat about it; and he sifted story after story; and though having met and conversed with many whom he was told knew, has failed yet to meet one who positively knew, when subjected to crucial examination; and when you assert that any woman reported to me in Utah as the wife of Joseph Smith, you make a statement not founded in truth, for no such reporting was ever done. I was in Salt Lake City for three weeks in the fall and early winter of 1876 and spoke four times in the "Institute" there and publicly threw the burden of proof upon those who affirmed such complicity with the doctrine of plural marriage.

The Lord declared in the Book of Mormon that the having of wives and concubines was an "abomination" in his sight. This was revealed by God to Joseph Smith, and through him to the Church. It is precisely in this revealed light that the sons of the man through whom this revelation was made, view the subject. Another revelation through the same source reveals the will of God to be that "one man should have one wife; and one only, unless death intervene, when he is at liberty to marry again; and this, "that the earth might answer the end of its creation and be filled with the measure of man." It is in

this light precisely that the sons see what was revealed through their father; and these sons affirm that they see "these (polygamic) things, as the Lord has revealed them" and in this light they have "boldly held them up" that others might see them as they are.

Why is it that Dr. W. E. McClellin, the followers of James J. Strang, and others, referred to by you as the ones whom the sons of Joseph Smith are following in the wake of, have been and are hostile to and at enmity with them? How is it that all of those whom you say these sons are following, denounce them? If there was an affinity of following there should be of fellowship, but there is none.

But, suppose that it be granted, that Joseph Smith did secretly, (and it is not now claimed that it was publicly declared), teach and practice "celestial marriage," or to make it as broad as you might wish it, "plural marriage," by virtue of what rule of church procedure, what revelation properly authenticated and received by the Church did he do so? If it was secretly taught to a few and practiced by him and them, it was so done contrary to the laws of God then governing the Church, which were alleged to be in accordance with the revelation of Jesus Christ through Joseph Smith; and they and he, if teaching and doing contrary to those laws, privily, were transgressors against God's will, as expressed by Him to His Church. And if it should be proved by any amount of reliable testimony that Joseph Smith did teach and practice as you assert, it proves only that he disregarded that rule governing the marriage relation that was given in 1831, "at the Ohio;" which rule, according to the statement made to the Church at Father

Whitmer's in New York state, was to be a "law to them, suitable to their then condition; and in the New Jerusalem;" and which was affirmed by Orson Pratt, the ablest of Utah's Apostles, in a discourse delivered in the tabernacle at Salt Lake City, in October, 1869, to be a "righteous law;" and would not prove that the act of being privily celestially married was a correct and righteous act, and the doctrine by which it is defended was a principle of the faith of the Church. Nor does it make any difference who the persons so secretly married, or sealed were; they each would be criminal to the known law of the Church, and the law of the land.

It is no argument in your defence to urge that because Joseph Smith did practice "plural marriage," and therefore it was and is right. God condemned it in bringing the Book of Mormon to light in 1830; Christ condemned it in the law of 1831; Joseph and Hyrum Smith condemned it in 1842 and '44; John Taylor condemned it in 1844 and 1850; and I, for these and other reasons equally potent, have condemned it from my earliest entrance into public life to the present. I have organized no faction, but have raised the warning voice to Israel, worn and troubled, to return to the way in which Christ has promised peace, and so far as my opposition to the doctrine of "plural marriage" is concerned, I shall meet my "illustrious sire" without having been frightened or cajoled into a transgression of the law of the Divine Head of the Church, Christ, because it is asserted that he did. It is stated in the Book of Mormon that certain people sought to "excuse themselves" for certain practices because of "the things which were written concerning David and Solomon,"

and for this that people were blamed; and when you seek to excuse yourself and your people, because of the things which Joseph and Hyrum did, of a like nature, your excuse is not good and you too fall under blame justly. Moses, Jacob, Jethro, Jephtha, David nor Solomon, could not sanctify evil in themselves nor Israel, nor could Joseph or Hyrum Smith or Brigham Young. And when I shall meet my father, all that I need feel concerned about is whether my acts will bear the light of the Gospel revealed through him; not whether he has had one wife or many. If he transgressed the law of God, he will by it be judged and condemned; if he obeyed, he will be rewarded; and as I treat the subject from my own manhood's standpoint and not his, I propose to take my chances with the laws accredited of God in my favor, as against any privily introduced and doubtful dogma.

Let me call your attention to some few facts, in connection with temples and temple building, and then I will reply to some of your questions. The Temple at Kirtland was built, it is credibly believed, by command, and was finished and dedicated to the worship of God; and in it, as the history of the Church amply shows, the only endowment the elders ever received was bestowed. The temple at Nauvoo, though begun at the direction of God, was not finished in any essential particular, excepting the baptismal font, according to the pattern given; and whoever presumes to congratulate himself upon any endowment bestowed in that building, must do so with the fact of its unfinished character before his eyes, and with the remembrance that there was no promise to its builders, unless it was completed within a limited time. This time expired and the

building remained unfinished, was polluted, and now not one stone of superstructure or foundation remains as placed by the builders.

A more striking rebuke to the people who danced and frolicked within its walls in religion's name, and who finally sold its desecrated shrine and site into Gentile hands, can scarcely be found; except in a similar destruction witnessed at Jerusalem. The Temple at Kirtland may have filled the purpose for which it was built; but certainly the one at Nauvoo never did; unless it was designed for destruction. The spirit of "temple building" has indeed been kept by you, and your people; but unfortunately for you, those temples which have been built by you are not the temples of God; nor was that one at Nauvoo accepted of Him. Indeed, it could not be according to the terms of the commandment which authorized its erection, and granted only a period of time in which it was to be completed; and if not done in that time, it and the Church with it, and their baptisms for the dead were to be rejected. Not having been accepted, no warrant exists in His word for holding sacred endowments of either keys, or power said to have been conferred in it.

To show that the temples of which you boast in Utah are not temples of God, I cite you to the statement of Elder Orson Pratt, who, preaching in the 17th ward meeting house, Salt Lake City, December 10, 1876, declared that "there has not yet been a temple built which God has accepted since the Saints left the Ohio; nor will there be until a temple shall be built in the land of Zion where God has designated. The Temples that we are building in these valleys will not be the temples of God, will not be accepted of him, as they have not been com-

manded by Him to be built. That house will be built, and while some are living who lived in 1832. Not all of those who are gathered in these mountains will go back there. That portion only who are pure and upright, and keep the commandments of God. The prophecies of 1844 will have been fulfilled in coming to these mountains. The great body will leave these mountains, though some will remain."

You are not at liberty to deny these statements of Orson Pratt, as at the time he delivered this discourse, he was speaking for the body which you represent in your letter, and upon the subject of which you wrote. Joseph F. Smith occupied the stand with him, and I think John Henry Smith was also present. I was told afterward that the discourse was preached for my special benefit, and not having had occasion to use any of the extracts I took at the time, until now, I am profoundly grateful to Mr. Pratt for the item I have here quoted, for it is exactly in point.

To your question, "How many temples has the Reorganization erected?"

Not one of the many you have erected in Utah, (Salt Lake, Saint George, San Pete), has been built by command of God; hence, no more credit attaches to you for building them, than is due to any body of people who erect altars and build churches in which to worship God; only that your industry and zeal are worthy of praise, as they are also in your reclaiming the desert land, building towns, etc., and nothing more.

While you have been building temples that God did not command to be built, in a land away from the place that Mr. Pratt states is the one upon which *The Temple* of God is to be built, which temples can not be accepted of

God, any more than can any other tabernacles, or houses of worship built without command, the Reorganized Church has been preaching the gospel all over the land whence the Saints, have been driven, and have been building *houses of worship*, which are *provided for* in the law given upon the land of Zion, to be a law unto the people of God. In doing this the elders have been teaching the Gospel in its simplicity and power, as the law of God given through the Martyr provided that it should be taught; and in accordance with the command and promise made to the weary, dejected band camped on Fishing River, Missouri, have not "talked judgment, or boasted of mighty faith," but have "carefully gathered together, as many in one region of country as consistent with the feelings of the people;" and have realized the promise, "You shall find favor in the eyes of the people." In doing this, the scattered ones of the flock who failed to discover in the voice of Pres. B. Young, the voice of the Shepherd, have been returning to their allegiance to the law and the Lord, and have been made to "rejoice in the Holy one of Israel;" in fulfillment of the prophecy.

The statement that Joseph Smith "desired to journey to the Rocky Mountains," is not borne out by the statements and events of the few days prior to his death; and it is easy of proof that no general exodus of the Church from Nauvoo and surrounding country to the Rocky mountains was contemplated by him at any time, in in any other sense than settlements west of the Mississippi might be made to prevent the ills that an overlarge gathering at Nauvoo might bring. Mr. Littlefield has only to read the Letter to Henry

Clay, the Epistle of Brigham Young and the rest of the members of the Twelve, made immediately after the 27th of June, 1844, and recall the efforts to finish the Temple and Nauvoo House, at Nauvoo, to disprove his own position on this point.

I have no objection to the claim made by you that Joseph Smith did predict some of the Saints would go and "assist in making settlements and building cities;" or that some would live to see the Saints "become a mighty people in the midst of the Rocky Mountains." I have no more objection to the claim by you of the fulfillment of this prophecy in your settlement in Utah, than I have had to the claim made by Mr. Pratt and others of the Utah elders that the prophecy found in Isaiah 4th is also fulfilled in the plural marriage system; only premising that the reproach complained of rises from the condition and for the causes set forth in the 3rd chapter. Nor is it necessarily to the credit of those in the mountains that the prediction is fulfilled. If fulfilled, it goes to the credit of the prophet, but not necessarily to the people. The same man predicted that polygamy would prove to be the destruction of the church; and that Brigham Young would lead the people astray; both of which predictions may have been fulfilled upon the same people.

The Reorganization possesses the Temple at Kirtland, with good title thereto; and in its rehabilitation and repairing, are rebuilding the spiritual waste places of Zion; and in the places where you and your co-workers have made the name of Joseph Smith and the doctrines he taught odious, we have made converts to the truth he died to attest.

If Joseph Smith ever uttered the prophecy which you assert respecting

the charge to the people to "keep where the records" were, you have strangely confounded the word "records;" for, if the word "records" means anything to the Latter-day Saints it means the Bible, Book of Mormon, Doctrine and Covenants, and has no reference to the records of names, or the Church history. To "keep with the records" is to remain in harmony with the teaching of the record of the Jews, and the record of Joseph; the teaching of Christ on both continents. In this sense the Reorganization is pre-eminently with the majority—God and Christ.

You are not free in Utah; not free from the laws of our common country; but are now teaching and practicing what is contrary to the laws of both God and the country. You are not free to practice what you seek to glorify as the "grand work of the Latter-days;" but in the practice of plural marriage which you so improperly eulogise, you are compelled to covertly and secretly solemnize the rites of such marriages, instead of doing so in an open meeting, or at a "feast prepared for the occasion," as the Book of Covenants declares; and are forced to keep records of such marriages that you dare not produce in court; and obliged to refuse to answer plain questions when asked them in open court, or to evade the consequences of disobedience to the law of the United States by a resort to subterfuges and mental reservations unknown to Christ's law, and unbecoming in apostates, to say nothing of Saints.

The son of Joseph Smith repudiates no doctrine that his father laid down supported by the word of God as essential to life here and salvation hereafter; but he does now, and has for all his life, repudiated as a doctrine a system for

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which there is no provision in the law that father left on record to govern, direct, and control the Church of Christ.

Mr. Cannon, whom you are not at liberty to dispute, answered to Mr. Reed, chairman of Committee before whom he appeared in Washington a year ago last winter, that the Latter-Day Saints did not practice polygamy because of what was written in the Bible or Book of Mormon; but by reason of a "purported revelation to Joseph Smith authorizing it." This which you are pleased to say is the "most sacred doctrine" of my fathers; if it has sanction among you at all, must get it from that document; and I tell you that the word of Brigham Young alone is the only evidence you, or any of your body has that the document referred to is the one Joseph Smith had, if he ever had anything like it. And not until eight long years after Joseph Smith was dead, did Brigham Young testify, and then he says that the paper is a "copy of one that Emma Smith burned." No one else testified of the genuineness of it; and he only, after the long practice of the doctrine could not be further concealed or denied; and the witness then comes to the stand burdened with the consequences of his own indulgence in the practice. Go to your Church history and find how upon the 29th day of August, 1852, eight years and two months after Joseph and Hyrum Smith were laid in their graves, Brigham Young by the introduction of plural marriage, dared to curse the Church over which he had assumed a control never designed in his call as an Apostle, and to load the memory of my father with a charge of deceit, hypocrisy and cowardice, that his sons have borne in every hamlet, village, town and city where they have preached the Gospel of

the Son of God; and not until those sons stand before God face to face with that father and Brigham Young, will I cease to defend the cause of Christ against that doctrine, so unjustly fastened on the faith; and against that charge upon that father's memory and their own heritage of a good name.

I am sir, yours,

JOSEPH SMITH.

LAMONI, IOWA, May 16, 1883.

THE REAL ISSUE.

"Young Joseph's" True Position Before the Utah People on the Question of Polygamy.

Eds. Tribune:—In the Sunday *Tribune* I notice an editorial headed "Has no Hatchet," the subject matter of which is introduced by the statement that an earnest controversy was going on in the *Utah Journal* between L. O. Littlefield and Joseph Smith, as to whether the latter's father practiced polygamy.

Allow me to inform you and your readers that the article from the pen of Joseph Smith nowhere makes the statement, nor seeks to convey the idea that his father did not teach or practice that evil. He merely states the fact that Mr. Littlefield was in error when he said that positive proof of the matter had been furnished him (Joseph) while on his visit here some years ago. He also declares what is not anywhere disputed, that if his father did teach and practice said doctrine, he did it in secret; and further, that if the best kind of evidence could be furnished in support of the fact, it would but prove him a transgressor of the laws of both God and man.

Joseph Smith and the Reorganization have always freely declared that neither man nor angel could sanctify a crime, and polygamy being pronounced by the accepted law of the Church as a "grosser crime," its advocacy and practice by any member of the Church, would stamp him as a criminal, whether he be President, Apostle or lay member. More than once has the writer heard Joseph Smith publicly and privately state, that his father had gone to answer before the tribunal above for his course here, and if guilty of the charges here preferred, he would have to abide the consequences; but as far as he was concerned individually he would endeavor to live and labor so that no man would ever be able to justly cast a reflection upon his father's name because of the conduct of his son.

In the 26th verse of the published revelation on celestial marriage (giving it all the advantage of such a dainty title) there is a declaration made to the effect that all manner of sin, transgression and blasphemy, save the one crime of shedding "innocent" blood, may be committed by those who embrace polygamy, without vitiating their standing in the sight of God hereafter, or hindering their exaltation.

With such an addition as this to the faith of "this people," is it to be wondered at, if either Joseph Smith or the writer or any other man—Josephite, Apostate, or Gentile, shall hesitate long and scrutinize closely, before accepting the subsequent testimony of any person who shall say amen to such a document, especially when his testimony shall be borne in support of the practice which rendered the giving of such license necessary in order to quiet the consciences of those whose efforts to defend the

abominable thing would require the enlistment of falsehood, deceit and hypocrisy.

In conclusion, let me state, that had the Church continued to abide by the law, there need never have been any "double or forked-tongued work" connected with it or its members. That class of work has been found necessary (if at all) not to establish Mormonism as set forth in its original law, but to found and obtain sanction for the "vicious practices" of some for whom that law was too clean and rigid. The "Josephites" are on record before the world for citizenship and patriotism, and in making their record they have been but discharging the obligations imposed upon them by that law. Many of them have fought for the liberties, now being enjoyed, and are to-day filling important positions of trust in the country.

The following quotation from the reply of Joseph Smith to Elder Littlefield, will speak for itself. We commend it to the observation and scrutiny of the honest critic, believing that the universal verdict of men and women will be that it bears the impress and exhibits the spirit of an earnest Christian, a trusty citizen, and a noble son:

"It is no argument in your defence to urge that because Joseph Smith did practice plural marriage, therefore it was and is right. God condemned it in bringing the Book of Mormon to light in 1830; Christ commanded it in the law of 1831; Joseph and Hyrum Smith condemned it in 1842 and 1844; John Taylor condemned it in 1844 and 1850; and I, for these and other reasons equally potent, have condemned it from my earliest entrance into public life to the present. I have organized no faction but have raised the warning voice to

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Israel, worn and troubled, to return to the ways in which Christ has promised peace, and so far as my opposition to the doctrine of plural marriage is concerned, I shall meet my "illustrious sire" without having been frightened or cajoled into a transgression of the law of the Divine Head of the Church, Christ, because it is asserted that he did. It is stated in the Book of Mormon that certain people sought to excuse themselves for certain practices because of the things which were written concerning David and Solomon, and for this that people were blamed; and when you seek to excuse yourself and your people, because of the things which Joseph and Hyrum did, of a like nature, your excuse is not good, and you too fall under blame justly. Moses, Jacob, Jethro, Jephtha, David nor Solomon, could not sanctify evil in themselves nor Israel, nor could Joseph or Hyrum Smith or Brigham Young. And when I shall meet my father, all that I need to feel concerned about is whether my acts will bear the light of the Gospel revealed through him; not whether he has had one wife or many. If he transgressed the law of God, he will by it be judged and condemned; if he obeyed, he will be rewarded; and as I treat the subject from my own manhood's standpoint and not his, I propose to take my chances with the laws accredited of God in my favor, as against any privily introduced and doubtful dogma."

Respectfully,
JOSEPH LUFF.

If any of our subscribers find the dates on their *Advocate* labels incorrect, if their papers are incorrectly sent, if they have too many numbers sent them, or if there are any other inaccuracies in regard to subscription, names, address, etc., please notify Joseph Smith, box 82, Lamoni, Iowa.

VOLUME SIX.

WITH this number we begin the sixth volume of the *ADVOCATE*, and we hope our patrons will continue their generous aid, thereby enabling us to present them with a line of information on Church matters that they are not likely at present, to get from any other source. We ask them to renew subscription and also procure us new subscribers.

We shall drop the names of delinquents unless they renew, or arrange for their papers. We hope to make our paper more interesting and valuable than ever, and to this end we shall use our best endeavors, asking our friends to aid us in our efforts.

W. W. BLAIR.

IN this issue we present our readers with editorials from the *Salt Lake Tribune*, that they may see how "outsiders" estimate the Utah leaders' advocacy and defence of polygamy. The reader can see how the "twin" was begotten in lust and deception, swaddled in falsehood, and is now kept on its lecherous legs by the same means. It has caused enough deception, falsehood, shame, grief, oppression, and death to forever curse the name of Utah Mormonism. Its doom is inevitable.

YOUNG JOSEPH TO THE MORMONS.

A LITTLE while ago the real Mormons held a conference in the Temple at Kirtland, which they again own. Speaking of them the *Cleveland Herald* said: "As a class, the Mormons gathered within the old Temple are as fine a looking religious body of men and women as ever gathered together. Many of them now see the interior of the building for the first time in forty years. To others it is the realization of the familiar story of the early struggles of the fathers in

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the faith, when the Church was in its infancy." And again: "Nothing can exceed the persistency with which the Mormons gathered here denounce the evils of their brethren of the Utah Church. The consciousness that they are continually reproached on that account evidently aggravates them greatly."

This meeting, the proceedings of which were widely telegraphed, daily, did not fail to attract attention in Utah. It must be exceedingly trying to the polygamic theocratic Church, to see this model Mormonism, a Mormonism that is not antagonistic to the age and country in any respect, under the leadership of the Prophet's sons, and in possession of the original Zion and the oracles of the Church, heading the moral and legal crusade against their monstrous apostasy and caricature. Growing, too, and presenting to their dupes and slaves, a flowery path out of all their self-sought difficulties. Not only presenting it, but commanding them in the name of the God of Mormon to walk in it.

One Elder Littlefield, whoever he may be, living in Logan and connected with the Logan *Journal*, took it upon him to write an open letter to young Joseph, claiming the authority of the Prophet for the Utah innovations, polygamy, theocracy, and all. Young Joseph answers him, and any disinterested person who will read his letter must be struck with its manly tone. As to his father's authorization of polygamy, he says "all the public statements made by him in regard to the subject are condemnatory of it, including the Book of Mormon and the Book of Covenants, every edition of the latter work from 1834 to 1845, and the Liverpool edition of 1854. He and his brother Hyrum and John Tay-

lor are on record in 1842 and 1844, in the *Times and Seasons*, condemning it; and the latter's public denial and condemnation of it, as late as 1850, can be read in Orson Pratt's works, including the discussion at Boulogne-Sur-Mer, in that year."

Young Joseph, goes on to say, in substance, that if his father did secretly teach and practice plural marriage, of which he has never been able to find any proof that would stand cross-examination, it was contrary to the laws of God then governing the Church, and he or they who did it, if any, were criminal to those laws and to the laws of the land. He says, "God condemned it in bringing to light the Book of Mormon in 1830; Christ condemned it in the law of 1831; Joseph and Hyrum Smith condemned it in 1842-44; John Taylor condemned it in 1844-50; and I, for these reasons and others equally potent, have condemned it from my entrance into public life to the present."

After showing that the Kirtland Temple is the only one that was ever commanded of God to be built, (that of Nauvoo never having been finished, and it was not to be accepted of God unless finished within a stated time), the inference being that the Utah temples are spurious, he closes as follows:

"You are not free in Utah; not free from the laws of our common country; but are now teaching and practicing what is contrary to the law, of both God and the country. You are not free to practice what you seek to glorify as the grand work of the latter days; but in the practice of plural marriage which you so improperly eulogize, you are compelled to covertly and secretly solemnize the rites of such marriages, instead of doing so in an open meeting, or at a

feast prepared for the occasion, as the Book of Covenants declares; and are forced to keep records of such marriages that you dare not produce in court; and obliged to refuse to answer plain questions when asked them in open court or evade the consequences of disobedience to the law of the United States by a resort to subterfuges and mental reservations unknown to Christ's law and unbecoming in apostates, to say nothing of Saints.

"The son of Joseph Smith repudiates no doctrine that his father laid down supported by the word of God as essential to life here and salvation hereafter; but he does now, and has for all his life, repudiated as a doctrine a system for for which there is no provision in the law that his father left on record to govern, direct, and control the church of Christ.

"Mr. Cannon, whom you are not at liberty to dispute, answered to Mr. Reed, chairman of committee before whom he appeared in Washington a year ago last winter, that the Latter Day Saints did not practice polygamy because of what was written in the Bible or the Book of Mormon; but by reason of a 'purported revelation to Joseph Smith authorizing it.' This which you are pleased to say is 'the most sacred doctrine' of my father, if it has sanction amongst you at all, must get it from that document; and I tell you that Brigham Young alone is the only evidence you, or any of your body, has that the document referred to is the one Joseph Smith had, if he ever had anything like it. And not until eight long years after Joseph Smith was dead, did Brigham Young testify, and then he says the paper is a copy of one that Emma Smith burned.' No one else testified to the genuineness of it,

and he only after the long practice of the doctrine could not be further concealed or denied; and the witness then comes to the stand burdened with the consequences of his own indulgence in the practice.

"Go to your Church history and find how, upon the 29th day of August, 1852, eight years and two months after Joseph and Hyrum Smith were laid in their graves, Brigham Young, by the introduction of plural marriage, dared to curse the church over which he had assumed a control never designed in his call as an Apostle, and to load the memory of my father with a charge of deceit, hypocrisy, and cowardice, that his sons have borne in every hamlet, village, town and city, where they have preached the gospel of the Son of God; and not until those sons stand before God face to face with that father and Brigham Young, will I cease to defend the cause of Christ against that doctrine so unjustly fastened on the faith; and against that charge upon that father's memory and their own heritage of a good name."

That has the ring of the true metal. There, Mormons, if there be any who are weary of the yoke they are needlessly wearing, is a leader worthy of you. He does not ask you to be slaves in body and mind and heart; to be Ishmaelites amongst your fellowmen; to grind and groan under the antediluvian institutions of barbarism. He asks you to be free men and Christians, that is all; and he stands on your own sacred books in so doing.

Mr. Littlefield has indicted a reply to this letter, but it does not answer it, in any sense of the word, and any intelligent Mormon who hasn't forever bid good bye to his senses and his right to use them, must be made painfully aware of it on perusing them both.—*Salt Lake Tribune.*

HOW CONSISTENT THE RECORD.

According to the *Deseret News*, the Mormon leaders are just now parading through the settlements, holding stake conferences, and making affidavits to the awful lies they persistently told and swore to, thirty to forty years ago. The *News* of Monday evening has the following in a report of a meeting at Center-ville:

In the afternoon Elder Arthur Stayner read an affidavit made by Elder Thomas Grover. The substance of the document was that the affiant was a member of the High Council of the Church; that in 1843 Hyrum Smith, the Patriarch, appeared at a meeting of that body and presented the Revelation on Celestial Marriage, at the same time declaring it to be from God.

After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted, and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are all now dead.

Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the scriptures, but when the communication was first made the Lord stated, that the time for the practice of that principle had not yet arrived. Subsequently, he stated, the Angel of the Lord appeared to him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural

marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo at which the subject of the Revelation on celestial marriage was laid before them, and unanimously received as from God, Joseph declaring that unless it was received the Church could progress no further. Soon after he met the prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

Now, from the organization of the Mormon Church in 1830 to August 29, 1852, every mormon leader, priest, publicist, preacher, missionary, agent, conference, book, or periodical that alluded to the subject of polygamy at all, invariably classed polygamy as fornication, or adultery, or lascivious cohabitation, which it is; denounced it as a gross crime; denied indignantly that the Church believed, taught, or practiced it, and characterized the charge that it did as a malicious calumny of its enemies. On one occasion Joseph Smith, John Taylor, Williard Richards and other leading Mormons made oath before a civil magistrate at Carthage, Ill., to that effect.

In 1830 the Book of Mormon was published, which explicitly condemns polygamy in divers places, declaring it to be abominable in the sight of God, and forbidding its practice. The next year the Book of Doctrine and Cove-

nants was published, which also pointedly condemns it, repeatedly. In 1844 Joseph and Hyrum Smith publicly denounced and expelled from the Church one Hiram Brown, for "preaching polygamy and other false and corrupt doctrines, as appears of record in the *Times and Seasons*, the Church paper at Nauvoo, vol. 5, p. 423. Shortly afterward, Hyrum Smith repeated this denunciation and repudiation of polygamy in the same paper, vol. 5, p. 474. In 1845, the *Millennial Star*, Mormon organ at Liverpool, vol. 6, p. 22, characterized "spiritual wifery" as "a doctrine of devils and seducing spirits, but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination." In the following year the European Conference repudiated both the doctrine and practice in the strongest terms. In 1848, the *Millennial Star*, vol. 10, p. 137, called down the vengeance of Heaven on all the liars who charged "such odious practices as spiritual wifery and polygamy" upon the Church, saying:

"In all ages of the Church the truth has been turned into a lie, and the grace of God converted into lasciviousness, by men who have sought to make 'a gain of godliness,' and feed their lusts on the credulity of the righteous and unsuspecting. Next to the long-hackneyed and bugaboo whisperings of polygism is another abomination that sometimes shows its serpentine crests, which we shall call sexual resurrection. The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasciviousness, the unavoidable separation of husbands and wives, or communism of property."

In 1850 Elder John Taylor held a

discussion at Boulogne, France, with three English clergymen. They quoted from some anti-Mormon works, just then published, charging the Church with polygamy, to which Taylor replied:

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt heart could have contrived. These things are too outrageous to admit of belief; therefore I shall content myself by reading from a work published by us, containing some of the articles of our faith." He then read from the section entitled "Marriage:"

"Inasmuch as the Church of Christ has been reproached with *the crime of fornication and polygamy*, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

This is from the Appendix to Doctrine and Covenants, which was adopted in full Conference the year after Smith's death—1845. Out of the mouths of these very men, they stand convicted of lie upon lie, backed up by their oaths in at least one case, if they are now telling the truth. There is no court on earth in which their testimony, thus given on oath, for and against, would be received. If they were, in every capacity in which they could speak to the world, monumental liars from 1843 to 1850 or 1852, why should they be believed, now? We leave this question with every honest Mormon to answer for himself.

Pres. John Taylor said in a sermon October 8th, 1882, that God commanded Abraham to go into polygamy. If this were the only error taught by Mr. Taylor it would be little. The historical

facts in the case are, that Sarah, in an hour of unbelief, advised Abraham to take a second wife—Hagar—but the Lord commanded Abraham to put her away, or in other words to forsake and abandon polygamy! (See Gen. 21: 10—12). Who is right, Mr. Taylor, or the Holy Scriptures?

THE WORKS OF ABRAHAM

A prominent official in the Utah Mormon Church said to the writer but a few days since, that the leaders were now urging the people to do the works of Abraham—meaning his polygamy. "But," said the official, "I tell them if they do this there will be a great rumpus and a thinning out in their polygamous households." Correct, Mr. official, others will see the matter as you do presently, and then a long final farewell to the twin.

It is not accident that helps a man in the world so much as purpose and persistent industry. To the feeble, the sluggish and purposeless, the happiest accidents will avail nothing—they pass them by, seeing no meaning in them. But it is astonishing how much can be accomplished if we are to seize and improve the opportunities for action and effort which are constantly presenting themselves.

WILLIAM MARKS.

The Utah leaders and their devotees have had, and are having much to say in disparagement of the character and standing of the late Bro. Wm. Marks who was, at the death of the Seer, president of both the High Council of the whole Church, and of the Stake of Nauvoo. Besides this, he was the personal friend and trusted adviser of Joseph the Seer for years prior to his death, and was, after he united with the

Reorganized Church, called by revelation to be the First Counsellor to Joseph, the son of the Seer, as had been prophesied of by a young member of the Church at a special conference, June, 1859, at Amboy, Ills, who had never known Bro. Marks prior to that session.

When we read the remarkable vision the Seer had of Bro. Marks about March 29th, 1838, which he records in his history, (see *Mill. Star*, vol. 16, p. 131), it gives the best of reasons why Joseph should have such confidence in him, why he was entrusted with some of the most important offices in the Church, why he was called of God to be the First Counsellor to Joseph, the son of Joseph the Seer, and why he was delivered from the snares and the rage of the leaders in Nauvoo in 1845.

Of this vision the Seer says, "I would just say to Bro. Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Bro. Marks, and said unto him, "Thou art my son, come here;" and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, *'I will raise thee up for a blessing unto many people.'* Now the particulars of this whole matter can not be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf."

From this it would appear that Bro. Marks was held in high esteem by both

the Lord and Joseph the Seer, and that he by divine interposition, would be delivered out of the midst of enemies who would seek to harm him, and that God would raise him up "for a blessing unto many people."

If the Utah leaders' account of Bro. Marks were the true one, then Bro. Marks has been a most unmitigated curse to the Church and the world. Whose opinions and testimonies in the case shall we accept? And whose shall we reject? Let us go with the majority, for whoever is on the Lord's side are certainly in the majority, and such are always safe.

Again it is said by revelation through the Seer, concerning William Marks, July 8th, 1838: "Let my servant, Wm. Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city of Far West, and let him be blessed with the blessings of my people."—*Mill. Star*, vol. 16, p. 183. In this same revelation is a command to N. K. Whitney, (who, it is claimed by the Utah leaders, was the wet-nurse and guardian of the pretended polygamic revelation), which, by comparison serves to show a very likely origin for polygamy and the like, also the vast superiority of the man Wm. Marks, who rejected polygamy and its adherents from the first, over him who accepted it, fostered it, hid it, and then turned it loose upon the world by the hand of Brigham Young and his fellows.—

"Let my servant N. K. Whitney be ashamed of the Nicolaitan band, (those who advocated free-love—a community of wives, etc., etc. Ed.), and all of their *secret abominations*, and of all his littleness of soul before me, saith the Lord."

The contrast between these two men

as seen in the foregoing ~~was~~ ^{were} as the poles. Great honor and great promises were the heritage of the one, while rebuke for most grievous sins was the heritage of the other. The first stood by the law and order of the Church, rejected polygamy and the usurpation of the Utah leaders, while the latter violated the law of the Church in relation to marriage, endorsed and fostered polygamy, and followed the leadership of those who did the same things. Which of these two men is it the safest to believe? Which of these was most likely to be and to do right in doctrine and in church government? In conclusion, this man of God, Wm. Marks, had the confidence and respect of those who were his neighbors down to the day of his death; many and great were the promises made to him of the Lord, and many and important were the offices conferred upon him by the Church, and in civil life. On the other hand, how seldom do we find the name of Brigham Young, or John Taylor, in the revelations up to 1844? And where is there one important promise, by revelation made to either of these latter? Now is a good time to read and ponder thoroughly. Important events are at hand.

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W. W. BLAIR - - - EDITOR.

THE DANITES.

IT has been claimed by some non-Mormons, and admitted by a few Mormons, that Joseph Smith the Seer authorized the Danite system which obtained in 1838 at Far West, Mo., at Nauvoo, after the Seer's assassination, and in Utah under Brigham Young. The writer has conversed with a number who were members of a society formed for the protection and defense of the Saints in 1838 at Far West and vicinity, which society was afterwards perverted by Dr. Avard who sought to make it a marauding band, and succeeded in his efforts to some degree. Let us see what the Seer said of that affair, and then judge as to who were the guilty parties.

In his history, *Mill. Star*, vol. 16, pps. 458, 459, he says: "And here I would state, that while the evil spirits were raging up and down in the state to raise mobs against the "Mormons," Satan was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who has been in the Church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as

he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance no longer seemed a virtue, and nothing but the grace of God without measure could support men under such trials, to form a *secret combination* by which he might rise a mighty conqueror, at the *expense of the overthrow of the Church*; and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

In this situation, he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery persuaded them to believe it, and proceeded to administer to the few under his control an oath binding them to everlasting secrecy to everything which should be communicated to them by himself. Thus Avard initiated members into *his band* firmly binding them by all that was *sacred*, in the protecting of each other in all things that were lawful, and was careful to picture out a great glory that was then hovering over the Church and would soon burst upon the Saints as a cloud by day, and a pillar of fire by night, and would soon unvail the slumbering mysteries of heaven, which

would gladden the hearts and arouse the stupid spirits of the Saints of the latter day, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power that the gates of hell could not prevail against them; and would often affirm to his company that the principal men of the Church had put him forward as a spokesman, and a leader of this band which *he* named *Danites*.

Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste to prevent a mature reflection upon the matter, and had them bound under the *penalties of death* to keep the *secrets* and certain signs which they had to know each other by day and night.

