

The Saints' Advocate.

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

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No. 1.

The Saints' Advocate.

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W. W. BLAIR - - - EDITOR.

UTAH PROGRESSION.

IN the clipping below, Bishop Whitney says God made Adam out of the dust of the earth, and breathed into him the breath of life, and then and not till then did man become a living soul." But Brigham Young said, "When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him."—*Mill. Star*, vol. 15, p. 769.

Mr. Whitney is progressing away from the heretical ruts of Brigham, and is facing the right direction; and this we are pleased to note. We shall be pleased to see and note still further progress.

"The works of God were all firstly spiritual, and then temporal. It was the spirit and the body that constituted the soul of man, or the soul of any living thing. *God made Adam out of the dust of the earth*, and breathed into him the breath of life, and then and not till then did man become "a living soul." Man was a spirit before, and dwelt in the presence of God, where he and all things—the birds of the air, the beasts of the field, the fishes of the sea, the plants and flowers, and all forms of life, both animal and vegetable, yes, even the great globe itself—were made in the spirit before they were privileged to take upon themselves tabernacles of clay. The spirit of man was placed here that he might obtain, among other things, a tabernacle of flesh and bones, which, by obedience to law, became sanctified as his eternal inheritance."

TEMPLES.

"For Israel hath forgotten his Maker, and buildeth temples."—Hos. 8: 14.

And Jeroboam, when he led them away in apostasy and revolt, began this work of temple building, when he made "a house of high places, and made priests of the lowest of the people."—1 K. 12:31.

The dedication of a Brighamite Temple at Logan, Utah, the 17th of May, revives this matter of temple building, and leads one to inquire whether it and others begun in Utah, also the one at St. George, were and are ordained of God. Apostate Israel built many temples, while faithful Judah built but one—that at Jerusalem. The temple at Jerusalem was built by direct command and revelation from God (1 Chron. 28: 6, 11, 12, 19); but the "temples" of apostate Israel were not of God, as Hosea and others inform us.

When the Lord would have a temple built at Kirtland, he commanded it, and revealed its size, its location, its form, its furniture, its ordinances, its dedication, its marvelous endowments, and all the "patterns" pertaining to it. (See Doc. & Cov., revs. May 6, and June 1, 1833; June 22, 1834; also *Church History in Messenger and Advocate* for 1834-1837; also 15 vol. *Millennial Star*.)

And afterward, when the Lord would have a temple built in Zion, "the center place," near one thousand miles from Kirtland, he gave special command and revelation therefor, as to location, size, form, etc. (See Doc. & Cov., rev. August 2, 1833, with *History of Church*,

Times and Seasons, vol. 6, p. 785-7; and *Millennial Star*, vol. 14, p. 438-9); and when he would have a temple built at Far West, afterward, he gave special command and revelation for it, as may be seen in *Millennial Star*, vol. 16, p. 147-8; also in the Brighamite Doc. and Cov., p. 377-8; and, as in regard to former temples, a special "pattern" was revealed to the Presidency, and the Lord said: "If my people build it not according to the pattern which I shall show unto their Presidency, I will not accept it at their hands."

And when the Lord would have his people build a temple at Nauvoo, he gave a special revelation and command for it, as he had always done before on similar occasions, promising to show unto Joseph the Seer "all things pertaining to this house, and the Priesthood thereof, and the place whereon it shall be built."—Doc. & Cov., rev. Jan. 19, 1841.

Thus we see that all these temples ordained of God, were builded, and to be built, by special commands and revelations of God.

But of the temple at Logan, President John Taylor confesses in his dedicatory prayer, that it was "contemplated and designed" by Brigham Young. Brigham admitted that he had no special command and revelation to build the one now in process of erection at Salt Lake City, (and the one at St. George, also the one being built at Manti, are based and builded on similar considerations), and he argued that there was no need of a special revelation in order to build; "for," says he, "we know all about them."—*Journal of Discourses*, vol. 1, p. 277.

How does it happen that Mr. Young, and his successor, need no special revelation to build temples, when Joseph, "the choice Seer," must have *all* things

revealed to him relative to the four temples we have referred to? Inasmuch as Joseph needed to have all things relative to temple building revealed to him, specially, giving divine "patterns," can it be that Brigham Young and John Taylor are so much wiser than he, that they need no special revelations on these matters? Are they wiser than all God's temple builders of ancient and modern times? Why should it be necessary for God to reveal "in writing by his hand," to David, all things pertaining to the temple at Jerusalem," (1 Chron. 28 : 11-19), and to give special, written revelations, and "patterns," to Joseph the Seer, pertaining to four temples in succession, and yet these Utah temple builders need no revelations and special commands when they build temples!

Isn't this strange? Isn't it suspicious? Isn't it a clear and conclusive evidence that they are not God's temple builders, and not God's revelators? President Taylor, in his prayer, said further: "And as thou didst give a standing commandment that thy people were always to build houses unto thy holy name, when thy people came here unto this land, even the land of Zion, thy servant Brigham, according to this commandment and thy manifestations unto him, did build a house in St. George." This pretended "standing commandment," is the clause in the revelation of Jan. 19, 1841, which reads thus: "My holy house, which my people are *always commanded* to build unto my holy name" Compare this with the statement of Mr. Taylor, and you will see he perverts and corrupts the meaning of the passage, twisting it so as to make it fit the theory and practice of himself and Brigham. The meaning of the passage is, that God's people "are always *commanded* to

build" houses unto the Lord, when he will have them builded, and that his people will have no authority to build them unless they have such special command. This agrees with the history, as before quoted, of God's way and manner of temple building. God never had a temple built until he first gave special revelations for it as to time, place, form, size, furniture, ordinances, with all its "patterns;" and the admission of the Utah leaders that they have had no such special commands and revelations, make it conclusive that their temple building is without authority from God, is of no divine value, and, as a consequence, that their temple ordinances are not acceptable to God, not being ordained of him.

As former day Israel "hath forgotten his Maker, and buildeth temples," is it at all surprising that some of latter day Israel should do the same thing? Temple building by any people is not conclusive evidence that they are doing so by the will and authority of God. But if they build without God's direct command, without divinely revealed "patterns," and admit as much, and then claim they *do not need them*, this is "proof as strong as holy writ," that their work is not of God, and that such temple building is a deception, a snare, oppressive burden, a stumbling-block to those without, and ruinous to those endorsing it.

The temple at Kirtland, and the one to be built in Zion, (Independence, Mo.), have and are to have their pulpits of the Melchisedec Priesthood in the west end, looking to the east; but the Utah leaders, who have "contemplated and designed" their own temples, have reversed this order, and put the pulpits professedly of this same priesthood in

the east end of their temple looking to west!

This may seem a simple and insignificant change, to some; but it really represents the general change which these same leaders have made in the laws, doctrines, usages, and traditions of the Church. In many things they have absolutely reversed the law and order, and doctrine of the Church, notably that of marriage, loyalty to the laws of the land, the gathering, Zion, tithing, the succession in the Presidency, etc.

When Brigham Young as President of the Utah Mormon Church, proclaimed that Adam "is our father and our God, and the only God with whom we have to do," (see *Mill. Star*, vol. 15, p. 769, 801-4, also *Journal of Discourses*, vol. 1), and also threatened that disbelief in this monstrous heresy would prove one's "damnation," he gave evidence of the highest class that he had both "forgotten" and denied "his Maker," even if he did undertake to build "temples."

That the people may see the quality of Brigham's wisdom, and the character of the Spirit that guided and inspired him when he "contemplated and designed" the temple at Salt Lake City, and instructed the people in regard to it, we quote from his sermon, delivered October 9, 1852, *Journal of Discourses*, vol. 1, p. 209-20, and then let the reader conclude as to whether he was enlightened of God, and spake by the Spirit of Truth. He said:

"Now you have got the San Pete rock temple, the red sand stone temple, and another built of limestone, or bastard marble I call it; then right beside that another of adobes, mixed with pebbles—take that clay and these pebble stones that are so abundant here, and mix in with them straw, and build another of that composition, besides the three that are built of different

kinds of rock, and let them stand together, which do you think will stand the longest? Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan, the other buildings will be standing, and be in moderate condition. The red sandstone will go the next, and the other two still remain; the bastard marble, or limestone, will be in pretty good preservation; and when that is all decomposed, and washed away into the Jordan, you will find that the temple which is built of mud, or adobes, as some call them, still remains, and in a better condition than at the first day it was built. You may ask any practical chemist, any man who knows, understands and studies the elements, and he will corroborate these statements. . . . If you take this clay, which is to be found in abundance on the bottom lands, and mix with it these pebble rocks, and make adobes of the compound, it will petrify in the wall in five hundred years, so as to be fit to cut into millstones to grind flour, while the other materials I have mentioned will have decomposed, and gone back to their native elements. I am chemist enough to know that much."

Near thirty-two years have passed away since Mr. Young uttered these words, and every person of sense and observation, who has lived in Utah of late, knows how unwise and untrue they are. They *must* know, when they reflect, that God's Spirit did not inspire him; but that his were words of darkness, and of folly; for the best of Utah's adobe buildings are fast crumbling to ruin, while the stones he disparaged and denounced are found to be enduring.

Mr. Young said also at that time:

"The monuments, towers, and pyramids, that were erected in the days of Joseph, and before he was sold into Egypt, they were built of what we call adobes,—clay mixed with straw; these fabrics, which have excited interest for so many ages, and are the wonder of modern nations, were built of this raw material. They have bid defiance to the wear of ages, and they still

remain. But you can not find a *stone* column that was reared in those times, for they are all decayed."

The very reverse of what Brigham here states, is true. First, "the monuments, towers, and pyramids," of Egypt, were not built of adobes; but of these very stones—marble and red sandstone—which Mr. Young condemns! Every scholar who has studied the history of Ancient Egypt, knows this; and they know further, that these same "monuments, towers and pyramids," are standing now, and in an excellent state of preservation; and, such must perceive that Mr. Young's statements in these matters are utterly untrue, and that he is therefore unreliable, and not to be trusted.

Brigham said further, in the same sermon:

"Within ten years past, *eighty thousand tons of putty* have been used to putty up the places where the stone [in the Capitol building at Washington, D.C.—Ed.] has decayed by the operation of the elements, and it has not been built forty years."

This is the very climax of absurdity and false statement! "Eighty thousand tons of putty!" Why, a railway car will carry about ten tons; therefore, it would require 8,000 cars to move Brigham's lump of putty! Just think of it! Why, this would make 400 trains of twenty cars each; or 200 trains of forty cars each; and these 8,000 cars averaging two rods to the car, would make a continuous train of 16,000 rods, or fifty miles in length! and all this to move Brigham's lump of putty, which he says was used between 1842 and 1852, "to putty up the places where the stone has decayed by the operation of the elements."—[in the Capitol building at Washington.]

Well, kind reader, how is this for

putty! And what do you think of the reliability of Brigham's statements? What do you think of the wisdom, the truthfulness, and the inspiration that guided, governed and controlled him when he "contemplated and designed" the temple now being built in Salt Lake City? Does not this sermon show clearly, that he did not have the Spirit of Truth? Does it not show him to be a "blind guide?" Is it safe, is it sensible, to put \$10,000,000, or \$12,000,000, of the hard earnings of the people into temples "contemplated and designed" by Brigham Young—a man whose sermons prove him to be utterly unreliable as to well known facts—who admits he had not a special command and revelation to build such temples? Is it safe, is it sensible, to follow those who endorse him in his works, in his doctrines, and in his lawless, Godless temple building? Having made so many mistakes in history, and so many errors in regard to the adobes, and the putty, is it not safe to say he may have erred just as widely in regard to Polygamy, Sealing, Endowments, Tithing, Blood-Atonement, Gathering, Utah-Zion, the Presidency, and many other things? Is it at all safe to follow his teachings, either for this world, or the world to come?

Another thing touching this temple-building, it will be well to notice, and that is, that when the revelation and command came to build a temple at Independence, Mo., every essential thing in regard to it was revealed to the Seer, as may be seen by reading *Times and Seasons*, vol. 6, p. 785-7; and the Lord said it as follows: "It is my will that an house should be built unto me in the land of Zion, like unto the patterns which I have given unto you." Rev. Doc. and Cov., Aug. 2, 1833. By turn-

ing to the *Times and Seasons* cited above, or *Mill. Star*, vol. 14, p. 438-9, the reader can see the "patterns" for said house, which were given prior to June 23, 1833. This house was to be 87 feet long, and 61 feet wide, and ten feet taken off for the stairway leaves the inner court 78x61 feet. "The pulpit in the west end of the house is to be occupied by the high priesthood. . . . The pulpit in the east end of the house is to be occupied by the lesser priesthood." In the middle of the inner court a curtain is to drop at right angles, and divide the house into four parts if necessary."

The house was to be two stories, "each story to be fourteen feet (?) high, arched over head with an elliptic arch, over each of the stories." . . . "The upper floor [story.—Ed.] is to be laid off in the same way as the lower, and arched over head, with curtains, or vails, as before mentioned." But there were no provisions made, it appears, for secret, oath-bound endowments, such as are found in the Brighamite temples at St. George and Logan. The building was plain, neat, and commodious; and there were only two rooms—one below and one above—and these, for the convenience of different quorums of the ministry holding council, and the like, at the same time, could be divided by dropping the vails so as to make them into four rooms each. Such were and are the "patterns" given for the temple in Zion. And the temple at Kirtland, and the one partly built at Nauvoo, were very similar in their patterns, though they differed in size. But in neither of the two latter were there special rooms suited to the administration of the Brighamite endowments. The Brighamite leaders could not administer their pecu-

liar endowments in the Kirtland temple, neither in the one to be built in Zion, for their endowments require entirely different inside arrangements. And is not this good and conclusive evidence that God is not the author of their endowments or their temples? It is very certain that the Lord never intended such endowments as are given in Utah should be given in those temples; yet he promised to endow, and did endow, many in the temple at Kirtland "with power from on high," similar in a measure to that which occurred in Jerusalem on the day of Pentecost.

The bogus endowment which Brigham and his fellows gave at Nauvoo, in the winter of 1845-6, took place in the attic of the temple, where, by the use of little side rooms he had prepared, and a liberal use of canvas for partitioning off the main room, he gave his secret, oath-bound, sign-making, grip-giving, farcical counterfeit of Free Masonry, and palmed it upon the credulous, confused and distracted Saints as an endowment from on high! It bore no relation to the endowment given at Kirtland under the ministration of Joseph the Seer, neither in its forms, its ordinances, its powers, and general surroundings, and was no more like it than darkness is like light, nor the works of Satan are like the works of God.

The "endowment from on high" promised of God, was suited to the temple at Kirtland, also the proposed temple at Independence, and the main rooms, when finished, in the temple at Nauvoo; but Brigham had to fix up rooms not provided for in any of these temples, when he would give his peculiar kind of endowments. All these things show the hand of Brigham and his fellows in changing and corrupting

the order and institutions of the Church.

It is a fact that the Lord always, by special revelation and command, instructed his prophets in regard to building temples, giving them specific "patterns." It is a further fact, that Brigham and his fellows do not follow any of the "patterns" heretofore revealed, but that they build contrary to them. And it is a still further fact that he and they have had no revelation from God authorizing them to build contrary to the said "patterns," or even to build at all, for they all deny having any special revelations in regard to these matters. It must therefore be apparent to every rational mind that their extensive temple-building is not of God—is of no divine authority and value, but their temples are like those builded by apostate Israel—"For Israel hath forgotten his Maker, and buildeth temples."—Hos. 8: 14.

ELDER GEORGE REYNOLDS, preaching in the Tabernacle, said :

"Ours was a progressive religion. The saints were commanded to go on unto perfection, not leaving the first principles of the gospel, but receiving and incorporating other principles of truth as fast as the Lord saw fit to reveal them. The speaker here referred to the dedication of the Logan Temple, and explained why such edifices were erected. The people of God were commanded always to build temples in his name; it was a standing commandment to them in all ages, that in those holy places, ordinances might be performed that were necessary for the salvation of the living and the dead. The children of Israel under Moses had a tabernacle which they carried with them in the wilderness, but after they were established in the land of Palestine, this was superseded by the building of Solomon's Temple. The Jews also built a temple at Alexandria, in Egypt, and probably erected others, of which history has not informed

us. One of the first things the Nephites did after coming to this land, was to build a temple to the Most High, patterning it after the temple built by Solomon, at Jerusalem, from whence they came. Another was built by them in the city of Lehi-Nephi, another at Zarahemla, and another one in the land of Bountiful; or, to use our modern nomenclature, one was built somewhere in Chili, another in Ecuador, another in the United States of Columbia, and still another a little south of the Isthmus of Panama. The Book of Mormon also spoke of other temples, but more indefinitely.

"In this age a temple had been designed and the place for it marked out in Jackson County, Missouri; one had been built at Kirtland, Ohio; the ground dedicated for another at Far West, one built at Nauvoo, Illinois, one at St. George, Utah, and another in Logan. This was the first time in the history of this people that they had owned two temples simultaneously."

Now, when he says "the people of God were commanded always to build temples," he simply reiterates the statements of John Taylor and his co-laborers; but he reverses the statement of the Doctrine and Covenants, revelation of January 19, 1841; for the Lord says his people "are always commanded to build [a house] unto my holy name;" which means, that at all times when he would have a house built he commands it. He never had a temple built, but he first gave special commands and revelation for it.

The Nephites did build a temple, "patterning it after the temple built by Solomon," as he says; but will he bear in mind that Brigham Young and John Taylor are building temples, and not "patterning" after Solomon, the Nephites, nor the temples at Kirtland and Nauvoo, and those projected at Far West, and Zion (Independence). And will he bear in mind further, that these men confess they have no special com-

mand nor revelation to build their temples, either according to former divine patterns, or contrary to them? Will he also bear in mind that the Reorganized Church owns and occupies the only temple now on earth, commanded to be built by God, and approved by him?

And Mr. Reynolds should also bear in mind that a "progressive religion" is not necessarily one that departs from, contradicts, and tears down its original doctrines and institutions, as Brighamism contradicts and violates the doctrines and institutions of the Church of Christ, as found in the New Testament, Book of Mormon, and the Nauvoo Doctrine and Covenants.

THE REORGANIZED CHURCH IN ENGLAND.

THE following from the letter of Elder J. Dewsnup, of Manchester, England, in *Herald* of May 17th, will enable the Utah Mormons to see that, while their church in Britain has declined from a membership of near forty thousand in 1852, to a mere straggling few at present, the Reorganized Church there, notwithstanding it has had to breast the beating waves of prejudice, reproach and shame, raised by the Brighamite apostasy, is gaining fairly in numbers, is rising in reputation and influence, while the light of a glorious dawn is breaking upon it full of promise and of cheer. God bless and speed the work in Britain, the mother of nations, the chief helper of the world's civilization, and among the mightiest advocates and defenders of civil and religious liberty! May heaven bless her, guide her destinies, and send saving light and truth throughout her borders!

"The representatives of Utah and her polygamous doctrine held their conference

upon the same days as ours; but apparently without attracting any attention from the press of Sheffield. In this respect the Reorganized Church was more fortunate; for we were very favorably noticed in both of the Sheffield daily papers; and the distinction between ourselves and the church of Utah was fairly presented to the public. During the discourse on polygamy, before mentioned, a challenge was publicly given to any of the representatives of the Utah Church to come to the front, and discuss the question at issue before the public, upon the basis of the Book of Mormon and "former commandments;" but it met with no response, and therefore goes to prove, that however loud-mouthed and blatant these men may be before others who do not know them, they deem discretion the better part of valor when brought face to face with those who have had their eyes opened to the deceptions practiced by these pious frauds. However the case may stand with them in America, here they are contemptible, their influence has departed; and were it not for the promises held out to the very poor of getting them out to Utah, and presenting every one of them (if obedient) with his own vine and fig tree, their hunting for proselytes would be in vain.

"I have just received a letter informing me that the Birmingham District Conference was held on Saturday and Sunday last, at Burton-on-Trent, with good results; and at the close two more were added to the church by baptism."

ORIGIN OF THE UTAH MORMON CHURCH.

KEEP the fact before the people, that Brigham Young and his fellows organized their Church in 1847—baptizing each other in Utah in the summer of 1847; (see *Life of B. Young*); and then organizing their First Presidency at "Winter Quarters," December 5th, of the same year; Orson Pratt, Wilford Woodruff, George A. Smith, Amasa Lyman, and Ezra T. Benson, (five of their Twelve), choosing and electing

Brigham Young to be President of their church, and Heber C. Kimball and Willard Richards to be his Counsellors; (in proof of this, read "*Life of Brigham Young*," and "*Life of Joseph the Prophet*"); and then remember heaven has ordained that the President of the genuine Church of Christ must be (1) "appointed by revelation," and that his associate counsellor or "presidents," must be "appointed after the same manner," (see section in *Doc. and Cov.*, Feb. 17, 1834); and, (2), that the true lawful President would be appointed *through* Joseph the Seer, and all other claimants must be rejected;" (*Doc. and Cov.*, Feb. 1831); and, (3), that these Presidents must be also "chosen by the body, appointed and ordained to that office;" (*Rev. on Priesthood*, Mar. 28, 1835, *Doc. and Cov.*); and, (4), they must "be ordained by the direction of a High Council or a General Conference;" (*Doc. and Cov.*, *Rev. on Church Government*, April, 1830); and, (5), that the "First President," after the Seer, must be "the head," first or eldest, of the Seer's "posterity." (*Doc. and Cov.*, *Rev.* 1841, with *Rev. Dec.* 6, 1832, and "Letter to J. C. Calhoun," in vol. 5, *Times and Seasons*).

Brigham Young did not fulfill even one of these requirements; neither does John Taylor. Joseph, the eldest son of the Seer, fills all these requirements of the law of the Church.

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W. W. BLAIR - - - EDITOR.

BRIGHAMITE SEALING.

AS AN instance of the evils growing out of polygamy, and sealing for marriage, we present the case of Bro. Thomas Harris, of Reese Creek, Montana. If this were the only case of the kind, yet it would curse the system forever; but it is only one of many, as some of the readers of this will well know. For at Nauvoo, and from there to Utah, and all through Utah, many similar cases have occurred, thus fulfilling Paul's prophecy:

"For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."—2 Tim. 3: 6, 7.

Bro. Harris received the gospel in Nantyglo, Wales, in 1850, emigrated with wife and three little sons to St. Louis, Mo., March 1854; moved to Nebraska City, June, 1855, to Grass Creek, Weber Valley, Utah, 1863, and went with Richard Williams the same fall to Virginia City, Montana, to find work.

When leaving Weber Canyon they met three teams loaded with fruit and vegetables, going to Fort Bridger to sell. The man in charge said they started for Virginia City, were overtaken by men with orders from the Mormon leaders and turned back, as it was the policy of these said leaders to

prevent food supplies going to Montana. When in Ogden, on Sunday, they heard Bishop Peter Maughn, of Cache Valley, threaten in the Tabernacle, that he would give a divorce to the wife of any man who dared to go to the Montana mines.

Bro. Harris needed work so as to support and settle his family. His eldest son joined him in the mines in the winter, and by September, 1864, they had near \$1,200 cash, a yoke of cattle, and a horse. Receiving a letter from his wife, the father and son reached home by October. In April, 1865, they returned to Virginia, the wife refusing to accompany them, which, with remarks made by a certain elder, William Owens, in Salt Lake City, aroused fears in the mind of Bro. Harris in regard to his wife and the said Owens, who was then a married man. Bro. Harris charged his wife to beware of Owens, and also of any polygamous teachings, and requested her to write regularly to him.

He and his son remained in Virginia till the fall of 1866, when the son returned home. During that spring and summer but one letter was received from Mrs. Harris, and Bro. Harris feared his wife had become ensnared in polygamy; and therefore when his son went home he sent a sum of money to be paid the wife if she had remained faithful to him. Hearing nothing from home for months, Bro. Harris wrote to a Mr. Wm. Showell of Salt Lake, and from him he received answer that his wife was sealed to the before mentioned

Owens, in polygamy. This news filled him with grief, and with burning wrath. He determined to slay the destroyer of his peace and home. This feeling pervaded his heart constantly, by day and by night. And during this time, when walking down a canyon in Bear Gulch, Deer Lodge county, his soul boiling with anger, and his lips uttering curses and threats upon Owens, an audible voice said to him, "Vengeance is mine, I will repay." A month later, when walking in the very same spot, the same voice said again to him: "Vengeance is mine, I will repay." To this he replied, "O Lord; Thy will be done!"

From that moment the desire and purpose to slay his wife's seducer left him and never returned.

His deceived and dishonored wife died most suddenly and unexpectedly without a moment's warning, in 1872 in Salt Lake City where she and Owens were keeping a boarding house. Owens died quite as suddenly, two years later, in the same city, and with just as little warning.

Such are some of the fruits of what is blasphemously styled "celestial marriage!" How many similar cases have occurred among the Utah Mormons, only the judgment will reveal. But certain it is, there have been many.

Bro. Harris united with the Reorganized Church at Willow Creek, Montana, in 1873; since when his life has been peaceful and prosperous. He now resides at Reese Creek, Gallatin county, and is respected and esteemed by all. Error and evil doing bring darkness, distress, and ruin; while truth and right doing bring peace and light and joy. How will the Utah leaders, who teach polygamy, and who seal the deceived women to those not their husbands, answer for their deeds, in destroying the purity, and peace, and homes, and hopes, of many?

PENROSE ON THE INSPIRED TRANSLATION.

ELDER PENROSE, editor of the *Deseret News*, the organ of the Utah Mormon Church, said in a meeting in the Twelfth Ward, Salt Lake City, in May last, that the Utah Mormons did not accept and use the translation of the Bible made by Joseph the Seer, for the reason that the Seer died before he had completed the revision, and that the world would not accept Joseph's work in its incomplete condition.

By reading the revelation to Joseph, June, 1830, (see *Mill. Star*, vol. 14, p. 34, also Doc. & Cov. 29:9), Mr. Penrose and his kind may learn that the Lord promised Moses to restore, through Joseph the Seer, the very words which would be taken from his (Moses') writings.

"And now, Moses, my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe."

To this add the command of God to Sidney Rigdon, December, 1830, (*Mill. Star*, vol. 14, p. 50, also D. C., 24:5), which says:

"And a commandment I give unto thee, that thou shalt write for him, [Joseph], and the Scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect."

And it may be seen that the Lord designed and promised to have "the Scriptures" revised by and through the Seer, and this for the salvation of his elect. The Seer, in his "History," (*Mill. Star*, vol. 14, p. 51), informs us

that a translation of the Scriptures had been then commenced.

In the revelation of February 9th, 1831, D. C., 42:15, the Lord promised as follows:

"And my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people."

The Lord, as we have previously seen, had "appointed" the seer to translate, and Sidney Rigdon to write for him; he now promises that the said translation "shall be preserved in safety;" from which we must conclude that He esteemed the hands of Emma, (the widow of the seer) and the Reorganized Church, the proper places for this "safety." The seer in his "History," *Mill. Star*, vol. 14, p. 361, says:

"I completed the translation and receiving of the New Testament, on the 2d of February, 1833, and sealed it up, no more to be opened till it arrived in Zion."

And on page 422 he says:

"It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together." (In fulfillment of 2 Nephi 2:2.—Ed.)

On page 451 the seer says what flatly contradicts Mr. Penrose and his like, viz:

"We this day [July 2d, 1833] finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father."

* By the foregoing extracts we see Joseph Smith was appointed of God to translate the Scriptures, both the Old and New Testaments, and we also see that he says, July 2d, 1833, "We finished the translating of the Scriptures."

And now Mr. Penrose, who never saw the seer, and who seems to know but little of his history and teachings, tells the Utah Mormons and the world, that the seer "died before he had completed the revision, and there was not time in his life for a full revision of the work of King James' Council, and the world would not accept Joseph Smith's work in its incomplete condition." Mr. Penrose, in effect, says the seer's testimony on the point is false—that he wrote a lie when he claimed he "finished the translating of the Scriptures."

Why will the Utah Mormons submit, quietly, year by year, to be imposed upon by such false teachings? They profess respect and esteem for Joseph the seer, and yet they uphold and sustain those who lead and teach them the very opposite of what he taught and wrote, as we learn by the accredited books and periodicals of the church. If wrath and indignation are visited upon these leaders, as it certainly will be except they speedily reform their teachings and their practices, how can they expect to escape who uphold and sustain such false and evil doings? Let the people bear in mind that those who bid these leaders God speed are partakers of their evil deeds. (2 John 11 verse). Whoever gives aid, encouragement, and support to error and evil is a party to them, and to those who teach them. If Joseph the seer taught and wrote truly, Mr. Penrose and his fellows are false teachers, and should be avoided and rebuked as such.

REPUBLICAN'S ON UTAH.

THE following vigorous Resolution was made a part of the late Republican Convention at Chicago, and "means business."

"Resolved, That it is the duty of Congress

to enact such laws as shall promptly and effectually suppress the system of polygamy within our Territory, and divorce the political from the ecclesiastical power of the so-called Mormon Church, and that the law so enacted should be rigidly enforced by the civil authorities if possible, and by the military if need be."

MORMONS FORCED TO SIN.

It has been rumored for months past that the Brighamite leaders were compelling many to adopt polygamy, and that their reason for doing this is to prevent the growth of a sentiment in their midst favorable to monogamy and loyalty; and that another reason is, they wish the prominent ones, male and female, to become fixed like themselves in crime against the laws of the nation, and against the genuine laws of the church, so they can rule and control them, and use them in their own interests. Of late we have learned from a reliable source, by way of a polygamous Brigamite elder who wrote to his friend, that the said rumor is true, and painfully so to not a few of the Utah Mormons. This elder wrote that some were sending in their "resignations" to the Brighamite leaders rather than submit to polygamy. Of this we are glad to hear, as it is proof that there are some Utah Mormons who dare to think and act for themselves, despite the rulings of the leaders. It is a hopeful sign, and one that will carry fear and dismay to such as have misled and oppressed that people. The Lord said of ancient Israel: "For the *leaders* of this people *cause* them to err; and they that are led of them are destroyed."—Isa. 9:16. Again He said: "For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to

err."—Amos 2:4. And again: "Thus saith the Lord concerning the prophets that *make my people err*, that bite with their teeth, and cry, Peace."—Micah 3:5. "And still again: "My people ask counsel at their stocks, and their staff declareth unto them; for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God."—Hosea 4:12.