After those performances he held meetings to organize his men into companies of tens and fifties, appointing a captain over each company. After this organization he went on to teach them their duty in compliance with the orders of their captains; he then called his captains together and taught them in a *secluded* place, as follows:—"My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you, and instruct you in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privilege to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves *spoils of the goods* of the ungodly Gentiles? For it is written, 'The riches of the Gentiles shall be con-

secrated to my people, the house of Israel;' and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up his kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in *all* things. If our enemies swear against us, we can swear also. [The captains were confounded at this, but Avard continued]. Why do you startle at this, brethren? As the Lord liveth, *I would swear a lie to clear any of you*; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up his kingdom; and who can stand against us? And if any of *us* transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs can not bite him.'

At this lecture, all of the officers revolted, and said it would not do, they should not go into any such measures, and it would not do to name any such things; 'Such things would be in open violation to the laws of our country, and would be robbing our fellow citizens of their rights, and are not according to the language and doctrine of Christ, or the Church of Latter Day Saints.'

This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fulness of times;—

'In this dispensation I learn from the Scriptures that the kingdom of God was to put down all other kingdoms, and he himself was to reign, and his laws alone were the *only* laws that would exist.'

Avard's teachings were still manfully rejected by all. Avard then said that they had better drop the subject, although he had received his authority from Sidney Rigdon the evening before. The meeting then broke up; the eyes of those present were opened, his craft was no longer in the dark, and but very little confidence was placed in him, even by the warmest of the members of his Danite scheme.

When a knowledge of Avard's rascality came to the Presidency of the Church, he was cut off from the Church, and every means used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

And here let it be *distinctly understood*, that these companies of tens and fifties got up by Avard, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for *self defense*, in case of an attack from the mob, and more particularly that in this time of alarm no family or person might be neglected; therefore, one company would be engaged in drawing wood, another in cutting it, another in gathering corn, another in grinding, another in butchering, another in distributing meat, &c., so that all should be employed in turn, and no one lack the necessaries of life. Therefore, let no one hereafter, by mistake or design, confound this organization of the Church for good and right-

eous purposes, with the organization of the Danites, of the apostate Avard, which died almost before it had an existence."

Joseph, on page 525, says further, that Avard, who was taken into the camp of the mob, Friday, October 2d, 1838, "told them that Danitism was an order of the Church, and by his lying tried to make the Church a scape goat for his sins."

When in Liberty Jail, Missouri, December 16th, 1838, Joseph wrote to the Church, and said of Dr. Avard, "We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the Saints astray and do great injury, have been taught by Dr. Avard, who has represented them as coming from the presidency; and we have reason to fear that many other designing and corrupt characters, like unto himself, have taught many things which the presidency never knew of until after they were made prisoners, which, if they had known, they would have spurned them and their authors as they would a serpent.

Thus we find that there have been frauds, *secret* abominations, and evil works of *darkness* going on, leading the minds of the weak and unwary into confusion and distraction, and all of which have been endeavored to be palmed upon the presidency, who were ignorant of these things which were practiced upon the Church in our name." *Times and Seasons* vol. 1, *Mill. Star* vol. 16.

In his third letter from Liberty Jail, found in the above volumes, Joseph continues to say on the subject in hand:—"We further caution our brethren against the impropriety of the organization of bands or companies by covenants,

oaths, penalties, or secresies; but let the time past of our experience and sufferings by the wickedness of Dr. Avar'd suffice; and let our covenants be that of the everlasting covenant as it is contained in 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 *secresy*."

In all the foregoing it is seen that the Seer repudiates and denounces Daniteism, secret oaths, secret covenants, and secret combinations, in church affairs. He also charges that "many" in the Church taught evil things, and tried to palm them off upon the unwary by saying the Presidency authorized them. And does it not occur to the reader that much of this has been done by the leaders and ministers of the different factions since the death of the Seer? We think it has, and that it has done much to blind the minds of confiding Saints and corrupt the Church, leading them away from the plain teachings of the New Testament, Book of Mormon, Doctrine and Covenants and the published teachings of the Seer up to the time of his assassination.

Reading authentic accounts, and hearing from old members of the Church who were drawn away into some of these factions, who knew of the corrupt teachings and practices in them, one is led to conclude that much of, if not more than what was taught by Dr. Avar'd, was adopted by them. A large section of Brighamism was evidently patterned after Dr. Avar'd's Daniteism as explained and denounced by Joseph Smith, the Seer. In this Paul's prediction that of the latter day Saints—"Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,

having their conscience seared with a hot iron," has had, and is having, a most literal fulfillment. Brighamism has adopted and fostered many other things which are denounced by the standard books of the Church and the public, authentic teachings of the Seer, of which we shall take notice by-and-by.

BLESSING, OR CURSING.

GOD's people have been in these conditions, in all ages of the world, just in accordance with their works. God and the nations have honored them when they were faithful and righteous, and the reproaches and cursings of heaven and of men have fallen heavily upon them when they were careless and disobedient.

The Lord said to Israel, Deuteronomy 28 chapter, and elsewhere), that their obedience to his written law would bring them blessings, and make them honorable in the eyes of the nations,—make them the head and not the tail—and that their disobedience would bring them shame, reproach, and curses, and make them "a hiss and a by word" among the nations. These conditions are based upon heaven's immutable laws.

The Latter Day Saints were told in a revelation given through Joseph the Seer, August 2d, 1833, (See Doc. & Cov.), that if the Saints kept the commandments of God, Zion should "prosper, and spread herself, and become very glorious, very great and very terrible, and *the nations of the earth shall honor her*, and shall say, surely Zion is the city of our God, and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might, to be

her salvation and her high tower." * * * "But if she (Zion) observe not to do whatsoever I (the Lord) have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire." This was written from Kirtland, and in less than four months the wrath and cursings began to come "as the whirlwind." God gave the enemies of his people power over them, because of their sins, and they were driven, dishonored, degraded, reproached, without power to resist, many innocent ones suffering with the guilty. Unrepented sins were the causes of these calamities; and to prove it still further we quote a revelation given December 16th, 1833,—“Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, where-with they have been afflicted, in consequence of *their transgressions*; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son,—for all those who will not endure chastening, but deny me, can not be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and *lustful*, and *covetous* desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of

their trouble, of necessity they feel after me”

Near fourteen months before the Saints were driven from Zion the Lord reproved and warned them saying, “And your minds in times past have been darkened because of *unbelief*, and because you have treated *lightly* the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember *the new covenant*, even the Book of Mormon, and the former commandments which I have given them, not only to *say*, but to *do* according to that which I have written, that they may bring forth fruit meet for their Father’s kingdom, otherwise there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion.”—Doc. & Cov., Rev. of September 22d and 23d, 1832.

Here is displayed the *cause*, and the *cure* of the ills and evils of Zions children treating “lightly” the things written in the Book of Mormon and in the revelations given up to that time, in which were “the fulness of the gospel,” “the only and true doctrine of the Father, Son, and Holy Ghost,” “the law to govern the Church,” and all that was necessary in order that the Saints might “bring forth fruit meet for their Father’s kingdom”—treating lightly these things caused the blindness and scourgings and judgments. Practical repentance—a *doing* of the things “written” in the Book of Mormon and in “the former commandments” was, and is, the cure. This would, and will yet, remove the condemnation resting upon Zion’s children. And until the Saints,
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everywhere measure their doctrines, fashion their lives, and govern themselves by the principles advocated and made plain in the Book of Mormon and "the former commandments," they must and will suffer the condemnation of God, be reproached and dishonored of the nations, be prevailed against by the kingdoms of this world, being trodden under the feet of their enemies. But if they will faithfully return to their "first love," believe in and practice what the Lord enjoins in the Book of Mormon and "the former commandments," then the Lord will cause his face to shine upon them, make their enemies to be at peace with them, cause "the nations to honor them," and give them "peace and safety" in all their abidings.

Great things are at hand for Zion's children. "Let no man deceive you." Take up your cross and follow Christ in the straight and narrow way, and all will be well.

WE commend the following letter of Sr. Mary Page—Eaton to the careful perusal of all who are favorable to, or interested in secret endowments, or secret combinations, in Church or State. Read well the passages cited. It will profit you.

LETTER III, TO A FRIEND IN THE
BRIGHAMITE CHURCH.

Dear Friend:—This letter is to assure you I am not writing in a sacrilegious manner. Although you solemnly warn me not to speak against the Lord's anointed, as you term those in your church. I can prove by the Book of Mormon that those who receive the "endowment" in your church are not the Lord's anointed, although they ceremoniously use the horn of oil, as did the ancients. But I, and thousands of others, know them to be a secret combination such as

the Book of Mormon forbids. Read its sayings on that subject, Ether 3:12: "Akish formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God; for the Lord worketh not in secret combinations." This is proof so plain, from God's sacred word, it is impossible that those who get their "endowment" in your church are the Lord's anointed; for, "he worketh not in secret combinations." 2 Nephi 11, says secret combinations are of the devil, "for he is the founder of all these things." Nephi, son of Helaman, denounces secret bands, "Whose author is the evil one, who seeketh to destroy the souls of men:" "and they did set at defiance the law, and the rights of their country." Alma, 17:10, "Cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe."

Moroni says, in Ether 3:13, secret combinations are built up by the devil, and seek to overthrow the freedom of all lands, and cause the destruction of all people. I ask, Do true Saints uphold, or patronize anything the Lord works not in? Are we justified in spending our precious time where he does not work, when the hour of his judgment has come? We see their terrible and alarming effects among all nations. Are professed Saints so darkened that they do not fear that these distressing judgments will overtake them when they sustain that which the Nephite prophets say will overthrow the government of all nations that allow them among their people? We see it now shaking the governments of the old world. The most egregious of all is in our own ter-

ritories; Saints! (a name meaning a patient, God fearing, holy people)! have in a secret band combined to disobey the best government on earth, because it requires them to obey the laws—laws in harmony with the Book of Mormon,—an ungracious reproach on a people professing to believe Joseph was a prophet and translated the book by the power of God, which book they have rejected and formed secret combinations which it utterly forbids, and are practicing evils which require a secret order to keep their works in the dark in this land, and they say “who knoweth us, or who seeth us.” Isaiah says, “Woe unto them that seek to hide their council in the dark.” But you have written of your endowment as something sacred which must be given in a temple. Think a moment, and you will remember that terrible covenant to “avenge.” In that case you agree to do with your own hands what belongs to *the law of the land*, and which you dare not do if you were not in the folds, and under the cover, of a secret band. This proves it is of the same stamp and order I have cited in the Book of Mormon, for they executed their own laws “contrary to the laws of the land.” Now think what caused the martyrdom of the Saints, and all the good, in our own time. Then how can you avenge the death of the martyrs? The command from the Nephite prophets is plain, and will produce the desired effect. See that ye put down secret combinations, that Satan may not have power over the hearts of men, that they may be persuaded to do good as is commanded in Ether 3 chapter. Why do your people prejudice the minds of the youth and strangers from other nations against the government of our Nation, by inflamatory

speeches and panoramas, as though it had caused their persecution, and the death of the martyrs? They should teach them this was done by *secret bands* which our officers are inefficient to punish or destroy; unless the people, who are virtually the rulers, sustain them by withdrawing from and putting down secret societies who sustain each their own orders instead of the laws of the nation. Many of the Saints at an early day united with some of them, and fostered them, instead of putting them down; and the sorrowful effect it produced should warn us to obey the word of the Lord; for mobs are the fruits of secret combinations.

The Nephites had a free government, and when they kept aloof from secret societies, and firmly sustained and obeyed their nation's laws they had peace in church and state; and no marvel that they did so, for they believed the words of their prophets. Read what Moroni says, Ether 3d chapter, “If ye shall suffer secret combination to be among you, wo be unto it because of the blood of them that have been slain; for they shall cry for vengeance on all those who build it up.” Thus you see the cries of your beloved martyred friends, for vengeance come upon you, if you build up secret combinations, as much as on the mobs that slew them; and worse, for you guilefully fix the name “endowment” upon it, which brings many good meaning people into it, supposing they will receive the endowment the disciples of Christ did on the day of Pentecost. Alas! “how has the fine gold become dim!” How is it possible that men once enlightened have fallen so low! Oh! the weakness of man, when they trust in secret combinations to save them, instead of the

power of God. Angels, and good men, must weep with anguish when they see the meek and unwary thus deceived, and snared, by men who ought to believe and practice the teachings of the Book of Mormon. You say you know the gospel is true and think all the teachings of your church equally true. The gospel as taught by Christ and his apostles is a clear, and beautiful science; and the Spirit bears witness to its truth when it is taught. It brings light and true happiness. But God's Spirit never teaches doctrines opposed to, and forbidden in the Book of Mormon. But you are deceived by the power of Satan that rules your leaders in teaching them. Common sense will teach you that a bad cause will produce the same effect now, that it did among the Nephites, relative to marriage. In 2d Nephi 1 chapter, the Prophet Jacob says "the Gentiles shall be a blessed people upon this land;" it "shall be a land of liberty" unto them; "there shall be no king upon this land;" the Lord "will fortify it against all other nations;" and he "must destroy the secret works of darkness." As the words of these prophets are true, the Saints can see they should be the Lord's instruments to put away secret combinations ere the gospel can bring peace on earth and good will to all men; not by avenging, and carnage, and blood. No! but by steadily obeying the laws of the land, and upholding them with a firm and fearless hand, as the President of the Reorganized Church, and many of the Church, have nobly set the example, following no secret society; but recommending the gospel standard for present and future peace and security, and the blessings of God its author for our safeguard. Read Nephi, son of Helaman, where the

people entered into a covenant which was given by the devil, and "did set at defiance the laws and rights of their country." Now this *secret combination* brought great iniquity upon the people, and they placed at their head a man they called Jacob. He became king of this wicked band. Read the words of Christ concerning them in chapter 47, the city which was inhabited by the people of King Jacob "have I caused to be burned with fire," * * "they destroyed the peace of my people and the government of the land!" An awful warning to us." May we avoid punishment by sustaining our nation's laws, which are similar to the laws of the Nephites. Our Nation is now perplexed with secret bands; but the gospel is grand in its power over the hearts of men for good; teaches good will to all—not to a few cooped up in some secret order alone; but like the waters from under the temple at Jerusalem, (Zech. 14: 3, Rev. 22: 1, 2), it flows over all the land, healing with its peaceful and happy influence all who practice its teachings.

M. EATON.

INDEPENDENCE, MO.,
June 21, 1883.

THE SAINTS' HERALD.

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The Saints' Advocate.

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

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No. 3

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PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

PROVE ALL THINGS.

SOME people think it a folly and a wickedness to question the truth of the counsel, or the revelations, of those called to be prophets or apostles. But nothing is plainer than that God not only allows the privilege but also requires it as a duty enjoined upon the people, if it be done with candor, honesty, and in true charity.

Paul says, 1 Cor. 14: 29: "Let the prophets speak, two or three, and *let the others judge*;" and, in 1st Thess. 5; 20, 21, "Despise not prophesyings. Prove all things, hold fast that which is good." Here he recognizes the right of the saints, and enjoins it as a duty upon them, that they judge for themselves in regard to prophesyings. The Holy Spirit commended the Ephesian Saints for having "tried them which say they are apostles," and finding them "liars." Rev. 2: 2. Jesus said:—"If I do not the works of my father, believe me not." John 10: 37. He recognized the right and the duty of the people to test his claims.

Joseph the Seer taught that the people should test, and prove, all things he taught and did; also that they were to test, and prove, all that claimed to be divine, let it come through men, or spirits, or even angels; and he gave *the manner, and method, by which they were*

to be judged. In the revelation May, 1831, he gave "the pattern" by which to try spirits. He also gave one in the first revelation of May, 1829. He tells us we may know a wicked angel "By his contradicting a former revelation." *Times and Seasons*, vol. 3, 747. How exactly Joseph and Paul agree. Paul says,—Gal. 1. 8,—*"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. Paul's gospel had no polygamy, or spiritual wifery in it, it excluded everything of the kind.*

Joseph said Oliver Olney would not have his visions and revelation "investigated," and the High council tried him, and disfellowshipped him, because he would not have his writings *tested by the word of God,* *Times and Seasons*, vol. 3, p. 89.

The twelve, at Nauvoo, Sept: 14th 1844, claimed that Joseph instructed them to let no revelation go to the Church till it had been thoroughly tested before all the quorums of the priesthood. Orson Hyde said of this,—*"There is a way by which all revelations purporting to come from God through any man can be tested. Brother Joseph gave us the plan; says he, "when all the quorums are assembled and organized in order, let the revelation he presented to the quorums; if it pass one, let it go to another; and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God.*

But if it runs against a snag, then says he, you must see to it." It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, "Let no revelation go to the people until it has been tested here." *Times and Seasons*, vol. 5, 649-50. This statement was both written and published by the Twelve less than three months after Joseph's death, so they can not claim mistakes in it.

By this we see that Joseph knew there was a possibility of false revelations coming to the Church, and that such a one might, possibly, be given through him. Here he gives the plan by which all revelations going to the Church must be examined and "tested," charging the Twelve, and others, to "let no revelation go to the people until it has been tested here." Why were not the revelations on polygamy, Adam God, the Utah order of Enoch, etc., etc., examined and "tested" in this manner before they were given to the people? Perhaps it was feared they would "run against a snag!" Truth courts investigation. Righteousness invites examination. Error and evil skulk, and dodge, and hide.

God revealed to Moses that it would be possible for even a prophet of God to give *one* false revelation; hence He says,—“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” Deut. 18: 20. The same important fact was revealed to Ezekiel, chap. 14: 7-11.

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and set-

teth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself;

And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

And if the prophet be deceived when he hath spoken a thing, I the Lord have not deceived that prophet; therefore I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

Joseph the Seer also knew the danger and evils of false revelations, "lying spirits," and angels of the wicked one, who "transformeth themselves nigh unto angels of light;" hence the instruction he gave from time to time by which to detect them. Joseph says one way to detect wicked angels is by their *contradicting former revelations*. This is also a sure test by which to try all who claim to be sent of God—prophets, apostles, spirits, angels, or ministers of any kind. Jesus, the apostles, Joseph the Seer, the faithful ministry in all ages, have defended and advocated their doctrines and administrations, by an appeal to the holy scriptures, such as were accepted as authentic and true.

If the young prophet, 1 King 13, 1-31, sent of God from Judah to curse the altars of Jereboam, at Bethel, had kept faithfully what he had accepted

as the word of God to him, he would not have been misled by the words of another prophet, and so suffered the punishment of death. God had commanded him, directly, what to do, and how to do. The words of the "old prophet," though they came from an angel to him, proved a snare and a ruin to the young prophet, for they "contradicted a former revelation" to the young prophet on the same subject, and caused him to trust in a lie, disobey God, and die ignominiously for his sin.

It is presumed that all of God's ministry know that he is unchangeable, and that "He does not vary from that He hath said;" and that when He gives a revelation to his people, He will never give one contradicting it. Hence He gives His revealed word as the pattern or measure, by which His people can test everything claiming to come from Him whether through prophets, apostles, spirits, angels, or other professed ministers. Here is the path of safety; here is protection from deception; here is perfect security from delusion and ruin.

We test everything claiming to be christian by the written word in the New Testament. We test everything claiming to be the gospel, by the gospel as taught by Paul and his fellows and we do so on the ground of the unchangeability of God and his word. If we would be equally wise in testing everything among the saints on the same ground, and by the same means, the curse and reproach of polygamy, disloyalty, Adam-God, etc, could never have been fastened upon a portion of the Latter Day Saints. The Lord spoke upon the subject of marriage in creating the sexes equal, in saving them equal through the

flood, in commanding Abraham to put away his plural, (Gen. 21. 10-12); he also spoke in the Book of Mormon,—Jacob 2: 6, 9, and elsewhere. Also in the revelation, February 9th, 1831, Doctrine Covenants; and when prophets, apostles, spirits, or angels come with a revelation authorizing or commanding plurality, we should tell them, No! Your revelation is false; it *contradicts former revelations on the same subject*; it conflicts with the accepted word and commands of God; it teaches, in effect, that God changes, and varies, and contradicts his own words; it is a snare and a delusion; God has warned and protected us against such by His own voice in His word; He can not contradict Himself; he can not vary.

POLYGAMY ESSENTIAL.

THE *News* of July 19th, claims that polygamy is now an essential tenet of their church. Not many months ago the same paper said it was not an essential church tenet; that the church existed and flourished many years before that doctrine was introduced into it, and could do so again. We have no doubt that at no distant day, when polygamy shall be stricken down and crushed, as it certainly will be, this same paper will be ready to again say it was and is no essential tenet of their church. It claims that theirs is "a progressive faith." Well it is in one way; that is, from right to wrong; from good to evil; from obeying the laws of God and the nation, to disobedience of both. Apostate Rome, with her numerous daughters, claims that their conflicting faiths are progressive. They have progressed, after their several ways, till they are far away from the original foundations of Christianity. And this is equally

true of Utah Mormonism. When we compare either with the original doctrines as contained in the standard books, we plainly see their progression is really base perversion and ruinous departure from the true faith. Beware of such progression.

Read what the *News* says:

"The system of plurality of wives is indeed an "intrinsic" part of "Mormonism," taking that word as defined in the dictionary and as commonly understood. It is an essential part of the theory; it is internal, genuine, native, fixed, inherent. If it is intended to convey the idea that there are many "Mormons" who have not a plurality of wives, which is a fact, the term used is improper; and so if the idea to be expressed is that plurality of wives *was not always* a part of the creed of the "Mormons." There was a time when plurality of wives was *not permitted in this church*, as it is not now except under religious regulations, and in Utah. But ours is a progressive faith. Principle is added to principle, doctrine to doctrine, faith to faith. And every added tenet becomes, when received, an integral part of the creed and an "intrinsic" feature of the system."

Polygamy being an essential tenet of Utah Mormonism, let us see what it requires. The command upon which it is based, says:—"He that abideth not this law, can in no wise enter into my glory, but *shall be damned*, saith the Lord." From this it is seen, that all who do not endorse and "abide"—live in—this polygamy covenant, can in no way enter into the Lord's glory, "but shall be damned." Aint this rather hard on the eunuchs, like Daniel, the three Hebrew children, and others? Is it not cruel to the little babies, of whom Jesus said, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven?" Is it not unfair to Adam, Noah and his three sons, Abraham, (who by God's

command put away his polygamy, see Gen. 21: 12), Isaac, Lot, Job, Zechariah, Peter, Paul, Lehi, Nephi, Moroni, and hosts of other ancient and modern worthy monogamists? Is it not absolutely cruel to those who can not get plural wives, either because of lack of wealth, position, good looks, or because the polygamists have gobbled them up, not giving them a chance to get even one? For it is a fact that the sexes are created equal, and therefore, when any number of men take more than one wife, they deprive just so many men from having even one wife, and they thereby *damn* just so many, if their "essential tenet" be true. Oh, consistency! thou art a jewel!

Where are the brains of the polygamous Mormons! Why can't they see that their polygamous "Lord" opposes and contradicts the God of the Bible, Book of Mormon, and Joseph Smith's book of Doctrine and Covenants? Why can't they see that his revelation outrages reason, conflicts with itself, requires impossibilities, and is destructive of the very things it commands. Why can't they see this polygamous command is a self-evident lie!

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THE PRESIDENCY.

LETTERS of Joseph Smith and J. B. Price, on that matter. They explain themselves.

735 Center Street, OAKLAND, Cal.,
July 25th, 1883.

W. W. BLAIR, *Esteemed Brother*:

I herewith enclose brother Joseph's letter, for publication. As you will glean from its contents, this autograph letter from Joseph Smith to me is in answer to one from me, asking for a plain and direct statement as to the manner of his appointment, and the character of his call to the successorship of the Prophetic Office and the Presidency of the Church.

The letter has become dimmed with age, and tarnished by lack of proper care, but the divine evidence of the truth of its purports has daily continued to grow brighter and brighter in my own heart; and I trust that this fact alone may be a sufficient apology for my presenting it for the candid and prayerful consideration of my many esteemed friends and acquaintances in Utah and elsewhere.

I am, in the fear of God the love of the truth and the hope of eternal life,

Your brother in Christ,

J. B. PRICE.

PLANO, ILL., May 18th, 1869.

MR. J. B. PRICE; *Sir*:

A letter from you bearing date at Goshen, U. T. March 20th present year, has been lying in my drawer since its reception, waiting for my attention.

I acknowledge the sincerity of the spirit which dictated that letter, and if in these few lines I shall be permitted to give to you any satisfaction, out of which you may gather light, I shall have done according to my desire.

To proceed at once to the subject matter of your letter; I can only answer. My father who was and is acknowledged

as the proper one through whom the priesthood in its ramifications was conferred *twice before* his death in what might be called private assembly, pronounced the *blessing* of his *priesthood* upon me,—once in Liberty Jail, Mo., once in the *Council Chamber* at Nauvoo.

Twice in public did he bear testimony to the people of the Church that he had appointed me, by the Spirit of his calling, to the work whereunto he was called,—once upon the stand in Nauvoo, once just before he departed for the jail at Carthage, the goal of his martyrdom on earth.

Appointment is not necessarily ordination. He could not ordain and induct a successor while himself lived; he *Could* designate who this might be. This I am able to state.

Many may be, by enthusiasm, led to see more in the character of the office of a man called as my father was than that which the word, and the work, warrant; it may be that some who believe me to be his successor, have done the same.

I hold no claim to immortality, nor to extreme sanctity of person; nor do I feel that I may not fall, when tempted, but such as I am, I feel to try to do a good work to the good of the Church of Christ.

The Character of the call which I have received is that of the many which have been received by my compeers,—the revelation of Jesus Christ, by vision, and by dream, together with the voice of the spirit.

One of the chief, perhaps the chiefest, reason why I have made so little stir in regard to these things is, that I preferred, as I now do, that to those desirous of knowing in answer to their just and holy aspirations, God might bear the proper testimony, through His

Spirit, to the calling of myself, in *like manner* as such testimony was borne to the calling of my father.

All who have attempted to steady the Ark of our hopes, since my father's departure, have done so by attaching the extremest importance to their call, regarding the godly walk, the upright walk, as requirements easily dispensed with, if so be they were called.

I am fully persuaded that no call of God can sanctify a man who departs from God's law, while he maintains that departure. From this I infer that my testimony is but that of any other human being; and unless the spirit of the Latter Day work should bear a corresponding testimony, I should be sadly impeached. Therefore I have preferred to trust to the spirit to carry conviction to the heart.

I love the work of God; I love His people of the covenant; I try to love all mankind; and prefer that no man shall charge upon me his belief based only upon my word.

From what I have now written you can form your own mind as to what manner of man I am, and also that I should much rather rely upon the word of God, as written, and what testimony He may vouchsafe unto you and others coupled with a life which I hope to make blameless, than upon the call which came alone.

From 1856 to 1859 I was in preparation to set about the Master's work, and in 1860 I stepped forward in that direction pointed out to me. What I have done I have tried to do by the wisdom given me. I regret only my inability to do more, and more efficiently than I have done; I do not regret, that which many mourn, absence of continuous revelation. Not that there has not

been given from time to time such as the extreme necessity seemed to require; but as there has not been such a multiplicity as blessed, or led astray every other, it has been mourned as a lack upon my part, or an evidence that I was less, far less than was claimed, and had no claim to the credence of the saints. The righteousness of a people makes many prophets; but not any where, do we learn that the righteousness of a prophet sanctified a people; but we do read that by a prophet's voice, heeded by a people, a nation has been raised and blessed. And while leaders plunge into the vortex of ruin, followed by a people, it must take long, patient, anxious labor to regain the height from which they fall. So do I regard the present condition of those once constituting the Church, rejoicing in the prospect of ultimate purity; now broken spirited and doubting, fearful of the voice which bids them be at peace.

If a more extended knowledge of the written word (Doc. and Cov.) had been encouraged in the years of sorrow to the Church, not so many would now need the direct answer.

I shall feel it a pleasure to give you any further information which may be in my power.

With many wishes for your good and success in eliminating the truth, I am yours in Christ,

JOSEPH SMITH.

The education of character is very much a question of models; we mould ourselves so unconsciously after the characters, manners, habits, and opinions of those who are about us. Good rules may do much, but good models far more; for in the latter we have instruction in action—wisdom at work. Good admonition and bad example only build with one hand to pull down with the other.

MOSES AND BRIGHAM.

JOSEPH F. SMITH, Counselor to John Taylor, president of the Utah Mormon Church, claims in a sermon printed in the *Deseret News*, July 7th, 1883, that the exodus of the Mormons under Brigham Young from Nauvoo to Utah was "Many times more wonderful than the marching of the children of Israel from Egypt to the holy land."

This statement sounds so much like a huge joke that one finds it difficult to treat it with sober consideration. We read that Moses was a child of promise; that he was raised up in a most miraculous manner; was commanded of God from "the burning bush" (Ex. 3:4,) to go down to Egypt and deliver Israel, a people numbering near 4,000,000 who were delivered amidst the most wonderful display of signs and wonders and miracles in Egypt, in the wilderness, at Sinai, and in the land of Canaan; whilst on the other hand, Brigham Young led from 5,000 to 6,000, a mere handful in comparison, without a call from God, and without signs or miracles or wonders. Moses led Israel into a land promised to them four hundred years before, a land filled with many nations, rich and populous cities, "a land flowing with milk and honey;" but Brigham led the Mormons into a desolate, barren desert, "A salt land and not inhabited." Jer. 17:6.

Israel had 603,550 men over the age of twenty years "able to go forth to war," (Num. 1, 3, 4, 6), while Brigham and his followers furnished the Nation a battalion of 500 men and he has ever complained that it took the flower and strength of his company.

Israel was led out with "great substance," and into a land of great wealth and in a high state of cultivation, whilst

Brigham led out a people in great poverty, and brought them into "the parched places in the wilderness," into a land of destitution and great suffering, where the rank and file have endured for many years the want of the common necessities of life, which was partially relieved by the passing emigration to California, Oregon and Nevada, by the coming of Johnson's Army in 1858, also the army under General Connor in 1861, and were more fully relieved by the incoming of the railways, the opening of the mines, the increase of "apostates," Gentiles and Jews. Mr. Smith furnishes a very damaging commentary on his judgment, inspiration and culture, when he compares the exodus under Brigham with that under Moses and claims that under Brigham "many times more wonderful." One is led to conclude, at the least, that he is either grossly ignorant of the subjects he speaks of, or that he thinks the people whom he addresses are.

In any event, his admirers will do well to read up the matter carefully, and then judge for themselves. Moses *knew* he was going to Canaan; Brigham *hoped* to go to Oregon, or Vancouver's Island, or California; Moses led a mighty host, the pillar of fire attending them by night and the cloud by day; Brigham led a mere handful in comparison and that without any special favor of heaven. Brigham and his people were *driven* out; Israel was *led* out, against the will of Pharaoh. There are no points of comparison in the two events.

—♦♦♦—

I love to think of my little children whom God has called to Himself as away at school—at the best school in the universe, under the best teachers, learning the best things in the best possible manner.

THE following from the *Salt Lake Tribune* will serve to show how the Grand Army of the Republic see Utah affairs. It is the voice of the military representatives of our nation. It is the distant roar of a terrible storm which is gathering, and will sweep down upon Utah Mormonism if the evils complained of are not soon put away. The only way of escape is for the Utah Mormons to return to the plain teachings of the Church up to 1844, as found in the then Standard Church works.

Commander Vandervoort's address was received with immense enthusiasm. In it he treated among other things of Utah, his remarks being as follows on that head:

In company with the Surgeon General I visited the Provisional Department of Utah, on April 21st and 22nd. We were cordially received by as gallant a band of comrades as ever wore our badge. The Posts at Ogden and Salt Lake are lively and enthusiastic. I have added Idaho and Montana to the department, which gives them sufficient Posts to form a permanent department. The organization in Utah have had many difficulties to contend with. They are upholding the banner of the grand army in what is practically a foreign and hostile community. They are in front of an enemy, treacherous and defiant, and who are trampling daily under foot the laws of the land with perfect impunity. The grand army in Utah are the natural protectors of the glory and honor of the flag. They here in the presence of a crime as hideous as treason and as damnable as slavery, grandly illustrate the shining glories of our Order. They witness this treasonable organization extending into Idaho, Nevada, Arizona, Wyoming, New Mexico and Colorado, and grasping with greedy hands the balance of power in the very center of the Continent. They are entitled to our sympathy and solid support. It is right we should send greeting to them for the evil they are massed in solid lines against, is one that will cause the next great struggle for Republican government

unless it is speedily checked. The question there is not in any sense political; all true men drop party lines there and are simply Anti-Mormon. There Jews are Gentiles by name and all stand in solid column though vastly outnumbered by the wicked host. This question is a moral one and we have a right to add our testimony in favor of honor and purity. The slums of Europe with matted hair, blood-shot eyes, unholy thoughts and beastly, idiotic ignorance and fanaticism impelling them, are being massed behind the solid walls of the gigantic mountains; the flag is hated, the laws which we willingly obey and the authority of the nation we saved are spurned and spit upon. The school taxes paid by our comrades and those in league with them are used in sustaining Mormon schools, and in every way the spirit of disloyalty and hate is exhibited. We crushed slavery and purified the flag, we made one country and one flag a living reality, and it is our duty to say to the polygamous wretches who have erected a structure as unholy and damning as slavery that the men who wore the blue demand that these wicked, unholy efforts to establish on our soil the superstition, crime and hideousness of the dark ages must cease before we are mustered out.

Let us demand through a strong committee that a strong band of earnest, true men who know and have faced the evil and sin day and night, shall be designated to codify the laws heretofore passed through the dictates of the leaders of this unholy Church. That it shall be written and declared that no Mormon shall vote or hold any office whatever. That all holding Government offices shall be removed, that this commission shall ask Congress to approve the codification of the laws, and that all officers of every grade shall be appointed by the Governor and confirmed by the Council, and that the emigration of recruits to build up this damning crime shall be stopped at once and forever.

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The Saints' Advocate.

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

Vol. 6.

Lamoni, Iowa, October, 1883.

No. 4.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

BRIGHAMITE CLAIMS TO GREATER KEYS THAN JOSEPH, THE SEER, HELD.

IN the controversy now going on between President Joseph Smith and the Utah leaders, light is let in on "the true inwardness" of Brighamism in more ways than one. For instance, Mr. Littlefield, in his first letter, says: "President Brigham Young, speaking of leaving the last named edifice (the Nauvoo temple Ed) which had been raised in the days of fierce persecution, said, 'We will go into the wilderness. We will take unto us the substance, and leave the shadow behind.' This referred directly to *the keys* of the priesthood which the Saints received therein as being the substance. And so they were; and it was to *get lawful possession of these keys that the temple was built.*"

Here is a plain, frank statement, whether intended or not, that by virtue of the building of that temple, other and different "keys" of priesthood were obtained than any held prior to that time. This pretention to greater "keys" than those held by the seer is not peculiar to the Brighamite leaders; for Sidney Rigdon, it is said, claimed "the keys of conquest;" J. J. Strang claimed the keys to the literal throne of David; and various other pretenders have

claimed keys not known to nor provided for in all the revelations of God.

In 1841-45 Brigham, in order to account for and explain the new and hurtful teachings and practices he and his fellows were introducing among the Saints, claimed in so many words that Joseph, the Seer, did not have revealed to him all the principles of redemption, but that he had conferred authority upon others by which they could learn and teach them. (See *Times and Seasons*, Vol. 6, pp. 955-6; also, *Mill. Star*, Vol. 15, p. 452).

This was a cunning way of quieting the doubts and fears of the Saints when "the enemy came in like a flood." Had the Saints known and heeded the fact that every founder of a dispensation from Adam's day till now possessed *all* the keys of that dispensation, the seductive, blinding claims of pretended successors to other and higher keys would have been at once rejected, and themselves would have been saved the loss, and pain, and shame of following man-made, or devil-made leaders and "blind guides."

The Lord has said in the Book of Mormon, 2 Nephi, 2:3, when speaking of the work of the Seer, "The thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." This being true, how is it that Brigham and others have claimed that the plan and keys of salvation were not fully revealed and committed to the Seer?

The revelations of the Seer inform us,

(1), that "the power and authority of the higher or Melchisedek priesthood is to hold the keys of *all* the spiritual blessings of the church," and (2), that this priesthood—Melchisedek—"is the greatest of all," and (3), 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." (See Doc. Cov., Rev. March 28, 1835). Joseph, the Seer, was appointed of God by revelation unto this position. (See Rev. April 6, 1830, Rev. Sept., 1830, to O. Cowdery, Rev. March, 1832, to F. G. Williams, also Rev. 1841), and in the revelation of 1841 we are informed that the Lord would show unto "Joseph *all things* pertaining to this house [the Nauvoo temple Ed.], and the priesthood thereof."

These things being true, how can it be that others—pretended leaders—have claimed keys of priesthood, and a knowledge of the principles of salvation, superior to and distinct from those possessed by the Seer?

Do not these high and unscriptural claims prove that those who have made them were not called of God? Do they not prove that they were really opposed in doctrine, and in practice to the teachings of the word of God? It does not do to say these same parties professed great love for the Seer, and great respect for the order of the church of God. We must judge men by their works—"by their fruits ye shall know them."

These false claims stamp their authors as misguided and ambitious pretenders, whose doctrines should be rejected and whose influence should be shunned.

LINEAL BLESSINGS.

EVIDENTLY hedging against the claims of Joseph, the son of Joseph, the Seer, Geo. Q. Cannon said, at a conference at Centreville, Utah, June 11, 1883, that "the Lord had not confined his blessings to any class or *special families*, but men of humble origin had been selected as his instruments to forward his purposes."

This is partly true and partly false. It is a fact the Lord chose the family of Joseph Smith, the Seer, and promised them thus: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the *lineage of your fathers, for ye are lawful heirs according to the flesh*, and have been hid from the world with Christ in God; therefore your life *and the priesthood hath remained and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began*. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen. Doc. Cov. Rev. Dec. 6th, 1832.

Joseph then was a "lawful heir" to the priesthood he held; and the same priesthood "must needs remain" in his "lineage," and that too "according to the flesh, * * * until the restoration of all things spoken by the mouths of all the holy prophets since the world began!"

What will Mr. Cannon and his fellows do with this very plain and very definite promise? The Lord hath spoken; and will Mr. Cannon and his fellows disannul it? Will they fight against the decrees and purposes of God? Will they, while they profess to believe his

word, give the direct lie to the promises, prophecies, and history of all the Holy Scriptures? For it is not only true that the Lord bestowed his most distinguished blessings upon Joseph, the Seer, and *his family*, but it is also true he bestowed the highest blessings upon "special families" from the days of Abraham until Christ, and after. Mr. Cannon and his like should read Gen., chapters 12, 15, 16, 17, 26, 48, 49; Ex., 28; Acts, 2:30; with 2 Sam., 7:12, 13; also, Deut., 33:17; with Ps., 80:2; and 2 Nephi, 2:1, 2, 3, in connection with the revelation we have quoted, and then they can see that their position is false and delusive. They could then see the Lord does confine his special blessings, at times, upon "special families," and that the family of Joseph, the Seer, is one of them.

The Lord foreknows and causes his prophets to foretell the blessings to which the families and individuals will attain. The scriptures, ancient and modern, are full of proofs of this: and when men seek leadership in the church and kingdom of God, and can show no previous promise or prophecy appointing them to such position we may know it is not of God. Claims are easily made, but good proofs are necessary. The Lord requires the proofs to come in the manner he has provided, and the Lord's prophecies and promises furnish the highest class. Lineal priesthood is one of the lines of proof upon which the priesthood offices held by Joseph, the Seer, depend.

The revelation of January 19, 1841, required that a house for the boarding of strangers should be built at Nauvoo, and the Lord said: "Let my servant Joseph and his house have place therein from generation to generation." He

then gives the reason for this, in these words, "For this anointing have I put upon his head, that his blessing shall also be put upon the head of of his posterity after him, and as I said unto Abraham concerning the kingdoms of the earth, even so I say unto my servant Joseph, in thee and thy seed shall the kindred of the earth be blessed. Therefore, (for that reason, Ed.) let my servant Joseph, and *his seed after him*, have place in that house from generation to generation, forever and ever, saith the Lord."

By this we learn the Lord had decreed that "the kindred of the earth" should be blessed in Joseph and his "seed," and He put "that anointing" upon the Seer, "that his blessing shall also be put upon the head of his posterity after him," and that for these reasons both Joseph, the Seer, and "his seed,"—"the head of his posterity after him"—were to have place in that house. Joseph was the President of the church and priesthood; he was also, and of necessity, the prophet, seer, and revelator to the whole church, and for these reasons he was to "have place" in the "Nauvoo House," and "his seed after him," * * * "the head of his posterity after him" were to "have place in that house, from generation to generation, forever and ever," because "his seed after him," "the *head* of his posterity after him," was by the decree of the Lord, to hold the same offices and callings in the priesthood that the Seer held.

That house was to be built and owned by stockholders. A "governor" (Manager, Ed.) was to be appointed for it, evidently by the stockholders. Joseph might own only a limited amount of stock, but he must "have place there-

in," because he was the President of the church, its prophet, etc., and "his seed after him * * the head of his posterity after him," was to have place in that house for the same reason, viz.: because "his seed," "the head of his posterity" was fore-ordained of God to be his successor. Mr. Cannon and his fellows teach falsely when they say "the Lord has not confined his blessings to any class or special families." The Lord by his oath has confined Joseph's priesthood, "anointing," and "blessing" to "his seed after him," to "the head of his posterity after him," and all who build contrary to this order build falsely; their works will "be burned," their folly will be soon manifest; and many will rise up and curse their memory, except they repent. The Lord is working in many ways to destroy the errors and scatter the darkness which have cursed his people, and the time is at hand when all sensible Saints will judge the teachings and claims of all who profess to be teachers sent from God.

If all who claim to be Saints would honestly and thoroughly read and reflect upon the authentic Word of God, as contained in the standard books of the church, endorsed by the Seer and the church up to his death, they would readily and joyfully see aright, and therefore alike on all important matters.

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"CONSCIENCE SEARED."

B. YOUNG said, May 8th, 1853,—“If you want to know what to do with a thief that you may find stealing, *I say kill him on the spot*, and never suffer him to commit another iniquity. This is what I expect I shall do, though never, in the days of my life, have I hurt a man with the palm of my hand. I never have hurt any person any other

way except with this unruly member, my tongue. Notwithstanding this, if I caught a man stealing on my premises I should be very apt to send him *straight to heaven*, and that is what I wish every man to do, to put a stop to that abominable practice in the midst of this people.

I know this appears hard, and throws a coll chill over our revered traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to estimate them by the rule of equity and truth, and not by the false traditions of the fathers, or the sympathies of the natural mind.

If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. This is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart.”—*J. D.* vol. 1, pp. 198-9.

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THE SPIRIT OF BRIGHAMISM.

B. YOUNG said in Tabernacle, Salt Lake City, September 11th, 1853: “If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counseled, and dictated by those who go before them to open up the way, it is directly opposite of what we saw in the days of Joseph the Prophet. He was

full of sorrow, trouble, poverty, and distress; but now the people are led into riches, by the *example*, counsel, advice, and dictation of their leaders. They are on the highway to wealth; *and there is danger in it.*" *Journal of Discourses* vol. 1, p. 78.

Before this he said, in same sermon: "The first Elders of this church decided that Joseph did not understand temporal matters. The first Bishops of this church said they believed with all their hearts, that they understood temporal matters far better than the Prophet Joseph. Are these the feelings of the people at the present time? They are not; but right to the reverse. I could have said then, the same that I could say now, if Joseph was living—if he could have been believed, and confidence could have been placed in him, with regard to temporal matters, wealth would have poured into the laps of this people, to overflowing."

O. Hyde, October 6th, 1853, of Brigham Young said,—“We came to do the will of him to whom we have pledged our faith, to uphold him as our leader, lawgiver, and Seer. We have got to overcome the inclination to revolt at the idea, and be brought into complete submission and union of spirit.”—*J. D.* vol 1, p. 128.

JOSEPH THE SEER AS A POLITICIAN,
BANKER, LAND DEALER, ETC.

MANY, both among Saints and non-members, denounce Joseph for having anything to do with politics, or secular business affairs, forgetting that he, in common with all men, had a natural and inherent *right* to engage in any and all of the varied pursuits of life if he chose to.

As to the *wisdom*, and *fitness*, of his

course in secular matters, as to the *propriety* of his engaging therein prominently, if at all, that is quite another thing. It is more than probable that he would have had a far more peaceful, prosperous, and prolonged career, had he confined his efforts to the spiritual interests committed to his charge.

He was informed of heaven, at an early time, that, “in temporal labors thou shalt not have strength.” * * * “For thou shalt devote *all* thy service in Zion. And in this thou shalt have strength.” (D. C. 23 : 4). Again, “And this shall be your business and mission in all your life, to preside in council and set in order all the affairs of this Church and Kingdom.”—D. C. 87 : 5.

Notwithstanding these instructions, he chose to engage in active business pursuits, in financial schemes, in politics and in military matters. As a man among men he had the common right to do all this; but as the president of the Church of Christ this right was abridged.

Possessing an active, energetic, and independent spirit, it was no easy thing for him to deny himself the exercise of his natural right, and devote all his service to purely spiritual concerns, and especially when he had not only his own will and inclinations to resist, but also the persuasion and pressure of ambitious associates.

In March, 1829, he was commanded to “yield to the persuasions of men no more; for by yielding to professed and well meaning, but conceited and ambitious associates, he had well nigh lost his gift, and also his standing with God. (D. C. 2 : 3-5 with 4 : 4). He was naturally confiding and trustful, generous and obliging. His dearest and nearest relatives always observed that these were his vulnerable, and, in

some sense, his weak points. For a man of such qualities and endowments, surrounded with aspiring flatterers and conceited advisers, it was difficult to resist the seductive allurements of secular pursuits, and keep strictly to service in spiritual concerns.

Abraham had attained great wealth, and had engaged in military affairs with success; so had Moses, Joshua, Saul, David, and others. Ezra, Nehemiah, Daniel, and others, had much to do with political and state affairs. These examples would naturally affect the impressible mind of the young Seer, and lead him to emulate their example when opportunities offered. These considerations should teach us to not judge hastily nor rashly as to the non-ministerial and secular services of "the choice Seer. His callings were great; his experiences marvelous; his work strange and wonderful; we should be sparing and charitable towards his real or seeming errors, and consider well his surroundings—trials, temptations, allurements, both within and without—and remember that "the tall cedars get the worst of the blast," even as the most prominent persons have usually the greatest trials and temptations.

THE DODGING POLYGS.

EXPOSITION OF GRANNY AND HER TWO UGLY FACES.

CROYDON, Utah, Aug. 23d, 1883.

Eds. Tribune:—The *Deseret News* of the 11th inst., replying to the *Boston Herald*, asserts that the Mormon immigration coming to Utah "have no intention to break any laws," and it claims, therefore, that the United States Government should not interfere with their coming. But in the very next paragraph it admits plural marriages to be "an establishment of their religion," and says further, "the free exercise of religion is guaranteed to all, and

while the law proscribes no religious system, it is bound to protect the adherents of Mormonism in their faith and worship just as much as the followers of Methodism or Catholicism." Plural marriage being "an establishment of their religion," and if "the free exercise of religion is guaranteed to all," as is claimed, and if "the law is bound to protect the adherents of Mormonism in their faith and worship," are we not bound to conclude that all Mormon immigrants will "live their religion," and consequently enter into plural marriage when inclination or opportunity serves them, notwithstanding the law of the Nation forbids it?

It can not be the *News* intends to say that the Mormon immigrants will ignore and disobey so important a matter as "an establishment of their religion," especially when it provides that "he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord." (Polygamy revelation, July 12th, 1843). Neither can it be that the *News* means to say the Utah leaders will interpose to prevent the immigrants enjoying and honoring "an establishment of their religion" which either saves or damns to the uttermost.

The *News* should be honest and say in words what its masters say in needs, viz, that they believe in plural marriages as a part of their religious system; that the United States Government ought to protect them in the practice of it; that the laws against it are more honored in their breach than in their observance; that they will teach this particular "establishment of their religion to all Utah Mormons; that all Mormon immigrants are taught to obey, and expect to obey, their "file-leaders," who make plural marriage the means of either salvation or damnation; and that, therefore, it is the intention of the Utah leaders, and of all their immigrants who understand their religion and what will be required of them—it is their intention to disregard and break the laws of our Nation against plural marriage. It is high time this skulking, tricky, evasive, shifting policy of the *News*, should be put away, and more especially as it claims to be a relig-

ious journal. Sensible, honest-hearted Mormons repudiate it.

The *Herald* charges that Utah Mormonism is an "insolent hierarchy that defies our laws;" and the *News* in reply says, "Search its sacred books; listen to its teachings. Obedience to the laws is one of its main tenets."

That these books teach obedience to civil laws, thoroughly, is quite true. They also teach monogamy, and condemn polygamy, quite as thoroughly; but what do their teachings amount to with a people who do as their "file-leaders," counsel, book or no book, law or no law.

The *News* queries: "Proscribe a creed because some of its adherents are accused of violating a statute which constitutes part of their religion, a crime?" To which we reply: Why not, if that creed teaches sedition, and authorizes disobedience to the laws of our Nation?

Let the creed and the religion be purged of their evils against the laws, then the laws are satisfied;—All is well.

A MONOGAMOUS MORMON.

SALT LAKE, July 14th, 1883.

UNHAPPY POLYGAMY.

THE STORY AS TOLD BY ONE OF THE VICTIMS.

THE following letter from a Utah Mormon minister has the ring of genuine suffering, and honest indignation, resulting from the perincious system of polygamy. It ought to be read by every advocate of and apologist for "the twin relic" Mr. Toone's experience is that of hosts of other Utah Polygamists, and his testimony is, substantially, their testimony. He confirms the fact that polygamy was not a public doctrine of the Church in Utah till 1852, and that it was stoutly denied by the authorities up to that time. His testimony is important, "and still there's more to follow."

Editors Tribune:

In the last *Deseret* newspaper our

editor asks: "why don't the professed outside world show up some of the bad results of polygamy among ourselves." I will try to explain. To call polygamy diabolism, in my own estimation and according to my own experience, is a weak word. When myself and wife joined the Mormon Church in England; polygamy was denied. It was rumored that the heads of the Church had more wives than one, and to settle the matter, a very prominent Mormon elder was at my house and we asked him, at least my wife did, if it was a true report. The elder said there was no such thing in the Church. So we disposed of everything we had and raised means enough to get to Council Bluffs. Going to the house of the Elder, I found he had two or three wives himself. After stopping one year at Council Bluffs we raised means enough to start the next spring for Utah. That year Apostle Benson was sent to rout Orson Hyde. On our way we met a lot of missionaries, among them Armstrong and others. They told us they had a revelation with them, sent by Brigham Young, to publish to all the world, saying polygamy was a divine principle. In a few years myself and wife had overcome our scruples, and I was allowed to take two extra wives.

In our exodus South, at the time of the Johnston Army invasion, I lost my second wife at Payson. She had twins and died. I continued to have children by my third wife, and raised four sons and three daughters by her. The youngest child is now about thirteen years old.

Now comes the beauties of polygamy. The children of wife No. 1 were taught to despise the children of wife No. 3,

and without relating all the unpleasantness that has arisen, I will only relate a few. About ten years or more ago I went to England on a mission. When I returned I brought a few goods which my own parents had given me. Among them two or three women's cloaks. I divided the goods among my two wives and gave them a cloak each. My first wife thought she ought to have them both, and so her children thought. For a year or so after as my wife No. 3 was leaving home one morning to go to Echo on business, two of my first wife's sons waylaid her and with their knives cut the cloak from her back, and one of them cut her hand. See carries the mark to this day. She returned home and showed me her condition, and in her frenzy she had considerable to say outside of the house. The youngest of the two boys called her bad names and told her to go into the house. I did not hear the talk myself, but I went right out, on having been told what he said. I went to the oldest son's house, where the boy was, and asked him if he had so called her, but he denied it. After a time the elder son saw his mistake and asked forgiveness, and is forgiven. At the same time he corroborated the testimony of the injured woman, by saying the other boy did call her the name mentioned, and to this day he has not taken it back. My family has been divided. It is so today, and there is as much love among them as when Sarah ordered Abraham to send Hagar away. All this has existed for years, and they seem as far from reconciliation as at first.

The other day my first wife came to Croydon, where we live on a small farm. As soon as I knew she was

coming I went to meet her, to show my love, respect and esteem, and invited her to my home to stay with us for a few weeks, and try and reconcile all our past difficulties and ill feelings; but her children would not let her come to my house. So she came to Croydon and returned to her home in Salt Lake City, I expect, to make the breach wider than ever.

My case is the case of many more. A happy day will it be when God Almighty interposes against a poor, mean principle, which has resulted in the degradation of hundreds of pure, honest women, and to the sorrow of poor honest men. So, I must be an Apostate because I do not, nor can I, sanction polygamy, and I am satisfied there never will be any polygamy among my children from this time forth.

JOHN TOONE.

From Salt Lake Tribune.

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The Saints' Advocate.

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

Vol. 6.

Lamoni, Iowa, November, 1883.

No. 5

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

THE REJECTION OF THE CHURCH. AS VIEWED FROM THE CHURCH WORKS.

"Search these commandments for they are true and faithful, and the prophecies and promises which are in them *shall all be fulfilled.*"—Doc. & Cov., sec. 1:7.

As our Father here plainly states that the "prophecies and promises" contained in the Book of Doctrine and Covenants, "shall all be fulfilled," it is well for us to consider seriously what they are. Let us therefore examine what they say concerning the Church, remembering that it is the word of the Lord, and "shall be fulfilled."

THE CHURCH.

On the 6th of April, 1830, Joseph Smith and five others organized the Church of Christ, by *direct command* of God, through revelation, God having set *that day* for the coming forth of his great work, and the establishing of his everlasting covenant, and "To lay the foundation of this Church and to bring it forth out of obscurity and out of darkness, *the only true and living Church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the Church collectively and not individually.*"—D. of C. sec. 1:5.

In February 4, 1831, the Lord gave the Elders the following:

"Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.

Shortly after this God revealed his law unto them, the same gospel law which his Saints always had as the following shows:

"The Elders, Priests and Teachers of this Church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fulness of my gospel*, and they shall observe the Covenants and Church Articles to do them, and these shall be their teachings as they shall be directed by the Spirit."—D. & C. sec. 42 (13): 5.

Also:

"I have sent forth the *fulness of my gospel* by the hand of my servant Joseph."—D. C. 34: (11) 4.

"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 continues."—Doc. and Cov. 42 (13): 16.

It is here plainly stated that all who live contrary to the laws, which the Church *had received*, should be damned if they continue—and salvation rested

entirely upon living up to these laws. And God further says:

"Behold the laws which ye have received from my hand are the *laws of the Church*, and in this light shall ye hold them forth."—D. C. 58: (18) 5.

All these revelations and commandments were given to the Church prior to September, 1831, and from them we can see that our Heavenly Father was desirous of impressing upon the minds of the members of the Church, that the Bible, Book of Mormon, and the revelations which they *had received* up to this time, contained the "fulness of the gospel," and "my law to govern my Church" saith God. And one would suppose that the people living at such a time, would keep the commandments which came to them so direct, and not treat them lightly—but they were sinful and negligent, and although the Church of Jesus Christ, they so disregarded the things of God that they brought his condemnation upon themselves, as early as the 23d of September, 1832, only two and a half years after the organization of the Church, as the following shows:

UNDER CONDEMNATION.

"Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the *whole Church under condemnation*. And this condemnation resteth upon the children of Zion, even *all*; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, * * * otherwise there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion."—D. C. 83 (4): 8.

We are here shown the sad condition of the Church at this early date, and

that they were to remain in this state until they should return to the new covenant," "the Book of Mormon and the former commandments." But our merciful Father was willing to give them another opportunity to show their faithfulness, for we read in the next verse:

"I will forgive you of your sins with this commandment, *that you remain steadfast* in your minds in solemnity, and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you."—D. C. 83 (4): 8.

Here they are again forgiven, with the same injunction, that they teach the world concerning the things which God had given them, which are his laws as they had received them. In section 85 (7): 2, the Saints had the promise of Eternal Life, and of entering the celestial kingdom of God, and this was to be attained through the laws which had been "given unto them," for we read in verse 5:

"And they who are not sanctified through the law which *I have given unto them*, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom or that of a telestial kingdom."—D. C. 85 (7): 5.

From the foregoing we must conclude that there had been enough revealed up to this time, to save all who would obey, in that kingdom where God and his Christ dwell, and to enable them to be numbered with the Church of the First Born. Although the Saints were in such nearness to the Lord, he was not pleased with the acts of all of them, for we read in the revelation given August, 1833:

"Behold, I, the Lord, am not well pleased with *many* who are in the Church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, their covetousness, and all their de-

testable things, * * verily I say unto you, that I, the Lord will chasten them and will do whatsoever I list, if they do not repent and observe *all things* whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."—D. C. (86): 4 95

One would suppose that such pointed language coming from our Father would have the desired effect of awaking the Saints to serving him in purity, but it was not so, they continued in negligence and carelessness, and *many* continued in sin, so their enemies were allowed to persecute and distress them, as we learn from reading the revelations given October and December, 1833. The Lord says he suffered the afflictions to come upon them, on account of their transgressions, for they needed chastising, because "there were jarrings, and contentions, and envyings, and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."—D. C. 98: 3.

WHY PERSECUTED.

On account of these things God allowed them to be cast out and driven away from Independence. But he was ever mindful of them, and willing to forgive, and in February, 1834, he spake unto them, saying:

"Concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion, being driven and smitten by the hands of mine enemies; * * I have suffered them thus far, * * that those who call themselves after my name might be chastened for a little season, with a sore and grievous chastisement, *because they did not hearken* altogether unto the precepts and commandments which I gave unto them. But * * inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God shall give unto

them, behold they shall, for I have decreed it, begin to prevail against my enemies from this very hour, and by hearkening to *observe all* the words which I, the Lord their God, shall speak unto them, they shall *never cease to prevail*, until the kingdoms of this world are subdued under my feet; * * * 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."—D. C. 100 (101): 1, 2.

Here we see that God promised them that their troubles should end from that very hour if they would only hearken to his teachings; but that they did not is shown from the following, given June 22d, four months after:

"Were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed *even now*; but behold *they have not learned to be obedient* to the things which I require at their hands, but are full of all manner of evil, * * * and my people must needs be chastened *until they learn obedience*, if it must needs be, by the things which they suffer."—D. C. 102: 2.

After this revelation the Saints in a measure lived nearer to God, and kept his commandments somewhat better, and they were permitted to build his house (Temple) in Kirtland, which was dedicated March 27th, 1836. God accepted the building, and endowed the Saints with his Holy Spirit there, as on the day of Pentecost. The Savior, Moses, Elias and Elijah appeared unto Joseph Smith and Oliver Cowdery, and many others saw angels, had visions, and there was a general outpouring of the Spirit.

THE TWELVE THREATENED.

Although God here showed such mercy unto them, they still rebelled, and on July 23d, 1837, they are again warned, and the Twelve Apostles are cautioned, the Lord saying unto Thomas B. Marsh:

"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 after their temptations, and much tribulations, behold, I, the Lrrd, 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."—D. C. 105 (104): 5.

We are here clearly shown that although they had been warned continually, still, through their transgressions, and sins, there would be an apostasy, even among the Twelve, and they were to be found in an unconverted state. But God was to feel after them "after their temptations, and much tribulations," and then they might hear and "be converted" if they would. Soon the Saints began to sink into the same negligence concerning the commands, and to treat lightly the things they had received, as before, and therefore the promise that they "should prevail against their enemies," was not kept, showing that they did not keep the word of God. And on October 27th, 1838, Gov. Boggs issued his exterminating order against them, and they were driven from Missouri.

THE CHURCH THREATENED.

In June, 1839, they began to gather to Commerce, afterwards named Nauvoo, and here, in 1841, our Father still willing to save them, made them special promises upon special conditions, and this time he not only warns them, but he commands them. If they will now at this time serve him, he will forgive them their trespasses, if not he will reject them. He says:

"I command you, all ye my Saints, to build an house unto me; and I grant you a sufficient time to build an house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end

of this appointment, your baptisms for your dead shall not be acceptable unto me; and if ye do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build an house unto me, wherein the ordinance of baptizing for the dead belongeth, * * * your baptisms for your dead can not be acceptable unto me"—D. C. 107 (103): 10, 11.

Now here is the final test, will they by their works be accepted of God, or will they through their own negligence allow themselves to be rejected. He says "I grant you a sufficient time;" but at the end of that time, if they did not build this house, as he commanded, they should "be rejected as a Church" not as individuals, but as a Church, as the Lord "rejected" the "seed of Israel;" (2 Kings 17: 20), and as he "rejected" the kingdom of Judah when, for their sins, they went into Babylonish captivity, (see Jer. 6: 30, 7: 29, 14: 19; Lam. 5: 22). The Saints for a time seemed to realize their condition, they put forth their efforts to build the house, and for a time all went well; but they soon fell into the same negligence. Some of the leading men building up their personal interests, at the expense of the Church; and when the "sufficient time" expired, lo and behold *the house was not finished*. Hence they must be rejected," saith the Lord.

THE TEMPLE NOT FINISHED.

But say the Utah Saints, "It was finished." Let us see. In the Latter Day Saints' Herald, January 1st, 1872, speaking of the Nauvoo Temple, it says:

"No part of the Temple was completed, with the possible exception of the main assembly-room, into which the front doors opened. The basement, in which was the font, was incomplete; the stairway, to the

left of the front, was not relieved of the rough boards laid on the risings, on which the workmen went up and down. The upper assembly-room was not accessible, the floor not being laid, neither the doors hung, nor the walls plastered. Besides this the inside ornamentation was by no means finished, even in those parts called complete."

For further evidence I have before me, "the remarks of Pres. Brigham Young, at the Temple, St. George, January 1st, 1877," as printed in the *Deseret News*, about that date, in which he says:

"We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is to have a *Temple completed*, wherein all the ordinances of the house of God can be bestowed upon his people. * * * We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just *how much was finished* and what was done. It is true we left brethren there with instructions to *finish* it, and they got it *nearly completed* before it was burned; but the Saints did not enjoy it."

Brigham Young here says that they "left brethren there with instructions to finish it." Now how was it that they left them there? It was because the body of the church *went awry* before it was finished! How did it happen that they went away without finishing it? When God had commanded them to build it before "the end of the appointment," or he would reject them, one would suppose that they would have remained there and done their best to finish it before the time expired. Why did they cease working and go away? Because they were driven away by their enemies. Why did their enemies have power to drive them away, before they finished the Temple, when God had said "I grant you a sufficient time to build an house unto me? It was because the "sufficient

time" had expired, and the Temple was not finished. If it had not already expired, they could not have had power to drive them away, because this was God's final test of his people, and his promise to grant them "sufficient time," was a guarantee, that they should not be disturbed, and their enemies should not have power over them during that time. And as their acceptance or rejection rested upon this one act, God would not have allowed their enemies to prevent them proving themselves, as this was the object of the command, for he says further:

"I command you again to build an house to my name, even in this place, that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you."—Sec. 107 (103):17.

Did they *prove themselves*, in building that house, after such strict commands? They proved themselves a careless, negligent, and disobedient people, and as such God rejected them, as they by their own acts have since shown. Brigham Young says further, "they got it *nearly completed* before it was burned." Then that settles the question, it never was completed. It was only "nearly completed" when it was burned, and it was never finished or completed after that. Now can we believe that God would have allowed it to be burned before it was completed, if the "end of the appointment" had not been reached, and the "sufficient time" expired? Certainly not. God protected the plates from which the Book of Mormon was translated, for fifteen hundred years, that no one should molest them. He protected the Ark of the Covenant, that none but those having authority should touch it. He protected Shadrack, Meshack and Abed-nego, in the fiery furnace that they were not burned, and

could He not protect that Temple, under such important circumstances, that it should not be burned? He could! And had it not needed the purifying element of fire, we venture the assertion, it would not have been burned.

The Utah Saints try to excuse themselves by the following, "Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go *with all their mights, and with all they have to perform that work and cease not their diligence, and their enemies come upon them, and hinder them from performing that work, behold it behoveth me to require that work no more at the hands of those sons of men, but to accept their offerings.*"—D. & C sec. 107 (103): 15.

This does not excuse them, for God here makes the provision "that if they go with all their mights * * * and cease not their diligence," to do what he required of them and then (providing they do this) if their enemies prevent them, He will not require it of them.

But did they work "with all their mights?" They did not! Did they cease their diligence? They did! as the following shows. "If ye labor with all your mights * * * my people * * * shall not be moved out of their place." Now as they were "moved out of their place," and driven away, it proves they did not labor as God directed, therefore the provision made by our Father does not apply to, nor excuse them. Had they labored with all their mights, and ceased not their diligence, they would not have been "moved out of their place;" the Temple would have been finished before "the end of the appointment," and the church would not have been "rejected."

The first noticeable feature of the rejection, was the taking away of Joseph and Hyrum Smith,—the President, Prophet, Seer and Revelator,—and also the Patriarch of the Church, whom God suffered to be slain in Carthage jail, June 27th, 1844 This left the Church without a visible head; not only so, but every quorum of the Church was broken and incomplete. But the revelation last quoted said further, verse 13:

"If ye labor with all your mights, * * 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.*"

Did they hearken? Were they removed? In February, 1846, in the dead of winter they were driven out of Nauvoo by their enemies, they were compelled to cross the river on the ice in the deepest distress, according to the prophetic warning in verse 14: "Ye by your own works, bring cursings, wrath, indignations, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me saith the Lord."

The Church was now a rejected church, and it was driven from the land of Zion, in fulfillment of the revelation given in September, 1831:

"The willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say, that the rebellious are not of the blood of Ephraim; wherefore, they shall be plucked out."—Sec. 64 (21): 7.

It is here shown that they were to be "cut off," because they were rebellious, and that they were to be sent away "out of the land of Zion."

THE MANY DIVISIONS.

At the death of Joseph Smith, the Church numbered about 200,000 members, which soon divided into many factions; some followed Sidney Rigdon, some J. J. Strang, some Lyman Wight, some Alpheus Cutler, others followed James Emmet, other James Collin Brewster, others joined the "Baneemyites" under Charles B. Thompson, some joined the William Smith party; but the largest faction, about 20,000, followed Brigham Young and eight others of the Twelve, to Utah, "out of the land of Zion," where they have attempted to locate a gathering place, in opposition to what the Lord has said:—

"Behold there is *none other place* appointed than that which I have appointed, [Jackson County, Missouri], *neither shall there be any other place appointed* than that which I have appointed for the work of the *gathering* of my Saints, until the day cometh when there is found no more room for them; and *then* I have other places which *I will* appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion"—Sec. 98:4.

Although this statement is plain, yet the people in Utah have been so blind that until this day they are teaching that Utah is a gathering place. As all the different factions into which the church divided, have ceased to exist, except that of which Brigham Young became president, we will only examine that body.

BRIGHAMITE REORGANIZATION.

After being driven from Nauvoo the broken quorum of the "Twelve" held a council near Council Bluffs, Iowa, December 5th, 1847, to consider their condition and the needs of the Church, and they there spoke concerning the necessity of REORGANIZING the Church, with a First Presidency, and a Patriarch.—

Millennial Star, vol. 10, 114, 115. And these of the "Twelve" then sent forth a "General Epistle," signed by B. Young as president, and Willard Richards, clerk, saying that they had in "contemplation soon to *reorganize* the Church according to the original pattern;" and they claim that they there did "reorganize the Church."—Dec. 27, 1847.

This shows they knew they were disorganized; and so we find them after Joseph and Hyrum were taken away—after they were "rejected." So we follow them to Utah, a reorganized church. Re-organized according to the wisdom of man, but "rejected" according to the wisdom of God. This may seem severe, but, alas! it is true. Soon after reaching Utah we find them showing how far they had wandered from God. They there publicly teach the doctrine of polygamy, (August 1852) as emanating from the Lord. They there teach the doctrine of blood-atonement, and that Adam is our God—'Our Father and our God, and the *only* God with whom we have to do.' They there pervert the law of tithing, and thereby terribly oppress the poor. And then to make the rejection more manifest, they institute what they called the "Reformation," 1856-7.

During this reformation all the *members* were commanded to repent and be rebaptized, for the remission of their sins; and they were unwise enough to obey. Those who had once been baptized by the authority of God were commanded to return to repentance and baptism, and do them over again.

But why did they think this necessary? Because they admitted that there were all kinds of wickedness among them. And the people were accused by their leaders of sins and crimes of

almost every description. Then if they admit they were in such a condition as to require them to "do their first works over again," it proves they had *broken off* from what they had once embraced. Had they continued firm in the faith, and in well-doing, there would have been no need of this returning, hence they did not endure in those doctrines. Now I can find no promise of salvation in the kingdom of God, for any, only those who continue to the end, in serving him.