Latter day Israel have erred from similar causes; and they may yet be destroyed" for similar reasons. The Latter Day Saints were commanded by their authorized books to honor and observe monogamy, and to avoid polygamy and its like; but their leaders "cause them to err" in this matter, and compel them to sin against the law of the Lord, and the laws of the nation which the revelations of God warn them to obey. And of this we believe what Hosea says: "The spirit of whoredoms hath caused them to err." The issue seems now to be fully joined; the Utah Mormon leaders and their fellows on one side, and God and the American Nation on the other. Which shall prevail? Monogamy and loyalty, or polygamy and disloyalty? Who shall rule in our nation, the president of the Brighamite Church and his fellows, or the President of this Nation and his fellows? The desperation and blindness which force Mormons into polygamy will bring their reward, surely and swiftly.

God speed the right.

APOSTLE W. WOODRUFF said lately in a sermon printed in the *News*:

"Father Abraham obeyed the law of the patriarchal order of marriage. His wives were sealed to him for time and all eternity."

Yes, perhaps so; but that seal didn't hold, for the Lord told Abraham to

obey his wife Sarah's voice, "cast out this bondwoman and her son;" and he did so, and "sent her away." Gen. 21:10, 12, 14. And this sealing was probably just as strong and valid, and eternal, as that of all polygamous Mormons. Such sealing God disapproves, we see.

UTAH FREEDOM.

THE following from a sermon of Geo. Q. Cannon, First Counselor to Pres. John Taylor, was preached in the Tabernacle in Salt Lake, May 4th, 1884, and to those who know the history of the Brighamite Church, in and out of Utah, it must sound both false and foolish.

Perhaps Mr. Cannon intended it for those abroad who are not acquainted with the past and present history of his church; for the statements made are contrary to facts, even as they are found in the sermon's and editorials of the Brighamite leaders. Mr. Cannon says:

Notwithstanding the many measures that have been taken against us as a people, the many plots that have seemed so promising to those who framed them concerning the destruction of the Latter-day Saints; when it has seemed that destruction was inevitable, that no power could save us, God has interposed by His wonderful power and we have escaped, and to-day notwithstanding these many efforts, *we are a free people* in the mountains, having the privilege, that God said we should have, of worshipping Him and enjoying *peace* and *prosperity*, if we would but continue to put our trust in Him and keep His commandments; so that to-day throughout all these valleys, from one end to the other, there is a people found who, notwithstanding all the threats that are fulminated, all the projects that are started, all the efforts that are made to destroy us as a religious organization, to break down *our liberties*, to rob us of those *rights* which are dear to every man who has been born free—notwithstanding these threats a

reign of peace and undisturbed *quiet* prevails throughout all these valleys, in the breasts, in the houses, in the family circles, of all the Latter day Saints."

Mr. Cannon says, "we are a free people," and then claims that God has interposed to save him and his church from the efforts of those who have sought "to break down our liberties, to rob us of those rights that are dear to every man who has been born free."

How does it happen, then, that in Utah the right to vote, the right to hold office, the right to sit as jurors, have by law been taken from over 12,000 chief Mormons, and they thereby made citizens of no country! How does it happen that Mr. Cannon and his people are not "free" to take numerous wives, except as they steal them! and if they are and have been, enjoying a "reign of peace and undisturbed quiet," why do their pulpits and press constantly cry, Persecution! Persecution!

Ah, Mr. Cannon; you remind us of the doctor who seeks to extract an ugly, painful tooth, and tells the suffering patient—"It don't hurt; be easy; be quiet; don't fear;" while at the same time his instruments are wrenching the jaws and sending pain through every nerve.

Mr. Cannon, your own people will, on reflection, know you are leading them with a silken lie! And this slight-of-hand "Now you see; and now you don't see," contrary to known facts, will not endure forever.

The Utah Mormons, at no distant day will see and deplore the blind, corrupt leadership of Brigham and his fellows, and will repudiate and reject it with indignation and wrath. Numerous forces are at work to these ends, and their results will be seen in the near future.

The rank and file of the Utah Mormons are "free" to "follow their file-leaders," and to do as they are told by them. The Utah leaders are "free" to remain without citizenship in our glorious Nation. They have just the freedom of outlaws! And in this they are reaping "the fruit of their own doings." The end is not yet.

THE COVENANT OF SALT.

JEROBOAM, a prominent ruler under King Solomon, rebelled against the king, (1 Kings 11 : 26), and after Solomon's death he headed the revolt of the ten tribes who made him their king. (1 Kings 12 : 20). But two tribes and a half—Judah, Levi, and the half tribe of Benjamin—adhered to Rehoboam, the son of Solomon, the rightful, lawful successor. The great body of Israel went off with Jeroboam and were finally broken and scattered among the nations, and ceased to be known as a nation and a people. But God was with Judah, the lesser body of Israel, for He had covenanted with Judah, saying, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [Christ Ed.] come; and unto him shall the gathering of the people be." (Gen. 49 : 10). God renewed that covenant in David, saying; "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name."—2 Sam. 7 : 12, 13.

By virtue of this God-given covenant, Abijah, the successor of Rehoboam, son of Solomon, defended and maintained his right to reign over Israel in these words—"Hear me, thou Jeroboam, and all Israel; Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever,

even to him and his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender hearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. * * * And behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O Children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper."—2 Chron. 13 : 4-12.

This history in many of its points, is repeated in that of the Latter Day Saints. God made a covenant with Joseph the Seer and his seed in these words: "Your life and the priesthood 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, a savior unto my people Israel. The Lord hath said it. Amen."—Doc. and Cov., Revelation December 6th, 1832.

The Seer said in his history of the Church that, at the dedication of the Temple, in Kirtland,—“Elias appeared and committed the gospel of Abraham, saying, that in us, and *our seed*, all generations after us shall be blessed.” These promises were renewed in a revelation in Doctrine and Covenants, January 19th, 1841, in these words:—

"And as I said unto Abraham concerning the kindred of the earth, even so I say unto my servant Joseph, in thee and *in thy seed* shall the kindred of the earth be blessed."

The kindreds of the earth have been and are being blessed in and by the Seer by virtue of his prophetic and priestly authority and calling; and we must conclude they are to be blessed in and by his "seed" for just the same reasons, the prophetic and priestly authority and calling of his "seed." This is further assured by the Lord in these words—"For this anointing have I put upon his head, that *his blessing* shall also be put upon the *head* of his posterity after him." This is said in the paragraph next preceding the one last before quoted.

When the revelation says the "head of his posterity," it can only refer to the first, or eldest son—Joseph. In all these quotations, we see the "covenant of salt" made with Joseph and his seed as pertaining to the priesthood and presidency of God's Church.

But a modern Jeroboam, in the person of Brigham Young, who, with others, rose up and led "a great multitude" of the Saints away, when the "seed" of the Seer was yet "young and tender hearted, and could not withstand them," and taught them that Adam was their God, and "the only God" they had to do with, departing from the law of God in many other ways and changing the order and doctrine of the church in many other respects, and have sought to "withstand" the kingdom of the Lord in the hand of the "posterity" of the Seer, the covenant "seed," who proclaims that, "God himself is with us for our Captain, and his priests with sounding trumpets to cry alarm against

you. O children of Israel, fight not against the God of your fathers; for ye shall not prosper."

When the "seed" of the Seer sent ministers to Brigham Young and the Utah Saints in 1863, Brigham Young and his devotees opposed, ridiculed, and abused them. And from that time till now the leaders of that people have spared no pains to oppose and misrepresent the rise, doctrines, history, and purposes of the Church over which the covenant "seed" of the Seer presides.

But God is moving now in vindication of His "cause among those who have caused many to stumble at the law," among those who "have corrupted the covenant" of Christ, and He will make them "base and contemptible before all the people." (Malachi 2:8, 9). And He is giving "grace and favor," with "peace and safety," to those who keep His holy law and walk in His Spirit.

THE UTAH BILL.

On the 18th of June the Senate passed this Utah Bill by a vote of thirty-nine to fifteen:

"The Utah Bill as passed by the Senate provides that the lawful husband or wife may be compelled to testify in prosecutions for bigamy, polygamy or unlawful cohabitation. In such prosecutions, an attachment for a witness may be issued without a previous subpoena, when it shall appear to the judge that the witness would unlawfully fail to obey the subpoena. Bail may be accepted for the appearance of such witness, and in any case he or she shall not be held longer than ten days. Every marriage ceremony in any Territory of the United States shall be certified in writing, with the full names of all persons taking part in the ceremony, and shall be signed by them, and shall by the officer or priest solemnizing the marriage, be filed with and recorded in the Probate Court. Such certificate shall be evidence of the facts stated. Any violation of the provision is punished by a fine of not more than one thousand dollars, or imprisonment of not over two years, or by both. Every such certificate and record shall be at all reasonable times open to inspection to any justices of the United States, who are under the like penalty for refusal to exhibit for inspection. Women shall not be entitled to vote in Utah. All measures of the Territorial Legislature providing for

numbering or identifying the votes of electors are disapproved and annulled, but this provision is not to preclude the lawful registration of voters, or any other provisions for securing a fair election that do not involve the disclosure of the person for whom the elector voted. Probate courts are deprived of all jurisdiction, except as to the estates of deceased persons, and the guardianship of the person and property of infants and lunatics. All laws of the Territory of Utah conferring the rights of inheritance on illegitimate children are annulled. Territorial laws providing that prosecutions for adultery can only be commenced on complaint of the husband or wife, are annulled, and all such prosecutions may hereafter be instituted in the same way that are prosecutions for other crimes. The Territorial laws incorporating, continuing or providing for the corporation known as the "Church of Jesus Christ of Latter Day Saints," and the ordinances of the so-called General Assembly of the State of Deseret, incorporating such church, are annulled so far as they may preclude the appointment of trustees by the United States. The President of the Senate, shall appoint fourteen trustees of said corporation, who shall have the power of trustees and assistant trustees provided for in the act creating that corporation, who shall hold office two years, and shall each give a bond in an amount to be fixed by the Secretary of the Interior. The General Assembly of Utah shall not have power to change the laws respecting corporations without the approval of Congress. In all proceedings for enforcement against corporations or associations holding property in any Territory in excess of the amount limited by law, the courts shall have the power to summarily compel the production of all books and accounts belonging to any trustee or manager of the property in which such corporation may have any right, title or interest. All laws of Utah relating to the Perpetual Emigration Fund Company are annulled, and it is unlawful for the Legislature of the Territory to create or recognize any corporation or association having for its object the bringing of persons into the Territory for any purpose whatever. The Attorney General is directed to institute in the Supreme Court of the Territory proceedings to dissolve the company named, and dispose of its property and assets according to law. Such property and assets, in excess of the debts and lawful claims established by the court, shall escheat to the United States, and shall be used by the Secretary of the Interior, under the direction of the President, for the benefit of the common schools of the Territory. All existing election dis-

tricts in the Territory are abolished, and it is made the duty of the Governor, the Territorial Secretary and the United States Judge of the Territory to redistrict the Territory so as to secure an equal representation of the people. No persons but properly qualified citizens of the United States are entitled to vote in the Territory. The bill declares vacant the office of Territorial Superintendent of District Schools, and vests the power of appointment of such official to the Supreme Court. It provides the penalty for the crime of adultery to imprisonment in the Penitentiary not exceeding three years. The right of dower for widows is secured by provisions similar to the dower law of the State of New York. The bill now goes to the House."

If the above bill becomes law, as it probably will at an early day, the Utah Mormons may charge their own leaders as the direct cause of it. Had their leaders taught them correctly, the principles laid down in the New Testament, Book of Mormon, and that edition of Doctrine and Covenants endorsed by Joseph Smith and had among all kinds of Latter Day Saints up to 1876, there would have been no occasion for the anti-polygamy law of 1862, the Poland bill, the Edmunds bill, and this Utah bill. All these bills are but so many rods to scourge blind and rebellious Saints back to obedience to the principles enjoined in the books they have professed to believe in for the past fifty years.

All Saints who are living in harmony with the authorized teachings of the Church up to 1844, (the time of the Seer's death), will not be harmed nor hit by any of these bills. But those professing to be Latter Day Saints, and who yet teach and practice contrary to said teachings may expect to suffer both shame and harm. "Let no man break the laws of the land."—Doc. & Cov.

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THE ORDINATIONS OF JOSEPH THE MARTYR.

AMONG the many errors which have crept in among those who have fallen away from the faith, since the rejection and disorganization of the church, which was organized in 1830, one is, that the Aaronic priesthood is done away, whereas this priesthood was conferred upon Joseph Smith and Oliver Cowdery, by the ordination of an angel, even by John the Baptist, who held that priesthood as a son of Aaron, and by that priesthood he prepared the way of the Lord. When the Aaronic priesthood was conferred upon Joseph and Oliver, they received this promise that "this shall never be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The history of this ordination may be found in the History of Joseph Smith, in the *Times and Seasons*, August 1st, 1842, pages 865 and 866, where Joseph says:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'upon you my fellow servants, in the name of Messiah, I confer

the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering to the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly, we went and were baptized, I baptized him first, and afterwards he baptized me, after which, I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me, and ordained me to the same priesthood, for so we were commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was *John*, the same that is called *John the Baptist*, in the New Testament, and that he acted under the *direction* of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger."

Oliver Cowdery also says:

"What joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed for such a blessing?) When we received under his hand the holy priesthood, as he said, 'Upon you my fellow servants, in the name of Messiah, I confer this priesthood, and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord, in righteousness.'—See *Times and Seasons*, Nov. 1st, 1840, page 202.

This priesthood *alone* was conferred by the ordination of an angel. It has been a prevalent idea among various factions that the Melchisedec priesthood was conferred on Joseph by the laying on of the hands of Peter, James and John, but Joseph's statement shows that this is a false idea, but that he was commanded by the Lord to "ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain him to the same office, and then to ordain others."

We have shown that Joseph and Oliver were ordained to the Aaronic priesthood by the laying on of the hands of an angel, even by the hands of John the Baptist, and that they afterwards ordained each other to that priesthood as they had been commanded.

Joseph's History shows that he received the Melchisedec priesthood by the laying on of the hands of Oliver, *under the direction and by the commandment* of Peter, James and John, but it does not show that these messengers from God ordained Joseph and Oliver to this priesthood by the laying on of their hands.

Joseph, in his History, in the *Times and Seasons*, page 915, says:

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the *Aaronic priesthood* had given us, viz: that provided we continued faithful, *we should also have the Melchisedec priesthood*, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise: 'Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord, came unto us in the chamber, commanding us; that I should

ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time; we were however commanded to *defer* this our ordination, until such times as it should be practicable to have our brethren, who had been and should be baptized, assembled together, when we *must* have their sanction to our thus proceeding to ordain each other, and have them decide by *vote* whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment."

They were not ordained on this occasion but were "commanded to defer" their ordination until they could obey the instructions which were then given. Obedience to these instructions, were the conditions by which they were to receive the Melchisedec priesthood, and the *only* conditions which are mentioned. They were ordained, according to these instructions, when the church was organized, as Joseph states in his History in the *Times and Seasons*, pages 944 and 945, as follows:

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D., one thousand, eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father we proceeded, (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the 'Church of Jesus Christ of Latter Day Saints.' After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with

them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be *confirmed* members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some *prophesied*, whilst we all praised the Lord and rejoiced exceedingly."

On this occasion then, Joseph received the Melchisedec priesthood by an ordination under the hands of Oliver Cowdery, after Joseph had ordained Oliver in like manner, but these ordinations did not confer upon them the fulness of the Melchisedec priesthood. They conferred upon them the office of an elder, and not the office of a high priest, for, as we have shown, they were only commanded to ordain each other to the office of an elder, and Joseph says he ordained Oliver "an elder of the Church," and "he (Oliver) ordained me also to the office of an elder of said Church."