"As many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved."—D. C. sec. 16, (43) 4.

Also,

"If they will not repent and believe in His name, and be baptized in His name, and endure to the end they must be damned."—Book of Mormon, 2 Nephi, 6-9.

"He that endureth to the end, the same shall be saved, * * * unless a man shall endure to the end, in following the example of the Son of the living God, he *can not* be saved * * * if yeshall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father, ye shall have eternal life."—Ibid, 13: 4, 5. (See also Mosiah, 11: 15).

Many of the Saints did "fall away," on account of the evils which have grown up around the Church. But thousands of those who fell away did not commit the sin against the Holy Ghost, never having denied the power thereof. Such as they can return to the Church, by acknowledging their former baptism and the authority thereof. The Utah Church attempted "to renew them again unto repentance," and baptism. But instead of improving their deplorable condition, they in their blindness made it worse.

THEY DENY THE FAITH.

But says one, they never denied the

faith. Let us see what God says. He says he suffered the Saints to be driven out from the land of their inheritance because "there were jarrings, and contentions, and envyings, and strife, and *lustful and covetous desires among them.*"—D. C. 98:3. Also,

"Thou shalt love *thy wife* with *all* thy heart, and shall cleave unto *her* and *none else*, and he that looketh upon a woman to lust after her, *shall deny the faith*, and shall not have the Spirit, and if he repent not he shall be *cast out*. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and *forsakes it, and doeth it no more*, thou shalt forgive; but *if he doeth it again*, he shall not be forgiven, but he shall be *cast out.*"—D. C. 42 (13): 7.

Here it is plainly stated that if they did certain things, they should "deny the faith," and God said there were "lustful and covetous desires among them," these things terminated in polygamy, and making "merchandise" of the Saints, as we find in Utah. And it was through these things that they did "deny the faith." The faith of the Saints was and is based upon God's promises. He promised them that if they would keep the laws he had given them, as early as 1832, which was the gospel, they should be saved in the celestial kingdom, where God and Christ dwell. And he said unto them "except ye are sanctified *by the law that ye have received*, ye can not receive a celestial glory."—D. C. 85 (7): 3. But when the so-called revelation on polygamy was read to the people, (August, 1852), they were told that unless they should receive and obey *that*, they *could not* be saved in the celestial kingdom, and that if they did not abide by that they should be *damned*. God said the gospel (without polygamy) would save them. The Utah leaders said that without polygamy they could not be saved. Thus did they "deny the faith."

EFFECT OF REBAPTISM.

And further, their rebaptism had another effect. Under this new command of these authorities (?) *all* were rebaptized, even

those who had been baptized by Joseph Smith himself, even if they had lived upright and in strict accord with the commandments of God. What was that for? Was there any more power in the ordinance under this usurped authority, than there was under the hands of Joseph? And why was it, that every one of the Saints who went to Utah, had to comply with this command, no matter where they had been baptized, nor by whom? It was because they had lost the Spirit, and had become blind: this served to make the "rejection" manifest. If that baptism had any virtue in it whatever it was only to baptize them into the church reorganized by Brigham Young and his companions. And in order to get them all into this *new body* was why all had to comply with the so-called ordinance. On the 6th of August, 1847, their Twelve, comprising Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George, A. Smith and Amasa Lyman, were re-baptized, in the Valley of the Great Salt Lake, Brigham Young baptizing and confirming the rest, himself being baptized and confirmed by H. C. Kimball. On the evening of the 7th, succeeding, Heber C. Kimball baptized (rebaptized) fifty-five in the City Creek, and on Sunday, August 8th, the "whole camp of Israel renewed their covenant by baptism;" "two hundred and eighty-eight" being "rebaptized" during the three days. This was continued until all had yielded to this power. They must return and begin again where they broke off, and "endure to the end" on the original baptism which was administered before the Church was rejected, or by the same Divine authority.

A CHANCE TO RETURN.

But how are they to return? Will God ever receive them again? Listen to his words: "Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy, * * * and they who have been scattered, shall be gathered; and all they who have

mourned shall be comforted; * * * Therefore, let your hearts be comforted concerning Zion; for all flesh is in my hand; be still and know that I am God. *Zion shall not be moved* out of her place, notwithstanding her children are scattered, **THEY THAT REMAIN**, and are pure in heart, shall return and come to their inheritances they and their children with songs of everlasting joy; to build up the waste places of Zion."—D. C., 98:4. *

As we have before shown, the rebellious were to be cut off out of the land of Zion, and God here states that "they that remain," those who are not rebellious, and do not follow with those that are cast out, "shall return and come to their inheritances * * * to build up the waste places of Zion." But who did remain? The people were rejected "as a church," but not as individuals; and when some went to Utah, many remained in the land of Zion. Many of them remained true to the gospel, but not knowing what to do under the circumstances, they stood still and watched for the salvation of God.

WHO REMAINED.

Prominent among those who remained was Joseph Smith's own family, [and all his father's family], in whom were the hopes of the Saints, and the promises of God. He had promised great blessings to come through them.

"As I said unto Abraham, concerning the kindred of the earth; even so I say unto my servant Joseph, in thee, and in *thy seed* shall the kindred of the earth be blessed."—D. C. 107 (108): 18.

And concerning the Melchisedec Priesthood, God said:

"The *order* of this priesthood was confirmed to be handed down from *father to son*, and rightly belongs to the literal descend-

ants of the chosen seed, to whom the promises were made."—Ibid 104 (3): 18.

"Ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel. The Lord hath said it. Amen.

Again; Joseph the Seer prophesied thus:

"I, or my posterity, will plead the cause of injured innocence until Missouri makes atonement for all her sins, or sinks disgraced, degraded," &c.—*Times & Seasons*, vol. 5, 395.

There also remained William Marks, President of the High Council and of the Nauvoo Stake. He was the highest local presiding officer in the whole Church, after the death of Joseph. The duty of the Apostles being not of a local character:—their duty was to travel abroad, and go to all nations, Gentiles and Jew. Also Z. H. Gurley, a president of the quorum of Seventies remained, also some of the High Council, many High Priests, a multitude of the Seventies, Elders, Priests, Teachers and Deacons, and some of the Bishopric. There also remained many branches of the Church, as at Jeffersonville, Illinois, which was built up by Elder Thomas P. Green, who was sent into that region by Joseph the Martyr. He was there at the time of the death of Joseph and Hyrum, in 1844. He remained there and retained his branch in the truth.

THE CHURCH REORGANIZED BY GOD.

In 1851, God began to feel after those that remained, and to instruct

them through the Spirit concerning what they should do. And they were soon commanded to reorganize, which they did according to the revelations God gave them, and in harmony with his law, as contained in the Book of Doctrine and Covenants, and Book of Mormon.

On April 6th, 1860, Joseph Smith, son of Joseph the Martyr, united with the Reorganized Church at their General Conference, claiming he was sent to do so by revelation from God. He was accepted and unanimously chosen President and Prophet of the Church of Jesus Christ, of Latter Day Saints, and successor to his father. And he was ordained to the office of President of the Melchisedec Priesthood. He was not there ordained to be a Prophet; Seer, etc., for his father had ordained him to this blessing while yet in his boyhood.—See *Saints' Advocate*, vol. 4, p. 142.

From then until now, he has been setting "the house of God in order," and has been calling back those who have been scattered, as his own words here show, given in 1860:—

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

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan in all his seductive devices, from vice in every phase, and from the labor of sin, the wages whereof is ever

death—unto their true and delightful allegiance to the principles of the gospel of peace—to the paths of wisdom—to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save—Joseph Smith, President of C. of J. C. of L. D. S."

Thus the way is open for all to return again, for God is calling them back! And we unite in the call; therefore, come and receive of the good things of the kingdom. May the Holy Spirit attend all who read this article, that their minds may be enlightened by its power, convincing them of the truth of what we have attempted to set forth, that it may assist them in coming to an understanding of their position, and of their duty to themselves, and to God. That it may call them back "to the old paths," that they may spend the remainder of their days in serving Him aright, and finally be saved in his Holy Kingdom, is the prayer of your humble servant.

GEORGE S. LINCOLN.

EXAMPLE.—"There is something solemn and awful in the thought that there is not an act done or a word uttered by a human being but carries with it a train of consequences, the end of which we may never trace. Not one but, to a certain extent, gives a color to our life, and insensibly influences the lives of those about us."

"SEED UNTO THE LORD."

THE Utah leaders, by a manifest perversion of the text, seek to make the book of Jacob 2 : 6, favor polygamy, even going so far as to say it was prophetic of the introduction of polygamy as the means to "raise up seed" unto the Lord. This view is persistently advocated by L. O. Littlefield, and the *Deseret News*, in their late controversy with Pres. Joseph Smith. A careful, unbiased reading of the entire chapter affords all the refutation needed in the case. But when we add what is found in 1 Nephi 2 : 2, the matter is made so plain "that the wayfaring man, though a fool, need not err therein." There it is stated that, "The Lord spake unto him [Lehi] again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone, but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise." In this it is said the purpose of God in bringing Lehi and his company out from Jerusalem, and to the land of America was, "to raise up seed unto the Lord." Now, in Jacob 2, par. 9, he, by command of God, condemns polygamy, and declares monogamy to be the appointed means by which to "raise up seed unto the Lord." He says, "Behold, the Lamanites, your brethren, whom ye hate because of their filthiness and the cursings which hath come upon their skins, are more righteous than you, for they have not forgotten the commandment of the Lord which was given unto our fathers, that they should have save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them." He also said, in 7th paragraph, "My brethren, ye know that these commad-

ments were given to our father Lehi; wherefore ye have known them before; and ye have come unto great condemnation; for ye have done *these things* [having plural wives, also concubines.—Ed.] which ye ought not to have done. Behold, ye have done *greater iniquities* than the Lamanites, our ites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; [all of which have been experienced among polygamous Mormons since, at least, 1844.—Ed.]; and the sobbings of their hearts ascend up to God against you." [this has often taken place with the "tender wives" and children of polygamous Mormons. Ed.] From these texts it is plain, (1), that, in bringing Lehi and his people from Jerusalem to America, the chief and most essential purpose of the Lord was, to "raise up seed unto the Lord;" and, (2), that in order to do this, He commanded Lehi, and his company, "that they should have, save it were *one wife*; and concubines they should have none;" and, (3), that these commandments were intended to be of full force, and binding upon both Nephites and Lamanites, forever after; and, (4), that these "greater iniquities," which broke the hearts of the "tender wives," and destroyed the confidence of their children, were more heinous and offensive in the sight of a just and loving God than the rebellion and other sins of the Lamanites. These texts show clearly how God looks upon polygamy—how He abhors and condemns it. They also show what form of marriage He has ordained by which to "raise up seed" unto Himself—and that is monogamy.

As for the text to which the polyga-

mous Mormon flees for "a crumb of comfort," it is simply and only an assertion of the right, on the part of God, to command His people in regard to their marriage relations. The Nephites *assumed* to do as they pleased in these matters, and so adopted polygamy and concubinage, "because of the things which were written concerning David and Solomon his son" and now the Lord rebukes these polygamists whose fathers had been commanded to adopt monogamy and shun polygamy and its like, (calling polygamy and concubinage "grosser crimes" than the other sins of the Nephites, and declaring the having "many wives and concubines," by David and Solomon, to be "abominable,") He then *renews* the commandment given to their fathers, in these words,—“I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch [‘seed.’ Ed.] from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. [David, Solomon, and others who practiced polygamy and concubinage. Ed.] For there shall not any man among you have save it be *one wife*; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, [which can only mean that monogamy promotes, and that polygamy and concubinage corrupts, chastity. Ed.] wherefore, this people shall keep my commandments, [rather than follow their own wills, or the examples of ancient polygamists. Ed.] saith the Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will *command* my people; otherwise they shall hearken unto these things.”

The word "for," is a connective, and joins the preceding sentence with its own in their subject matter, and continues its sentiment. The Utah polygamists treat it as though it were a disjunctive and disjoined its own from the preceding sentence, and introduced new matter. This is perverse and misleading. The text, as it stands with its contexts, is simply and only the Lord's assertion of his right to command his people in regard to marriage, and is neither "a prophecy" nor "a foreshadowing" of any other system of marriage than monogamy.

To say that God said, or "foreshadowed," that he would, at some time in the future from then command his people to practice polygamy, is to say he would command that which he here denounces as "abominable," "grosser crimes," "greater iniquities," that which corrupts "chastity," breaks the hearts of "tender wives" and "destroys the confidence of their children," and which would make him variable, changeable, cruel, and untrustworthy. The very thought is painful and repulsive, and its utterance can be but blasphemous.

The Holy Scriptures harmonize when correctly interpreted and applied, and when ministers make them conflict with and contradict each other they destroy the very foundations on which they should build. God's laws are one, and unchangeable, upon any and all subjects, in every age of the world. He says,—
"I speak *the same words* unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever."—2 Nephi 12:7.

When He would "raise up a righteous seed unto the Lord" among the Nephites, he twice commanded them to practice monogamy, and to avoid polygamy and its like. When He would raise up such a seed when an entire world was to be peopled, He gave Adam but *one wife*; when the earth was cleansed of its sins by the flood, He was true to his own plan of raising up a righteous seed, choosing only monogamists, Noah and his three sons, each with but *one wife*—"eight souls." When he would raise up a righteous seed in Abraham, He chose him when in *monogamy*, (Gen. 12 chapter), and when polygamy was introduced to him by unbelieving Sarai, (Gen. 16: 2, 3), he enforced monogamy by commanding him to put away his concubine, Hagar, (Gen. 21: 10, 11, 12), she and her son being afterwards "sent away from Isaac his son, while he yet lived, eastward, unto the east country," Abraham giving "all that he had unto Isaac," his lawful son and heir. (Gen. 25: 5, 6). When men in Israel had "dealt treacherously" with their wives, evidently as the Nephites did, by polygamy and its like, the Lord rebuked them for it by the prophet Malachi, and reminds them that monogamy is His plan from the beginning by which to raise up "a godly seed." (Mal. 2:13, 14, 15). Christ taught the plan of marriage ordained of God, one wife for one husband as "in the beginning," and he rebuked polygamy, saying,—
"Whosoever shall put away his wife, except it be for fornication, *and shall marry another*, committeth adultery." (Matt. 19: 4, 9). Thus He affirms the monogamic plan as the *only one* by which to raise up a righteous seed. Paul teaches the same,—
"Let every man have his own *wife*, and let every woman have her own [not an-

other woman's] husband." (1 Cor. 7:2). When the Lord led the Jaredites to this continent, to "raise up seed" unto the Lord, He observed the plan He ordained in the days of Adam, in the days of Noah, and in the days of Lehi, —male and female of every kind." (Ether 1:2, 3). Their history shows their righteous rulers were monogamists, as in the case of Coriantum, (Ether 4:3), and that their wicked rulers were polygamists, as in the case of Riplakish, —"Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines," etc. (Ether 4:5). And when the Lord would raise up a righteous seed in these latter days, he gives his people not only the Bible, but also Book of Mormon for their rule of faith and conduct, saying that,—“the nations who shall possess them, shall be judged of them according to the words which are written;” (2 Nephi 11:6, Book of Mormon 1:4, Book of Nephi 13:1); and He also gives them special commandments, as is provided for in Jacob 2:6, as we have already seen, and He commands the same as in all times before cited, for He says,—“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.” Doctrine and Covenants, revelation to Sidney, Lemon, and Parley, March, 1831). Again, “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and *none else*; and he that looketh upon a woman to lust [after her, shall *deny the faith*, and shall not have the Spirit.” (Doc. & Cov., revelation, February 9, 1831). These two last clauses will explain why many Mormon polygamists

have denied “the faith” as contained in the standard works of the Church and taught to all, up to 1844, and why so many new, contradictory, and evil things have been added and taught to the Saints since that time—possibly, in secret, before then.

The quotations last given are parts of the fundamental, constitutional law of the Church given at Kirtland, Ohio. The objects, and the importance of that law, were clearly stated by the Lord, in these words, only five days before said law was given;—“By the prayer of your faith ye shall receive my law, that ye may know how to *govern my Church*, and have all things right before me. * * * and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you.” (Doctrine and Covenants, Rev. February 4th, 1831). Let the reader now remember that the foregoing quotations are parts of this all-essential “law,” the faithful keeping of which would preserve one the disciple of Christ, and the violation of which, unless repented of, would destroy such discipleship; and then let him rest assured that they provide God’s only and universal plan of marriage by which He will “raise up a righteous seed” unto Himself in these latter days. Let the reader still further bear in mind that the Lord said in the Revelation of January 2d, 1831, thirty-seven days before the “law” was given, that He would give the said “law” that “ye (the Saints) might escape the power of the enemy, and be gathered unto me a righteous people (“seed,”) without spot and blameless; wherefore, for *this* cause I gave unto you the command-

ment that ye should go to the Ohio, and there I will give unto you *my law*; and there you shall be endowed with power from on high." (Doctrine and Covenants, Revelation, January 2, 1831). Abinadi tells us who the "seed" of the Lord are. He says, speaking of Christ,—"When his soul has been made an offering for sin, [on the cross. Ed.] he shall see his seed. [When crucified, he went to Paradise, to the righteous ones. Ed.] And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord, I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you that these are his seed, or they are heirs of the kingdom of God; for these are they whose sins he has borne; these are they for whom he has died to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophecy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed."—Mosiah 8 : 5.

Paul teaches the same,—“For ye are all the children of God by faith in Christ Jesus”—Gal. 3 : 26. Again,—“They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for *the seed*.”—Rom 9 : 8. Put these with the following,—“But he who was of the bond-woman [Hagar. Ed.] was born after the flesh; but he of the free woman was by promise. * * Now we, brethren, as Isaac was, are the chil-

dren [“seed.” Ed.] of promise.”—Gal. 4 : 23, 28. The Lord’s “seed,” then, did not come through the polygamous woman, but through monogamy.

All the foregoing proves that monogamy, alone, is the kind of marriage ordained of God; and that it is by and through this only that He has ever sought to “raise up a righteous seed” unto Himself. It also proves that the interpretation put upon Jacob 2 : 6, by polygamous Mormons is forced, perverse, inharmonious with the Scriptures, contrary to the text itself, is anti-Christian, anti-Mormon, opposed to the constitutional “law” of the Church and the laws of the land, is that which tends to break the hearts of “tender wives” and destroy “the confidence” of their children, is violative of all the approved precedents of ancient and modern times, is destructive of the peace and purity of the Church and household, and is an outrage upon “tender wives” and upon all womanly women.

From all the foregoing we find that God’s plan, in both ancient and modern times, in raising up “a righteous seed” unto Himself, is by means of monogamy, and the gospel of Christ, “the fulness” of which is contained in the Book of Mormon, also in the New Testament, also in the Doctrine and Covenants had in the time of Joseph the Seer, and endorsed by him. All other means are false, delusive, and ruinous.

RELIGION IN MEXICO.

Catholicism in Mexico is said by a correspondent of the *Boston Journal* writing from the capital of the Republic, to be *overthrown completely*, all connection between church and State severed, and the Protestant denominations of the United States have established

missions there in all the principal cities. The Roman religion seems to have shared the fate of Maximilian's empire, for since his fall a merciless war has been waged against it. We quote:

"Magnificent churches have been confiscated and torn down, or even sold to Protestants as places of worship. Other ecclesiastical property has been taken by the Government and sold. Monasteries have been broken up, priests can not live in communities or appear in the streets in clerical garb, and even those good women, the Sisters of Charity, have been unceremoniously expelled. In short the 'Law of Reform,' promulgated by Juarez in July, 1859, to overthrow the temporal power of the Church of Rome, has been carried out to the letter. The Romish priests have been as completely shorn of power as were their Aztec predecessors, and yet a large, very large, majority of the Mexican people are sincere believers in the faith of the Church of Rome. As a priest remarked, "You are very good Catholics but very poor Christians." —*Philadelphia North American.*

RELIGION.

Man is endowed with a religious nature; all history and observation attest this fact.

This is seen in his veneration, hope, spirituality, conscience, and benevolence.

Man's present and future happiness depend on the proper development and culture of his religious faculties.

How important then, that men find and follow, that system of religion that is true, and right altogether?

That system [form] laid down by Christ and his Apostles—founded in reason, and in revelation, is the true one, and the only true one.

It has its theological doctrines, its organic form, its ordinances, its rites and ceremonies, its moral precepts; its spiritualities all suited, perfectly, to man's needs and best interests, both for this life, and for that which is to come.

This system of religion being of God, must be, of necessity, the same in all ages and in all places.

CHRIST DESIRED.

Socrates, B. C. 425, says of God—"We must of necessity wait, till some one from Him who careth for us, shall come and instruct us how we ought to behave towards God, and towards man."

Plato, B. C. 375, says—"We can not know of ourselves what petition will be pleasing to God, or what worship we should pay to Him; but it is necessary that a law-giver should be sent from heaven to instruct us." * * * "Oh, how greatly do I long to see that man. This lawgiver must be more than man, that he may teach us the things man can not know by his own nature."

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W. W. BLAIR - - - EDITOR.

QUESTIONS ON LAW AND PRIESTHOOD.

THE Lord solemnly charged the elders of the Church, February 4th, 1831, saying: "Ye shall see that my law is kept. He that receiveth my law and *doeth* it, the same is my disciple; and he that saith he receiveth it, and *doeth it not*, the same is *not* my disciple, and shall be cast out from among you; (Doctrine and Covenants, 41); and that "law" says,—“Thou shalt love thy wife with *all* thy heart, and shalt cleave unto her and *none else*; and he that looketh upon a woman to lust after her, shall *deny the faith*, and shall not have the Spirit.”—Doctrine and Covenants, Rev. Feb'y 9th, 1831. Now, why did not the elders, if they *knew* polygamy was being taught and practiced secretly in Nauvoo, Iowa, and Utah,—why did not they enforce that item of the Lord's holy "law" which provides monogamy, and condemns polygamy and its like? Why did not the elders who now claim they *knew* polygamy was taught and practiced secretly at Nauvoo—why did they not at least seek to magnify God's holy law, and have those teaching or practicing polygamy and its like, labored with and punished if they would not repent?—They should have turned such offenders over to both the law of God and the law of the land, for thus

the "law" of the Lord commands. (Rev. Feb. 9, 1831, Doctrine and Covenants). And if Presidents Joseph and Hyrum Smith secretly taught and practiced polygamy and its like, why did not the elders, including the Apostles, have them dealt with as the "law" of the Lord provides? The Prophet and Patriarch were subject to, and *must* honor the "law" of the Lord, equally as well as other members of the Church. God is "no respecter of persons," and He had provided that "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; and their decision upon his head shall be an end of controversy concerning him." (Revelation, March 28th, 1835, Doctrine and Covenants). If Joseph and Hyrum taught and practiced polygamy as some claim they did, they violated the "law" of the Lord before quoted. Why did not they who claim to know it, proceed against them, and in this way save the Church from reproach, save the innocent from deception and imposition, and save the offenders themselves from reproach and ruin? Why did not these elders stand by the Church and its laws and honor and defend them? The ministry should teach and apply the law. It is the "hedge" by which the Lord will keep out the "enemy" of souls, and those who willingly suffer it to be violated, dishonored, and degraded, are unfaith-

ful servants, betrayers of the sacred trust reposed in them, and have proven themselves unworthy to hold the ministry. Of what use is the "law," if it is not honored and obeyed? And of what use is the ministry if they will not see that it is kept, as commanded of God? Are they Christ's disciples if they fail to see that the law is kept? Christ says they *are not*, as we have seen. Let the Saints beware how they honor those who dishonor and violate Christ's law. Christ is both Lawgiver and Judge.

The rule of "common consent," lies at the foundation of all genuine Church government, as is made clear by the Book of Mormon, Bible, and Doctrine and Covenants. The latter says the Lord, (in Rev. Feb'y 4, 1831), when the fundamental law of the Church was about to be given, said to the elders, "Behold I give unto you a commandment, that ye shall assemble yourselves together to *agree upon my word.*" That is, "agree" as to what they were willing to accept and observe as the word of the Lord. The principle of "common consent" was here given as a safeguard from mistakes and deception.

Previous to this He had said,—“All things shall be done by *common consent* in the Church, by much prayer and faith.” (Rev., July, 1830, to Joseph, Oliver, and John, Doctrine and Covenants). Again: “Neither shall anything be appointed unto any of this Church, contrary to the Church Covenants. For all things must be done in order, and by *common consent* in the Church, by the prayer of faith.” Rev. to Joseph and Oliver, September, 1830, Doctrine and Covenants.

Now why did not the elders who taught and practiced polygamy and its

like, professing it to be a good and binding doctrine—why did they not, in 1843 and after, submit it to the Church, and at least *try* and get their “common consent?” The time has come when the Saints ask to know these things—to know whether these elders professing to be the servants of Christ—Apostles and Prophets—have been faithful, dutiful, wise, just, and law-abiding; or whether they have failed to see that the law of God was kept; whether, indeed, they have not grossly violated it, and thus brought evil, shame, loss, and ruin into the Church. When the revelations embracing the law and doctrine of the Church were compiled in the Doctrine and Covenants, they were presented to the ministry and membership in 1835, in a public assembly at Kirtland, Ohio, called for that purpose, and were there presented to all the ministry by quorums, and then to the entire assembly, and the “common consent” of all was obtained, to accept them as containing the law to the Church. (*Mill. Star*, vol. 15, p. 299. Why was not this plan observed when the polygamic revelation was first introduced in Nauvoo? And why not when it was publicly introduced in Utah, in August, 1852? Have not these polygamous elders failed to honor and apply the law of “common consent in the Church?” Have they not violated that very important safeguard of the Church?

The Twelve, when trying Sidney Rigdon in Nauvoo, in 1844, refused to receive a revelation of his, *because* it had not been tested and accepted by the ministry in quorums. They claimed it must go before the quorums of priesthood, and have their *common consent* before they could accept it; and they cited the instructions of Joseph the

Seer to them, saying he charged them to permit *no revelation* coming through "any man" to go to the people until it had first passed by these quorums *without opposition*, and had been by them unanimously accepted. (See *Times and Seasons*, vol. 5, 649). Why have they ruthlessly violated these instructions? Why did they not require the polygamic revelation to be thus tested by the quorums? And why did they not first get the "common consent of the Church" before they either taught or practiced it? If that revelation had been submitted to the ministry and the Saints, before it was taught or practiced, it is safe to say it would have been rejected, and spurned, and the Saints would have been spared the shame and reproach it has brought, and the names of Joseph and Hyrum might have gone down the ages without being charged by a few polygamous Mormons with having taught them the doctrine secretly. We say "a few," because there are but a *very few* who ever claimed that these men taught them the doctrine.

But, if they did so teach, (and it was possible they might do so, being deceived, see Deut. 18:20, Ezek. 14:3-11, also the rule to test revelations), then the ministry who *knew* of it, and failed to see that the law of God was kept, and who failed to see that the "test" was applied to such revelation and doctrine, and who failed to see that the law of "common consent in the Church" was honored,—they betrayed the Church; they betrayed the Seer and Patriarch in the time of their temptation and trial, and they betrayed and dishonored the very laws and usages which God had ordained, and which the Seer had faithfully enjoined, to shield, protect, and save. If these

watchmen saw the enemy come, and failed to sound the alarm, a great evil may be required at their hands. (See Ezek. 3:18-21.) Had these men faithfully defended the accepted doctrines of the Church, and honestly and equally administered its accepted laws, the doctrine of polygamy, and kindred evils would never have obtained a foothold in the Church, Joseph and Hyrum might have lived, the Saints never have been driven from Nauvoo, and the Church might have numbered its millions to-day, existing in unity and in favor with God and man. A serious and terrible account lies at the door of those watchmen who have willingly or negligently suffered the law and order of the Church to be violated, some of whom admitted that they, too, violated it.

Will the polygamous elders arise and explain *why* they have thus dishonored and broken the rules and sacred laws of the Church? We shall see.

SPECIAL REVELATION.

JOSEPH the Seer said, April 17th, 1833,—“We never enquire at the hand of God for special revelation only in case of there being *no previous revelation to suit the case.*”—*Times and Seasons*, vol. 5, p. 753.

There was a “previous revelation to suit the case” of David and Solomon having many wives and concubines, found in the Book of Mormon, Jacob 2:2. How then can it be that he enquired of the Lord to know wherein “the Lord justified” them in “their having many wives and concubines,” as claimed by the pretended revelation of July 12th, 1843, when a “previous revelation to suit the case,” found in Jacob 2:2, said,—“David and Solomon truly

had many wives and concubines, which thing was *abominable* before me, saith the Lord."

But if he did so enquire, is not the case provided for in Ezek. 14? Read it and see.

BRIGHAM GREATER THAN JOSEPH!

It will appear strange and *new* to some, that Brigham Young claimed different and *greater* keys after Joseph the Seer's death, than the Seer ever held. In another article we have called attention to the fact, in order that the Saints may know of the arrogance and hurtful assumption of Brigham and his fellows, and that they may have a key, and *the* key, to the wild, irrational and unscriptural doctrines and practices of this man of sin and his fellows. This paper is intended to furnish still further evidence on the point. In proof of what we allege we quote Brigham's teachings soon after the death of the Seer.

In *Times and Seasons*, for October 1st, 1844, published by the Twelve, nearly four months after the Seer's death, on page 667, Brigham says: "As to a person not knowing more than the written word, let me tell you that there are *keys* that the written word *never spoke of, nor never will.*"

Jesus, in exercising His "Keys" said, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and *in secret* have I said nothing." John 18:20. Jesus had no secret "keys;" but Brigham claimed *he* had. Is not this the root and source of his *secret endowments*?

On page 668 of same volume, he says, "We verily know and bear testimony, that a cloud of blessing, and of endowment, and of the "keys" of the fulness of the priesthood, and of things pertain-

ing to eternal life, is hanging over us, and ready to burst upon us, or upon as many as live worthy of it, so soon as there is a place found on earth to receive it." This statement also points to a revelation of the *greater keys*, which Brigham said would be given when "a place" was found in which to receive them. In April, 1845, ten months after the Seer's death, Brigham makes still further claims of knowledge, power and authority beyond what the Seer held. He says, "Joseph in his lifetime *did not receive everything* connected with the doctrine of redemption; but he has left the key with those who understand how to *obtain* and *teach* to this great people *all* that is necessary for their *salvation* and *exaltation* in the *Celestial Kingdom* of our God." Bear in mind that, in this he says Joseph left a "key" by which certain others could "obtain and teach" the Saints "*all* that is necessary for *their salvation* and *exaltation* in the *Celestial Kingdom* of our God," that which Joseph *had not received and taught*. In this he says in effect, and probably intended to in fact, that Joseph the Seer did not receive and teach *all* that was necessary for the "salvation and exaltation" of the Saints in the Celestial Kingdom. This was simply notifying the Saints that they might expect *new* and *strange* teachings in respect to salvation and exaltation in the Celestial Kingdom beyond anything Joseph had taught or even *knew*, and therefore *different* from what either they or even the Seer had known.

This was a bold, brazen claim, but Brigham's course of life and teaching has confirmed his notification; for there is scarcely a doctrine of the New Testament, Book of Mormon and Doc-

trine and Covenants, but what he has perverted and taught differently than the Seer, by either adding to, taking from, or wresting its meaning or application; among them marriage, the moral law, rebaptism, giving the emblems to unbaptized children, tithing, building Temples without special revelation, appointing Stakes without special command, making marriage, and by the priesthood, essential to salvation, making Utah the gathering place, choosing presidents of the Church without special revelation and appointment through Joseph the Seer and irrespective of the law and promises of God, teaching that "Adam is our Father and our God, and the *only* God with whom we have to do; teaching "blood atonement," which is but murder; teaching disobedience and armed resistance to the laws and authority of the United States Government; teaching that the manner of baptism for the dead taught and practiced by the Seer was not "valid" (See *Times and Seasons* vol. 6, pp. 955-6.); and that the manner of laying corner stones of temples by the Seer was not correct; (See *Mill. Star*, vol. 15, p. 490); with hosts of other things which we have neither time nor space to mention.

The facts of history prove that Brigham always thought he was superior to the Seer. He claimed that polygamy was revealed to him in England, *before* it was to the Seer in America! He claimed he had light upon baptism for the dead *before it was revealed* to the Seer. (See *Times and Seasons* for July 1st, 1845). He claimed to know more about gathering and accounting for Nauvoo temple funds than did the Seer, and refused to give the "bonds" for the faithful performance of that duty advised by the Seer. (See *Times and Seasons*, vol. 4, p. 183).

He taught and administered a secret, oath-bound endowment, having no divine spiritual power attending it; while Joseph the Seer taught and administered an endowment, at Kirtland, without oaths, grips and pass-words, one in which great and joyful spiritual manifestations were had similar to that on the day of pentecost. Brigham taught that the counsels of the priesthood were greater, and to be observed before, the written law and doctrines of the church, and that the Book of Mormon and Doctrine and Covenants were like "a little boy's clothes" to the church in 1844 and thereafter. The Seer taught they were always of force to the church. In all these things his teachings and administrations prove him to be contrary to, and that he assumed to be greater than the Seer, notwithstanding his professions of love for the Seer and his works. We must judge men by their works, not by their professions.

At the same time let it be remembered that, after the Seer's death, Brigham told one important truth when he said, August 15th, 1844, "You are now without a prophet in the flesh to guide you." *Times and Seasons*, vol. 5, p. 618; and also when he said in Utah, April 17th, 1853, and at other times, that he was neither a prophet nor the son of a prophet. How false and foolish then his claim, that he and his fellows held greater keys, possessed greater knowledge of that which pertained to "the salvation and exaltation" of the Saints in the Celestial Kingdom of God. At one time he proclaims himself "an apostle of Joseph Smith," at another professes to be carrying out the plans and work of Joseph Smith, while at other times he claims greater keys, greater knowledge, greater wisdom, and

to do and teach differently than the Seer.

"What a tangled web they weave,"
Who practice only to deceive".

The pitiable attitude of the Utah Mormon leaders toward the United States government, and also toward "Young Joseph" and the Reorganized Church, is directly the result of the false and ambitious claims, and the false and anti-Christian teachings of Brigham Young and his fellows, all of whom are speedily coming to judgment.

TESTIMONIES OF JOHN D. LEE.

JOHN D. LEE, the second "adopted son" of Brigham Young, claims in his "Confession," page 289, that he had in all nineteen wives. And on page 166 he says, "My second wife, Nancy Bean, * * was sealed to me in the winter of 1845." He says further, on page 289:

"In 1858, Brigham Young gave me my seventeenth wife." * * "In 1859 I was sealed to my eighteenth wife, Teressa Morse. I was sealed to her by order of Brigham Young. * * The last wife I got was Ann Gordge, Brigham Young gave her to me."

This being true, Brigham gave him *three* wives after he *knew* he had been engaged in that horrible Mountain Meadow Massacre, September 16th, 1857! From this it appears he began his polygamous life many months *after* the death of Joseph the Seer, and continued to take plural wives at the hands of Brigham Young, after his own hands were reeking with the blood of innocence, and that Brigham *knew* it! Comment is unnecessary.

This same John D. Lee, when under the sentence of death, and only a short time before his execution, wrote in his "Life" as follows:

I have never seen the day that I regret-

ted taking up my cross, and giving up all other things to follow and obey Christ, my Redeemer and friend. But I do most sincerely regret, that I have ever suffered myself to be captivated by the wiles of the devil, contrary to my better judgment. I regret that I have ever listened, or given the least credence, to the many monstrous absurdities that Brigham Young has introduced into the Mormon creed, and claimed, as the successor of Joseph Smith, to have coupled with the gospel of Jesus Christ. Brigham Young has introduced many things that have no affinity with the gospel whatever; but these new doctrines are contrary in spirit and substance, to the gospel. They are at war with the doctrines of the Church, and antagonistic to the peace, safety, and happiness of the people known as Latter Day Saints. The whole study, aim, and design of Brigham Young is to disrobe the Saints of every vestige of their remaining constitutional rights, and take from them all liberty of thought or conscience. He claims, and has claimed, since he became the head of the Church, that the will and acts of the people must all be dictated by him. The people have no right to exercise any will of their own. In a word, he makes himself out to be as infallible as the God of the universe, and delights in hearing the apostles and elders declare to the people that he, Brigham Young, *is God*. He claims that the people are answerable to him as to their God. That they must obey his every beck and call. It matters not what he commands or requests the people to do, it is their duty to hear and obey. To disobey the will of Brigham Young is, in his mind, a sin against the Holy Ghost, and is an unpardonable sin to be wiped out only by blood atonement. The followers of Brigham Young are serfs, slaves, and willing instruments to carry out the selfish designs of the man that disgraces the seat once occupied by God's chosen Prophet, Joseph Smith."--pp. 101-2.

In the foregoing Mr. Lee gives the key to the corrupt, cruel, priestly despotism of Utah Brighamism. Many of the old stock of Mormons will read-

ily understand and acknowledge this.

"YOUNG JOSEPH."

On page 155, Mr. Lee says:

"Before proceeding further, we must learn who was to be the Successor of the Prophet [Joseph the Seer.—Ed.] to lead the Church. It was then [1844,—Ed.] understood among the Saints that young Joseph was to succeed his father, and that right justly belonged to him. Joseph, the Prophet, had bestowed that right upon him by ordination, but he was too young at that time to fill the office and discharge its solemn duties. Some one must fill the place until he had grown to more mature age."

On page 161-2 he further says,—

I heard Mother Smith, the mother of Joseph the Prophet, plead with Brigham Young, with tears, not to rob young Joseph of his birthright, which his father, the Prophet, bestowed upon him previous to his death. That young Joseph was to succeed his father as the leader of the Church, and it was his right in the line of the priesthood. 'I know it,' replied Brigham, 'don't worry or take any trouble, Mother Smith; by so doing you are only laying the knife at the throat of the child. If it is known that he is the rightful successor of his father, the enemy of the Priesthood will seek his life. He is too young to lead this people now, but when he arrives at mature age he shall have his place. No one shall rob him of it.' This conversation took place in the Masonic Hall, at Nauvoo, in 1845. Several persons were then present. In the mean time Brigham had sought to establish himself as the leader of this Church. Many years, however, passed away before he dared assume or claim to be the rightful successor of Joseph, the Seer, Prophet and Revelator to the Church. When the time came, according to his own words, for Joseph to receive his own, Joseph came, but Brigham received him not. He said, as an excuse, that Joseph had not the true Spirit. That his mother had married a Gentile lawyer, and had infused the Gentile spirit into him. That Joseph denied the doctrine of his father, celestial marriage. Brigham closed the door and barred him

from preaching in the Tabernacle, and raised a storm of persecution against him. He took Joseph's cousin, George A. Smith, as his first counselor. This he did as a matter of policy to prevent George A. from using his influence in favor of Joseph as the leader of the people which he otherwise would have done. He also ordained John Smith, the son of Hyrum the Patriarch, to the office of Patriarch to the church, and his brother Joseph F. Smith, to the office of one of the Twelve Apostles, thus securing their influence and telling them that had young Joseph been willing to act in harmony with them, the heads of the church, he could have had his place, but that he was too much of a Gentile ever to lead this people."

Of Joseph the Seer he said, on page 158:

"Joseph was a man dearly loved by the Saints, and blessed with direct revelation from God; and was an honorable, generous, highminded man."

In his "last words," page 388, when seated upon his coffin, a few moments before he was shot, he said:

"I am a true believer in the gospel of Jesus Christ. I do not believe everything that is now being taught and practiced by Brigham Young. I do not care who hears it. It is my last word—it is so. I believe he is leading the people astray, downward to destruction. But I believe in the gospel that was taught in its purity by Joseph Smith, in former days. I have my reasons for it.

I studied to make this man's [Brigham Young] will my pleasure for thirty years. See, now, what I have come to this day! I have been sacrificed in a cowardly, dastardly manner." "(He enunciated this sentence with marked emphasis.)"

Such is the testimony of a man who was thoroughly in the confidence and esteem of Brigham Young from 1844 to 1874. This was given in view of his approaching execution, which he suffered March 23d, 1877, at Mountain Meadow, Utah.

ARGUS.

THE NATION INDIGNANT.

MUCH was hoped by many from the Edmunds law in the extirpation of Polygamy, but it has proved a pretty thorough failure in that direction, though it disfranchised nearly 20,000 persons, male and female. The unanimity with which the bill passed Congress, ought to have been a sufficient warning that the Nation demanded its extinction; but the leading men of Utah were "joined to their idols," and it now remains to be seen whether 20,000 polygamists will rule, or the United States government. The following clippings may be taken as a fair index of the public mind on the point.

The Sacramento *Record-Union* says: "The Mormon leaders will probably find that while the patience of the American people is a virtue, there is a limit to it. The recent defiant attitude of the Mormon bosses has severely tested the good nature of the people, and they are ready now to wipe out the Mormon disgrace with a speedy strong hand."

POLYGAMISTS DEFIANT.

The law-defying speeches made by President Taylor of the Mormon church, by ex-Delegate George Q. Cannon and others of its prominent members, at the recent Salt Lake Conference, have had the effect of raising a storm of indignation all over the country. The press of every shade of political complexion, is demanding that measures shall be adopted for the suppression of polygamy far more stringent than any laws looking to that end now in existence. More than one journal suggests that, if it cannot be eradicated in any other manner, it shall be done by the military arm of the Government. It is the rapid spread of polygamy outside of Utah which creates the greatest apprehension. The Church is sending its emissaries everywhere, who are more or less successful in proselyting. Its elders boast that there are a large number of Mormons in Washington City itself, and profess no fear for the future. The objectionable senti-

ments uttered at the Conference come in time to produce its influence upon the next Congress, and that body will be looked to as the medium for devising some plan which shall put a stop to this baneful excrescence of barbarity upon the morals of the country. If the tone of the press proves as influential in this instance as it does in most others, when it exerts itself to bring about a reform, another effort will at least be made by Congress for the extirpation of the evil. *San Francisco Call.*

What has become of Brigham's school of the prophets?

What has become of Brigham's Order of Enoch?

What has become of Brigham's armed and mounted body guard?

What has become of Brigham's Danites?

What has become of Brigham's "State of Deseret"?

What has become of Brigham's hiding place—secret chambers—where he promised to hide his people from all interference and danger? ENQUIRER.

We refer "Enquirer" to the heads of the Utah Mormon Church.—Editor.

"Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel."—Ps. cxxi, 4, 5.

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W. W. BLAIR - - - EDITOR.

THE REJECTION OF THE CHURCH, BEING A REPLY TO THE "DESERET NEWS,"

THE CHIEF ORGAN OF THE
UTAH MORMON CHURCH.

BY PRES. JOSEPH SMITH.

WHEN the question is asked: When was the Church disorganized? We answer: Whenever that which was *contrary and adverse* to the revealed word and rules given to the church at its origin was introduced into its formulated creed, or its well understood faith, the elements of disorganization came in with it.

This was well understood by those men who constituted the Twelve in the days of Joseph and Hyrum Smith. In the *Times and Seasons* for December 15th, 1841, will be found an Epistle signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff; John Taylor, George A. Smith and Willard Richards. In this Epistle, occurs the following:

"The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, *knowing as they do that if this building is not completed speedily, 'we shall be rejected as a Church with our dead,'* for the Lord our God hath spoken it."

This is at the beginning of the Epistle, and is the premise upon which the rest of the article is based. The words "we shall be rejected as a church with our dead," are italicized in the printed article, as above, showing that special attention was called to them. It closed in these words:

"The Elders everywhere, will instruct the brethren, both in public and private, in the principles and doctrine set forth in this Epistle, so that every individual of the Church may have a perfect understanding of his duty and privilege."

Joseph Smith writing September 6th, 1842, closes a letter to the Church thus:

"Let us therefore, as a Church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy Temple *when it is finished*, a book containing the records of our dead, which shall be worthy of all acceptance."

Joseph Smith was Editor of the *Times and Seasons* at the time, and in the same number in which the letter above referred to is found, there is an editorial under the caption of "The Temple," in which occurs the following:

"The word of the Lord is, build my house; and until that command is fulfilled, we stand responsible to the great Jehovah for the fulfillment of it: and if not done in *due time*, we may have to share the same fate that we have heretofore done in Missouri."

We give these extracts to show that the idea of a rejection of the church did not originate with the Reorganized Church, nor with those whom the *Deseret News* chooses to class as apostates. Such a contingency was known to be in the near future when the

things quoted were written; and the apprehension of such a rejection was appreciated by the then Twelve.

At the trial of Elder S. Rigdon, Nauvoo, September 8th, 1844, Parley P. Pratt, then of the Twelve, said:

"The great God said through Joseph—Build this Temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead."

THE TWELVE'S THEORY OF THE SUCCESSION
IN 1844.

The prominent theory advanced by the Quorum of the Twelve at the death of Joseph and Hyrum respecting the succession was that the place occupied by those two men would not again be filled; but that the authority and responsibility to carry on the work rested with the Twelve, as a quorum. To this claim perhaps no reasonable objection was at that time urged. The argument upon the part of the Twelve seemed to be good; and there are strong reasons for believing that had the Twelve remained true to the principles of the faith as established by Joseph Smith, acting in their calling, there would have been no reason for so dread a separation as has taken place. The body of the people seemed to comprehend this when on the 8th of August, 1844, the matter was put before them in this form, "All in favor of supporting the Twelve in their calling, signify it by the uplifted hand;" and all voted to so sustain.

Positive and strong declarations were frequently made, as the public prints of the church show, that the Twelve as a quorum would lead the church; one of which may be found in an Epistle signed by Brigham Young, as the president of the quorum, dated August 15th, 1844, and is as follows:

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

And another in the same Epistle:

"Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and officers in existence which will bear the kingdom of God triumphantly, victorious in all the world."

On September 23, 1844, a statement was made to the Church that "when any alteration shall be required, reasonable notice will be given."

PREPARING TO ORGANIZE.

On the 6th of August, 1847, the Twelve, comprising Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith and Amasa Lyman, were *re-baptized*, in the Valley of the Great Salt Lake, Brigham Young baptizing and confirming the rest, himself being baptized and confirmed by H. C. Kimball. On the evening of the 7th, succeeding, Heber C. Kimball baptized (rebaptized) fifty-five in the City Creek, and on Sunday, August 8th, the "whole camp of Israel renewed their covenant by baptism;" "two hundred and eighty-eight" being "rebaptized" during the three days.

On December 5th, there was a feast and a council held at a private house in Winter Quarters, near where Council Bluffs, Iowa, now is, at which Orson Hyde made and Wilford Woodruff seconded a motion that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints; which motion was carried. Brigham Young then nominated Heber C. Kimball and Willard Richards as his Counselors, and

they were so appointed. On the next day John Smith was appointed Patriarch by the Twelve.

On December 24th, 1847, nineteen days after the feast and council, one thousand of the then fleeing multitude, met in a "Log Tabernacle" and chose Brigham Young President. This was reconfirmed the next year in October, at Salt Lake City, by a conference held there. This is when and how Brigham Young and his fellows organized the Utah Mormon Church.

NUMBER OF THE CHURCH IN 1844.

It must be remembered that there were in Nauvoo and vicinity at the death of Joseph and Hyrum, an estimated number of twenty thousand; and in the United States and Europe an estimated membership of one hundred and fifty thousand. These so far as the *Times and Seasons* and *Millennial Star* were taken and read; and so far as the Elders disseminated the views concerning the Presidency and the position occupied by the Twelve,—had been taught that no such organization would take place; or if it did, "seasonable notice" would be given.

SHORT AND IMPERFECT NOTICE.

But all the notice that was given must have been what circulated from mouth to ear during the lapsing of the nineteen days referred to; and that could not have been very extensive. The council was held by special call, the conference in December was a special one; and when held, less than a twentieth of the number of the Church estimated to be at Nauvoo and vicinity, and less than one hundredth of the entire membership, as estimated at the death of Joseph, were present when that vote was taken. It was sprung upon the people without that previous

preparation and notice that the Church was entitled to, under the circumstances. It was done, too, after the man so chosen had rebaptized his co associates unto himself in the waters of Utah, a land afar from the place where the promised Temple was to be builded. It was presented at a time when no such extra official act was needed. Brigham Young, as President of the Twelve, was virtually the leader; and by the counsel of his quorum had done as he deemed best. No additional priesthood was conferred by the choice; nor could there be. That body of Twelve men could have done all that the exigency demanded. By the taking of Brigham Young, Heber C. Kimball and Willard Richards out of it, the Twelve was disorganized. By the defection of John E. Page, William Smith and Lyman Wight, and removal of the three created into the Presidency, that Twelve upon which Joseph had "rolled the work," (if such a thing had occurred), had been vitiated.

A NEW LINE OF POLICY.

But a new line of policy had been adopted by the man thus created President. That system of marriage which was to vitiate and destroy, was to be fostered and finally made a church tenet. To do this a re-creation, a reorganization must be had. It was for this end that the renewal of a covenant made years before was presented in that far away land; and in the rebaptism and reconfirmation that followed were the seeds of that disorganization laid which culminated in the completed rejection of the "church as a church."

REBAPTISM AND REORGANIZATION.

Following in the footsteps of this example, a wholesale rebaptism took place, a readjustment of quorums ensued.

BRIGHAM FAILED TO HAVE THE POLYGAMY REVELATION TESTED BY THE QUORUMS.

The quorum referred to by Orson Hyde, September 8th, 1844, as the one "where revelations can be tested," was disbanded by Pres. Young. The rule given by Joseph the Seer, by which whatever was alleged to be a revelation from God to the church was to be tested was ignored. The way was now prepared for the final stroke of policy, by which the usurpation of unwarranted power was made complete. It is not amiss to believe that all who were emigrated to Utah were rebaptized into this reformation, (reorganization).

A SECOND GENERAL REBAPTISM.

Again, in 1856, after the fatal introduction of the unauthorized revelation touching plural marriage, August 29th, 1852, which Brigham Young had so artfully prepared the way for, a Reformation took place. A general rebaptizing was ordered, and the faithful and obedient were baptized into the spirit and power of the "New and Everlasting Covenant"—the Plural Marriage tenet.

POLYGAMY-FIRST PUBLICLY INTRODUCED,
IN 1852.

In defense of this dogma it is asserted that Joseph Smith received the revelation and practiced its precepts.

JOSEPH THE SEER NEVER PRESENTED
POLYGAMY TO THE CHURCH,
NOR TO THE QUORUMS.

It is certain, however, that at no time in Joseph's life was this doctrine, called a revelation, submitted to the tribunal test required. No such claim for its validity was ever made. No publication of it as a church tenet, or as a properly accredited revelation from God, was ever made during the time that Joseph lived. The practice of its precepts if had, was in secret. Not until its secret practice could no longer be concealed did even Brigham Young

avow it. Then he came before a special conference eight years after Joseph's death, and told the beggarly tale that it was a "copy," the original having been "burned by Emma Smith," Joseph's wife. Joseph's wife declared that she never burned it, never saw it.

EVIDENCES OF REJECTION.

The iniquity that destroyed the organization of the church, perfecting its rejection, had now done its work. Henceforth there can be no doubt that the church to which the command to build the temple at Nauvoo had come had been rejected. Its quorums had been broken. The law of their organization was ignored. Instead of the Twelve remaining complete as a quorum as left by Joseph, three of them, by the new and strange policy of Brigham and his fellows, had been driven away from it, and three taken out of it in an unauthorized manner, and without a proper and seasonable notice, those so taken had been put in the places of Joseph and Hyrum. The quorum next to the Twelve, of which the law provides there may be seven times seventy only, had swollen to one hundred and twenty-five times seventy, by improper ordinations. Twice had the people been required to be rebaptized, under the plea of a renewal of their covenant. The original bond, stated of God and recognized as the new and everlasting gospel from 1830 to 1844, had been thus weakened and derided. The Temple in which they were to receive the further endowment of the Spirit "when finished," had not been completed.

What further evidence of a rejection can any one ask?

WHO ARE THE TRUE, GENUINE CHURCH.

It is a principle well known in civil law, and ought to be in ecclesiastical

circles, that whenever a church is founded, its principles of faith formulated, its traditions fulminated from the forum and pulpit, those declarations become the *constitution* of its corporate and legal existence. If in the history of any church, anything out of harmony with, or antagonistic to *that constitution* is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, that portion of the membership that remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets. Saint Jerome anciently said: "Wherever the true faith is, there is the church."

In spiritual harmony with this principle of law is the statement of Joseph Smith, the Seer, whom these Utah people profess so much to revere, and whose words when possibly favorable to them they so delight to quote. He wrote as follows:

"There are many called, but few 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 inseparably 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 ambition, 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*."

And again:—"We further caution our brethren against the impropriety of the organization of bands or companies, by *Covenants, Oaths, Penalties, or Secrecies*. * * 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 to us; pure friendship always becomes weakened the very moment you undertake to make it stronger by *Penal Oaths and Secrecy*."

This statement was made forty five years ago, and it seems almost prophetically, as if the Spirit guided the pen of the Seer. "But when we undertake to *cover our sins* to gratify our *pride, vain ambition*, or to exercise *dominion or compulsion* over the souls of the children of men in any degree of unrighteousness." This is the condition named by the Seer. In the same letter we see that he cautions the Saints not to enter into secret organizations, or to bind themselves by oaths to each other.

THE GOSPEL FAITH CHANGED BY BRIGHAM AND OTHERS.

The case is clearly made. There was an attempt to introduce other principles into the faith, quite distinct to any of those held at the organizing of the church. What was sought to be incorporated into the creed was directly contrary to the faith formulated and taught from 1830 to 1844. The inevitable ensued; the man or men who essayed to do it, practiced deceitfully and corruptly. There was *an end to their priesthood*. They no longer held the "powers of heaven." They were practicing unrighteously; not in a small degree, but in a great and vital departure from the faith. "He that repenteth and is baptized shall be saved," "This is my gospel," "What-

soever is more or less than this cometh of evil," had been given as the Divine Will. These were the constitutional pillars of the law. To depart from them was to say "Amen to the priesthood" of him who did so. If our Utah Mormon contemporaries have not departed from the original faith of the Church of Jesus Christ of Latter Day Saints, there has not been an apostacy, nor departure from the faith since Christ's ascension.

If, as the *News* claims, the "power of the priesthood was conferred for the last time," there were those upon whom it had been bestowed who would remain true to the faith. With them would this power of the priesthood remain. It could not be with those who were practicing secretly what was contrary to the publicly avowed faith of the church. It must be with the few, or the many, who remained in adherence to the faith as it existed when it was bestowed. This is the claim of the Reorganized Church. It takes the position that the power to act for the upbuilding of the church having been conferred, there would always remain men of the faith who could perform every functional duty necessary to the perpetuation of the work. If the quorum of the First Presidency was broken by death, or apostasy, the twelve, if faithful, would remain as the leading quorum. If both the Presidency and Twelve were destroyed by similar means, the Seventy remained. If all three of these leading quorums should conclude to abandon the faith, or be killed in the massacres of the faithful, the priesthood held alike by *Elder* and *Apostle*, would hold efficient authority to still carry on the work.

How happened it? The First Presidency was broken by death. The

Twelve had the opportunity to carry the work on to its completion, as it had been begun. Did they? Let the history of the long thirty-nine years since elapsing tell.

A REVELATION MUST BE LAWFULLY EXAMINED AND TESTED.

What revelation touching the church was presented to the Twelve, then to the Seventy, and thence to the *whole body* under the administration of President Young?

THE FIRST PRESIDENCY MUST BE ORGANIZED BY REVELATION. (SEE DOC. AND COV., REV. FEB. 17, 1834.)

Through whom did the command to organize the First Presidency in 1847 come?

THE POLYGAMY REVELATION NEVER TESTED EVEN IN THE BRIGHAMITE CHURCH.

When and where was the revelation on plural marriage submitted for examination before its final foisting upon the people in 1852? The spirit of it had ruled *in secret* for years, so we are told by its devotees. The man who presented it stated that it had been in his care all the years from Joseph's death to that day.

NAUVOO TEMPLE NOT "FINISHED."

The Temple was unfinished. The dread consequences of a failure to do that work in due time, were known to Pres. Young and his co-workers, and public statement of them had been made. The Lord had said: "I give you sufficient time in which to accomplish this work." If you do it you shall be blessed within its walls. If you do not do it you shall be rejected as a church. The iniquity of unrighteousness which caused the "heavens to withdraw themselves" and "grieved the Spirit," was at work. Priesthood, the right to act in the name of Christ *as quorums*, was at an end. Whatever acts were done by them afterward must be weighed in

the balances of individual righteousness and acceptability before God. The powers by which the gospel should be preached and souls won to Christ and salvation had been conferred. They could not be destroyed, except by personal unrighteousness, and unlawful ministrations. Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to fight against God. On the other hand those who had received this right to act and who refused to accept the new dogma were still commissioned of Christ. His work must be completed in righteous administration of the gospel law as it had begun. Upon these, sooner or later, the lot of reorganizing the broken but faithful element into an acceptable whole was to fall.

IN NOVEMBER, 1851, THE SPIRIT OF GOD REVEALED THE COMING REORGANIZATION.

Just prior to the crowning act of forgetfulness of the original faith upon the part of those who had forfeited their priesthood, a number of those who had been true to the constitution of the Church met by direction of the Spirit and avowed their allegiance to that constitution, and in formal terms declared their opposition to the iniquity that had been secretly at work. These men held valid priesthood. It had been conferred upon them as individuals in the days of the Seer. No power on earth could divest them of it, unless they had become iniquitous, or had denied the faith. This they had not done.

THE ELDERS INQUIRE FOR THE OLD PATH,
AND WALK THEREIN.

They had refused to accede to the new dogma, preferring the command of God: "Thou shalt take the things written in my scripture to be *my law* to govern my church." Those men had the right, under God's command, to re-

organize the church so sadly marred, and they set about doing so. The Spirit worked with them, and the end though sure, is not yet.

SUPREME RULE.

THE Utah leaders deny that the United States has supreme control in and over the territories; and yet Joseph the Seer, whom they profess to revere, said in his famous letter to John C. Calhoun:

"Congress, sent to do the people's business, has all power. * * * Congress, with the President as executor, is as almighty in its sphere as Jehovah is in his."—*Times and Seasons*, vol. 5, pp. 395-6.

And in his "Views on the Government, and Policy of the United States," he said:

"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 abroad, on the land and on the sea"—*Times and Seasons*, vol. 5, p. 533.

If the Utah Mormons were governed by these principles, they would not submit to have their leaders rule in political and civil affairs, nor force them or influence them into evading or resisting the Nation's laws.

A GOOD IDEA.

"OF what use is the Holy Ghost," said an old Utah Mormon, a few days since, "if we have to be told every thing by our leaders, and must blindly obey their counsels? Why, according to their policy there is no use for it—no place for it. We are no better than the mules over Jordan, if we can do only as we are told!" And the old Saint straightened up, and trode more firmly, as his new born idea struggled into the light.

WILL NOT VACATE.

PROBATE Judge, Elias Smith, Judge Z. Snow, Prosecuting Attorney and County Clerk Bockholdt, all polygamists, snap their fingers at the Edmunds law, and stick to their respective official teats.

How long, O, Uncle Sam! how long!

"THOSE terrible endowment oaths!" Such was the remark of a doubting Brighamite, not long since, who hated those oaths while he feared them. Jesus said: "Swear not at all;" but Satan said unto Cain: "Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die."—Inspired Translation, by Joseph Smith the Seer.

That this system of things was established with Cain, the first murderer, is seen by the Book of Mormon also:—"And Akish did administer unto them the oaths that were given by them of old, who also sought power which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit a'l manner of wickedness and whoredoms."—Ether 3: 12. The devil's covenants should be shunned and spurned.

A Brighamite Mormon in Salt Lake City has been arraigned before his Bishop charged with "quoting scripture as the Josephites do, and going to Josephite meetings;" and yet the Brighamite leaders boast of their liberality, and of the full freedom of their

people. Such is the liberty to do as you are told, or as permitted by "fileaders."

FORCED OBEDIENCE.

It is said by those who ought to know, that at no time in the past has such persistent efforts been made by the Utah priesthood to get and keep the full control of their followers as now. But these efforts are not so public as in the palmy days of Brigham, say fifteen to thirty-five years ago.

Man is a free moral agent, because he is capable of distinguishing between 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 man, and to the laws of God, for his conduct.

Man is a free moral agent, because he voluntarily judges of right and wrong.

Responsibility and accountability are the necessary results of man's agency; they stand related as effect to cause, or cause and effect.

Deprive man of agency, and you deprive him of accountability.

DELINQUENTS.

With this issue we shall drop the names of some who are in arrears for the ADVOCATE. Such delinquents are nevertheless expected to remit at once what they owe, to Joseph Smith, Lamoni, Iowa.

W. W. BLAIR, ED

THE SAINTS' HERALD.

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and contains correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published every week, sixteen large pages. Joseph Smith, Editor.

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The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

THE REMNANT.

IN closing my last article, which was on the subject of "The Mountain of the Lord's House," I made the inquiry as to who were 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 apostle's 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 18th 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? 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 7 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, (Deut. 33:17,) "His glory is like the firstling of his bullock, and 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 Manasseh." Here we find a pushing together declared, or a gathering, and that the ten thousands of Ephraim, and the thousands of Manasseh 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 will we measure the earth, to get the *ends* thereof? 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 Judea; 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 blessings of Joseph and his seed. Having found this one end of the earth, we must now go eastward or westward half way around 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. Sec. 4, par. 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 re-

fined, 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 the blind, and the deaf, come in unto the marriage of the lamb, and partake of the supper 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 hosts, 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 fulfillment. 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 believed. 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. In 1844, (June 27th) 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 varied success. Many set themselves up as Prophets to lead the church, and foremost among them was the "Twelve" who drew after them, for a season, the greater body of the saints.

But many of those who followed the Twelve, were not satisfied with the measures and practices introduced by 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, that to follow a blind corrupted priesthood; and so they followed on, self-reproached and self-condemned, selacing 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 the testimony," and see if we cannot 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. A remnant of a church is not, in proper parlance, the church, but a part, separate and distinct from it, so far as relates to an organization. Now, that Joseph the Martyr knew that the faithful Latter Day Saints would, at some time thereafter, find deliverance in this remnant spoken of, is very evident from his remarks to a Conference of Elders, held April 21, 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, deliver-

ance must be found in the remnant *first*. All the saints know that the “*desolations*” have begun, 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, and *then*, 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, “and 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, Wis., Jan. 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, Oh, 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. 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, Ill., to a Conference of the Elders of the "remnant," where, agreeably to previous prophecy, he was ordained; not to be a prophet, Seer, &c., for his father had conferred upon him 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. Sec. 103, par. 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.

MORMON HATE.

ITS ORIGIN AND HISTORY IN A FEW WORDS.

Eds. Tribune: It is not a pleasure for "an old Mormon" to lift the veil of the past and disclose the errors and evils of the Mormon leaders in any degree; but when a great crisis in Utah affairs is imminent, it is highly proper for all classes to know something of the causes leading to it, and so be able to speak and act intelligently in regard thereto.

It will be no news to your readers to say that the Utah leaders and the press

disclaim anything like hatred of the United States Government and its institutions, yet our proofs are of such a character as to fully support our charge of hate, and fix it, not primarily with the rank and file, but with the Mormon people. The extracts we present your readers furnish valuable matter just now, and they serve to fasten the cause of the evils complained of where they belong. They lay bare the designs and purposes of the Mormon leaders as far back as 1845, soon after Brigham Young became President of the Church.

In the *Times and Seasons*, then the Church organ, John Taylor editor, under date of December 1, 1845, we find the following taken from the *New York Sun*:

THE MORMONS.

Wm. Smith, brother of Joe Smith, the Mormon prophet, states that it is their [the Mormons'] design to set up an independent government somewhere in the neighborhood of the Rocky Mountains, or near California. That the plan has been maturing for a long time, and that, in fact, with hate in their hearts, skillfully kept up by the Mormon leaders, whose pockets are to be enriched by their toil, the mass of the Mormons will be alike purged of American feeling, and shut out by a barrier of mountains and church restrictions from any other than Mormon freedom. That the design of Brigham Young and the Twelve is to build up a sacerdotal tyranny, the spirit of which will be more repugnant to the spread of republican principles than could possibly be the rule of Europe. These are William Smith's views. He is opposed to the plan of organization and its leaders.

Verily, this is like reading the accomplished facts of history. How well Brigham and the Twelve have worked out their original "designs," all may know who are conversant with their history since the time William Smith made them known to the *Sun*. If they have failed in any point, it has been because they simply lacked power and opportunity.

William Smith had been one of the Twelve and knew what their intentions were, and it would seem he would not betray the church to such an evil course, nor turn traitor to his country, but turned informer against those who would.

We understand William Smith is still living at Elkader, Clayton county, Iowa, and that he faithfully served under the Stars and Stripes in the late war of the Rebellion. His testimony is first-class as to the designs of Brigham Young and his colleagues, whom he denounced and abandoned.

If further evidence were needed of the alienation of the Utah leaders, and if their purpose to alienate their followers and get them entirely out of the limits of the United States, it may be found in the "Farewell message of Orson Pratt to the Saints of the Eastern and Middle States," dated Nov. 8th, 1845. *Times and Seasons*, Vol. 6, pps. 1042-3.

Mr. Pratt said: "Brethren, awake! Be determined to get out from this evil Nation next spring. We do not want one Saint to be left in the United States after that time. Let every branch in the East, West, North and South be determined to flee out of Babylon, either by land or sea, as soon as then. Judgment is at the door, and it will be easier to go now than to wait until it comes."

Take with these facts the unchristian, barbarous Endowment oath, to avenge the blood of Joseph and Hyrum Smith upon this Nation, also the constant, persistent statement, falsely made by the Utah leaders, that the United States Government demanded the Mormon battalion, and that the Mormons furnished it, on peril of their extermination; and add to this the slurring of the Gentiles, the cursing of apostates, Brigham's "proclamation" of war against the United States army, in 1857; the fact that the Mormon leaders and their henchmen have for nearly forty years been in trouble with the National Government and with non-Mormons, and it is easy to see the origin and causes of Mormon hatred, at least in their chief outlines.

It is high time that we who have suffered through the blinding and ruinous leadership of Brigham and his colleagues, should speak and act for the truth and the right.

The disloyal attitude of the Mormon church, from 1845 till now, is easily traced to the leaders. While the leaders have professed to the world great respect for the Government and its laws, their teachings and their acts prove the contrary. Men's deeds tell who and what they are!

TWO OLD MORMONS.

THE PAY OF MORMON PRIESTS.

WHAT MAKES A GOOD SAINT.—MORMON WAYS.—A RACY LETTER.

THE following letter from an evidently well posted, disgusted, and outspoken Mormon, is given place in the *Advocate* so that our readers may learn of the "true inwardness of Utah Mormonism. Similar revelations are made in various parts of Utah and Southern Idaho. How well did Paul prophesy of these things when he said: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron."

FRANKLIN, Idaho, Nov. 1st, 1883.

[Special Tribune Correspondence.]

EDS TRIBUNE: Although I do not approve of your course towards the Mormons in some respects, yet I ask a space in your columns in order to notice a few paragraphs in a discourse published in the *News* of the 13th inst., and also some editorial comments about Mr. Coyner. Elder Penrose says in the discourse, "We have no paid ministers, no hired clergy in this church." Now I admit he is correct, that the Mormons do not hire any clergy, but I defy any one to show a church on earth where the officers pay themselves better than the Mormon officers do, and that by making the members believe the Lord requires them to give the tenth of all their substance to the bishops to be used as the officers please, and many pay the bread and butter out of their children's mouths to help enrich the already rich rulers; the only difference is the other sects hire and pay if they choose, and their standing is not in jeopardy; the Mormons must pay or be cut off and d—d. One is free, while the other is pay or I'll cut you off. Such talk as he uses may do for fools, or those that know no better, but any member of the church knows better; that anything said by an officer of this church, or some big man, is swallowed unquestioned by the masses, and any one that does not quietly submit to them is on the road to hell. On the subject of elections the *News* says, "No one is forced to vote any way, but all are free to vote as they please." It is correct in that also, all can vote as they please, yet I say they are forced to vote as their leaders say, because they are taught (and many are fools enough to believe it) that their salvation depends on their obedience. That it is obeying the Lord. So it is "Vote as we say and be saved, or vote against our counsel and be d—d." Now who would vote his own damnation willingly? The *News* also says that conventions are held and candidates nominated as in other countries, and says the church men do not interfere. (Query, does he think the people are all fools, and blind?) I know that the people know better. I was at a priesthood meeting once, and I heard an apostle tell the people publicly that he wanted the bishops and their counselors to come here (on a day he set) and nominate candidates for county offices, and they went and nominated good men, but because they did not ask him to select the nominees, he got mad and got up an opposition ticket and ordered us to vote it, and because we did not obey him he withdrew the sacrament from the whole crowd, and ordered his bishop to send their teachers around and make us all apologize or he would cut us off. But we did not quite do so. Here in Idaho a convention

has changed its programme by order of the Logan authorities, and done it for fear of church trouble, and some of the men so ordered live here in Franklin. A team has been driven into a man's lot and a load of wood hauled off to the meeting house without his knowledge or consent, even in Franklin where I have thought and said we had the best bishop I ever saw. It is a well known fact that a bishop can do as he pleases, and we have no redress in the church. The officers of this church are out of reach of the people and are as infallible as the Pope of Rome. And while commenting on Mr. Coyner's course, the *News* says, "Only eighteen thousand dollars to be raised, and that out of the Sunday school children, women's missionary societies, and the soft hearted generally." As if the Mormons did not do such things. Why, they are not satisfied with the tenth of our substance, but are continuously whining about donations for the poor, emigration funds, money to build the temple, to send off missionaries, or to support their families while they are away. Mind you that tithing can't be reached by any but the greedy ones, who can never have enough, as predicted by an ancient prophet. Then if any of the leaders get into trouble at Salt Lake, they run all over the country and beg means of the "Sunday school children, relief societies and soft headed generally," to raise funds. In all candor, why cannot Mr. Coyner have the same privileges that the Mormons have? It is an old and good proverb, "They that live in glass houses should not throw stones." They talk about polygamy and say a man has to be tried and found to be a good man in all things before he can take more wives, and really all the qualifications required is to be good at licking his bishop's boot. I have known a man to get a recommend when his field was full of stolen cows and his bishop knew it. A man can be guilty of almost every crime and be a good Saint, provided he minds his superiors, but if he fails on that point he is out of luck, no matter how good a man he may be. It matters but little whether he has any respect for the Lord, so that he worships the officers.