Joseph was not ordained to the high priesthood until January 25th, 1832, when he was ordained at a Conference, as Joseph says, in his History, in the 5th volume of the *Times and Seasons*, which may also be found in the *Millennial Star*, vol. 14, No. 2, as follows:

"On the 26th, (of April, 1832), I called a general council of the Church, and was acknowledged as the 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. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive and delightful."

These quotations from Joseph's History, contain a complete history of every ordination which he received, and he makes no mention of having received any angelic ordination to the Melchisedec priesthood, without the agency of mortals, acting under the direction of angels. When Joseph and Oliver ordained each other, as we have shown

they acted under the direction of John the Baptist and John said that "he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedec."

Some suppose that Peter, James and John laid their own hands on the heads of Joseph and Oliver, and ordained them unto the Melchisedec priesthood, because in a revelation unto Joseph and Oliver, the Savior said concerning Peter, James and John, "by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name." Book of Covenants 50:3. If we are to understand by this revelation that Peter, James and John laid their own hands on the heads of Joseph and Oliver to ordain them, then we must understand that when the Lord said unto David, "Solomon thy son, he shall build my house and my courts,"—(1 Chron. 28:6), that he was to perform that great work by his own hands, and not by his direction and superintendence. "He garnished the house with precious stones." "The greater house he ceiled with fir tree, which he overlaid with fine gold." "He made the most holy house." In this style all the variety of work in building the house of the Lord is spoken of as the work which Solomon performed, and he said unto the Lord, "I have built an house of habitation for thee." 2 Chron. 6:2.

Solomon spoke as almost any man would speak who had had the superintendence or direction of any kind of work.

Neither Joseph's History nor the Book of Covenants, contains any account of any ordination to any office in the Melchisedec priesthood having been conferred upon Joseph, by angels, *without the agency of mortals*, but both records

contain plain statements of his ordination to the office of an elder by the imposition of the hands of Oliver Cowdery. In a revelation which was given April 6th, 1830, the Lord says:

"It behooveth me that he (Joseph) should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ."—Book of Covenants 46:3. These ordinations are also spoken of in Book of Covenants 2:1.

Having shown how the first Joseph received his ordinations, we shall now show how, in the Reorganized Church seven brethren received the ordination of apostles, and how the President of the Reorganized Church was ordained to that office. There are persons who say that these ordinations were illegal, and the ordinations of the first Joseph were legal, and yet, if their arguments and objections prove anything, they prove that all these ordinations were illegal from first to last. One objection is that the ordination of seven apostles and the ordination of the President of the Reorganized Church were illegal because they were performed by men who held inferior offices; that high priests could not have authority to ordain apostles, and high priests and apostles could not ordain the President of the Church; that apostles must be ordained by apostles, and the President of the Church must be ordained by a president of the Church, and yet the first Joseph baptized Oliver Cowdery before he was baptized himself. Joseph ordained Oliver an elder of the church before he was ordained to that office himself. Joseph was commanded to do these things, and as Bro. Gurley says, "a command from God is authority to do all that he requires, be it more or less." See *Herald*, vol. 1, p. 58. These were

special commandments from God which authorized Joseph to do these things, and by a special commandment from God, high priests ordained men to be apostles in the Reorganized Church. In both cases these special commandments were necessary, and adapted to the peculiar circumstances with which they were connected.

Both the first and the second Joseph were ordained to the presidency of the high priesthood, and in conformity to established laws and revelations which the Lord has given unto the church.

"Three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayers of the church, form a quorum of the presidency of the church."—Book of Covenants 3:11.

"Every president of the high priesthood (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council or general conference."—Book of Covenants, 2:17.

"No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church."—Book of Covenants 2:16.

All the offices of the church, therefore, from the highest to the lowest, must be conferred by a vote of the church. Before the church was organized on the 6th of April, 1830, Joseph knew that he could not otherwise have the Melchisedec priesthood conferred on him—that he could not even be ordained an elder without the sanction of the church. The angel who conferred upon Joseph and Oliver the Aaronic priesthood, gave them a promise that if they were faithful they should receive the Melchisedec priesthood, but they were commanded to have their brethren decide by vote whether they were willing to accept them as spiritual teachers, and to have their sanction before they ordained each other to be elders in the church. "*All things shall be done by*

common consent in the church.”—Book of Covenants 49:1. The church can not however, *righteously*, ordain a man whom God has not called and appointed to be ordained. Joseph was first “called of God,” and Oliver Cowdery “was also called of God, an apostle of Jesus Christ to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ.” Book of Covenants 2:1. It was according to the grace of our Lord, because it was by the direction of the Holy Spirit that the church decided by vote that they should be ordained. The law of God requires that every ordination in the church should be performed under the direction of the Holy Spirit. “Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.” Book of Covenants 2:12. Joseph the Martyr was ordained according to the gifts and callings of God unto him, and by the power of the Holy Ghost in him who ordained him, and so was the President of the Reorganized Church ordained. The last President was also ordained according to the revelations which were given through the former president, in which the rights and blessings of “lawful heirs according to the flesh,” (Book of Covenants 6:3) and the promises of God concerning him and his seed are given.

LYMAN WIGHT ON THE SUC- CESSION.

THE following items furnished by Bro. Heman C. Smith, grandson of the Apostle Lyman Wight—a fellow-prisoner, bosom friend and confidant of Joseph the Seer—will be of interest to

all lovers of truth who are interested in the question of succession in the Presidency of the Church of Christ.

Lyman Wight was a man of great personal courage, between whom and Brigham Young there was a vast difference in this respect—Brigham when trouble came at Far West, had a Sr. Morey, wife of Elder George Morey, once the Kirtland Temple keeper, to secrete him under a lot of bedding in her house, to secure him from the search of civil officers; but Lyman Wight boldly and openly denounced the mob and the rascally doings of the military leaders; and General Doniphan said of him that he was one of the bravest men he ever met.

Lyman had the courage of his convictions, and his word is vastly more reliable than that of a coward. He always claimed “Young Joseph” was the rightful successor.

Bro. Heman says: “Having been perusing the Private Journal of Lyman Wight, and finding some things upon the above subject which may be of interest to some, I thought it would be well to publish them. It will be remembered that he was one of the Twelve at the time of Joseph’s death; and his opinion or testimony is as good as that of any other one of the quorum upon subjects of importance to the church. I will simply give extracts from his journal. The journal says:

‘Sunday, December 8th, 1850. Bore testimony that Joseph Smith appointed those of his own posterity to be his successor.’

‘October 5th, 1851. In the evening meeting was called, and I lectured to some considerable length on the subject of a successor to Bro. Joseph Smith, endeavoring to show the impropriety of

there being one aside from the fruit of his loins.”

“The next are extracts from a letter written from Medina River, Texas, July, 1855, addressed to Messrs. Cooper and Chidester, editors of *Northern Islander*, St. James, Beaver Island.—

“I have not as yet been called upon by any president, prophet, or successor, from first to last, to know what my mind was concerning their successorship, or whether they wished me to stand in my place or not. * * * Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail to lay hands with him on the head of a youth (“Young Joseph” Ed.), and heard him cry aloud, “You are my successor when I depart!—and heard the blessings poured on his head,—I say had you heard all this and seen the tears streaming from his (the Seer’s. Ed.), eyes, you would not have been led by blind fanaticism or a zeal without knowledge. * * * While in jail there were many things spoken by the mouth of our martyred Prophet and Patriarch, and when I see these things taking place just as they were spoken, it cheers my heart, and that of the brethren and sisters in this branch also; but I never hear those things so much as mentioned by any of our bogus prophets, or any of their greenhorn editors. * * * Now, Mr. Editor, from what I have written you will discover that, what I have done is according to my ordination and calling, having acted in my own place and stewardship, and not in the shoes of any other man. If all had done the same, I think the church would have been in a much higher state of perfection. There was authority enough left to have moved the cause of Zion on, if all the authorities of the church had

stepped forward, with the many good instructions given by Bro. Joseph, and, heart and hand together, it could have been carried on in perfect good order. Every man standing in his place according to his calling and ordination would have made a firm and sound presidency. And then if one of Joseph’s posterity had stepped forth and done *his own work*, (and not his father’s), as Joseph’s was handed down from father to son by lineage, (and he finished his work), and handed it down by lineage to his posterity, so should his posterity have done his work which the father gave him to do on earth. Then, and not till then, shall we have a happy kingdom.”

In this connection it may be well to say that Lyman Wight always told the people who went with him to Texas, that “Young Joseph” would be his father’s successor in the Presidency of the Church; and in 1858 he told them the time was nigh when “Young Joseph” would take the lead of the Church, that it was best for them to leave Texas and go to western Iowa, for a great work would be done in that region when Joseph should come forth. These Saints, including many of Lyman’s family, did as he counselled, and the most of them have united with “Young Joseph” and the Reorganized Church. Lyman’s testimony comes untainted with anything like selfishness, or any other improper motive, therefore it is reliable. Its truth and consistency are made stronger, if possible, by the Revelations of February, 1831, par. 2; December 6, 1832, and January 19th, 1841; all of which prove that Joseph the Seer would appoint his successor, who must be of his lineage, and must be “the *head* of his posterity.”

JOHN D. LEE ON SUCCESSION.

ON the 155th page of the Life of John D. Lee, written by himself just prior to his execution at Mountain Meadows, Utah, March 23d, 1877, he tells of what he knew touching "the successor of the Prophet to lead the Church" in these words.

"Before proceeding further, we must learn who was to be the successor of the Prophet to lead the Church. It was then [after Joseph's death] understood among the Saints that Young Joseph was to succeed his father, and that right justly^o 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. Sidney Rigdon set up his claim, he being the second counselor to the Prophet. Rigdon had a few backers for his claim. A man by the name of Strang, who had been writing for the Prophet, set up his claims to the office, by forging an appointment from Joseph. Time passed on until the whole twelve got in from their missions, and a conference was held, and the several claimants came forward with their claims. Sidney Rigdon was the first who appeared upon the stand. He had been considered rather upon the back-ground for some time previous to the death of the Prophet. He made but a weak claim. Strang did not file any. Just then Brigham Young arose and roared like a young lion, *imitating* the style and voice of Joseph the Prophet. [Like spirit mediums. Ed.] Many of the brethren declared that they saw the mantle of Joseph fall upon him. [Like the witch of Endor, with King Saul. See 1 Sam.

28 : 6-14. Ed.] I myself, at the time, imagined that I saw and heard a strong resemblance to the Prophet in him, and felt that he was to lead us until Joseph's legal successor should grow up to manhood, when he should surrender the Presidency to the man who held the birthright."

On pages 161-2, he further says:

"I once thought that I never could be induced to occupy the position I now do, to expose the wickedness and corruption of the man whom I once looked upon as my spiritual guide, as I then considered Brigham Young to be. Nothing could have compelled me to this course save an honest sense of the duty I owe myself, my God, the people at large, and my brethren and sisters who are travelling the downward path that will lead them to irretrievable ruin, unless they retrace their steps and throw off the yoke of the tyrant, who has long usurped the right of rule that justly belongs to the son of Joseph the Prophet. I have been driven to the wall by circumstances beyond my control, and have been forced to resort to the first law of nature, self protection. Perhaps this has served to open my eyes to a sense of duty. I confess I have been deeply steeped in fanaticism, even more so than I was aware of, until I felt the bitter pangs of its dire influence upon me.

"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 to 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. In the meantime 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 Prophet and Revelator to the church. When the time came, according to his own words, for [Young] 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. Brigham said he had some hopes that David, a brother of Young Joseph, when he became older, might occupy the place of his father, but Joseph never would. In this low, cunning, intriguing way he blinded the eyes of the people, and gained another advantage over them in establishing

himself and family at the head of the church, as the favored of the Lord. Strange as it may appear, yet it is true, that many of this people are blind to the intrigues of this heartless impostor. They suffer themselves to be bound in fetters of bondage, and surrender the last principle of manhood and independence, and make themselves slaves to that corrupt usurper and his profligate family, who have robbed the fatherless and usurped the right to rule that belongs to another, and who has been trying to put his profligate sons at the head of this church, to rule over this people."

Such is the testimony of the man who was "the second adopted son" of Brigham Young, than whom but few were better acquainted with the history of the Church from 1838 to the death of the Seer, while very few possessed the intimate acquaintance and confidence of Brigham Young more than he did. It detracts nothing from his testimony, to say that he was a fanatical murderer—he claims, (and we have no good grounds to doubt it), that what he did in that matter he did as instructed by his "file-leaders" under the idea that all must do as they were counselled to do by their superiors in the priesthood. John D. Lee's testimony—that written by his own hand just prior to his execution—and especially that in which he could have no selfish ends to gain is entitled to be heard and believed. And what he says in respect to the successor of Joseph the Prophet is particularly entitled to credence, for the reason that he was not a member of the Reorganized Church and was not likely to be. His testimony being true (and scores of old Latter Day Saints testify similarly) what a seething, reeking mass of corruption has been the administration of Brigham Young

VERITAS.

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W. W. BLAIR - - - EDITOR.

THE TWELVE SONS OF JACOB NOT POLYGAMISTS.

SO MUCH has been said by polygamists about the names of the Twelve sons of Jacob being inscribed on the gates of the Holy Jerusalem (Ezek. 48:31, 34; Rev. 21:12), that it is worth while to consider and examine the record to learn the facts of the case. Conclusions are often jumped to without proper examination of facts; and especially if some name that is weighty in our estimation should be connected with the theory. This is too much the case both in the religious and scientific worlds, in fact in every department of learning, theory, or practice, pertaining to human affairs. Nor is the Church of Christ entirely exempt from this charge, as the history of the past woefully proves, and as the present positively demonstrates. When God ordained apostles and prophets, he did not require humanity to surrender their right of judgment at the feet of these men, and passively accept their dogmas without proper examination. He still expects every man to use his God given powers, and will hold each man individually responsible for the proper use of them, or the parable of the talents has no meaning. Isaiah said, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them," (Isa. 8:20). Jeremiah said, "Cursed

be the man that putteth his trust in man, and maketh flesh his arm," (Jer. 17:5). Paul said, "Though we or an angel from heaven preach any other gospel unto you than that which ye have received let him be accursed," (Gal. 1). John said, "If any man come unto you and bring not this doctrine, receive him not into your house," (2 Jno. 10). These instructions show the absolute necessity of rejecting every thing that is not founded on God's word, no matter from what source it comes.

Polygamists, in order to impress our minds with the pretended sacredness of polygamy, have boastingly, and, as they think, triumphantly pointed to the fact that upon the gates of the Holy Jerusalem the names of the twelve Patriarchs are to be indelibly and prominently engraved; and they proudly tell us this is God's final endorsement of polygamy.

That their names are to be written, holy writ plainly avers; but that it is written as an endorsement of polygamy, holy writ doth not say, nor can any such conclusion be drawn from any part of God's word. The sacred historian enumerates "the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six; and the sons of Joseph which were born to him in Egypt were two souls: all the souls of the house of Jacob which came into Egypt were three score and ten," (Gen. 46).