Very truly yours, C.

THE SAINTS' ADVOCATE,

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The Saints' Advocate.

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

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PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

THE REORGANIZED SAINTS.

THEIR LOYALTY TO THE GOVERNMENT
CANNOT BE DOUBTED.

ED. CHRONICLE: We are pleased with and heartily endorse the closing remarks in your article, "Beecher In His Dotage." You say very justly that: Belief in Joseph Smith as a prophet need not militate against a person's loyalty or good citizenship, as witness the flourishing organization of Josephite or Reorganized Saints."

Permit me to say, there is not anything in any of the authorized Church books that in any way justifies disloyalty, or disregard of civil law; but, to the contrary, the Church members, including the priesthood, are strictly enjoined to be law-abiding, as follows: "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 [Christ] reigns, whose right it is to reign, and subdues all enemies under His feet."—Doc. and Cov., see Rev. of August, 1831.

The section in the same book, dated February 9, 1831, which embraces the fundamental law of the Church, provides that the members, including the priesthood, shall deliver up to the laws of the land all who offend against said laws, thus making the members, includ-

ing the ministry, active conservators of civil law and order. This is *the law* of the Church.

Had the Utah Mormons obeyed these teachings of the Book of Doctrine and Covenants (which they published to the world up to 1876 as containing their rules for faith and practice), there would now be no Utah "problem" to solve; but all would run smoothly between them and the Government.

Had they honored the well-matured and publicly expressed sentiments of Joseph Smith, whom they profess to revere, they would readily submit to the ordinances of our National Government, for he said in 1844: "Congress, sent to do the people's business, has all power. * * Congress, with the President as Executive, is as almighty in its sphere as Jehovah is in His."—*Times and Seasons*, v. 395.

He further said: "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."—*Ibid*, page 533.

He further taught that "To the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror. * * * We believe that men should appeal to the *civil law* for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property infringed, where such laws exist as will protect the same."—Doc. and Cov., Art. on Governments, etc.

I am sure nothing better than these sentiments can be required, if they are carried into practice thoroughly by those who profess to believe in them and in him who taught them. The Reorganized Church both teaches and practices in accordance with them. They have "grace and favor;" more, they reside and "rest in peace and safety." Many are selected from its ranks for prominent civil and military officers, and this too by those not of the same religious faith. State senators, representatives, judges, all grades of county, city, and village officers, including the military of as high rank as Colonel and Brigadier General are thus selected, irrespective of the fact that they are Latter Day Saints.

The members of the Reorganized Church vote for whom they please, Republican, Democrat, Greenbacker, etc., and any minister who would dare to dictate their votes would be resisted, rebuked, and dealt with as an officious intermeddler. In matters of religion they maintain their peculiar notions. In matters of loyalty, faithfulness to civil law, and devotion to the peace and general welfare of society they aspire to be foremost.

W. W. BLAIR.

ANTI-POLYGAMY LEAGUES.

OF these the *Deseret News* says;

"The organization of a secret society, in Cleveland, Ohio, for the suppression of "Mormonism," is an incident of strong signification."

The *News* should read more carefully. The avowed object of this League "the suppression of Polygamy," a foul excrescence fastened by Brigham Young and his fellows, upon Mormonism. If the League has other objects in view, it does not state them.

Perhaps the *News* thinks "Polygamy"

and "Mormonism," are one and the same thing. If so, it is just like all the rabid anti-Mormons in this respect.

Polygamy was not Mormonism nor any part of it; but it is said that in 1843, something like it came in privily; and it dare not thrust itself into public notice till August 29th, 1852, and then in the Rocky Mountains, hundreds of miles away from civilization. It further says:

The important and vital character of the Church of Jesus Christ of Latter Day Saints is almost demonstrated by the wide-spread and comprehensive opposition it has to meet.

Well, this is decidedly rank. The assumption that Polygamy, and "The Church of Jesus Christ of Latter Day Saints," are really the same thing, could only originate with those who are blind to the authorized doctrines of that church, and the facts of its history. It is enough to say, that every book, paper, sermon, or pamphlet published by that church up to 1844, proves that polygamy was condemned by it, as a "crime," and "abominable." Can it be that the *News* intends to throw dust in the eyes of its readers and, fox like, lead them away from the facts!

Let the *News* keep in mind "for future reference," that polygamy and the Church of Christ, are two distinct and utterly dissimilar things, a fact that will be so clearly demonstrated presently, that even the *News* may perceive it. The *News* continues:

"It is a remarkable coincidence that the secret association for the suppression of "Mormonism" should have its origin in Ohio. It was in Kirtland of that State where the Prophet Joseph Smith received a revelation pointing to that subject. This date upon which it was obtained was February 9th, 1831."

Reminding the *News* that it puts

"Mornonism" where it should read "Polygamy," we add that, in the revelation of January 2d, 1831, the Saints were warned of "a mystery, a thing hid in secret chambers, to bring to pass your destruction in process of time." From this it appears heaven deplored this "mystery, a thing had in secret chambers," and warned the Saints against it as a terrible evil; yet in 1845-6, many of them were led into it under the title and guise of an "Endowment," a "thing" continued among the Utah Mormons to this day.

Why should they who teach and run this "mystery" "in secret chambers"—why should they complain when others effect secret organizations? The Utah leaders organized their "mystery" * * "in secret chambers," for the purpose of propagating and building up polygamy, priestly despotism, and their like; and now the "Anti-Polygamy" Leagues are organizing in secret to oppose them and tear them down. Which is the worst?

Is it not about time for all Mormons to remember that "Whatever a man sows that shall he also reap?" and that "the Lord worketh not in secret combinations;" (Book of Ether, 3: 12); and that Christ said,—"I spake openly to the world; I ever taught in the synagogues and in the temple, whither the Jews always resort; and in secret have I said nothing." (Jno. 18; 20).

Those who teach and organize secret combinations to build up what is condemned by their own books, and what they dare not bring to the public, should be the last ones to complain when others organize secret Leagues to destroy what they esteem one of the greatest evils of this or any other age.

"The wide-spread and comprehensive

opposition" to stealing, lying, arson, murder, etc., etc., does not demonstrate "the important and vital character" of these evils so as to make them virtues; neither does it demonstrate that polygamy is true and right, and the *News* ought to have the good sense to know it. It demonstrates, rather, that they all are self-evident vices.

Inasmuch as the Lord says in 2. Nephi 7: 2, "I must needs destroy the secret works of darkness," the Utah leaders should fear and tremble because of their secret oath-bound organizations. God is "no respecter of persons." What he condemns as an evil with one class he will not make a virtue with another. "Thou that preachest a man should not steal, dost thou steal?"—Romans 2: 21.

The *News* should not condemn in others what it justifies in its own people.

BEECHER AND THE MORMONS.

THE Salt Lake Evening "Chronicle," of December 1st, in discussing the views of Beecher, in regard to the Utah Mormons, draws the line of distinction between the latter and the "Josephites" in a just and proper way, and also points out the fact, that there is not necessarily any antagonism between the prophetic claim and church work of Joseph the Seer and the Nation and its loyal citizens. It also compares polygamy with slavery in origin and results. Here is what it says:

With a unanimity born of a common and disreputable origin, both would outlaw loyal citizens not of their stripe, as outsiders, and interlopers. Both resorted to violence and murder in defense of their peculiar institutions. Mormonism in its church and state capacity has been and is to-day, if it dared to be, as murderously intolerant as slavery ever was. The two were what

Utah Mormonism now is, essentially and necessarily, hostile to the nation. Mr. Beecher, following the example of the evil spirits in the days of the master, cries out in behalf of the polygamous defiers of law, "let us alone;" and then flying to the other extreme of absurdity, adds, or put us all to the sword. And this kind of foolish talk dropping from the lips of Beecher, must be borne on lightning wings from one ocean to the other. The trouble is with these would-be wise men of the East, they have evidently given this Utah complication no thought. Had they done so, they would have been convinced that the National Government is furnishing the Brighamite organization with the only weapons of its offensive and dangerous position in Utah. Take from this otherwise insignificant and feeble sect the political power which it now wields against the nation and loyal citizens, residents of Utah, and it would be as impotent for mischief as a rag baby. Belief in Joseph Smith as a prophet need not militate against a person's loyalty or good citizenship, as witness the flourishing organization of Josephite or reorganized Saints. It is this political power in the hands of a perfectly organized and ambitious church that is making the mischief in Utah."

ANTI-MORMON MOVE IN ENGLAND.

IT is said such is the intense detestation of Utah Mormonism in England that "an organized movement on a large scale has been set on foot to offset the obvious influence of the polygamists. Members of Parliament and other influential persons have promised their aid, and such legislation is sought as will check or even prohibit the emigration of large numbers of young persons to Utah. Many meetings have been held, particularly in the north of England, and a petition to the Crown praying for protection against the evils resultant from polygamy, has been freely circulated and liberally endorsed."

Polygamy so clearly forbidden in all

the standard, authorized Church books, but which was secretly introduced among the Utah Mormons as early as 1844, and publicly announced by their leaders in Utah, Aug. 29th, 1852, has made "Mormonism" a hiss' a byword, a taunt, and a reproach, among all civilized nations. And now the people in England, as in the United States, are arraying themselves against it in such manner as will arouse the deepest indignation and the most effectual opposition.

Why cannot the Utah Mormons see there is something wrong and rotten in their church affairs? Society, and the nations, denounce and oppose their polygamic system as promptly and persistently as they do intemperance, adultery, thieving, or murder, and for similar reasons—because it is a crime!

Do they think to measure arms with two of the greatest and most enlightened nations, backed as they are by the sentiment of the whole civilized world? Will the leaders continue to force their people into the very jaws of ruin heedless of the laws of God and man? Let them beware, God will not be mocked; and the nations will not be trifled with nor insulted by them.

The signs of the times indicate clearly that extreme and decisive steps will be taken at once against polygamy and its advocates.

In 1852 the Mormons numbered in Great Britain nearly if not quite, 40,000. Their increase, by baptism, was nearly 7,000 per year. Now their numbers there are not one-tenth, probably not one-twentieth what they were then—and their present increase by baptism is proportionately less. Up to 1852 they had great favor and success; but since polygamy and its kindred

evils were publicly announced, they have lost in influence, character, and numbers; till now society there including the civil authorities, in their hot indignation rise up to resist and extirpate the rank evil.

The Lord promised the Saints through Joseph the Seer, in the Revelation June 22, 1834, that if they would keep his commandments faithfully, he would give them "favor and grace" with the people, that they should "rest in peace and safety;" and that they should say to the people—"Execute judgment and justice for us according to law, and redress us of our wrongs;" and further—"In this way you may find favor in the eyes of the people, until the army of Israel [the Saints. Ed.] becomes very great." But how is it now with the Utah Mormons? Have they "grace and favor" with the people? Do they "rest in peace and safety"? They know they do not. They know they are despised and denounced and threatened and driven, and that their very name has become a hiss and a reproach. This was Israel's condition always when in transgression and under the curse of God. Read Daniel 9: 3 20; Lam. 2: 14 19; Ezek. 13: 1 12; Hosea 4: 1-11, with Doc. and Cov., Rev. Feb. 24, 1834: Sept. 22d and 23d, 1832, and learn the causes and cure of Israel's reproach and shame and captivity in ancient and in latter days.

"For the leaders of this people cause them to err; and they that are led of them are destroyed."—Isa. 9:16 "Therefore have I also made you contemptible and base before all people, according as ye have not kept my ways."—Mal. 2:9 "But there were false prophets also among the people, even as there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought

them, and bring upon themselves *swift destruction*. And many, shall follow their pernicious [lascivious, Ed.] ways; by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with *feigned* words make merchandise of you."—2 Peter 2: 1-3

The Saints should read these texts carefully, reflect thoroughly, turn to Christ promptly, and wisely escape the "swift destruction."

POLYGAMOUS MORMONISM.

A POSSIBLE SOLUTION OF THE PROBLEM.

ONE of the foulest blots of the nineteenth century, as far as the civilization of the United States is concerned, is the existence of polygamy within our domain. Driven from the east by the pressure of public sentiment, it sought to leap far beyond the limits of civilization, entrench itself in isolation by occupying a district thought to be hopelessly a desert. Born of imposture, it has been successful through infatuation to a degree that staggers comprehension. Everyone is familiar with its history—how it has caused the "desert to blossom as a rose," and the other great material accomplishments of its blind devotees. It sought to establish hierarchy with a tenet which has been repugnant to the Christian sense for ages. The nation thought it but a temporary barnacle which could at any time be removed by a single sharp and quick movement at the hands of the government. How miserably has such an idea been realized. Polygamy in all its disgustingness and demoralizing effects is still a power in Utah and adjacent Brighamite dioceses. It is now charitable to suppose that the thousands of deluded followers inveigled into Utah did not know that they were to be the supporters and adorers of polygamy. It is

reasonable to suppose that thousands now in their very souls detest that feature of the would be hierarchy, and would renovate and fumigate the "church" if they could. This opposition was developed sometime previous to 1862, when a number of mormons, then assembled in Salt Lake, broke off from the main body and established themselves in a sort of colony led by one Morris, and were known as the Morris-ites. This little bunch of dissenting saints Brigham Young determined to destroy. Accordingly on the 12th of June, 1862, they were attacked, and after making a desperate resistance were overpowered and 1st ten of their people, some of whom were ruthlessly shot down after having surrendered. They were taken to Salt Lake City, tried by the hierarchy and bound over in the sum of fifteen hundred dollars each to appear for trial in nine months. Among this number was John Eames of this city. These brave dissenters, if they accomplished nothing at the time, sowed the seeds of a dissension which may probably prove a solution of the whole mormon difficulty. There are now more than 20,000 mormons in the Rocky mountain region who regard the polygamous feature of the church as an abomination. And, strange to say, highly orthodox in the essential doctrines of the scripture—men who believe that the mormon church thus purified is indeed the church of Latter Day Saints. Impelled by this infatuation they try to serve God in sincerity and truth. No one can deny but it is a high aspiration. It is sought after in all the churches—perfect purification, blameless and without sin. This branch of the church are shocked at the rebellious attitude of the Brigham-ites toward the government, and teach their followers that the government

established by Washington is the best on earth, and should be revered as such to the end. Stripping themselves of the taint of polygamy they stand on an equal footing with any sect in the country as far as worshipping God according to the dictates of their own consciences is concerned. There should be a line drawn between these people and their abominable brethren and given all the moral support the government and people can bestow. Loyal, faithful, but infatuated—may express it all. But they possess all the elements of strength which is the desideratum of any country or statesman God speed John Eames and his followers if they go hand in hand with the better sentiment of the nation in clearing out a blot that will forever stand in history as the work of the most consummate schemers that ever deceived mankind or any portion of it.

Cheyenne Leader, Oct. 23d, 1883.

ONE GOD.

GEO. Q. CANNON, in a sermon in *Deseret Weekly News*, Jan'y 23d, 1884, goes back on the Adam-God doctrine of Brigham Young, and lauds Mohammed for attacking idolatry and restoring "the great and crowning idea that there is *but one God*." If Mr. Cannon is sincere, he is taking a step in the right direction, and perhaps he will soon give us further evidence of his reform in doctrine. To strengthen and encourage him in his march out of "the wilderness" we quote from the *Doctrine and Covenants*, a book which he and his fellows profess to believe.

"By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his likeness

created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man."—D. C. 17: 4.

"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer."—D. C. 59: 3.

These passages clearly reveal the God of the Latter Day Saints, and so do these words of the angels.

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

And so do the words of Paul;

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. 1: 13-20.

"But unto the Son, he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom; thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."—Heb. 1: 8-12.

Christ, then, being the God of the Saints, and Mr. Cannon assuring us of "the great and crowning idea that *There is but one God*," are we not safe in saying he has repudiated Brigham's Adam-

God idea? Brigham denied that Christ was the God of the Saints, in these words, (found in the *Journal of Discourses*, *Millennial Star*, *Zion's Watchman*, and various other works),—"Adam our Father and our God, and the only God with whom we have to do."

Is it not about time for Mr. Cannon, is and his like, to join with us in exposing and denouncing the errors and evils of Brighamism? We do it openly. Does Mr. Cannon prefer to do it covertly? See what a deadly thrust he deals Brighamism,—

"The first account we have of the visitation of divine beings in this dispensation, is the account that is given to us by the Prophet Joseph Smith himself concerning the visit of the Father and the Son. There had been men, doubtless many men in the various ages of the world, who had light and who had a degree of the Spirit of God. I believe myself that Mohammed, whom the Christians deride and call a false prophet and stigmatize with a great many epithets—I believe that he was a man raised up by the Almighty and inspired to a certain extent by Him to affect the reforms which he did in his land and in the nations surrounding. He attacked idolatry and restored the great and crowning idea that there is but one God. He taught that idea to his people and reclaimed them from polytheism and from the heathenish practices into which they had fallen."—*Deseret News*, Jan. 23d, 1884.

RETRIBUTION.

RETRIBUTION, or rewards and punishments both present and future, are sentiments common to mankind in all ages, and among all peoples, and is a wise provision, to promote good morals. Rewards are designed to lead to, and encourage in, well-doing. Heb. 11: 26; Isa. 3: 10; Heb. 12: 2, &c. Punishments are designed to deter, and prevent, evil doing; and also as a means to reform, chasten, and benefit, those who suffer them. Lev. 26; Gen. 2: 17;

Heb. 12:10; Jonah 2; 1 Pet. 3:19; Phil. 2:10, &c. God loves and commends the good deeds of all men; and he hates and condemns the evil deeds of all, without respect of persons. Heb. 1:9; Rom. 1:18; 2:2; Isa. 3:10; Acts 10:34, 35; Mark 10:17, &c. Punishments, to be effective, should be only *commensurate* with the sins committed. Sam. 3:33, 39; 1 Pet. 2:14; Ez. 9:13; Jer. 16:18; Matt. 16:27; Rom. 2:6; Luke 12:47, 48, &c.

The following article contains many judicious sentiments on this subject of punishment to reform.

"The punishments now used, together with almost all those usually adopted in such institutions, are objectionable for the still more serious reason that an ineffaceable disgrace and stain is inflicted upon the culprit. His self-respect, and the whole dignity of manhood is mortally *wounded* by them. It is not the object to punish, but, rather to reform and elevate the man, and anything which has a tendency to degrade the individual, either in his own sight or in that of his fellow-man, even though those fellow-men are convicts, stands in the way of such reformation and the best interests of society.

First, then, in the interior correction of such an institution it becomes necessary to break the stubborn will of the mutinous convict. How can this be effected with the least injury to himself? Clearly not by such punishment as tends to awaken anger and all the lower passions of humanity; but by such as—while sufficiently severe for the offense—tends to promote calm reflection on the part of the culprit.

All medical science demonstrates the fact that the lower passions of the human mind are best reduced and conquered by reducing the vitality of the man. Even wild beasts are only tamed by reducing the physique through the influence of hunger. Can the same means be adopted in the case of a human being? There is no reason to doubt it, since it is really only the animal part of the man which is the basis of every evil passion.

I would therefore suggest as a pun-

ishment the most effectual to reduce to submission the rebellious—with the least possible injury to physical and moral health—the adoption of solitary confinement with reduction of diet until the desired end is reached. A culprit under discipline should be examined each day by the physician of the institution, who will be able to direct and control the punishment as the physical condition of the culprit may indicate and require.

This method compels reflection on the part of the convict unaccompanied by those feelings of anger and revenge which attend upon the knowledge that his punishment is *degrading* to his manhood, and at the same time a matter of *notoriety* among his fellows.

The punishment suggested is the only one known to me which is not open to the objections above mentioned, and the only one in the exercise and control for which I as physician of this institution, should be willing in any way to accept responsibility. Very respectfully your obedient servant.

A. W. HEISE, M. D.,

Physician Illinois State Penitentiary.

THE OLD SIMPLE FAITH.

PERE HYACINTHE ex-Catholic priest, and now the chief Protestant divine of France, speaks in favor of "the simple faith of the fathers." Of this the editor of the *Tribune* says:

"It is time for the old simple faith; it is time for men to think for themselves; it is time for men to be taught to be good for the blessings that manner of life carries with it, and not to escape the furies of another world."

This is good; this is just the work genuine Latter Day Saints are seeking to teach and establish. Let the good work go on.

THE SAINTS' ADVOCATE,

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W. W. BLAIR - - - EDITOR.

THE DIFFERENCE.

GOVERNOR MURRAY says in *The North American Review* for January:

"The Mormons known as the 'Reorganized Church,' are entitled to the respect of all, and that Church recognizes and receives in common with all others, every protection under the constitutional guarantee. But polygamous Mormonism, which has over-ridden the Constitution, nullified Federal legislation, and defied the Government, has made of Utah a deformed child."

Thus it is that civil rulers are vindicating the character of the Reorganized Church, while they denounce, in strong terms, those who walk disorderly and violate the laws of the land.

Peter 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. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Pet. 2: 13-15.

This was "the law to the Saints in the days of Christ and his Apostles, and the same is enjoined as "law" upon all Latter Day Saints in a revelation through Joseph the Seer, February 9th, 1831, in the following words:

"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."—Doc. Cov. 42: 16.

The Reorganized Church obeys this injunction with the best of results.

CELESTIAL MARRIAGE.

THE Utah Mormon leaders make what they term celestial marriage the means of salvation and a fulness of glory in the Kingdom of God, and the effect of it is to bring their followers into far more abject dependence upon their priestly powers and assumptions than ever Papist or Pagan were to their arrogant Priests.

They assume that marriages performed by their chief priests and sealed for eternity under their pretended celestial law, are the way and the only way for them to get wives, and for women to get husbands for the world to come, and that all who are not thus wedded and sealed in this world are to remain to all eternity single—that is, old maids and old bachelors! Do these parties ever ask themselves why it was that these facts, if true, and essential as they claim, were not taught from Adam to Noah; and from Noah to Moses; and from Moses to Christ; and from Christ during the purest ages of Christianity; and from Lehi to Moroni; and also why they were not revealed in the law to the Church from 1827 to 1841 and published in the authentic Book of Doctrine and Covenants? No such principles are taught anywhere in the sacred books of the Church, but the very opposite.

The Sadducees, who professed that they were genuine, orthodox Jews, and claimed that all other Jews were apostates, held that marriages made in this world were binding for eternity, if the resurrection (which they denied) proved to be a true doctrine. But Jesus Christ denounced their arguments, and taught them in effect that marriages made in this world were not binding and were of no effect in the world to come. He said,—“Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God.”—Matt. 22: 29, 30. Luke records it thus:—“And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels of God, being the children of the resurrection.”—Luke 20: 34-36.

This is a most surprising and conclusive testimony that any and all marriages made in this world are not, and will not be binding in the world to come. And to this agree the teachings of the great Apostle Paul, who says:—“The woman which hath a husband is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.”—Rom. 7: 2. This is the plain teaching of Paul to the early Christians, and it is the very opposite of what the Utah leaders teach. And he further says, “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.”—1 Cor. 7: 39.

All this is conclusive that Paul knew that marriage was binding only for this life, and not beyond it. He further says,—“I say therefore to the unmarried and widows, It is good for them if they abide even as I.” * * * “Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife” From all the foregoing we should learn that marriage pertains to this life only, is not of effect after this life, and in no sense is it essential to salvation and glory in the Kingdom of God. Both Jesus and Paul condemn this Brighamite dogma, and their teachings brand it as a base and hurtful heresy. Let it be buried in the same dishonored grave with “the doctrine of the Nicholaitans,” where it belongs.

The Romanist holds that celibacy procures for God's people the greatest glory; but the latter-day apostasy holds that polygamy will! Both are contrary to the marriage pattern given of God, and both are to be shunned.

APOSTLE TEASDALE.

THE Utah Mormon apostle, Teasdale, in a late sermon published in the *Deseret News*, admits that the Book of Mormon contains *the fulness of the gospel*, and then says, in the same sermon, that he believes plural marriage is *a principle of the gospel*.

Will the gentleman please tell us whereabouts in the Book of Mormon that principle is taught? For the information of himself and his like, it may be well to remind them that that principle is in that book called “crime,” an “iniquity,” “abominable,” and the like; and that it is, therefore, the very opposite of gospel principles. It is no more a principle of the gospel than

crime is a principle of righteousness; or than a lie is a principle of truth.

Mr. Teasdale and his fellows just fulfill Isaiah 5 : 20,—“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.” And, we may add, that put what God calls a “crime” for a principle of the gospel; and what God proclaims “iniquity,” for a principle of salvation; and what God says is “abominable,” as the chief means to celestial glory! Blindness, nor perversity, can reach no greater extremes. Such parties are “joined to their idols.”

ETERNITY OF ALL SPIRITS.

BRIGHAM YOUNG and his co-laborers have been teaching for near twenty years past, that spirits are not eternal in their being or personality, but that they had a “beginning,” were “made,” “created,” “generated,” and “propagated” by a father and mother in heaven, and “organized in a similar manner, and by a similar system of laws as our earthly bodies.” They preach it and publish it, and not only so, but they sing, “our Father in Heaven, and our Mother the Queen.” It has become the most prominent doctrine of their church, and is perhaps taught more zealously than any other save that of *tithing* or consecration. They represent it as one of the strong, bright, and engaging features of what they call “Mormonism.” They say that it was revealed through Joseph Smith, the martyr; that he taught it, and they attempt to bolster it up by some of the revelations given through him, also by some passages from the Bible.

We shall attempt to show in this brief article that Joseph Smith taught that spirits are “eternal,” that they had “no beginning,” and consequently could not have been “generated” or “propagated,” neither “begotten by a father and mother in heaven, in a similar man-

ner and by a similar class of laws as our earthly tabernacles:” and further, that they were not “made,” nor “created,” neither “organized” into identities, or personages of spirit; but that as eternal, uncreated intelligencies, or personages of spirit, they were organized into *classes or orders*, and that too under the priesthood of the Son of God, which is “without beginning of days or end of life.” My proofs will be derived mainly from the *written* teachings of Joseph the martyr, and this should be the highest class of evidence with all Latter Day Saints, for our Savior said concerning him:

“Whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, * * * they shall be cut off from among my people who are of the covenant.” Book of Nephi 9 : 12.

We will now compare some of the teachings of Brigham and his fellows, with the teachings of Joseph, the Choic Seer :

BRIGHAM YOUNG'S DOCTRINE.

Brigham Young preached at a Special Conference in Salt Lake City, Aug. 28, 1852, (see *Deseret News, Extra*, Sept. 14, 1852, also *Millen. Star*, Supplement,) and said:

“After men have got their exaltations and their crowns, have become Gods, even the Sons of God; are made Kings of Kings, and Lords of Lords; they have the power then of *propagating their species in spirit*, and that is the first of their operating with regard to organizing a world. Power is then given to them to organize the elements, and then commences the organization of tabernacles. How can they do it? Have they to go to that earth? Yes; and Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. This is a key for you.”

He further says in the same Conference :

“Our spirits, thousands of years ago, were *first begotten.*”

Orson Pratt, the “Defender” of po-

lygamy, and its chief propagator through the press, in the same Conference, and unquestionably with the approval of all the leading authorities present, including Brigham Young, said:

"We should say that our spirits were formed by GENERATION, the same as the body or tabernacle of flesh and bones."

In speaking of God the Father and Jesus Christ His Son, and also of the Holy Ghost, O. Pratt said:

"They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them they act in unison; and if one has power to become the father of spirits, so has another; if one God can propagate his species and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing."

Brigham Young preached in Salt Lake City, April 9, 1852, (see Journal of Discourses vol. 1, p. 50) and said:

"Our Father in heaven begat all the spirits that ever were or ever will be upon this earth; then the Lord by his power and wisdom, organized the mortal tabernacles of man. We were made first spiritual, and afterwards temporal. * * * When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost; and who is the Father? He is the first of the human family, and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve.

Orson Pratt in his sermon in the Tabernacle, Aug. 28, 1852, (see Journal of Discourses, p. 55.) takes the position that spirits were made and created, and enquires:

"Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, nor God-like. * * * That spirit that now dwells within each man and each woman of this vast assembly of people, is more than a thousand years old. But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago, if they began to exist, if there was a beginning to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? Or were we framed according to a certain

system of laws, in the same manner as our tabernacles?"

In the *Seer*, (page 17,) O. Pratt says:

"Our bodies are formed from the dust of the earth, but are our spirits made from the same materials? If they were, then they would at death return to dust, but as they are not reduced to dust like the body, they must be formed of materials far superior to those of the earth."

On page 18 he says:

"Can we suppose for one moment that God neglected the formation of spirits in the grand work of creation? * * * Would a good and wise being create spirits, and before they had time to prove themselves, by obeying or disobeying his laws." &c.

On page 19 he says:

"Our earthly fathers are called the 'fathers of our flesh,' while God is called the 'Father of spirits.' Earthly fathers have no power to beget spirits, they beget only the bodies of flesh, or the tabernacles, while our Heavenly Father begets the spirits, or the living beings, which come from Him to inhabit the tabernacles. The 'first born' of all this great family of spirits, holds by virtue of his birthright, a pre eminence in all things; hence it is written, 'when He bringeth in the First Begotten into the world, He saith, and let all the angels of God worship Him.' The oldest spirits or 'First Begotten,' hold the keys of salvation toward all the rest of the family of spirits. The 'First Born' spirit is called 'The Morning Star' because He was born in the morn of creation, or in other words, because He was 'The beginning of the creation of God.' His younger brethren were called 'Morning Stars,' because they were also born in the morning of creation, being the next in succession, in the order of the spiritual creation."

On the 20th page he further says:—

"Where (on earth) they should become fathers of fleshly bodies, in like manner as God was the Father of their spirits." On page 21st he says: "Did not the same God who MADE the spirits of men, make the spirits of beasts also?"

On page 37 he further adds:

"The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in heaven, long anterior to the formation of this world. The personages of the father and mother of our spirits, had a beginning to their organization, but the fulness of truth (which is God) that dwells in them had no beginning."

In concluding his article on the pre-existence of spirits, (see the *Seer* page 134) he says:

"We have in this article on pre-existence, traced man back to his *origin* in the heavenly world, as an *infant* spirit; we have shown that the spirit was *begotten* and *born* by celestial parents, long anterior to the formation of this creation "

We have been thus careful in bringing forward the identical words of Brigham Young and Orson Pratt, relative to spirits and their origin, in order that the reader may see the contrast between the doctrine they teach, and that taught by the martyred prophet, Joseph Smith, and further; that we may not be accused of misrepresenting them. And we trust that the quotations already brought forward, prove beyond cavil that they teach the "creation" of spirits; that there was a time of beginning to them, and consequently a time when they did not exist, or have a being. And here it may be proper to say, that Brigham Young in a discourse at the Tabernacle February 27th, 1853, (see Journal of Discourses, Vol. 1), teaches the dissolution, or entire destruction of the mind, soul, or spirit, as a being, or personality, and this doctrine is just in keeping with the creating or making of spirits, for, as Joseph taught, "whatever is made may be unmade, whatever has a beginning must have an end "

JOSEPH SMITH'S DOCTRINE.

Joseph Smith, the martyr, preached a sermon at Nauvoo, Ill., during the April Conference of 1844, called the "King Follett Sermon," in which, while speaking on the resurrection, he had occasion to say :

"So I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God *created* it in the *beginning*. The very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through if you don't believe it. I am going to tell you of things more noble. We say God himself is a self existing God. Who told you so? It is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner, upon the same principles?"

Joseph referred to the Bible, and continued.

"How does it read in the Hebrew, it says

God made man out of the earth, and put into him Adam's spirit, and so he became a *living body*. The mind of man is as *immortal* as God. I know that my testimony is true, hence, when I talk to these mourners; what have they lost? They are only separated from their bodies for a short season. Their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is *immortal*, and yet have a *beginning*? Because if a spirit have a beginning, it will have an end. Good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no *beginning*. Suppose you cut it in two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of creation, who say that man had a *beginning*, proves that he must have an end, and then the doctrine of annihilation would be true. But, if I am right, I might with boldness proclaim from the house tops, that *God never did have power to create the spirit of man at all*. God himself could not create himself: intelligence exists upon a self-existent principle. It is a *spirit* from age to age, and there is *no creation about it*. All the spirits that God ever sent into the world are susceptible of *enlargement*. The first principles of man are self-existent with God; that God himself finds himself in the midst of *spirits* and glory, because He was *greater*, and because He saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c, in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet, and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of *these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.*"—*Times and Seasons*. vol. 5, p. 615.

Joseph the martyr, in an article called "Try the Spirits," in the *Times and Seasons*, for April 1, 1842, see also *Herald* No. 4, vol. 3, says relative to the eternity of spirits:

"'Try the spirits;' but what by? Are we to try them by the creeds of men? What preposterous folly! what sheer ignorance! what madness! Try the motions and actions of an *eternal being*, (for I contend that *all spirits* are such,) by a thing that was

conceived in ignorance, and brought forth in folly—a cobweb of yesterday! * * * In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that the spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust, and will in the resurrection be again united with it. Without attempting to describe this mysterious connection, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the *spirits of men are eternal*, that they are governed by the same priesthood that Abraham, Melchisedek, and the apostles were; that they are organized according to that priesthood which is everlasting, “without beginning of days or end of years,” that they all move in their respective spheres and are governed by the law of God; that when they appear on earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for Michael the arch-angel dared not bring a railing accusation against the devil, but said, “the Lord rebuke thee Satan.” It would seem, also, that wicked spirits have their bounds, limits and laws, by which they are governed and controlled, and know their future destiny.”

Joseph further says in his History, written in June, 1839, (see *Mill. Star* page 311.)

“The spirit of man is not a *created being*, it existed from *eternity*, and will exist to eternity. *Anything created cannot be eternal.*”

In a sermon which he preached in Washington City, D. C., Feb. 5, 1840, (see Hist. for 1840, in *Mill. Star*, pages 583, 584,) he says:

“I believe that God is *eternal*, that He had *no beginning*, and can have no end. *Eternity means that which is without beginning or end.* I believe that the *soul is eternal.* It had *no beginning*; it can have no end.”

In the Book of Abraham, translated by Joseph the martyr, (see *Herald* No. 25, *Times and Seasons* vol. 3, and Pearl

of Great Price,) The Lord said to Abraham:

“If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have *no beginning*, they existed before; they shall have no end, they shall exist after; for they are Gnomoum or *eternal.*”

Elder John Taylor, once editor of the *Times and Seasons* gives us in a sermon of his reported by G. D. Watt, (see *Times and Seasons* vol. 6, p. 1098.) his views with regard to the eternity of spirits, and the meaning of the word eternity, and it should be borne in mind that the teachings of the martyred prophet had not yet fully lost their virtue with Elder Taylor, for the sound of his inspired words had scarcely passed away when the following was uttered. He says:

“Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease, and so did we. * * What is eternity? It is duration. It had *no beginning*, and will have no end.”

By a careful perusal of the above teachings, it will be seen that Brigham Young and Orson Pratt flatly contradict the inspired teachings of Joseph Smith. Joseph declares that spirits are eternal, without beginning or end, that they never were made nor created; that they existed “co-equal” (in point of time) with God, and says, “I know my testimony is true, for God has told me so.”

They, on the other hand, teach as doctrine essential to salvation and future glory, that spirits have a “beginning,” that they “began to exist,” that they were “created” and “made,” “propagated,” “generated,” “framed,” “formed,” &c. Reader, did you ever see a more palpable, flat contradiction, in word and sentiment? If you did, we never did, and it strikes us that if you ever had doubts concerning the apostasy of the leading authorities of the Brighamite church—if you never believed it before, you can not fail to believe it now. Don’t you see that they teach the very opposite of Joseph the martyr? Have they not departed from

the faith and doctrines taught by him in regard to spirits? And if they have departed from the faith and doctrine of Christ in regard to this important matter, may they not in regard to other equally important matters? This spirit-making doctrine is a snare of the devil to catch the souls of men. *It gives strength and character to Polygamy, "the cable chain of the church,"* as it is very glibly termed by the leading authorities of the Brighamite Church. When that doctrine shall fall, as it must, and that very soon, the "cable chain of the church" is sundered, and the tens of thousands who have been mourning and writhing under its terrible influence and suffering a living death, within its polluting bonds, will make the earth and the heavens rejoice with the gladsome song of deliverance.

Reader, are you a believer in "propagating" or "creating" spirits? If so, put it away as you love the truth of God and eternal life, for *it is the twin sister of that towering iniquity, polygamy.* Brigham Young says all celestial beings can, and will create or propagate spirits. Joseph Smith says, "*God can not create a spirit at all.*" "*They have no beginning, they are eternal.*" Which of these teachings will you believe in, Brigham, who says he is no prophet, nor the son of a prophet, and, who further says that he never saw an angel; or Joseph, whom God declares is the "choice seer," and that he should "be great like unto Moses"—he who conversed face to face with God the Father, and His Son Jesus Christ, and was ministered unto by the angels Michael, Gabriel, Raphael, Elias, Elijah, Nephi, Moroni, Moses, Peter, James and John, and who, in the visions of heaven, gazed upon the glories and wonders of eternity, and of whom it was said, "in thee and in thy seed, shall the kindred of the earth be blessed"? Which is your choice?—You are free to choose, but remember, O, remember, that upon your choice, "hangs everlasting things." Your agency is your own, but beware that you exercise it in the right manner. If you can not accept the inspired

written teachings of Joseph, don't call yourself a Latter-Day Saint, lest you be found false to your profession.

Brigham Young and O. Pratt, quote the term "Father of Spirits," as proof that our spirits were absolutely begotten by a father and born of a mother. Now it must appear to the reflecting mind that no such thing was intended, but simply that God was our governor, counsellor, provider, ruler, instructor or director, holding this position because He was "greater," and, as He said, "I am more intelligent than they all." Jesus, in John 8:44, called the Pharisees the children of the Devil, and the Devil their father. He said, "ye are of your father the devil, and the lusts of your father ye will do." Does it therefore follow that the devil begat their spirits by generation, and that he was absolutely the begetter of their bodies of spirit? This would be an absurdity, but we can readily conceive that Satan had them under his rule, direction and control. All Latter Day Saints ought to know that when man is in an unconverted state, they are "children of wrath," "aliens and foreigners," and that when they are baptized into Christ, they become Abraham's seed, and heirs of God, and if heirs of God, then are we His children, and He our Father. (See Rom. 8:14, 17.) Obedience to God makes us His children, but obedience to sin makes us the children of the Devil, and this same principle must have held good in the eternal world, in the world of spirits. John, the beloved disciple, says.

"He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil. Whosoever is *born of God*, [evidently through the gospel] doth not commit sin, for his seed remaineth in him: and he can not sin, because he is born of God. In *this* the children of God are manifested, and the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother."—1 John 3:8-10.

Here then is pointed out the way that we become the children of God. It is by obedience to His will, and, on

the other hand, "he that committeth sin is of the Devil." Faithful obedience to God makes all intelligent beings His children, and Him their Father, and when they sin and work the works of the devil, they become the children of the devil, and he becomes their father. Jesus says:

"But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and the evil."—Luke 6: 35.

Here again we find that doing the will of God makes us His children, and as a consequence, it makes Him our father. In 2 Kings 6: 21, we read that "the king of Israel said unto Elisha, when he saw them, *"my Father, shall I smite thee?"* Yet Elisha did not generate or beget the king. Elisha was his instructor and advisor, therefore the king in speaking to him said, *"my father."* Orson Pratt says, (as before quoted) "if one God can propagate his species, and raise up spirits after *his own image and likeness*, and call them his sons and daughters, so can all other Gods that become like him," and then says, as quoted before, "did not the same God who *made* the spirits of men (by generation or propagation,) make the spirits of beasts also?" Here Mr. Pratt lays down the doctrine that God generated the spirits of beasts as well as the spirits of men. He then tells us that God propagates and raises up spirits in His own *likeness and image*. Does he mean to say that God is in the *likeness* of the spirits of the animal kingdom—the various four-footed beasts and creeping things of earth? His logic drives us to this conclusion, whether he is willing to admit it or not. If God is in the likeness and image of all the varied animal creation, then I would most decidedly prefer the "God without body, parts or passions." Brigham as before quoted, says, "our Father in heaven *begat all the spirits* that ever were, or ever will be upon this earth," and it is presumable that himself and Orson Pratt agree in their doctrine through out, and that he fully endorses the idea

that God made the spirits of the beasts as well as the spirits of men, "by a certain system of laws, in the same manner as our tabernacles," as Mr. Pratt teaches. O, how deformed, how hideous, how loathsome are such doctrines! How has the light become darkness, and the fine gold become dim! The idea that to become a father, is to be a begetter, or generator, "in the same manner, and by the same system of laws as our fleshly bodies are made," has become so popular and prominent with Brigham Young and his fellows, that Brigham denies, in toto, the miraculous conception of our blessed Savior. He declares, as before quoted in this article, that "he was not begotten by the Holy Ghost." In Matthew 1: 20, we read that the angel of the Lord said unto Joseph, the husband of Mary:

"Fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost."

In Luke 1: 35, we read that the angel of the Lord said to Mary:

"The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee: therefore also that *holy thing* (the body of Christ) which shall be born of thee, shall be called the Son of God."

In Mosiah 8: 4, Abinadi says:

"I would that ye should understand that God himself shall come down among the children of men, and shall redeem His people; and because He dwelleth in flesh, He shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son, the Father, because He was *conceived by the power of God*: and the Son because of the flesh."

The great prophet Alma, says:

"For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, He shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and *conceive by the power of the Holy Ghost*, and bring forth a son, yea, even the Son of God."—Alma 5: 2.

Concluded next Number.

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W. W. BLAIR - - - EDITOR.

PRES. JOHN TAYLOR REVIEWED.

IN the North American *Review* for January, Pres. John Taylor asserted that previous to 1862 the Utah polygamist "had never broken a law of the United States" by practicing polygamy, "for the simple reason," he says, "that there was no such law."

Now, while this is technically true, it is essentially false; for John Taylor and other Utah polygamists taught and practiced polygamy, secretly, in Illinois and Iowa, where the laws made it a penitentiary crime. In the same article he says:

"None but the very best of our community—the virtuous, the honest, and upright—are permitted to take more than one wife."

How about Hickman, Lee, Rockwell, and many others, whom even Utah Mormons denounce as basely wicked?

He says further:

"Polygamy means the propagation and the perpetuation of the human species."

Yes, and that, too, by a monopolizing set of priests and their abettors, to the exclusion of better men, who are thus robbed of their natural rights to a wife, a home and family. He says also:

"Their early persecutions they endured on account of their peculiar religious views and practices."

This is scarcely a half truth, as the following will show:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their

inheritance, 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 envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God."—Rev. Dec. 16th, 1833, D. C.

Again:

"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."—D. C. Rev. 1841.

By the foregoing we see that John Taylor and the Lord differ widely as to the chief causes of the persecutions and afflictions which came upon the Saints in Missouri and Illinois.

Why will not Mr. Taylor and his fellows confess like the godly Daniel, saying:

"We have sinned, and have committed iniquity, and have done wickedly and have rebelled, even by departing from thy precepts, and from thy judgments. * * * Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us."—Dan. 9: 5, 6, 11.

Mr. Taylor says further:

"Ever since that time (about 1852 Ed.) they (the Utah Saints) have endeavored to attend peaceably to their own affairs, and keep the laws of the land—as required in the revelations of Joseph Smith."

How about the opposition to the United States army in 1857–8? And how about keeping the various anti-polygamy laws since 1862? Is it not a fact that thousands have been married in polygamy since then in violation of said laws of the land? Let the people of Utah reflect, and answer.

ETERNITY OF ALL SPIRITS.

[Concluded from last issue.]

COULD any plainer and more explicit testimony be given than the foregoing, to show that Christ was begotten, or conceived by the Holy Ghost? Yet in the face of all [this, Brigham Young says He was not. Shall we believe Brigham instead of the written testimony of these four men of God? To do so would be to believe a lie, that we might be damned. Is it a thing incredible, that God, who] by His Spirit garnished the heavens; caused Aaron's rod to blossom and bud, turned the water into blood for Moses, and made the waters to leap from the rock in the desert, gave conception to Sarah in her old age, who giveth eyes to the blind, ears to the deaf, a tongue to the dumb, who maketh water into wine, who stilleth the tempest, raiseth the dead, sustains and preserves His saints in the lions' den and in flaming fire, and who sustains and upholds all things by the word of His power,—is it a thing incredible, I say, for Him to cause the Virgin Mary to conceive by the power of the Holy Ghost? Will you compare God with man, the Almighty with the sons of men, who are but dust before Him, and say that God brings to pass His works by the same means as man does? Have you no higher conception of God's works and power? If you have not, then you have need that one teach you what be the first principles of the oracles of God.

Christ is called the "First Begotten," the "First Born," "The Morning Star," and "The Beginning of the Creation of God," but not in the sense that is claimed by Mr. Pratt. He claims that all this refers to Him being born into spiritual existence, to Him beginning to exist as an identical spirit. This we deny, and have proven it false by many evidences from the written teachings of Joseph Smith. Mr. Pratt says that Christ was the "First Begotten" of an innumerable family of spirits, and "The 'First Born' of all this great family of spirits." Now Christ is far more often called the "Only Begotten," and if the

first quotations alluded to His spiritual creation in the sense in which Mr. Young and Mr. Pratt claim, then this last certainly would, and here would be an irreconcilable contradiction, for the "Only Begotten" spirit can not be called the "First Begotten" and the "First Born" of a great family of spirits, or, in other words, the first born. The first begotten of a great family, can not possibly be made the *only begotten* of that family. In John 1: 14, 18, our Savior is called "the *only begotten* of the Father." the *only begotten* Son." In John 3: 16, 18, we read, "for God so loved the world, that He gave His *only begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life," "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the *only begotten Son of God*." In the New Translation of the Bible by Joseph Smith, (see lecture 2nd on Faith, p. 24, B of C.) we read that "the angel said unto him, (Adam) this thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth." In B. of C. 10: (28) 13, it reads thus: "little children are redeemed from the foundation of the world through mine Only Begotten." In the Vision, sec. 76 : (92,) p. 3-5, Christ is called "the *only begotten*," hence these sayings cannot refer to his spirits being propagated, or begotten as one of a "great family of spirits." In what sense is Christ the Savior, the Son of God, the "*Only Begotten* of the Father." Evidently, in that He was miraculously conceived in the womb of Mary, by the Holy Ghost, which is the power of the Father, and the *only* one that was conceived or begotten in that manner. The bodies of the seed of Adam are propagated by a father and mother, but the body of Christ was conceived and begotten of the Father, by the Holy Ghost, and His was the *only* body begotten in such manner, by such means; hence, He is the *Only Begotten* of the Father. Our Savior says in Heb. 10: 5, "Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me."

How was this body prepared? We have already shown that it was begotten by the Father, through the Holy Ghost. Was this the first body begotten in this manner? Yes. Then it was the "First Begotten of the Father." Is this the *only* body begotten in the manner spoken of? It is. Then it is the "*Only* Begotten of the Father." What is this *body* called? "Therefore also that *holy* thing (body) which shall be born of thee, shall be called the *Son of God.*"

"And the Son of God cometh upon the face of the earth. And behold, He shall be born of Mary at Jerusalem, * * and He shall go forth suffering pains and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, He will take upon Him the pains and sicknesses of His people; and He will take upon Him death, that He may loose the bands of death which bind His people; and He will take upon Him their infirmities, that His bowels may be filled with mercy, according to the flesh, that He may know according to the flesh, how to succor His people, according to their infirmities. Now the Spirit knoweth all things; nevertheless, the *Son of God* suffereth according to the flesh."—Alma 5: 2.

In Mosiah 8: 5, we read:

"And now Abinadi said unto them, I would that ye should understand that *God Himself* shall come down among the children of men, and shall redeem His people; and *because He dwelleth in flesh* He shall be called the *Son of God*; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because He was conceived by the power of God; and the *Son because of the flesh.*"

These quotations are sufficiently plain in proving that the Sonship of Christ, as expressed in the Scriptures, began with His conception in the flesh. There was no announcement that He was the "First Begotten," or "First Born," or even the "Son," until He was brought into the world. It however was declared from the beginning of the creation, that he was to be such in the set time of the Lord. Before He came in the flesh, He was God as before shown, He was the "Holy One of Israel," the "God of Israel," "Jehovah." And John in John 1-14, declares Him as the Creator. The preface to the Book of Mormon, written by the

great prophet Moroni, declares Him to be the "Eternal God," and if eternal means that which is without beginning or end, as Joseph Smith and Elder Taylor have shown us, then Christ always was and always will be God. There never was a time when He was not God, neither will there be a time when He will not be God. Paul says of Christ, that He was "God manifest in the flesh." Isaiah declared that His name should be Immanuel, which means, being interpreted, "God with us." In Mosiah 1: 13-15, He is called the "Lord Omnipotent," "the Father of heaven and earth, the Creator of all things, * * and even after all this they shall consider Him a man." John the Revelator in Rev. 1: 5, declares him as being the "first begotten of the dead," but there is not the slightest intimation here of His being the first begotten of spirits. Mr. Pratt quotes Rev. 3: 14, which says that Christ was "the beginning of the creation of God," and says that He was the first born of the great family of spirits. The same writer quoted by Mr. Pratt also says, Christ declares himself as being "the beginning and the ending."—Rev. 1: 8. Are we therefore to understand that Christ was the "first born," or "first begotten" of a "great family of spirits?" What folly! What nonsense! We have already seen that the body of Christ was the "first creation of God" in the manner described, viz: that the Father, through the power of the Holy Ghost, caused a virgin to conceive and bear a son. Again, He was the "the beginning of the creation of God," when He became "the first begotten of the dead," for through the power of the resurrection, God declares He will make, or create *all* things new. "Behold I make all things new," was declared to John on Patmos, and to Joseph, the martyr, in this dispensation. This new creation, by means of the resurrection, is the direct work of God through the power of the spirit. Jesus was "the first begotten of the dead," hence, He is "the beginning of the (new) creation of God." Mr. Pratt says, as before quoted, when

Christ is called the "First Born," it means that He is the first born of the great family of spirits. Paul applies the term in a very different manner, and in complete keeping with our former arguments. He says, in Col. 1: 18:

"And He (Christ) is the head of the body, the church; who is the beginning, the *first born from the dead.*"

Oh, how different the application from that made by Mr. Pratt. Does not Mr. Pratt lead like a blind guide? Will you trust your eternal welfare to the counsels of men who are so darkened in mind, so perverted in judgment, and who are wresting the Scriptures to their own destruction?

Our limited space forbids our following this subject any farther for the present. We will now treat briefly of the "spiritual creation" alluded to by Brigham and his co-workers. They teach that it relates to the creating or propagating spirits, all of which we have shown to be false. The Lord speaks of a spiritual creation in B. of C. 28: (10) 8, and says:

"As the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit created I them: yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my works; and again, firstly temporal, and secondly spiritual, which is the last of my work."

Let us now look back for a moment to the creation. In the beginning God created the earth, the circumambient heavens, the beasts of the field, the fowls of the air, and all living things that were in the waters, with "every plant of the field, before it was in the earth, and every herb of the field before it grew," and then "created man in His own image, male and female created He them;" and how did He create them? The revelations of God answer, as above, "for by the power of my Spirit created I them." Were they "temporal" at this first creation? Temporal means limited to time, or a given period. Was this first creation lim-

ited to exist for a time only, and then pass away; or if they had abode in the favor of God by keeping His law inviolate, would they have everlastingly endured? The teaching of Scripture is that they were deathless, not temporal, but spiritual in their creation, and it was not until after man's transgression that death had any power over the creation of God. Paul says in Rom. 5: 12:

"Wherefore, as by one man sin entered into the world, and *death by sin.*"

Lehi says in 2nd Book of Nephi 1: 8:

"And now behold, if Adam had not transgressed he would not have fallen; but he would have remained in the Garden of Eden. And *all things* which were created, must have remained in the same state which they were, after they were created; and they must have remained *forever*, and had *no end.*"

God said in the beginning to man, concerning the forbidden fruit, "in the day that thou eatest thereof thou shalt surely die." Spiritual and temporal death was the result of sin. He could dwell no longer in the presence of his Maker, but was driven out from His presence. His sphere was changed, and his nature was changed. His body, through his transgression was no longer "spiritual" but "temporal," for on account of his sin, God had changed it, and made it subject to sorrow, disease, and death; and as by the fall of Adam God changed his sphere, and nature, from spiritual to temporal; so also was all nature changed from its spiritual, to its temporal or mortal state; for when Adam fell, all over which he had dominion fell in a corresponding degree, all was made temporal and perishable, and Jesus our Savior, the Redeemer of the world, will eventually restore all that was lost through the sin of Adam."

In the above we learn that the first bodies were first made "spiritual" and deathless, and then because man fell, God made the same bodies "temporal" and mortal. Now in the last creation, or resurrection, when God shall make "all things new," He says it shall be firstly "temporal," or mortal, and then "spiritual," just reversing the first creation; and what does this accomplish? Why, it fully redeems man from

the fall. Now the body in its resurrection, will at one stage evidently be only "temporal," or subject to decay. After that it will be made "spiritual," by the power of God's Spirit. The first thing formed in the resurrection will be the "bones." Bone will then be brought to his bone: then the sinews will be laid upon the bones, to bind them together properly; then flesh will be brought upon the bones, and then the skin will be made to cover all. (See Ezekiel 37 c.) Here is a body created. Is it not now "temporal," mortal, and subject to decay? It is; because it is made of material that is still under the dominion of corruption and death, but when the Almighty fills it with His Spirit, and the Spirit becomes fully its life power; then it is wrested from the power of death; then, what was once a "temporal" body, is made by the power of God a "spiritual" body; then like Jesus, it is begotten from the dead, and like Him, with its restored spirit, it is the "creation of God," and one "born from the dead;" and what applies to man, applies equally to all the creation.

The application made by Brigham and Orson Pratt, and others, in regard to the word "organized" occurring in the words of the Lord to Abraham, in the Book of Abraham, is equally erroneous with their applications of Scripture already noticed. The passage, where it is found, and which they quote, reads as follows.

"Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and the great ones, and God saw these souls that they were good, and He stood in the midst of them, and He said, these I will make my rulers; for He stood among those that were spirits, and He saw that they were good, and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

The Brighamites say this organization refers to their being made or propagated into beings of spirit. We remarked in the beginning of this article, that it related to no such thing, but to their organization into orders or classes, and that too under the Melchisedek

priesthood. It needs no further proof than that already given, that they were not organized into identical spirits or beings of spirit, but we will now show that they were organized simply into classes, &c., as before stated. Joseph says in his article called "Try the Spirits," which we have already quoted, "one great evil is that men are ignorant of the nature of spirits, their power, laws, government, intelligence, etc., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God." Joseph here speaks of the spirits having "laws" and "government." They could have no government without some kind of system or order, and they could have no system without organization, neither could "law" be effective with them unless there were administrators of it. Without administrators it would be dead, and be no law, and inasmuch as there must be administrators of the law, there must be an order, or classification of authorities from first to last, and from the greatest to the least, and here would be an organization of the spirits, just in the same sense as we now on earth organize the saints into branches, stakes, and finally all into one church, or as we organize soldiers. When we talk of organizing soldiers we do not mean to say we are going to propagate them, as Mr. Pratt might say, but rather that we are going to arrange them agreeably to the laws governing the soldiers or military of the country. So Joseph understood the matter; he says:

"I would just remark that the spirits of men are eternal; that they are governed by the same priesthood that Abraham, Melchisedek, and the apostles were; that they are organized according to the priesthood which is everlasting, 'without beginning of days or end of years;' that they all move in their respective spheres, and are governed by the law of God."

In Joseph Smith's history for June, 1839, (see *Mill. Star*, p. 310, 311,) he says:

"The priesthood is an everlasting principle, and existed with God from eternity, without beginning of days or end of years. The keys have to be brought from heaven

whenever the gospel is sent; when they are revealed from heaven it is by Adam's authority. Dan. 7c., speaks of the Ancient of Days. He means the oldest man, our father Adam, Micheal. He will call his children together and hold a council with them, to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. The spirit of man is *not a created being*, it existed from eternity, and will exist to eternity. Any thing created can not be eternal; and earth, water, &c., had their existence in an elementary state from eternity. Our Savior speaks of children, and says, their angels always stand before my Father. The Father called all spirits before Him at the creation of man, and *organized* them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him."

The above is so plain as to what the organization of spirits consists of, that comment is entirely unnecessary; and how it is that men of the reputed intelligence of Brigham Young and Orson Pratt could be found the authors of so much misrepresentation of plainly revealed facts; and how they could misapply so many passages of God's holy word, is past comprehension; only on the ground that the light which they once had has become darkness. Jesus says, "If therefore the light which in in thee become darkness, how great is that darkness." The blindness of apostasy is ten fold greater than that of the unconverted mind.

In writing the foregoing, our object, before God, has been His glory, and the well being of our fellow man, especially those who have in a measure departed from the faith. That they may hear the voice behind them, and turn to the "old paths," and find their "first love," is our prayer.

W. W. Blair in "True Latter Day Saints' Herald, of May 1st, 1864.

"ONE MIGHTY AND STRONG."

A BROTHER, A. C. B. Field, of Pierson, Michigan, thinks Joseph Smith the third can not be the "one mighty and strong" mentioned in the revelation of November 27th, 1832. He thinks Joseph can not be the proper, lawful successor of his father in the Presidency of the Church of Christ.

Bro. Field says Joseph "had to be appointed by his father," to fulfil the law in D. C. Sec. 14. (43), Revelation February 1831.

To this we reply that, he was so appointed of God *through* his father, and he has always so claimed. The Revelation through his father on "lineage," December 6th, 1832, with that of March 28th, 1835, saying,—"*The order of this priesthood was confirmed to be handed down from father to son;*" and the Revelation of January 19th, 1841, saying,—"*For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed,*"—these are to the Church the best of evidence that Joseph the Seer, by revelation, appointed his son Joseph, "*the head of his posterity*"—to be his successor. It was for this reason that the Seer's "*seed after him*" was to "*have place in that house,*" (the Nauvoo House), "*from generation to generation,*" had it been completed. Besides all this, Joseph the Seer, when in Liberty Jail, Missouri, put his hands on his son Joseph in the presence of others—Lyman Wight among the number—and prophetically blessed his son Joseph to be his successor. At Nauvoo he anointed his son Joseph, in the midst of a council, to be his successor. This, certainly, is com-

plying with the law of succession as laid down in section 14 (43) Doctrine and Covenants, so far as relates to the Seer's appointing his successor.

Bro. Field thinks Joseph should have "angelic ordination" as did his father. To this we reply that, "the keys" of the kingdom, which are the authority thereof, were committed to Joseph the Seer, and for "the last time." Doc. and Cov. Revelation September, 1830, with Revelation July 23d, 1837.

In Revelation of December, 1830, to Joseph and Sidney, the Lord says:

"And Israel shall be saved in mine own due time; and by the keys which I have given shall they be led, and no more be confounded at all."

In the Revelation of October, 1830, to Ezra Thayre and Northrop Sweet, it is said:

"It is the eleventh hour, and for the last time that I shall call laborers into my vineyard."

In the Revelation of October, 1831, on prayer, it is said:

"The keys of the kingdom of God are committed to man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth."

Now, these things being true, there was no need, and can be no occasion, for "angelic ordination" of the Seer's successor. The successor must be ordained, for the law (given probably in July, 1829, Ed.) says,—“Every President of the High Priesthood, * * * is to be ordained by the direction of a High Council, or General Conference.”—D. C. Sec. 17:17.

Joseph the Seer was thus ordained, for he says:

"On the 26th, [April, 1832, at Independence, Mo., Ed.], I called a general council of the Church, and was acknowledged as President of the High Priesthood, according to a previous ordination at a Conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832."—See Church History in *Times and Seasons*, and *Mill. Star*.

And that there may be no doubt as to the authority and duty of that office, we may add:

"And again, the duty of the President of the office of the High Priesthood, is to preside over the whole Church, and to be like unto Moses. Behold, here is wisdom; yea, to be a Seer, a revelator, a translator, and a prophet, having all the gifts of God which he [God. Ed.] bestows upon the head of the Church."—D. C. Revelation March 28, 1835.

As to the time, place, and manner, of "young Joseph's" ordination, (which was similar to that of his father as just seen) we refer the reader to the tract entitled "The Successor," which may be obtained at the *Herald* office, Lamoni, Iowa.

Bro. Field thinks Joseph the third, nor his father, ever held "the scepter of power" spoken of in the Revelation of November 27th, 1832. To this we reply that, "the scepter of power" here alluded to is manifestly the word of God, including the authority to administer it in its fulness; and in proof of this we quote:

"There was joy in heaven when my servant Warren bowed to my scepter."—Rev. November 25th, 1834.

And of the Seer it was said:

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth."—Letter from Liberty Jail by the Seer, March, 20th, 1839.

To this add what the Lord says in regard to the Book of Covenants, compiled by the Seer, and endorsed by him, and we get good evidence that the word of God, the law of the Lord, is "the scepter of power" that the "one mighty and strong" would hold and wield successfully. It reads:

"Behold, this [Book of Covenants, Ed.] is mine authority, and the authority of my servants."—D. C. 1:2

The Book of Covenants is to God's ministry what the laws of the land are to civil rulers—their chief authority.

Now it is a well known fact that Joseph the third, like Joshua the successor of Moses, (See Joshua 1:7-9), has studiously and persistently taught the law of the Lord given through his predecessor; and this, under the inspiration of the Holy Spirit, has been and still is "the scepter of power," even "the sword of the Spirit."—Eph. 6:17.

Bro. Field asks to know when the Seer put "forth his hand to steady the

ark of God," as mentioned in the Revelation of November 27th, 1832.

To this the writer replies with readiness, and then leaves the reader to form his own conclusions. Joseph the Seer was told July, 1830:

"Thou shalt devote *all* thy service in Zion; and in this thou shalt have strength. * * * And in temporal labors thou shalt not have strength, for *this is not thy calling.*"—D. C. 23: 4.

And further:

"For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue and his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them, for the revelation of Jesus Christ."—D. C. 87: 4.

By the foregoing we see the duties of the Seer were limited to the Church—to spiritual, and not temporal matters—and this by express command of God. By what law of right or privilege did he engage in banking, military matters, political matters, and their like?

Moses and Aaron, two of God's greatest servants, fell "by the shaft of death," and were not permitted to enter Canaan, because they di-obeyed God. (See Num. 20: 12; 27: 12-14; Deut. 32: 48-51.)

A supreme love of truth and right should impel us to admit, that there are evidently sufficient proofs that, great as was the Seer, he was not infallible; and that he did what was contrary to the revealed will of God in respect to his mission in life, in some things.

"The ark of God"—the Church—must not be upheld, nor borne forward, by human wisdom and power. God was and is its author and founder, and it must be builded and sustained and cared for by him, and in his way, and by the means he has ordained; and no one has the right to bring to its aid expedients and measures which are purely human, and especially those that are contrary to the letter and spirit of God's commandments. God is no respecter of persons. The works of all his servants must be measured and judged by his word.

Peter, though he held the keys of the kingdom of God, was fallible, had his

weaknesses, committed sin, was told of them, and the Christian historians had the honesty and candor to write the facts for our admonition and instruction. Matt. 16: 22, 23; 26: 51, 52, 70-75; Gal. 2: 11-21. The same may be said of Noah, Abraham, Saul, Gideon, David, Solomon, and others.

Joseph the third has been doing his work of setting the house of God—the Church—in order, and that, too, in strict harmony with the accepted word of God to the Church. He has had to meet and overcome the world, the flesh, the devil, and all the various and varying factions and fragments of the Church. He has succeeded, by God's blessing, in overcoming mountains of prejudice, removing much of the reproach and shame that had been brought upon the Church, winning a reputation for himself and the Church for honesty, religiousness, loyalty, and intelligence, that is widely extended and increasing. He has taught and ruled with firmness, unswerving integrity, gentleness, purity, charity, and worthy example. The Saints under his administration have "favor, and grace," with the people, and "rest in peace and safety," as promised in Revelation June 22d, 1834. God has said,—"The nations of the earth shall honor" Zion, if she kept his commandments, Revelation August 2d, 1833. This, too, is coming to pass. "By their fruits ye shall know them."

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W. W. BLAIR - - - EDITOR.

PERSECUTION.

GEORGE Q. CANNON, in a sermon published in the *Deseret News*, January 23d, 1884, says as follows:

"We were told in the beginning of this work that we should be hated by a township, then by a county, then by a state; but after awhile it would not be the opposition of a state, of a county, or of a township against this work, but that it should be the united power of a nation itself against this work. We live and behold a fulfillment of that prediction; we are living witnesses of it; and this nation is fulfilling just as fast as it can do the predictions of the Prophet Joseph Smith."

When and where did Joseph prophesy this?

If Mr. Cannon had told us where we could find, in the authentic writings of Joseph Smith, this particular prophecy, it would have been a little more business like, and very much more convenient than to hunt it up. The writer is fairly well posted in the authentic, genuine history of Joseph Smith, and in no place has he found anything like what is asserted by Mr. Cannon; but on the other hand he finds the following, which flatly contradicts the assertions of Mr. Cannon:

"If Zion do these things, [keep the Lord's commands.—Ed], she shall prosper, and spread herself, and become very glorious, very great, and very terrible, and the nations of the earth shall

honor her, and shall say: Surely, Zion is the city of our God, and surely Zion can not fall, *neither be moved out of her place*, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation and her high tower. Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore let Zion rejoice, while all the wicked shall mourn; for behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report shall vex all people, yet it shall not be stayed till the Lord come; for the indignation of the Lord is kindled against their abominations and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her; but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."—Rev. Aug. 2d, 1833, Doctrine and Covenants.

This revelation promises the Saints, if they are faithful and dutiful, that God will cause "the nations of the earth" to honor her; and that she "shall prosper, and spread herself and become very glorious, very great, and very terrible;" and further, that she shall, if faithful, escape the "scourge," and the "sore affliction," etc., which cometh speedily upon the ungodly,"

whether Saints or not by profession, for God is "no respecter of persons." This revelation promises the Saints peace, prosperity, enlargement, permanence, the honor of the nations, and exemption from the "scourge," "sore affliction," and the like, if they are *obedient to God*; but on the contrary, it threatens them with the evils mentioned if they prove disobedient to God.

Now, inasmuch as the Utah Saints have not the "honor" of "the nations of the earth," and the other favors and blessings mentioned, they are either under great transgression, or they are not God's people. It was and is the will and promise of God that his faithful Saints should have the "honor," and not the persecutions of "the nations of the earth," and whoever teaches to the contrary teaches falsely, and it is high time the persecuted, dishonored, afflicted, and troubled. Utah Mormons learn that all their evil, unhappy, and reproachful conditions are not the result of keeping God's commands, but the result of trusting in the precepts of misleading men.

Again the Lord promises the Saints: "If ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you"—Rev. Aug. 6th, 1833, Doctrine and Covenants.

Again: "If that salt of the earth [the Saints], lose its savor, behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men."—Rev. Dec. 16th, 1833, Doctrine and Covenants.

Now, inasmuch as the Utah leaders complain of the "wrath and indignation" of men, and of our nation; and inasmuch as the non-Mormon's and

the nation are prevailing against them both in and out of Congress, does it not clearly prove that they are *not* doing the commands of God? Does it not prove that they are like salt that has lost its savor?