From this statement it is evident these men did not practice polygamy. The

idea of Levi living one hundred and thirty seven years and having but *three* children, yet being a polygamist, is preposterous. (See Exodus 7:16). Nor is there the first jotting of a pen to show that either of his brethren practiced it. It is true Judah was guilty of harlotry, (Gen. 38), and Simeon had a son by a Canaanitish woman, (Gen. 46:10), but his wife was either dead, or this woman was not his lawful wife, or she would not be spoken of in the manner she is here mentioned. His other sons are called "the sons of Simeon," but Shaul is called "the son of a Canaanitish woman," which would seem to indicate his illegitimacy. (Exod. 6:15). Will our polygamist friends who boast so much of the purity of their associations, and declare so loudly that there is little or no illicit intercourse among them, and who claim to punish with death the adulterer, justify the harlotry of Judah, and of Simeon, in order to prop up their rotten system, and thus give the lie to all their boasted virtue and purity? This is what they are doing when they hold up these acts of these men as models of purity, and as a reason for their names being found on the pearly gates. Shame on such inconsistency! But it shows the desperate straits to which they are driven in order to justify their teaching and practice of that which God has decreed is "abominable" before him.

Since there is no evidence that these twelve men practiced polygamy, it follows that either their father did not teach it unto them, or if he did they were disobedient to his instructions. If the old Patriarch had recognized polygamy as divine in its origin, and the only means of exaltation in God's kingdom, he would most certainly have urged upon them the necessity of compliance

with the institution; and if they persisted in rebellion against it, then to give them a part in the holy city, and inscribe their names upon its pearly gates, would be to place a very high premium on disobedience and tend to bring this so called "celestial law" into contempt. For if celestial honors and glory can be obtained regardless of that law, then the law is useless, and that fact would either fasten upon the divine character the stamp of folly, or upon this pretended law the "abominable" character which God has given it; for he has declared it to be "abominable before him."

Further; admitting that the other sons may have been disobedient; surely, Joseph chosen and honored of God to be a Savior unto his father's house, blessed as he was with dreams and interpretations from God, would have bowed in submission to the "celestial order," and sacrificed his monogamic ideas on the altar of polygamy, instead of being "*cooped up*" with one wife; and all the foundation of his future exaltation and greatness to be *two*, only *two* little boys, instead of laying a foundation deep and broad with many wives and children, upon which he could build a kingdom worthy of "a god." How short sighted Joseph must have been! Or had he heard the disputes that often passed between his mother and Leah? Perhaps all the sons remembered the jealousies and heart burning envyings and strifes that used to exist in their father's household, and concluded that an institution that was the cause of such confusion and evil could not have the sanction of the God of love and peace; much less could he be its author. We repeat, there is no evidence that Jacob's twelve sons practiced

polygamy, nor that he taught them so to do; and certainly the sacred historian would not have neglected to record such facts, since he has given a minute history of their families; and if this polygamy had been of God, he would have noted their obedience or disobedience of it, since it is claimed to form so important a part in the divine economy. We must search, therefore, for some other reason than the practice of polygamy for their names being inscribed on the gates of the Celestial City. Undoubtedly it is because they sincerely repented of all their sins, looking forward in faith and confidence to that promised "seed" in whom all the families of the earth were to be blessed; and through obedience to the true gospel, obtained the remission of their sins, and then continuing to walk with God, kept themselves free from the lusts of the world, and bringing their flesh subject to the Spirit of God, they became indeed worthy sons of the friend of God, and no less worthy fathers of the twelve tribes of the chosen people of God.

They knew well that Abraham had put away polygamy in the form of the bond woman, with the child of the flesh, Ishmael, and had returned to his first love, Sarah, renouncing concubinage; and that, through Isaac, the child of promise, the blessings were to come; and while they renounced the works of the flesh, they followed his example of repentance and a godly life, and hence their names will stand indelibly engraved in letters of golden light upon the pearly gates of the holy city; and while all other monogamists who have obeyed the same gospel, following the footsteps of the lowly Savior, avoiding polygamy and all other evils of the flesh, shall be heartily welcomed with glad

hosannahs from the heavenly choir! Polygamists, and all who have loved and made lies their refuge, will find those gates forever closed, and Abraham's bosom forever barred against them, unless they like him shall have bitterly repented and forsaken all such abominations. For, "It is written," "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." —Rev. 21: 27.

I beseech you then in Christ's stead, be ye reconciled to God as Abraham was; and put away your Hagers as he did, and live in harmony with that marriage law given to man in the beginning, renewed to Noah, honored by Moses and the prophets, declared by Malachi, reiterated by the Son of God, enforced by the apostles, and restored again in the fulness of the gospel in these last days, "*Thou shalt love thy wife with all thy heart and cleave unto her and none else.*" (Doc. and Cov. sec. 12, par. 7.) "*For there shall not any man among you have save it be one wife; and concubines he shall have none.*" (Book of Mormon p. 118.) The twelve Patriarchs were not polygamists!

CHARLES DERRY.

BRIGHAMITE TEMPLES.

MR. PHIL ROBINSON, the probably well paid apologist for Brighamite Mormonism, in his work, "Sinners and Saints," says some curious and suggestive things of the Brighamite temples. When speaking of the unfinished temple at Manti, he says:

"The plan of the building inside differs from those of the temples at Logan, St. George, and Salt Lake City, [and, we may add, all of them "differ" from any and all temples, ancient or modern, which were commanded of God to be built.—Ed], which again differ from each other; for it is a

curious fact that the ritual of the *secret ceremonies*, to which these buildings are *chiefly* devoted, is still under elaboration and *imperfect*, so that each temple in turn *varies* from its predecessor, to suit the *latest alterations* made in the *Endowments* and *other rites* celebrated within its walls."

These facts of change and variation prove what we have always claimed; to-wit: that the Brighamite temples are built without divine authority and appointment; for they are built without special revelation from God, confessedly; neither are they built after any divine "patterns," ancient or modern; hence God is in no sense the author of them, nor will heaven accept them, nor the rites and ceremonies administered in them; for Jesus says, "Every plant which my heavenly Father hath not planted shall be rooted up;" and Joseph the Seer says, whatsoever is not ordained of God, he will not honor.

Mr. Robinson further says:

In my description of the Logan temple, I gave a sketch of the purposes for which the various parts of the building were intended. That sketch, of course, can not pretend to be exact, for only those Mormons who have worked through the degrees can tell the whole truth; and as yet no one has divulged it. But with a general knowledge of the rites, and an intimate acquaintance with *Freemasonry*, I have, I believe, put together the only reliable outline that has ever been published. The Manti temple will have the same arrangements of baptismal fount and dressing rooms on the ground floor, but as well as I could judge from the unfinished state of the building, the 'endowments,' in the course of which are symbolical representations of the Creation, Temptation, and Fall, will be spread over two floors, the apartment for 'baptism for the dead' occupying a place on the lower. The 'sealing' is performed on the third. I have an objection to prying into matters which the Mormons are so earnest in keeping *secret* but as a *Mason*, the connection between Masonry and Mormonism is too fas-

inating a subject to resist curiosity altogether."

In this last quotation we have renewed evidence, given by a favored friend of the Utah Mormons, and "a Mason" too, that the "endowments" had by these Mormons are in striking "connection" with Masonry. This is what we have claimed.

Now if the Brighamite leaders would confess, as they ought to do, that their "endowments" are and were only corrupted copies from Masonry, as Masons know they are, and not call them God-given endowments, their imposition would not be so harmful, and there would not be such grounds for complaint. But when they steal many of the distinctive features of Masonry, corrupting them with a view to avoid detection, and then palm the base, damning counterfeit upon unlearned and credulous people as heaven's "endowment of power from on high," it is both just and essential to expose, resist, and fitly denounce the gilded lie, and hold it up to the gaze of all.

Mr. Robinson explains that the Brighamite temples differ from each other, for the reason "that the ritual of the secret ceremonies to which these buildings are chiefly devoted, is still under *elaboration and imperfect*, so that each temple in turn partially *varies* from its predecessor, to suit the latest *alterations* made in the endowments and other rites celebrated within its walls."

Here we have it—change! change!! change!!! like the drifting clouds and shifting sands. Permanence, stability, and unchangeability, are seen in God and his works; but variation, fickleness, and change mark the works of men and demons. "I am the Lord, I change not."—Mal. 3: 6. "Meddle not with them that are given to change."—Prov.

24:21. Joseph the Seer said Adam was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed;" and also that God "set the ordinances to be the same forever and ever."—See Church History, *Millennial Star*. Why do the Brighamite leaders denounce those who changed the primitive order of Christianity, and those professing Christians who fail to teach, believe, and practice it, when they themselves are changing—continually changing—the doctrines, rites, ceremonies, and well nigh all other institutions with which they have had to do ever since 1844! The changes they have made are as great, and equally as hurtful, as those made by the Romish Church—all done by the dictates of blind leaders, and contrary to the plainly written word of God and the fundamental usages of Christ's Church. Beware of them. For as sure as God's word is true, they err greatly.

BOY DEACONS.

In a sermon of H. J. Grant, (son of the late Jedediah Grant) now one of the Utah Mormon apostles, he instructs the Snake River Conference to ordain "young boys" to the office of Deacon. These are the words as published in the *Deseret News*, July 16th, past: "He wanted to see the Bishops ordain the young boys to the office of Deacon."

The law of the Church of Christ, given February 9th, 1831, commands the Saints thus:

"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 the church; and he that doeth according to these things, shall be saved; and he that doeth them not shall be damned, if he continues."

And these said "Scriptures" set forth plainly the qualifications of deacons in these words:

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

By this we see that the Brighamite Deacons, and those of the true Church of Christ differ widely, and that the apostles of the two churches do not agree at all in respect to the necessary qualification of deacons. The teachings of Paul in the matter, endorsed and made binding upon the Saints by revelation through Joseph the Seer, are the law to all worthy to be called Saints; "And he that doeth them not shall be damned, if he continues." By this we may know the fate of those who teach and practice to the contrary. And this is but one instance out of very many in which the doctrine of Christ's Church has been corrupted and contradicted by the Utah leaders.

SEED UNTO THE LORD.

Ques.—For what purpose did the Lord bring Lehi and his company to America?

Ans.—"That they might raise up seed unto the Lord in the land of promise."—1 Nephi 2:2.

Q.—And what kind of marriage did the Lord command through which to "raise up seed unto the Lord?"

A.—He commanded monogamy, and forbade polygamy, saying, "that they

should have, save it were *one wife*; and concubines they should have none; and there should not be whoredoms committed among them."—Book of Jacob 2:9.

Q.—Who are the seed of the Lord?

A.—"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 prophesy, 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*; and these are they who have published peace, who have brought good tidings of good, who have published salvation, and said unto Zion, thy God reigneth. And O how beautiful upon the mountains were their feet!"—Mosiah 8:5.

Q.—Have we further proofs that all the righteous disciples of Christ, and those only, are the Seed of the Lord?

A.—Yes; Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. * * * And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise."—Gal. 3:26, 27, 29. And this is confirmed by the teachings of the Book of Doctrine and Cov-

enants, as follows: "Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, *all those who receive my gospel are sons and daughters in my kingdom.*"—July, 1830, Sec. 24:1.

CONSCIENCE.

BRIGHAM YOUNG in a late sermon in the Tabernacle said:

"But in the things pertaining to conscience, no man, no set of men, no Governor, no President, can control me before my God. I must control my own heart, my own feelings. I am a free man in relation to these matters, not bowing to any majority, nor to any party. So are all the Latter Day Saints. We are free to worship God according to the dictates of our own conscience."

This was said referring to the practice of polygamy in Utah, Arizona and New Mexico, by Mormons. Mr. Young further said:

"But, says one, you are breaking the laws. How do you know we are breaking the laws? I think some one has written, and it used to be taken for sound doctrine, that a bad law is no law at all. But it is not so now."

We present this to our readers that they may see what kind of men some of the Utah Mormon "apostles" are, and how widely their teachings differ from those of Paul, Peter, Joseph the Seer, and other men of God.

Mr. Young assumes for himself and fellows to judge of the anti-polygamy laws, in the various territories at least, and then to break them when they are contrary to their conscience! His pretended "conscience" is, according to his logic, far superior to the laws of the land, the conscience of 50,000,000 Americans, and that of the civilized world!

The "conscience" of Saul of Tarsus

moved him to persecute—even to murder—the early Christians. The “conscience” of Hindoos moved them to burn widows on the funeral pyre of their husbands. The “conscience” of the Free-lovers of the Oneida community led them into most shameful excesses and outrageous sins. And nearly all the evils and errors of perverted Christianity are traceable, largely, to the warped, deranged, and corrupted consciences of those who perpetrated them. A “good conscience”—that which is based upon and sanctified by justice, equity, truth, and pure love is most desirable; but a bad conscience—that which arises from error in judgment, selfish motives, lust, religious fanaticism, and the like—is an evil and blind and ruinous guide. And, now that the conscience of Mr. Young and his fellows leads them to call that good which God and all civilized people denounce as unjust, unequal, impure, impolitic, “abominable,” “a grosser crime,” “iniquity,” and their like, it is high time that their said conscience be educated out of its errors, and lifted up to a far higher plane, and if moral suasion fails, then the strong arm of civil law should interpose and suppress the evils growing out of such a perverted conscience.

If Mr. Young and his fellows will not obey the laws of the land because they are contrary to their conscience—real or pretended—then he and they should not complain if they are visited with a section of National wrath, arising from an outraged national conscience! They will be likely to find, at no very distant time, that this matter of conscience is many-sided, and that the civilized world must be heard in the premises, for they, too, have a conscience.

“Sandheden's Banner,” a Danish Church paper, \$1 per year, will appear next week. Send to Herald Office, Lamoni, Iowa.

GEORGE Q. CANNON'S GOD.

IN a sermon in *Deseret News*, June 11th, 1884, Geo. Q. Cannon repudiates Brigham's God, in these words;—“Our Lord and Savior Jesus Christ *whom we worship as God*, was a man like unto us, so much so that his divinity was not recognized through any external signs by the Jews. There was nothing about His person that they could discover that would make Him a God, the Creator of the heavens and the earth.”

Now, Brigham Young taught, and the same is published in the *Journal of Discourses* vol. 1, p. 50, that, “Adam” is our father and our God, and the *only God* with whom we have to do.”

Brigham, of course, by this statement confesses that *he* did not worship Christ as God, but Adam.

We are glad to see that Elder Cannon does not accept, or has turned from, Brigham's idolatrous worship. May we hope he (and his co-religionists) will continue to reject Brighamite heresies and return to the only sound and safe doctrines—those found in the sacred books, the Book of Mormon, Inspired Translation, and Nauvoo Doctrine and Covenants.

BEAUTIFY YOUR HOMES.

THE home should be as beautiful and pleasant as it is possible to make it. Home is the place of rest and pure enjoyment. It is the refuge from care, trouble, and all the tumults and turmoils of life. It is the one spot where the heart's purest affections garner themselves and seek their chosen resting place. It is the woman's first duty to make this dwelling place, over which she is the mother-queen, as cheery, cozy and lovely as she can. The first requisite for this desired consummation is that she herself be happy, hopeful,

pleasant, and contentedly agreeable. To become this she must live hygienically, she must eat proper food, wear comfortable clothes, and not be oppressed by too many cares and burdens. If she is her own housekeeper she should study to do her work on the most simple and easy plan, cook but a few dishes at a time, and have each as perfect in itself as possible.