The Lord, June 22d, 1834, promised the Saints the honor and favor of "the people," if they would faithfully keep his commands. He said: "Talk not of 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 grace and favor in their eyes, that you may *rest in peace, and safety*, while you are saying unto the people, Execute judgment 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*."—Rev. Doctrine and Covenants.

Put with the foregoing this prayer of the Seer made at the dedication of the Kirtland Temple, March 27th, 1836, and we can see it was contemplated by the Seer that the faithful Saints would have a measure of rest, honor, and favor, with those not professing to be Saints:—"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, viz., the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go

out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all."

Add this further quotation, and we further learn it was the will of God, that the Saints should so live that they, instead of being persecuted, dishonored, and hated by the nation, should be respected, honored, and favored:—"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that 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. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of the wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—REV. Dec. 16th, 1833, Doctrine and Covenants.

Now all these quotations clearly prove that it is the will, and purpose, and promise of God, that the Saints should have "grace and favor," "rest in peace and safety," the respect, honor, and protection of the nations of the earth, if they would keep his commands. They also as clearly prove

that they would suffer persecution, dishonor, disfavor, wrath and indignation, if they did not keep his commands. And now that the Utah leaders complain of these very evils, is it not clear proof of their being greatly out of the way of truth and righteousness? Twelve thousand or more, of the Utah Mormons have been disfranchised, and thus are they made citizens of no nation! The leaders are without influence with the nation, and they and many of those they have misled are, as were the lawless Jews, "a reproach and a proverb, a taunt, and a curse." (Jer. 24: 9). May they turn to God, and live.

PERE HYACINTHE ON POLYGAMY.

THE following lecture is a clear and scathing rebuke of polygamy and polygamists, from a very learned and most sincere minister from among the dissenting Catholic clergy. It throws, in a kind way, a generous amount of light upon a very troublous subject in Utah and vicinity, and will richly repay the reader for a careful perusal. It is taken from the *Salt Lake Weekly Tribune*, May 1st, 1884:

POLYGAMY DISCUSSED AND DECLARED TO BE A BARBARISM AND A BESTIALITY.

ONE of the most eloquent and electrical speeches ever delivered in this city was that given by the great French reformer, Pere Hyacinthe, at the Methodist Church on Sunday evening last. The church was crowded with a very intelligent audience, most of whom were sufficiently conversant with the French language to follow the argument of the speaker, and even those who could not understand a word, as was the case with the pastor of the church, Mr. Iliff, were charmed and spell-bound by the mag-

netic eloquence of the learned Pere's gestures and his convincing voice.

He began by reading from the fifth chapter of Ephesians, 31st to 33d verses, in which Paul speaks of the relation of man and wife, and then proceeded with his address on the "Relation of Polygamy to Christianity." After paying a high tribute to the industry, perseverance and general character of the Mormons, he said that he felt it to be his duty while here to point out to them what he considered to be their great error. Sophistry and fanaticism could make men and women believe anything, and it was often the very best part of humanity that was subjected to the worst impositions under the influence of these two forces. The martyr-like sincerity of the Mormons could only prove one thing, that they are the victims of their credulity; they have accepted doctrines and practices which have been foisted upon them as being revelations from heaven, but which are in reality the most cruel inventions of men. Their minds and their natures have become warped by this priestly system. All honor to them for their noble sacrifices, for their conquest over a desert, for their zeal in spreading the gospel (if they teach only the gospel); let them have due credit for all the good they have accomplished, but never for a moment lay the flattering unction to their souls that polygamy is Christian, or that it can ever be aught else than an abomination. Their illusion or delusion in this matter is sincere, but sincerity can not excuse such an awful wrong. Sincerity can not conceal the broken hearts of truly good religious women, it can not cloak the evils which are inevitable under the polygamous system.

The Pere then proceeded to comment

at some length on the respective duties of husband and wife, to show how impossible it was for true happiness to exist where either party went away from the other to include a third in the union, saying woman's love in general is stronger and purer than man's, and that she can less easily brook a slight than man can. The evils which exist in the world to curse the relations between the sexes, are no more Christian than polygamy is; both polygamy and fornication are anti-Christian, as I will show further on. A pretended new revelation contrary to the teachings of Christ, is simply ridiculous, and it could not have been forced upon the simplicity of so large a number of honest beings had they only read the New Testament with their eyes open.

The speaker then cited the model given by the Creator when he placed Adam in the Garden of Eden and gave him Eve for a companion. That is the perfect union in the beginning which was verified by Christ when he said "They *two* shall be one flesh." He did not say that three or four should be one flesh; but two, the number first placed together in the world by the Deity. Polygamy can not have any relation to a truly divine affection, and a man who says that he can and does sincerely love two women at the same time with a pure, ideal love knows not what he says, and is totally ignorant of the gentle emotions of a woman's heart. Passion can fancy several, imagination can desire them, but the pure Christian heart can not and ought not to love them as Christ has said a man must love his wife.

Christianity alone has realized the union which exists between God and the human soul by religion, and the union of man with woman by conjugal love. There exists an intimate relation

between these two results of the same gospel, for the union of the husband and the wife, if it is perfect in its purity and sublimity, is a living symbol of the union of God with our soul, and the union of Christ with his church. It is a grand mystery. Outside of Christianity, polygamy, the plurality of wives or concubines, recognized by law and by religion, is a fact nearly universal. It is found throughout the Gentile world, and it is found associated generally with polytheism, as if the inability of man to love only one woman on earth, was a direct reason why they could adore an only God in heaven; as if, passing across a clouded, capricious, and sensual imagination, the pure rays of divine unity, and of conjugal unity ought to be shattered at the same time, the one in the reason, and the other in the heart, and abandon man, according to the forcible language of the Saints, to all kinds of fornications, and the practices of Baal or of Astarte.

Speaking of the accounts of the Old Testament, they present a strange spectacle, which often troubles the feeble, polygamy surviving polytheism among God's chosen people. The most holy men practiced it, we say, and Moses gives it a place in his law, so difficult was it to purify the hearts and senses of men, even after their intelligence had received the true light. This fact only confirms my proposition, that polygamy is a practice so universal outside of Christianity that it is even found among the people of God. It is pagan or Jewish.

Why is this? It is because man is naturally a polygamist. Understand me well: I do not say that the original nature of man was so corrupted, or that he was a stranger to monogamy; very

far from this. In the most generous and ideal aspirations of our moral being, we still find the unity of love and its perpetuity, which is the direct consequence of the existence of that pure state before the fall of man. And love to-day which is worthy of the name, when it enters into the heart of a young man like a holy enthusiasm, causes to mount from his heart to his lips the words of love, which are often belied afterwards by his conduct; but in all cases they are repeated throughout the ages, "Thou only I love, and thou only forever."

But man has become flesh, and the flesh, as says St. Paul, is not under the restrictions of the laws of God. This is why, in the ancient Bible, when man had not been regenerated by the Holy Spirit, polygamy was tolerated by the religious law. Moses had said, in excuse for the practice, choosing the least of two evils, "There shall be no harlots in Israel." To prevent the existence of prostitutes he recognized concubinage, and "concubines" was the only name that was given to the woman of the second degree.

I confess that I prefer the polygamy of the Jew or the Mussulman, practiced openly, what may be called loyal polygamy, restrained by law and religion, obliged to care for and respect the rights of each woman and of each child; I prefer this to the hypocritical polygamy of so many so-called Christians, who in the large cities of Europe and America, make so many women first their slaves and then victims to their passions, abandoning them to the hazards of existence, the children to the horrors of infanticide, for which children they are responsible before God and man. But I see in the polyg-

amy of the ancient Israelites only what Jesus Christ taught us to see in it, a condescension to the hardness of their hearts, which condescension should cease of itself after the Holy Spirit creates in the true Christian a new heart to replace the heart of stone which man in his unregenerate condition has inherited from his fathers.

Let me be permitted here to state freely the point on which I reproach the Mormons, simply from the standpoint of a Christian teacher, for I will not touch on the question of the laws made by the United States. What I reproach them for is not the mere fact that they have engrafted polygamy into their system. On this point I should have no fault to find with them if they inhabited the Orient, or if they were Jews or Mussulmans. But they are Christian by baptism and by faith, and they pretend to practice the plurality of wives in the name of the gospel, even in the name of the perfection of the gospel, going backward under pretext of progress; they confound the church with the synagogue and with the mosque, and they assume to place under the keeping of Jesus Christ and his angels that which was formerly an infirmity, and which would be to-day an infamy. Polygamy is incompatible with Christianity. Jesus Christ brought marriage back to the state of its perfect origin, to its two primordial or rather eternal laws; unity and indissolubility: "Have you not read that in the beginning God made the man and the woman, and said: "Man shall leave his father and mother and cleave to his wife, and they two shall be one flesh. What God has joined let no man put asunder."

It is thus that he has formed the

union exclusive and indissoluble of the one woman and the one man, the natural law of the human family, the supernatural image of his own union with one only Church which he will never repudiate. Woman has been rehabilitated by Christian monogamy in the high dignity from which she was degraded by polygamy, the daughter and mother of sin. There are only two divisions of the contents of the world, persons and things. Things are comprised in that category of objects which are without intelligence, without rights, without any moral value and which are used by the persons for their pleasure or their interest. Persons are beings endowed with intelligence and conscience, having rights and duties, which they enjoy and perform in the equity of justice. In the polygamous state woman descends in the manner from the rank of a person to the level of a *thing*; she becomes in the matrimonial union either a vile instrument of pleasure or a noble instrument of maternity, but always one instrument, a thing, which is used, and not the gentle companion which is the object of an undivided and eternal affection. By nature the duties of paternity and maternity are subordinated in man and in woman to the dignity of man and wife. These come first. This dignity demands that they shall give themselves entirely and exclusively the one to the other, taking each other for the direct and supreme purpose of their love and their union, and permitting no other to penetrate within the pale of that sacred intimacy where two are made one not only in flesh, but in spirit. Physiological considerations ought to be made subordinate to psychological and moral exigencies. Without doubt paternity is a sacred family duty, but it is only legiti-

mate in the unity of love. The learned Pere concluded his address with a most touching and fervent prayer for all mankind, and especially for the earnest inhabitants of these valleys, whom he prayed might see the great wrongs they are doing themselves by this grafting from paganism, and eventually drop it altogether from their system.

NO MARRIAGE FORMULA.

ELDER W. W. CLUFFE, "President of Summit Stake," Utah, and at one time Bishop in that Stake, testified in the Peterson trial in Salt Lake City, March, 1884, in respect to marriages in the Utah Mormon Church, "I know of no set formula." By this Mr. Cluff exhibits either gross ignorance, or worse. All Latter Day Saints who have read the Book of Doctrine and Covenants since 1835, know it contains a "set formula" for solemnizing marriages, which provides 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; and that the solemnization should be performed by a presiding High Priest, High Priest, Bishop, Elder, or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. * * * 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 directed by the 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 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: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

The clerk of every Church should keep a record of all marriages solemnized in his branch.

This "formula," and its accompanying instructions, were retained in all the editions of the Book of Doctrine and Covenants published by the Brighamites up to 1876, when, without the consent of their Church, the leaders published an edition from which the above "formula" was excluded, and in which the polygamic revelation and other matter was printed. Mr. Cluff is like thousands of other Brighamites in their real, or affected ignorance of what is taught in the sacred books of the Church. In this they are like the apostate priesthood in the Church during "the dark ages" from A. D. 570 to the seventeenth century, or later.

CELESTIAL MARRIAGES.

PRESIDENT and ex-Bishop W. W. Cluff testified in the Peterson trial in Salt Lake City last March, as reported in the *Deseret News*, March 26th, that he "could not conceive of a 'Mormon' marriage where both parties were not *will-ing* actors in the contract;" and yet, in the next breath he said, "In the case of the sealing of a man or woman to one who was dead *it would be taken for granted that the dead party was willing.*"

If it were thought he or she was unwilling, witness did not think the marriage would take place. * * * *It was taken for granted*, if the dead party had no chance to attend to it in person, and no other objection was known, that he or she would only be too glad to have it done by proxy. * * * It was the rule in plural marriage that the first wife should give her consent at least to the second or plural marriage, and give the additional wife to her husband." He further testified, "Marriages for eternity were not considered valid, unless performed in a Temple, Endowment House, or place designated by Divine authority for that purpose. Such places were for sacred purposes and *not open to the public.*"

This, for downright audacity, blind fool-hardiness, and unmitigated cheek, takes the lead of all the priestly frauds ever perpetrated upon any people. Praying the dead out of purgatory, burying the "good Indian" with his rifle, tomahawk, and scalping knife, for use in the "happy hunting grounds" over the river, and feeding "Joss" on boiled rice and Chinese knick knacks to keep him lovely, are "small potatoes" compared with marrying the living to the dead—the dead knowing nothing of it,—thus forcing the dead into unions to which their consent has not been sought nor given.

Marriages solemnized without the willing consent of the parties married are a fraud, and totally invalid, in all civilized nations. This taking things "for granted," as Mr. Cluff calls it, in matters of marriage, is decidedly foolish, as well as lawless. The first and leading element in marriage is mutual, willing consent, on the part of both man and woman. But the Utah Mormon

leaders marry the living to the dead, and the dead to the living, without knowing whether the dead wish it or not. They seem oblivious to the important fact that it takes at least two to make a contract, and they the parties directly concerned. How do they who are sealed to the dead know that the dead wish it, or will submit to it? How do they know but what the dead have already made different arrangements? Is not this whole thing a "work in the dark?" according to Mr. Cluff's admissions under oath, it is; for he admits that in "Celestial Marriage" it is "taken for granted" that the dead wished to be sealed to the living! The whole thing smacks of craft and fraud. God is light; and all his works are plain, consistent, and reasonable. To say that the future welfare and glory of men and women depend on their being married for eternity, is to consign all the righteous, old and young, male and female, from Adam to Moses, and from Moses to Christ, and from Christ to the year 1844, to inferior glory and reward; because no such doctrine was taught, nor was such practice had, during all those times; nor were such things even hinted at in the sacred records.

Jesus says:

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels of heaven, and are the children of God, being the children of the resurrection."—(Luke 20: 35, 36, also Matt. 22: 30).

By this we learn that in the world to come, parties "neither marry nor are given in marriage." But if the Brighamite doctrine that their so-called Celestial Marriages would hold, and be binding in the world to come, was true,

then those thus married would already be "given in marriage" when they entered that world. This was precisely what the Saducees held would be the case, if the resurrection was a true doctrine, and it was to correct the false notions of these apostate Jews that Jesus taught as we have seen. Jesus taught then that the marriages made in this world would not be binding in the world to come, and the doctrine that that they will be is just as false now as it was then. Both then and now such ideas are found with those who "do err, not knowing the Scripture, nor the power of God." (Matt 22:29). Paul the great Apostle says:

"The wife is bound by the law *as long as her* husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord."—(1 Cor. 7:39, also Rom. 7:2).

In a revelation through Joseph the Seer, March, 1831, in Doctrine and Covenants, it is said,

"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, and that it might be filled with the measure of man according to his creation before the world was made."

In this the object and purpose of marriage are limited to this "earth," namely, "that it might be filled with the measure of man according to his creation before the world was made;" and it has not the slightest reference to the marriage relation existing in the world to come. The teachings here, and in Luke 20:35, 36; Rom. 7:2; 1 Cor. 7:39; and Matt. 22:30, are identical; that is, that marriage is ordained of God, that it is monogamous; and further, that is limited to and for this world. Besides this, all marriages in the true Church of Christ are to be

solemnized in a public manner, and in harmony with the law of the land, and by the free, mutual covenant of both parties. Such is the sensible, scriptural, and edifying doctrine of the genuine Church of Christ, Sadducees and erring Mormons to the contrary notwithstanding.

THE FOUNDATION OF POLYGAMY.

IN Brigham Young's public address to his church, September 17th, 1873, he says "Our father Adam had but one wife here; her name was Eve; but there is no doubt but that he left many companions." Why did he utter these false and deceptive teachings without a shadow of foundation but his own insidious assertion? With many others equally foolish, and untenable, he artfully enslaved the minds of his people, placing them in a terrible net, and made their bands so strong that nothing but the power of God can release them! But God's loving favor, and ever prevailing power, will reclaim the honest.

When I read Bro. Joseph's reply to Littlefield, I rejoiced and said, It is enough; we have no need to say more on the subject; Joseph has so clearly, from the word of God, shown the errors that people have been deceived by, all but hypocrites and deceivers among them will begin to "enquire for the old paths" of righteousness and walk therein. But to day, while reading Helen Mar Whitney's defense of polygamy, I thought, How dark the minds of that people, when the word of God is so plain! Shall we cease our efforts to clear away that darkness until God's word shall consume its power? Helen Mar says polygamy is right, because it was practiced by some of the Bible prophets and

kings, and Joseph Smith the Martyr taught it! What a weak and soul-sickening excuse to do evil! Before Joseph Smith taught any doctrine, God made an instrument of him to translate the Book of Mormon, and in 2d book of Nephi, chapter 2, Lehi the prophet says of the book, that which is written by the children of Joseph, and the children of Judah, (referring to the Bible), "shall grow together unto the confounding of false doctrines." And the eleventh chapter says the nations that have these words shall be judged by the things written by the Nephites. In the twelfth chapter the Lord says the words from his mouth to the Nephites shall be "a standard" to his people. These are words of the prophets which the Lord inspired them to write, also inspired Joseph to translate. They prove that we shall be judged by them, and not by any man's word that teaches contrary to them; for they shall "confound false doctrines." Helen Mar quotes some of the revelation she says Joseph the Martyr had on plural marriage, where he is made to ask the Lord how he justified Abraham, Jacob, David, Solomon, and others, in having many wives and concubines! This alone condemns the pretended revelation, and proves it an atrocious falsehood; for Joseph knew the word of the Lord in the Book of Mormon forbade the practice of such vileness, and called it "abominable" in David and Solomon, and said no man shall "do like them of old," referring to all who had practiced polygamy. All who are not "lost in the mists of darkness" that Lehi saw will clearly see that if they accept that trash as revelation from God, *they must reject the Book of Mormon.*

When I lived in Nauvoo in 1846, I

read a book on marriage. Its author was Udney H. Jacobs. He named it The Peace Maker. When I read the pretended revelation to-day, I saw the same vile doctrine I read in that book, and it occurred to me, This is a rehash, with a little remodelling. It is mentioned in volume 4, *Times and Seasons*, page 32, by Joseph the Martyr. He calls it "An unmeaning rigmarole of nonsense, folly, and trash," and says it was written by Udney H. Jacobs on marriage. If any others of your readers have read it, and compared it with the spurious revelation, they will see the sameness of the two, and condemn them as Joseph did. Both teach much cruelty to women who do not obey their husbands' mandates, and say they "shall be destroyed" for an offense which the man has no punishment for, only that his wife shall be given to another man! They teach concubinage by saying the Lord gave wives and concubines to David and Solomon.

I think Udney H. Jacobs could then have been punished for his obscenity; but now it is termed a revelation!

To believe God is the author of such fallacious and foul laws and statements is more unreasonable than to believe He instituted all the religions extant in the land instead of the pure gospel of Christ and his apostles.

Helen Mar says she has lived thirty years in polygamy, and then utters a lamentable and soul stirring wail which is the undercurrent and true telltale of the miseries of that people. She says "Nothing would induce me to lose my hold upon that crown which awaits all that have laid their willing, but bleeding hearts upon the altar!" What a vile mockery of godliness for men to thus deceive and enslave the female

mind! 'Tis worse than the slavery of the colored race whose skins were sometimes lacerated with the terrible lash! But they did not constantly feel the pains of "bleeding hearts!" How can men believe in God, or expect his mercy, who cause such misery to such loving wives! This yoke of bondage is obviously Satan's device; for Christ says, "Take my yoke upon you; for *my yoke is easy, and my burden is light.*" The Prophet Jacob says the Lord has seen the sorrow and heard the mourning of the daughters of his people. He is the same merciful God forever, to all that trust in Him.

MARY EATON.

INDEPENDENCE, Mo., Feb. 24th, 1884.

THE COLORADO DISSENTERS.

WE dislike anything tending to engender or perpetuate bitterness and strife; but when we have seen that much unfairness and mendacity have been exhibited by the *Deseret News* toward the dissenting Mormons in Southern Colorado, it is but an act of common justice to let them speak in their own behalf, and we therefore publish the following vigorous article from the pen of one of the dissenters accused of dishonesty.

THE MANASSA BROTHERS CAMPING ON THE TRAIL OF THE ANANIAS OF THE "DESERET NEWS"

Correspondence Tribune.

CONEJOS, Col., April 16th, 1884.

But let us notice the vile article which appeared in the *Deseret News* of the 9th inst., headed "more of the San Luis matter." The editor says: "From a gentleman from San Luis Valley, Colorado, we have received some more racy information concerning the doings of the little discontented band of people whose connection with the church was recently severed. After the real

situation was explained through the columns of the *Denver Tribune*, Moyers the person who succeeded Ball as the leader—after the latter was deposed for embezzlement of the funds contributed to the party from charitable sources—remarked that if the impression on the public mind about destitution had not been disturbed, they might have got any amount of money, and would not have confined its distribution to the little band," etc. We here unqualifiedly brand the degenerate scamp who uttered the above accusation, as a black-hearted villain. F. B. Moyers is prepared to say that if he had the means to pay the railroad fare back to their old Southern homes, whence the poor, confiding and honest hearted people were deluded by the glowing accounts of this free, happy land of Zion, the polygamists would not have a corporal's guard left. Place sufficient means in their hands, and it would soon be seen how many would go back, shouting and singing songs of everlasting joy.

Let us now notice lie No. 2. The editor says: "While Ball was absent in Kansas, two post office orders arrived, one for \$30 and the other for \$35, one or both of them being from this city (Salt Lake). The person into whose hands they fell, at first refused to divide the money with the others. A meeting was held and speeches of indignation made, some declaring that unless their share of the spoils was forthcoming they would withdraw from the Josephite Church, when under the pressure the division was made."

In the above paragraph there are only two truths, viz., Ball's absence and the reception of two money orders. Here are the facts. Soon after Ball left for Kansas, his wife received the two or-

ders, one of them sent by Miss Kate Field, for \$35, and the other by Mr. R. Warnock, for \$32 05. The first order was turned over by Mrs. Ball to, and collected by the committee which existed then, consisting of Messrs. Castle, Vanhoose and Butler. The said parties have now gone back East, but before leaving they sent to Salt Lake a full statement. The other order for \$32.05 was on Chicago, was sent back to Salt Lake, and returned by Mr. Warnock. It was acknowledged by me on its reception, and will be accounted for in my report.

Now we will see what this champion of saintdom says further: "It appears that the bulk of the party learned that a large quantity of cast-off clothing had been sent from this city or some other point, but was never forthcoming, and they accuse Ball of having intercepted and appropriated it."

We knew nothing about the clothing until notified that it was shipped a few days previous to the arrival of Mr. M. E. Jones, who on his arrival released it from the railroad agent's hand, and turned it over to me, (Moyers) who will make proper report when all is distributed. Mr. Jones was here on the 10th and I (Moyers) sent the clothing to Manassa on the 12th.

Our saintly editor also says: "Altogether it is a mixed up mess and each new development shows that the withdrawal of such a class of people from the church," etc. Now we can say to this editor that we are willing to give him all the rope that he wants, for he is doing us more good and adding more to our numbers than all the preachers in the United States could, by their exposure of Brighamism.

Very respectfully,

F. B. MOYERS AND BAND.

LEGISLATION FOR UTAH.

"THE House Committee on Territories by a vote of 7 to 5, adopted the substitute offered by Mr. Alexander to Cassidy's bill providing for the appointment by the President of a commission to govern Utah. The provision relative to the marriages requires they shall be solemnized by a minister, judge, or justice of the peace, and the person so officiating shall file a certificate of marriage before the County Recorder of Lands within thirty days after the ceremony. Failure to file or record is punishable by a fine of \$500. The substitute makes the solemnization of marriage when either party to be married has a husband or wife living a misdemeanor punishable by imprisonment in jail not less than six months, not more than twelve."—*Inter Ocean*.

If this bill becomes the law for the government of Utah, it will be the beginning of the end, especially if made effective by the appointment of Prest. Joseph Smith to the presidency of the commission.

We have before repeatedly urged that this course could be made most effectual by Mr. Smith, and for the reason that he is now the head of a powerful branch of the Mormon Church—a branch that adheres to the religious teachings of that church, but most vigorously opposes its polygamous practices. Mr. Smith is recognized in both branches of that church as an honest and able leader, and the fact that some of his followers are now settled all over Utah, would render the enforcement of such an act possible without bloodshed, or revolution.

Joseph Smith, president of the Reorganized Mormon church, is a leader of rare judgment—a citizen of most un-

blemished character—the embodiment of patriotic devotion to the nation. As a government, or as a people, we have nothing to do with the religious beliefs of the Mormon church, but to bring the Utah branch into sympathy with the moral sense of the nation must be done. The only question to settle being how to do it with least friction.”

The above, taken from the Sand-wich, Ill., *Argus*, pays a just tribute to the moral and mental worth of President Joseph Smith.

The Hon. M. B. Castle, editor in chief of the *Argus*, once State Senator of Illinois, has been well acquainted with President Smith for the past near twenty years, and his opinions in the premises are of value. As to whether President Smith could be induced at present to accept the position suggested, if it were offered him, is extremely doubtful, for his tastes and life-work seem now to lie in a different direction. If he could be instrumental in composing, in a peaceful way, the irrepressible conflict now existing between the Utah Mormons and our Nation, by holding high civil authority in Utah, then he ought to be appointed to such position and he ought to accept it.

When the Lord “rejected” the Jews for their sins and led them from the land of their inheritance into captivity and bondage, (Jer. 6:30; 7:29; 14:19; Lam. 5:22), and when they had suffered for their evil doing, and began to seek unto the Lord for deliverance, (Dan. 9:3-20; Neh. 1:4-11; Ezra 9:2-15); then he raised up faithful men and gave them favor and grace with civil rulers, who both defended and aided them in returning to the land of their inheritance, in rebuilding their capital city and temple, and in organiz-

ing under their own peculiar laws. (Ezra 1:1-4; 5:12; 6:14, 23; 7:10-26; 10:1-8; Neh. 2:3-20; 9:32-36; 13:26-29; Dan. 6:2, 28; Hag. 1:12-15).

And Joseph, though he was hated and rejected by his brethren, (Gen. 37:3-36), yet God gave him great favor with Pharaoh and the Egyptians, (Gen. 41:40-43, 45:4-26), and God overruled that he should be the Savior of his own brethren, as well as others, and this, too, by giving him favor and position as a civil ruler. By these things we mean to say, not that God will use President Joseph Smith in a similar way, and for similar ends; but simply that He may do so.

It is certain that our Nation will not much longer suffer the seditious teachings and unlawful practices of the Utah Mormon leaders. That the difficulties will be removed without armed force we ardently wish and confidently hope, and that President Joseph Smith will have much to do in the final adjustment of these matters, we feel well assured. He has grace and favor with the nation, where known.

S. W. RICHARDS ON O. COWDERY.

IN the *Deseret News* for March 26th, 1884, occurs the following in regard to Oliver Cowdery, which is manifestly intended to show that he endorsed the Utah Church with all its doctrines and practices, and was, in fact, a Brighamite.

The writer is in possession of facts which show Elder Cowdery to have been, up to the hour of his death, sternly and uncompromisingly opposed to the peculiar doctrines, policy, and practices endorsed and advocated by the Utah leaders.

David Whitmer, Sen., of Richmond,

Mo., said to the writer and a company of near twenty, at his own house, April 4th, 1883, when questioned as to why Elder Cowdery was baptized by some of the Utah ministers in 1847 at Council Bluffs, Iowa, that he did so in order to reach his relatives and others among the Brighamites, and redeem them from the errors and evils of polygamy, etc., etc. He said Elder Cowdery "did not endorse their peculiar doctrines—did not believe in polygamy nor anything like it—but he died like a man of God." (This we take from notes made at the interview. Ed.)

In a letter said to have been written by Elder Cowdery to Daniel Jackson, and Phebe, his (Cowdery's) sister, from Tiffin, Ohio, July 24th, 1846, he said alluding to polygamy:

"I can hardly think it possible that you have written us the truth; that, though there may be individuals who are guilty of the iniquities spoken of—yet no such practice can be preached or adhered to as a public doctrine. Such *may* do for the followers of Mahomet; it may have been done some thousands of years ago; but no people professing to be governed by the pure and holy principles of the Lord Jesus can hold up their heads before the world at this distance of time, and be guilty of such *abomination*. It will blast, like a mildew, their fairest prospects, and lay the ax at the root of their future happiness"—*Saints' Advocate*, vol. 1. pps. 112, 113.

In this Elder Cowdery uses almost the exact language against polygamy found in the Book of Mormon, page 116, which he penned nearly twenty years previous. This makes it highly improbable that he would indorse and heartily unite with a polygamic church.

Besides this, a sister of O. Cowdery, now living, says that O. Cowdery, when at Council Bluffs, previous to his death,

expressed, in her presence his regret and sorrow over the base doctrines and corrupt practices of the Brighamite leaders.

Add to all this the further fact that, neither Oliver Cowdery, nor any of his family ever settled in Utah, nor in any of their outside stakes or branches, and we have conclusive evidence that he neither lived nor died a Brighamite. His relatives relate that, just previous to his death, at Richmond, Mo., he called his friends and kindred to his bedside, renewed to them his testimony concerning the divinity of the Book of Mormon, exhorted them to live in accordance with its requirements if they would be saved, and thus passed away from mortal life.

It will be seen there is nothing in Oliver's letter to Elder Richards that can be tortured into an endorsement of Utah Mormonism, yet, with what Elder Richards writes, it is "a straw," or a dim shadow of one, and is seized by the *News* as proof that Elder Cowdery endorsed Utah Mormonism. Here are the documents:

"Following is a letter from Elder Samuel W. Richards, enclosing one from the late Oliver Cowdery, one of the three witnesses to the Book of Mormon. This is believed to be the last letter written by him on earth, and for that reason it bears a peculiar interest. It is also a plain and pointed testimony concerning the restoration of the Holy Priesthood by heavenly messengers, from one who participated in the glorious manifestations from on high. If any one knows of a later communication from the hand of that departed brother, we shall be pleased to learn of it and give place to it in this paper:

SALT LAKE CITY,
March 21st, 1884.

Editor Deseret News:—I take the liberty to hand you the accompanying communication, written by Oliver Cowdery, as a direct testimony of the facts therein set forth to myself personally, at the time indicated by the date affixed. At that time he, with his family, was spending a few days with me at my then residence in Missouri, as he was on his way to visit David Whitmer and family in Richmond, Mo., prior to his contemplated departure for Salt Lake City, that coming spring, to spend the remainder of his days with, and in laboring for the Church. As he was about to take his leave, after several days of most interesting and familiar conversation with me, he penned, with his own hand and in my presence, the testimony and statement herewith, which I deem worthy of record.

SAML W. RICHARDS.

OLIVER COWDERY'S LETTER.

While darkness covered the earth and gross darkness the people; long after the authority to administer in holy things had been taken away, the Lord opened the heavens and sent forth his word for the salvation of Israel. In fulfillment of the sacred Scripture the everlasting Gospel was proclaimed by the mighty angel, (Moroni) who, clothed with the authority of his mission, gave glory to God in the highest. This Gospel is the "stone taken from the mountain without hands." John the Baptist, holding the keys of the Aaronic Priesthood; Peter, James and John, holding the keys of the Melchisedek Priesthood, have also ministered for those who shall be heirs of salvation, and with these ministrations or-

dained men to the same Priesthoods. These Priesthoods, with their authority, are now, and must continue to be, in the body of the Church of Jesus Christ of Latter Day Saints. Blessed is the Elder who has received the same, and thrice blessed and holy is he who shall endure to the end. Accept assurances, dear brother, of the unfeigned prayer of him, who, in connection with Joseph the Seer, was blessed with the above ministrations, and who earnestly and devoutly hopes to meet you in the celestial glory

OLIVER COWDERY.

To Elder Samuel W. Richards,
January 13th, 1849

WORDS OF WARNING.

JOSEPH THE SEER, in his letter to Seaton, *Times and Seasons*, vol. 5:705, January 4th, 1833, cites Joel 2, Isa. 36, Jer. 31, Psalm 50, Ezek. 34, chapters, claiming that they will be fulfilled in this dispensation.

We call attention now to the 50th Psalm, and especially to the last eight verses, as they describe the condition and fate of apostate Latter Day Saints, enabling us to see that an apostate ministry will be actively engaged; they will cast God's word behind them; they will be evil in their morals; will think God is like themselves; will forget the true God of the saints, and will be in danger of terrible punishment; and finally, those whose conduct is right will see "the salvation of God." Read it and ponder well.

1 "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence; a fire shall devour before him,

and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness; for God is judge himself. Selah.

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God.

8. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

9. I will take no bullock out of thy house, nor he goats out of thy folds;

10. For every beast of the forest is mine, and the cattle upon a thousand hills.

11. I know all the fowls of the mountains; and the wild beasts of the field are mine.

12. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

14. Offer unto God thanksgiving, and pay thy vows unto the Most High;

15. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

16. But unto the wicked God saith, What hast thou to do to declare my statutes; or that thou shouldest take my covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my words behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set covenants in order before thine eyes.

22. Now consider this, ye that forget God, lest I tear you in pieces, and none can deliver.

23. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God.

THE following opinion of ex-President Grant on Utah affairs is worthy of consideration. He was President of the nation for eight years, during which time he had no little to do with Utah affairs, and he is to-day regarded as the greatest soldier of this century; he is therefore eminently fitted to form correct ideas on "the Utah Problem."

GEN. GRANT ON UTAH.

New York, May 7.—The following is extracted from a long interview with Gen. Grant:

What do you think of the Mormon question?

I think the surest and best remedy would be to take away from Utah her present Territorial government and govern the Territory by commissioners as they do in the District of Columbia. Then enforce the anti-polygamy laws and such laws as Congress may prescribe.

NOTICE.

After this number of the *Advocate*, we shall drop the names of some who are in arrears, unless they arrange at once for its continuance.

Examine the label on your paper and see that it is correct, and as many as are in arrears are kindly requested to pay up and renew at once.

The paper has been such a help to the Rocky Mountain Mission, by means of the extras we distribute free, that it is thought best by many that it be continued.

We shall seek to make it valuable, not only to that mission, but to all who may favor us with subscriptions. Please get us what subscriptions you can, and send all moneys to Joseph Smith, Box 82, Lamoni, Decatur Co., Iowa.

W. W. BLAIR, ED.

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