Woman has no more important duty than that of making home pleasant. Neatness and cleanliness are indispensable to a cheery, cozy-looking room. A plain room, plainly furnished and scrupulously clean, is far more bright and beautiful than a more pretentious one richly adorned with costly furniture that is soiled, mutilated, and always in disorder. A few thrifty, nicely-kept flowering plants and trailing vines are one of the most enlivening adjuncts to a living room, and a sheltered, sunny window, is far better for them, in moderately cool weather, than the overheated and often dusty inside position, and they are just as easily seen also. A few nice pictures on the walls are always pleasing; but no picture that shocks the feelings should ever have a place there. Pictures of war, murder, death-bed scenes, animal fights, and other soul-harrowing views ought never to be made at all, and especially allowed within the sacred precincts of home. Bright, gay, happy and inspiring views alone should meet the gaze of the family circle. Should there be unsightly objects, in the room or recesses that contain unnecessary adjuncts to comfort and convenience, a bright chintz curtain will screen them from view, and will of itself make a pleasant resting-place for the eye. Should a bit of plastering fall from the wall a piece of

white muslin neatly pasted over the place will hide the defect and save all further scaling off and drippings of litter. In a thousand ways one can veil the ugly and add to the beautiful, until the humblest little home may become a very bower of pleasantness and cheerfulness.

The love of the beautiful needs the fostering care of every one who would make life pleasant and happy. Whoever creates a lovely picture, whether on canvas, in a poem, or on the broad brown bosom of mother earth, or in a cosy, cheerful home, adds to the world's priceless treasure, and does something towards elevating, refining, and happyfying the race.—*Health and Home.*

Material greatness is not the sole guarantee of social progress. The emotions are as much to be heeded as the intellect, and no system of religion has social worth where the heart is sacrificed to the head.

PAY THE PRINTER.

Please look at the label on your ADVOCATE, and if in arrears remit at once to Joseph Smith, box 82, Lamoni, Decatur Co., Iowa.

I WISH through the *Advocate*, to invite correspondence with any oldtime Saints from Lancashire, England. I sailed with my family in the *Clara Wheeler* in 1854. D. C. Brand and A. W. Rees were there. The time and scenes and inconveniences are yet fresh in my memory.

THOS. R. ALLEN.

CLEVELAND, Lucas Co., Iowa.

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The Saints' Advocate.

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

Vol. 7.

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No. 5.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

PROFESSOR LEWIS AND BOOK OF MORMON.

PROF. LEWIS in reply to Joseph Cook said in the Salt Lake Tabernacle of late: "I defy any one to show me where the Book of Mormon endorses polygamy. You can not find an endorsement within its covers from beginning to end."

Pretty good for Bro. Lewis. Now let him and all polygamists read the following, and they will find that the laws and principles in said book will be the rule by which Latter Day Saints will finally be judged, as also all nations who possess said book:

"Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them, shall be judged of them according to the words which are written."—2 Nephi 11:6.

And of the plates from which the book is taken, Mormon said:

"And I know that they will be preserved; for there are great things written upon them, out of which my people and their brethren shall be judged at the great and last day, according to the word of God which is written."—Book of Mormon 1:4.

The word of God in said book, (Jacob 1:4, and 2:6-11; Mosiah 7:1-9; Ether 4:5), declares polygamy a "wicked practice," "sin," "very abominable," "a grosser crime," "iniquity," "whoredoms," "wickedness and abominations,"

"bad examples," and says it causes grief, and bitterness, and mourning, and death, and leads to "that lake of fire and brimstone which is the second death."

Why will professed Latter Day Saints seek to justify polygamy, when the plain word of God condemns it!

HART'S "PROVISIONARY CLAUSE." (1) JAMES H. HART, lawyer, preacher, and Emigration Agent at New York for the Brighamite Church, when writing to the *World* in regard to the different editions of the Book of Mormon says:

"They all contain the same prohibition against plural marriage; but that prohibition was to a people who lived over two thousand years ago, and connected with said prohibition is the following provisionary clause, which is found in every edition of said book: 'For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken to these things.'"

This is the old and oft repeated *per- version* of a very plain text, when that text is explained by what goes before and follows after it. The Lord here simply asserts that it is, and will be, his will, his right, to command his people in regard to marriage and the relations of the sexes; and that his people shall not follow their own notions in regard to these matters, neither shall they justify polygamy and concubinage by what is "written concerning David and Solomon," nor "do like unto them of old." (Just the things the Brighamite leaders are doing!)

The word "for," in what Mr. Hart calls the "provisionary clause," is a connective conjunction, and Webster says it means "since; because; introducing a reason of something before advanced; a cause, motive, explanation, justification, or the like, of an action related or a statement made." This is just its use and office in the passage quoted. The Lord had just condemned polygamy and concubinage in the most severe terms, pointing out the evils growing out of them, and the errors in heart and theory that led to them, and then commanded that "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, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes." And now comes the *explanatory clause*, "introducing a reason" of what he had before stated, a "justification," and an "explanation" of why he had forbidden polygamy and the like, and enjoined monogamy. He brought these Israelites to the land of America for the express and avowed purpose, to "raise up seed unto the Lord;" (1 Nephi 2:2); and had commanded them through Lehi "that they should have, save it were one wife; and concubines they should have none." (B. of Jacob 2:7-9). But in the days of Jacob these people "began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines;" (Jacob 1:4); and the Lord said further: "This people begin to wax in iniquity; they understand not the scriptures; for they seek to

excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord; wherefore, thus saith the Lord, 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." [That is, in regard to polygamy and its like. And "like unto them of old" here includes all the ancient Israelitish polygamists—Abraham, Jacob, and all others—Ed.] "Wherefore, my brethren, hear me, and hearken to the word of the Lord: 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."—Jacob 2:6.

In the foregoing it is seen that the purpose and design of God was to "raise up seed unto the Lord," to "raise up a righteous branch" among these Israelites; and to do this he peremptorily forbids polygamy and the like, and provides monogamy; and then he asserts his right to command, his will to command, in these important matters, and notifies them that in case he does not thereafter *renew* these commands, they shall "hearken to these things," which he had already said about the matter. But there is not the remotest hint of, or provision for, his ever giving contrary commands, but only for a *renewal*, when needed. And this renewal may be found in the constitutional law of the church, given February 9th, 1831, in Doctrine and Covenants.

Mr. Hart evidently means to say that the teachings of the Book of Mormon are not binding upon the Latter Day Saints, for he says "that prohibition [against plural marriage, Ed.] was to a people who lived over two thousand years ago." This, we know, is the theory of the Utah leaders, and has been for the past forty years. But the Lord teaches differently. He says: "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"—Doc. and Cov., Rev. 22d and 23d September, 1832, par. 8.

By these things we see that Mr. Hart and his fellows flatly contradict the sacred books of the church, and are found fighting against God!

DISENTHRALLED.

Scott Anderson Writes Strongly to
President John Taylor.

He Was Deceived, and is Disgusted
With their Creed.

EDS TRIBUNE:—If you think proper, you are at liberty to publish the enclosed, which is a copy of my letter to President John Taylor, withdrawing from the church over which he presides.

Yours respectfully,

SCOTT ANDERSON.

SALT LAKE, Sep. 23d, 1884.

MR. ANDERSON'S LETTER.

SALT LAKE CITY, Sep. 22d, 1884.

President John Taylor:

SIR: Duty imperatively demands that as I am about to withdraw from the church over which you preside, I make known to you and all whom it may concern, the reasons which have compelled me to take this step.

When I joined the Mormon Church a little over five years ago, I believed implicitly, as I do now, that the Bible was the word of God and the rule of faith, and while the "Book of Mormon" and "Doctrine and Covenants" were referred to as additional revelations, they nowhere contradict the Bible, but rather establish it.

Before joining the Church I became acquainted with Elder Wm. Budge, John Nicholson, Francis Cope, James L. Bunting and others. Elder Nicholson preached from the *Bible only*, and almost entirely dwelt on what is known as the first principles, claiming that these principles were what had been introduced by our Savior, and preached by his immediate apostles, but that men had wandered away from them and had fallen into darkness and superstition. I had heard a great many things about the Mormons that were nothing to their credit, consequently the eminent social qualities and gentlemanly conduct of Elder Cope won my admiration and esteem. I was greatly pleased to find him a monogamist, for while I could not deny that many good men in the past had had more wives than one, I never for one moment assented to the idea that there was any virtue in such a proceeding, or that it merited or would receive any reward. I joined your church on the 20th day of May, 1879, and during the first two years of my membership I faithfully adhered to it and would have given my life to defend it. During all this time I never heard of *Adam being God*, never heard of *blood atonement*, never heard of polygamy being *required* of all men before they attain to the highest glory, never dreamed that Brigham Young or any one else coolly threw the Bible overboard and preached what-

ever they pleased and I was bound to accept it as the revelations of God. I do not and can not accuse these men of having told me anything false, but they certainly withheld the horrible doctrines against which my soul revolts.

The first shock I received was from Albert Carrington, who succeeded Wm. Budge as president of the European mission. William Budge always appeared to me in the light of a most kind, gentlemanly and truly Christian man. It was not unnatural that I should look for all this in a man who was a successor of the Twelve Apostles of Christ, and whose speeches and writing were to be received as Scripture. Judge my horror and amazement when I found that he continually used language which I had only heard from the lips of the lowest blackguard, and that his conduct generally was something disgraceful. I saw for myself in the presence of several hundred witnesses on board a tug boat in Liverpool conduct himself so disgracefully with a young girl, then a servant in the mission house, that every elder present held his head down with shame. I was so disgusted that I almost left the church then and there. Several of the elders came to me and assured me that such conduct would not be overlooked, but would be promptly dealt with by the authorities. I believed this, and shortly afterwards left Liverpool to make my way to Utah, in obedience to the command to gather. I left behind me a dear old mother, friends, associates, companions, country, everything, and with my family came to Salt Lake. God, who alone judges the hearts of men, knows the sincerity and purity of my intentions. I imagined that I had come to the Kingdom of God to help to build it up. What did I find? I found

that God—the God of the Bible—is not even worshipped by the church over which you preside. The God you worship is Adam. Brigham Young teaches. I quote his words: “When our father Adam came into the Garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He is our father and our God, and the *ONLY God* with whom we have to do.” At first I could not bring myself to believe that this doctrine was accepted by the church, but on careful inquiry, I found to my horror and astonishment that it was really so. It is true a great many know nothing about it and are simply in ignorance. Those who do know accept it as far more to be relied on than any portion of the Bible, for they say the Bible has been translated over and over again and it may be wrong, but this is the direct teaching of a great prophet. I reject this as abominable and horrible idolatry and give it as one reason why I can not remain in your church.

Then there is the doctrine of blood atonement, which to me is simply a doctrine of murder. Brigham Young says: “I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins.” Again he says: “I have seen scores and hundreds of people for whom there would have been a chance if their lives had been taken and their blood spilt upon the ground as a smoking incense to the Almighty.” I know of nothing so horrible as this in all the idolatries which have cursed the human race, and it would of itself be a reason more than sufficient for my withdrawal from your church. But there are many more, far too many to mention in this letter, but I will refer to a few.

As I have shown, Adam is made God, but you do not give him much power, or rather leave him much, for you do teach that he has given you the power you wield. That however, matters little; you hold it and he has parted with it. That is my point. You teach that if a faithful son of Adam is called behind the veil and has no priesthood, God (Adam) can not give him any. He must wait until he gets it from the earth where you have all the power. If he has no wife or wives (and you teach that he must have at least three or he can not have the highest glory,) God (Adam) is utterly unable to help him. You have the keys and he must wait your leisure and pleasure. In fact you teach that you have the power, to make a God "who shall pass by the angels and the gods," whereas God can only make an angel (servant) and hardly that without your permission. This to me is mockery and silly superstition, and I unhesitatingly reject it. I know members of your church whose sincerity I do not doubt, and who are a very good people. But generally speaking I never saw so much hypocrisy in my life as I have seen since I came to Salt Lake City. You profess to have a direct revelation from God, commanding you to do no work on Sunday, but you and the people generally are steeped in Sabbath breaking. Shortly after I arrived in the city I found the theater open on Sunday, and Bishop O. F. Whitney and a number of members of the church rehearsing plays that they were going to perform at conference for money. I found that here and in other parts of the Territory, rehearsals are commonly held in the preaching houses of the ward on a Sunday; that painters had been sent for by yourself and other

leading members of the church to do work on Sunday, and that the business office of the church is frequently open all that day, and your clerks diligently at work.

You profess to abhor drinking, smoking and swearing. One of the heaviest smokers in the city is John Smith, the Patriarch of the whole church. Members of the church in full fellowship keep saloons, and the church organ, the *Deseret News*, opens its columns for the advertisements of the lowest dens in the city; and so far as bad language is concerned, I say deliberately I have heard more in Salt Lake City from Latter Day Saints in one year, than I heard from all the members of the other churches with whom I have been acquainted in the whole course of my life. Joseph F. Smith during last conference told the priesthood meeting that to obey the *higher law* they must have at least three living wives at one and the same time, and that anything to the contrary was a *damned lie*. You yourself in the Ogden tabernacle speaking of what the Gentiles were trying to do, said "Who the devil cares?" Surely you do not think I can believe such language from the holy spirit of God.

I now request you to erase my name from your books, and only add in conclusion that I have had no quarrel, no dispute, no misunderstanding, with any member of your church. I leave it from conviction, and at the call of duty, well persuaded that I can meet you or any member of the church over which you preside at the bar of God, and look you in the face before him as an honest man.

Yours Respectfully,

SCOTT ANDERSON.

THE LIVING ORACLES.

THE doctrine of "the living oracles" is one above others that should be continually kept before the people of Utah by the Reorganization writers, as no other has proven so pernicious to them, in respect to the latter day work as it has. We hesitate not to say, that every feature belonging to what is everywhere understood as "Brighamism," that makes

its followers so objectionable socially, religiously, and politically, has grown out of this abominable heresy, to which they have unwarily become earnest votaries.

The people of Utah, we hope, will ere long learn that the Reorganization, although now an uncompromising enemy to everything that has wrought injury to them, is their very best friend. It is already beginning to be believed and well understood by the leading men of the Nation, of every condition, that it is the only effectual weapon that can be used to destroy "the cancerous ulcer from the body politic." without violence. The Reorganization, like all other opposing forces, perfectly understands that the people of Utah need reform; but it differs with all others as to the kind of reform needed. It objects to no effort that promises even a moiety of relief to that worthy but misled people. It positively admires much of the earnest religious effort put forth in its midst, as evincing the fine, thoughtful working of loving christian hearts toward their human fellows; but at the same time it does not harmonize with their views that the people of Utah need, particularly, to be educated into the labyrinthine meshes of modern creeds. It is entirely a mistake to think so. The Mormons have been in a school of theology that has made them masters of the elementary doctrines of human redemption. If our assertion is questioned, let the ablest exponents of modern creeds now laboring in Utah call upon any one of the ordinary elders there to meet them and compare authorities, and we have no fear but that our assertion will be overwhelmingly sustained.

We often see and hear it expressed by those who recommend an educational reform, that Utah's population is made up of the most ignorant and degraded of European society, gathered in from the vilest slums that can be found in those communities. We beg leave to object to such a false and scandalous charge, implying as it does, a degradation and moral turpitude, from which no redeeming process would be adequate.

To the educational reformers, with Bret Harte at their head, it might be said that, although it can not be denied that a large part of its population has come from the humbler walks of life, that is no argument to prove the charge of ignorance and immorality. Does not history assure us that the elements of national greatness, through all time, have sprung out of the same class? From this class has come much of that human greatness which has controlled the world in its magnificent progression. There it was cradled, and developed, and thence it emerged. Where would the educational reformer commence his work in Utah? Let Bret Harte essay the task of champion in the good work, and if I mistake not he will find at the very commencement of his work some people there as skillful in the elementaries, and in the classics, as his anxious heart may desire.

The industry of the people of Utah we have never heard questioned. Their entire work in that once desolate region should be sufficient to refute the charge of indolence. It surely manifests an unyielding devotion. Their zeal and determination, regardless of the most discouraging surroundings, to carry out their principles; (however objectionable those principles may seem to others), none can see but must admire.

Is it not quite evident that the people of Utah possess all the native elements to make themselves a grand people? That they need some reforms is equally evident; and the most needed is that which may be brought about by properly educating them out of their religious errors, and into the doctrines of their own religious profession. And here lies the whole difficulty with the Mormon people. They are solidly wedded to their religious convictions, because they believe them to be true. And all men can rest assured, that every attempt made to induce them to forego those convictions, will surely be rejected. Neither modern creed teaching, popular educational effort, nor the stern application of National legislation, nor National force, can solve the problem. Convince them that they are entertaining heretical

doctrines, doctrines not in harmony with the fundamental principles of original Mormonism; that their credulity has been sadly preyed upon, and that they thereby have become the innocent victims of a wicked and cruel deception, the teachings and doings of which are utterly at variance with God's revealed word—educate them into this view. It is the primary education they so much need; and this done, the trouble is over, and everything that is now so objectionable will pass away, and they become as earnest and loyal a people to our National institutions as can be found in all the land.

The work of the Reorganization is directed to this end. It has already reclaimed many thousands by reflecting God's pure light in upon those "damnable heresies" that led them astray. And it will never cease its labors until the whole deception crumbles and falls, and the last deceived one is reclaimed, and made to rejoice and be thankful for escape from the fowler's snare!

Upon the calling of Joseph Smith there is but little dissimilarity between the people of Utah and those of the Reorganization; but beyond this point commences a broad divergence of views, that makes them quite distinct. Now we approach the subject of "the living oracles," as that which creates the "great gulf" that divides the two peoples. It was this doctrine that drove the writer from the one, and finally into the association of the other.

Thirty-one years ago, under this Utah Church influence, the writer crossed the plains with a company, having charge of a train loaded with supplies for the Utah press, which fact led us to make our last encampment upon what is now known as the "Temple Block." Our evening meal over, and seated around our last camp fire, we were joined by one who has long ago passed away to join the "silent majority." We will not mention his name, but state instead, that his son presumes to be clad with the prophet's mantle, and to be standing in the prophetic office of the church of the living God. Our conversation readily turned upon the latter day work,

and to some remark of his the writer took exception, and questioned him thus: "Well, Bro. T—r, I suppose the people here believe in the Book of Covenants, and the Book of Mormon, do they not?"

To this he replied, "D—m the Book of Mormon and the Book of Covenants! we have the living oracles here!" Oh, what an awful utterance of profanity that seemed to me! Its meaning made such an indelible impression upon my mind, that time has not, nor ever will, erase it. It is like a living, blazing picture of infamous thought, ever present before my mental vision, a solemn warning against mocking things divine. From that moment Utah and its associations ceased to be attractive to me. To supercede those precious books, those priceless gifts of heavenly, present truth, containing, as they assuredly do, "the fulness of the gospel of Christ," by a miserable subterfuge, (a carnal man), and call him a "living oracle," submitting to his caprices as of pre-eminent worth to those divine precepts, to me exhibited a spiritual depravity, and moral turpitude, utterly deplorable. Yet this is just the condition the people of Utah has been educated into. And to such we say, Of what use is your pretended admiration of Joseph Smith's work, when you thus wantonly ignore and trample under your feet the very foundation upon which it stands, and must be reared!

Joseph Smith, as good and favored a man as we all believe him to be, never arrogated to himself such priestly dominance as is implied in this Utah "living oracle" dogma. Living oracle he surely was; but only in the true and just meaning—a receiver of Divine commands. We have never heard, not even from the Utah leaders themselves, that he ever attempted a departure from this; but rather that he earnestly taught the people absolute submission to "the oracles" which he *received*. This was his calling; to receive, and to *obey*! This he did, and so taught others. And for this alone we should admire him, and as earnestly disapprove of all who attempt to govern and direct as "a liv-

ing oracle," while they ignore the precious word God gave him. The importance of all the original "oracles of God" given to and through Joseph Smith to all who profess to admire him and his work, is shown in Doctrine and Covenants, revelation February 9th, 1831, par. 16, or page 127 old European edition:

"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."

Can there be a rational being, claiming to believe the latter day work, and fail to see at a glance the importance of these words to himself, also the necessity of giving heed to it in preference to any "oracle" that puny man might give of his own concocting? and just as sure as we fail to do this, we deny the faith revealed from heaven.

Under very similar circumstances, perhaps, Paul, when writing to the Corinthian Church (2 Cor. 13:8, 9) reminds them thus:

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not, your own selves, how that Jesus Christ is in you except ye be reprobates? But I trust that ye shall know that we are not reprobates."

No better advice could be given to the people of Utah. You are claiming a faith in Joseph Smith's work; you profess the highest regard for it; and for it you have offered abundant sacrifice; and for it you have suffered almost beyond human endurance. But, to-day Paul's exhortation comes directly home to you. Are you in the faith, or have you relapsed into a state of error and evil? If you have the true faith, your only "living oracle" will be the God of Israel, and you will be willing to be guided by every command that he shall give. Is this your faith? It is not, if you entertain the fallacy of a living human "oracle," who violates God's plainest words, and teaches you contrary to them. And just as sure as that is your faith, you dishonor the faith revealed from heaven through the one

you think you admire. And just as sure as you do, you and all others who do likewise have become reprobates and your condemnation is sure.

Again, to show the danger of this fatal doctrine, and how certain and sure its work will be in destroying the eternal welfare of those who thus forget God and trust themselves to the arm of flesh, we will quote God's word:

"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; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

How awful the condition of that people who take this fatal step, and set aside God's word! At the very commencement of the work some began this downward career, and it has culminated at that point when those precious words have been counted as of "no more worth than the ashes of a rye straw!" Yea, farther than this, to deem them as worthless, and unworthy of a moment's consideration!

This fatal doctrine of worshiping men instead of God, was the chief stepping stone in that awful departure from the original faith, that has reared a system of deception and fraud, conspicuous only in the marked absence of almost every feature that belonged to the original faith. More anon.

T. J. ANDREWS.

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W. W. BLAIR - - - EDITOR.

BRIGHAM'S POLYGAMIC PROPHECY.

WHY can not the Utah Mormons see that Brigham, in his teachings and predictions, was unreliable, misleading, and false! The prediction and promises made by him when he first introduced the polygamic revelation, August 29th, 1852, have proven so utterly untrue as to show him one of the most dangerous and hurtful advisers the world has ever known. Hear him, and then judge—"You heard Bro. Pratt state this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the Elders, this people have believed in it for years. The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the prophet. In the mean time it was in Bishop Whitney's possession. He wished the privilege to copy it, which Bro. Joseph granted. Sr. Emma burnt the original. The reason I mention this is, the people who did know of the revelation, suppose it is not now in existence. The revelation will be read to you. The principle spoken upon by Bro. Pratt this morning, (polygamy),

we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not fear; you need not think that a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us, for it will not be. * * * This revelation has been in my possession many years, and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not."—*Mill. Star Supplement*, vol. 15, p. 31.

In this quotation there are such gross errors, (to call them by the mildest terms), that to quote them should be all that is needed to prove Brigham Young a "blind guide," a ruinous leader.

He says "a small portion of the world" is opposed to the doctrine contained in the polygamic revelation; yet it is a fact well known, both then and now, that for all past time, as now, the masses of mankind have been opposed to polygamy, for this reason among others, that the sexes are always about equal, and polygamy deprives men of having wives and families in proportion to the extent it is practiced. It always has been and still is, the very few who believe in and practice that infamy. It is found chiefly, in the past and present, among volup-

tuous kings and rulers, lustful priests, and beastly savages; but it is seldom known among the enlightened, refined, and progressive. The civilized and enlightened nations of this age detest, denounce, and seek to destroy it.

Mr. Young further says: "That doctrine *has not been* practiced by the elders;" yet since then it has been the claim and the *boast* of the Utah Mormon leaders, that the elders (some of them) began its practice as early as 1843—more than *nine years before*. This statement of Mr. Young was deceptive and misleading, and was clearly intended to be so. Polygamy had been denied and denounced up to that time, only a few knew of its existence in the church, and in keeping with their secret teaching, and practices, Mr. Young made the false statement that "That doctrine *has not been* practiced by the elders.

In the next clause he says: "This people have believed in it for years." In this he states a half truth, and scarcely that; for it is a well known fact that outside of Utah, the leaders, the ministry, and their people, indignantly denied, and loudly denounced polygamy and its like.

When he says, "This revelation has been in my possession many years, and who has known it?" and answers, "none but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not," he virtually says that but very few persons knew of his having said revelation, and that but few knew of the existence of the doctrine of polygamy in the church. In this he, in effect, admits that he and a few others had been practicing, secretly, a deception on the people. Why will the deceived people

follow such confessedly underhanded, crafty men! These men have confessed, as we see, to their having deceived their own people, as well as the world; and yet the same deceived ones follow them on blindly. This, if continued, can only result in their all falling into the ditch together.

Mr. Young, as we see, prophesies that polygamy "will sail over, and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people;" and yet from the time of this prophecy till now, "the more intelligent portions of the world" have exhibited the utmost detestation and abhorrence of it, and it is ranked by them in the catalogue of crime with murder, adultery, robbery, and their like. The civilized world is openly at war with it as being one of the vilest, most cruel, unjust, and harmful systems ever known. This is the very reverse of what Brigham prophesied.

He further predicted that their pretended constitutional liberty to practice polygamy would not be opposed, or restrained; for he said: "Your hearts need not fear; you need not think that a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us, for *it will not be.*" But Congress, and the Judiciary, notwithstanding Brigham's prophecy, move steadily forward with the purpose, and the determination, to extirpate the last vestige of the system from within the limits of the United States; and woe to them who resist it.

Mr. Young says "Emma burnt the original" polygamic revelation, and that what he had was simply a *copy* of it,

taken by Bishop Whitney. How did he *know*, (except by second-hand testimony), that it was a copy?" and if it was, how did he know it was a *true* copy, he not having the original to compare it with? and granting for argument's sake, that it was a correct copy of an original revelation given by Joseph the Seer, what right, what authority had he, after obtaining it in such an unauthorized, private, and round about way, to force it upon the people, not asking their endorsement, nor attempting to prove to them that it was genuine? The revelations in the Doctrine and Covenants were first submitted to the entire priesthood, by quorums, before they became parts of the authorized doctrine and law of the church; (see *Mill. Star*, vol. 15, p. 199); and Joseph the Seer charged the Twelve Apostles, (Brigham Young and John Taylor included), and the rest of the priesthood, to "let no revelation go to the people until it has been tested here," as follows: "When all the quorums are assembled and organized in order, let the revelation be presented to the quorums; if it pass one, let it go to another, and if it pass that, to another, and so on till 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, [opposition, Ed.,] then says he, it wants inquiring into; *you must see to it.*" — *Times and Seasons* vol. 5, p. 649. But the polygamic revelation was *never* submitted to such a "test," nor anything like it; and herein Brigham Young and his fellows violated the usages of the church, the special instructions of Joseph the Seer, and, disregarding them entirely, he thrust upon the church a system of things which utterly subverts the plain and well defined

doctrines and laws of the church, and caused "the way of truth to be evil spoken of." (2 Peter 2:2). Wherever that base, corrupting revelation originated, its introduction to the church, and to the world, was made by Brigham Young and his fellows, August 29th, 1852, and this in a way utterly contrary to the usages of the church up to 1844, and directly contrary to the solemn charge of Joseph the Seer, as we have seen, according to their own recorded testimony.

Brigham says "Sr. Emma burnt the original." But Sr. Emma said, many times, that she never burnt it; and, that *she never saw it!*

Brigham, in his statements, and predictions, is proven false; and as years go past their falsity will be seen and hated by many who now are enmeshed in the snares of the deceivers. God speed the day, and break the bands.

THE REJECTION OF THE CHURCH.

HAS the church been rejected *as a church*? This is a question often asked by the saints. It is a question of great moment, and one that we should be able to understand correctly. For if it has been, it, as one of the links in the great chain of events in this dispensation, will reflect that light upon the past, present and future, that can nowhere else be found, and serve to solve and make plain what to many are now mysteries, and enable them to reconcile the past and present of the church with prophecy.

It is evident from the history of the church for the last forty years in its scattered and bewildered condition, that God has withdrawn his Spirit from them to a great degree. The course taken by all the different factions is

good evidence that great darkness rested upon them, and that they really were under the disfavor of God. Their living and *teaching* in direct opposition to the law of God, their almost total abandonment of the books, substituting in their stead the *counsel* of those claiming authority when they knew such counsel was at variance with the written word, their disregard of all covenants and contracts except those sanctioned and sealed by church authorities, their seeking to gather to points as places of "refuge" not known to the "law and testimony," their being similarly situated with ancient Israel while in transgression as described by David in Ps. 136: 13, 15, 36, 42, all go to show that the church, *as a church*, has been rejected of God.

The rejection of the church and consequent scattering of the saints is evidently contemplated in Ps. 50: 4, 5, and in Ezek. 34: 12, 13, which Scriptures Joseph Smith the martyr said would be fulfilled in the gathering of the saints to, "Zion, which is in the State of Missouri." See his letter to Mr. Seaton of Rochester, in *Times and Seasons*, p. 706, 707. But the Book of Mormon—"the standard," is very plain upon the point.—See chapter 3, 1 Book of Nephi, 50 paragraph. "And it came to pass that I, Nephi, beheld the power of the Lamb of God that it descended upon the *saints* of the church of the Lamb, and upon the covenant people of the Lord, who were *scattered* upon all the face of the earth, and they were armed with righteousness and with the power of God in great glory." What do we find here? Why first that "the saints of the church of the Lamb" were "*scattered*," and next, that in their scattered condition, "the power of the

Lamb," which is the Holy Ghost, "descended upon them," and "they were armed with righteousness and with the power of God in great glory." The righteousness here spoken of is doubtless that found in the Gospel, and not in "secret chambers."

The saints would do well to bear in mind that they are to receive the *power* of God, and the righteousness of God, in "the wilderness of the people," as was shown to Ezekiel, 20th chapter, 35, 38 verses, and that in this *scattered* condition, "the rebels are to be purged out from among them,"—that there they are to be made *pure in heart*. None have the promise of gathering to Zion but the pure in heart. See Ps. 101: 7, 8, and Isa. 35: 8, 10, also Doc. and Cov. 98 sec., 4 par., which says, "Zion (in western Missouri) 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," etc.

Moroni speaking of events that would transpire in this dispensation, points out plainly the corruptions that would creep into "the holy church of God," which has indeed caused its rejection. He says, 4th chapter and 4th paragraph of Book of Mormon, "Behold the Lord hath shewn unto me great and marvelous things concerning that which must shortly come *at that day* when these things (the Book of Mormon) shall come forth among y. u. Behold, I speak unto you, as if ye were present, and yet ye are not. But behold Jesus Christ hath shewn you unto me, and I know your doing, * * * and your churches, yea, even *every one*, have become polluted because of the pride of your hearts. For behold ye do love money, and your substances, and your

fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted. O, ye polluters, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the *holy church of God?*" Here is evidence that can not be refuted that the Church of Jesus Christ of Latter Day Saints, which was the *holy Church of God*, was to be polluted, by *hypocrites and teachers*, in which event God said through Joseph the Martyr in the Revelation of 1841, in the latter part of the 13th, inclusive of the 14th par., that the church, instead of blessings, would, by their follies and abominations, bring wrath, cursings, indignations and judgments upon their own heads. Truly this has been fulfilling upon many of the saints for the past forty years. But again, Moroni proceeds to point out the evils and enormities that would be practiced by professed but fallen saints. In the same paragraph he says, "Why do ye build up your secret abominations to get gain, and cause that *widows* should mourn before the Lord, and also orphans to mourn before the Lord: and also *the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?* Behold the sword of vengeance hangeth over you; and the time *soon* cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer."

The reader will see at once that the foregoing quotations relate to professed saints, and to the Church of Christ organized April 6th, 1830, which was to become polluted by hypocrites and false teachers. This being the case, let us enquire whether professed saints adorned themselves with that which hath no life,

and yet suffered the hungry and the needy, and the naked and the sick and the afflicted to pass by them and notice them not! Have professed saints, and men claiming to hold the spiritual authority of the church built up *secret abominations* to get gain? And have they caused that *widows* should mourn before the Lord? and also *orphans* to mourn before the Lord? and the *blood of fathers and husbands* to cry unto the Lord from the ground for vengeance upon the heads of the false teachers and hypocrites?

Let virtuous, truth-loving saints tell you who were with the church at Nauvoo, after the death of Joseph. Let them tell who followed Strang to Voree and Beaver Island. Let them tell who followed Sidney to Pittsburg and to Cumberland Valley. Let them tell who followed C. B. Thompson to Preparation. Let them tell who followed Brigham Young and the Twelve, first to Council Bluffs and then to Utah, to the "salt land without inhabitant," and the almost universal answer is, Yes, yes. But let the faithful fear not, for these scenes were to be enacted. There must needs be heresies among us, that they which are approved may be made manifest. The church had to be purified of its pollutions, hypocrites, false teachers, false prophets and *apostles*. The saints had to be judged of God, (see Ps. 50: 45), and the rebels purged out, before the pure in heart could be gathered to Zion. Leaving the Book of Mormon, let us turn to the revelations of the "Choice Seer."

The revelation of 1841, paragraphs 10-14 is very plain concerning the rejection of the church, showing the only conditions upon which the saints could continue in favor with the Lord, which

conditions were never fulfilled, as their scattering from Nauvoo, their *utter* failure to finish the Temple, their sufferings, toils, temptations and *much* tribulation clearly prove. We will here remark that the *rejection* was to effect them *as a church*; that is, as an organized body consisting of quorums.

These several quorums were to be dissolved, and the priesthood must necessarily lose its power in a *quorum capacity*. It did not contemplate the rejection of the priesthood, nor of the saints as individuals but "*as a Church.*" The church began to exist "*as a Church,*" April 6th, 1830, but there were many saints *before* that time, and the priesthood likewise was held and lawfully exercised before that time; therefore when the church was rejected the saints and the priesthood were placed in the same general condition they occupied before they were organized. That such an event was to occur with the church is clearly shown by comparing sec. 27, p. 2, with sec. 10, p. 3, D. of C. Here appears to be a contradiction, and truly would be was it not that the church organized April 6th, 1830, was to be rejected and then reorganized, for the first quotation says. "Behold verily, verily I say unto thee no one *shall* be appointed to receive commandments and revelations in this church, except my servant Joseph Smith, for he receiveth them even as Moses." And yet in sec. 101, par. 3, the Lord says, "the redemption of Zion must needs come by power, therefore I *will* (in the future) raise up unto my people a man who shall lead them like as Moses," etc. Has J. J. Strang claimed to lead and give revelations and commandments to the church Joseph organized in 1830. If he did his claim was false. Did Brigham Young claim

to receive revelations and commandments for the church, Joseph Smith organized? If so, he is an impostor, and why? Because God, that can not lie, says, (as above quoted), that *no one* but Joseph should be appointed to receive revelations and commandments in *that Church*.

But perhaps some will say, as some of the Brighamites now do, that Brigham did not claim to be a prophet, seer, revelator and translator to the church. If he did not the *Deseret News* and the *Millennial Star*, (the church organs), misrepresented him sadly. Some claim he was agent for Joseph the martyr and that he is only president of the church and priesthood and *not* the prophet to the church. Such a claim is preposterous, and was never made by a mind enlightened by the Spirit of truth; and if Brigham Young acknowledged or assented to such a claim, it is proof positive that he was in a darkened and "rejected" condition, for the law says, (D. C. 80 : 1), "the keys of the Kingdom belongeth *always* unto the presidency of the high priesthood." Again sec. 3, p. 42, "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." Brigham Young the president over the whole church? If he was, he was also the president of the high priesthood. He was the prophet, seer, revelator and translator to the church, and "*like unto Moses.*" He can not possibly hold *one* of these offices without holding them *all*, for they are inseparably connected, and are all vested in one man. The fact that the Salt Lake

Church makes such contradictory and absurd claims, is the best evidence that it is not in special favor with God, but is really a part of the fallen, darkened "rejected" church. "By their fruits ye shall know them."

Again, the revelation of March, 1833, sec. 87, par. 2, contemplates clearly the scattering of the saints, their stumbling and falling in "the hour of their temptation," for it says, "And all they who receive the oracles (or revelations) of God, let them beware how they hold them, lest they are accounted as a *light* thing, and are brought under condemnation thereby; and *stumble and fall*, when the storms descend and the winds blow, and the rains descend and beat upon their house." That a great trial was to come upon the saints, and that their deliverance depended upon a faithful adherence to the doctrine and covenants of the church, is here made as plain as the noon day sun. Well, have the saints faithfully, and truly lived by the "oracles" therein found? No! and what has been the result? They have fallen! Not only have the saints not been governed by these revelations, but many have cast them aside as a thing of naught, and have followed the counsel of their 'file leaders,' in direct opposition thereto.

The day of "tribulation" through which the saints were to pass, and are still passing, was declared in D. C. 58:2: "Ye can not behold with your natural eyes, for the present time, the *design* of your God concerning those things which shall come hereafter, and the glory which shall follow after *much* tribulation. For after *much* tribulation cometh the blessings." To this let us add what is said in sec. 100, p. 3, "But verily I say unto you, I have decreed

that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after *much* tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold this is the blessing which I have promised *after* your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion," etc. These two quotations put together, show plainly that the saints were to be scattered and have much tribulation until the Lord should set his hand for their redemption and restoration to Zion in Missouri, from whence they were first scattered, and it appears from what follows that after the saints, like the children of Israel in Egypt, had suffered the chastenings of the Almighty long enough, and the terrible oppression and tyranny which they, or many of them had long been under, God "would raise up a man to his people, that should lead them like Moses," "for the redemption of Zion must needs come by power." But mark, he did not promise to raise up the Moses man until *after* their "tribulation," and until the time comes for him to begin to redeem and restore the saints to their inheritances by power. Well in what condition must the church be during the time of their "much tribulations," and until the Moses "man" is raised up for their deliverance, reckoning from the death of the first "Moses man," Joseph Smith the martyr? Why, in a disorganized, scattered, and "rejected" condition clearly; for if the church was organized, and in favor with God, it must have its president like unto Moses at its head, all the time. Sec. 104 p. 42. The "*much* tribulation"

through which the saints were to pass, is spoken of in great plainness in sec. 105, in a Rev. given to Thomas B. Marsh, July 23d, 1837, not quite seven years before Joseph's death; it reads: "Behold vengeance cometh speedily upon the inhabitants of the earth, a day of burning, a day of desolation, of weeping, of mourning, and lamentation, and as a whirlwind it shall come upon all the face of the earth saith the Lord, and upon *my house shall it begin and from my house shall it go forth*, saith the Lord. *First among those among you saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.*" Par. 9, 10. Thus we see the terrible trials, the sore judgments the saints would pass through and suffer, were clearly and fearfully portrayed by the "oracles" given through Joseph the Seer. Nor were these calamities to be confined to the members only, but those holding the priesthood; yes, those who have claimed to be bearing off the Kingdom since Bro. Joseph's death were to come in for a full share of "temptations and much tribulation." "Every man is *tempted* when he is drawn away of his own *lust*, and enticed." (James 1:14). And they were to be thrown into a darkened, hardened, and *carnal* condition, for the Lord says of them in the latter part of the 5th paragraph: "And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be *converted* and I will *heal* them." By the foregoing it will be seen the Twelve Apostles after 1837 would lapse into sin and darkness from which the Lord promises to heal and

convert them, in case they "harden not their hearts," when he "feels after them." And have the twelve been in "darkness," temptations and much tribulation since Joseph's death? Let their shifting, meandering course, their heretical doctrines, their contradictory teachings, their arbitrary and unlawful counsels, and their immoral and ungodly practices answer. Well, what is "the sum of the matter?" It is this: the church organized by Joseph, April 6th, 1830, was to have no other president *over it* but him. Yet he was to have a successor, hence the "rejection" "*as a church*" and then a reorganization by the "Moses man," whom the Lord would raise up unto his people, by whom they are to be led to Zion.

SECRET WORKS ARE EVIL.

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light that his deeds may be made manifest, that they are wrought in God."—*Jesus Christ*.

"Vice, whether individual or general, is ever conceived in darkness and cradled in obscurity."—*Horace Greeley*.

How can secret endowments be endorsed by any follower of Christ, in the light of the above truisms?

"I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production of either malice, cowardice, or vanity, and generally misses of its aim in every one of these views; for lies are always detected, sooner or later."—*Chesterfield*.

"False men are not to be taken into confidence."—*L'Esrange*.

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W. W. BLAIR - - - EDITOR.

CONSTITUTIONAL LAW.

BY PRES. JOSEPH SMITH.

ONE of the most commendable declarations of the revelations in the Doctrines and Covenants, having relation to the conduct of the Saint, as a citizen, toward the Government is that found in section 58, paragraph 5.

"Let no man think he is ruler, but let God rule him that judgeth according to the counsel of his own will; or, in other words, him that counseleth, or sitteth, upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."

This revelation was given in August, 1831, and is among those given as permanent guides for the personal conduct of the church to which it was sent.

We quote below an extract from the Editorial columns of the *Deseret News*, of December 5th, 1884:

THE PERSECUTIONS IN ARIZONA.

Another conviction has been obtained in Howard's court in Arizona, for polygamy. Peter J. Christofferson is the victim. The evidence, it is stated, was as incomplete as in the case of Mr. Tenney. A dispatch to the *San Francisco Chronicle* says: "The Mormons threaten vengeance against the court." That, of course, is a falsehood. The Prescott press dispatcher has taken a leaf out of his Salt Lake confre's book. The "Mormons" will naturally feel indignant at the course pursued, in commit-

ting without bail pending an appeal prisoners who have been convicted on hearsay. But they will neither threaten nor injure the court.

Submission to the law is and has been one of the characteristics of the Latter-day-Saints, and they have not changed their principles nor their policy by moving over the line into another Territory. Their non-obedience to the anti-polygamy enactments is well known to spring from their belief in the invalidity of those statutes, and it is acknowledged that with those exceptions the "Mormons" are exemplary in their submission to the laws of the land.

Whatever opposition may proceed from our friends in Arizona to the verdicts of juries and the rulings of courts, no matter how unjust and arbitrary they may be, will be taken on legal grounds and pursued by lawful measures. Such proceedings as have been inaugurated may give temporary comfort to bigots, but patience is a "Mormon" virtue and "the end is not yet."

There are three points in the foregoing editorial worth a notice: 1, Persecution in Arizona; 2, Constitutional law; 3, Submission to law.

1. The persecution referred to can be no other than the effort made to enforce the United States law against polygamy, and unlawful cohabitation, in the territory of Arizona. This effort is being made by the officers of the courts of the United States, representing the Government, through the legal machinery appointed for the purpose of enforcing the authority of the Government. If a persecution, it is a legal one, pursued by lawful measures, and for a lawful purpose.

2. Constitutional law. What is it?

The second clause of section 3, article 4, of the Constitution, provides as follows: "The Congress shall have power to dispose of, and make all needful rules and regulations respecting the territory, or other property belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular

State." The second clause of article 6 provides that: "This Constitution and the laws of the United States, which shall be made in pursuance thereof, and all treaties made, or which shall be made under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

Section 4 provides that: "The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the legislature, or of the executive (when the legislature cannot be convened) against domestic violence."

Constitutional law then is that rule of civil conduct prescribed by the Federal Government through representatives chosen from among the people by themselves; such rule of law acquiesced in and endorsed by the Supreme Court of the United States, as being in conformity with the provisions, expressed or understood, of the Constitution.

3. Submission to law.

To people whose religious form of church government is a theocracy, to whom the "thus saith the Lord" is the end of controversy, the foregoing provisions defining the powers of an earthly court from which there is no expectation that divine decrees shall issue, would appear to be hard, and irreconcilable with their faith; upon the hypothesis that men should "obey God rather than man." It is possible that the people for whom the *Deseret News* speaks may take this view of the case; fortified by article 1 of the Amendments to the Constitution, which provides; "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

In the demand of the Utah church for the privilege to practice polygamy under this amendment there is a seeming of justice; but it is seeming only.

The foolishness of the claim for immunity for the practice of polygamy from the interference of the courts, made by the church in Utah, is seen; and that the justness of their plea that it is their religion is seeming only is shown by consideration of the following facts:

First. The Church of Jesus Christ of Latter-day-Saints, from which the present Utah Mormon church is a fragment, discovered in faith, principle and practice, was founded in 1830 under organic laws given of God himself.

Second. In justification of himself and his action in thus founding this church, on this land of America, he gives as one reason, that certain things named by him should be done; "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 *wise men*, whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doctrine and Covenants, section 88, paragraph 10.

Third. The Supreme Court of the United States is a creation of the Constitution, and was in existence and held judicial rule when the church was established; hence, when God established the church he did so cognizant of the fact that he had endowed wise men unto the very purpose of framing the Constitution.

Fourth. This framing of the Constitution and the establishing the church were correlative—one to the other, so determined of God.

Fifth. To further express his will concerning the Constitution and government of this land, and the conduct of the people of the church under them; the law of

1831, already quoted, was given. In addition to it one was given in August, 1833, section 2: "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges (that) belongs to all man kind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil."

Sixth. The church founded in 1830 existed under the operation of these provisions of the law of God from that time, until that portion now claiming exemption from the authority of government left Illinois and Iowa in 1846 and 7.

Seventh. No command, or revelation, of God was had or claimed, or stated to the church, or this Utah fragment, until August, 1852, after the people had left organized States of the Union, and settled on territory belonging to the whole of the States.

Eighth. The Church of Jesus Christ of Latter Day Saints was not the Supreme Court of the United States in 1830, and has not been since. Nor is the Utah Mormon church, or any member of it, now vested with the authority of that Supreme Court, or entitled to pass decisions upon law and say whether it is constitutional, or otherwise; that extraordinary function belongs to the tribunal created by the constitution, and that alone. Neither John Taylor, with his counselors, George Q. Cannon and Joseph F. Smith, the Utah First Presidency; the Twelve with W. Woodruff at its head; the High Council, the seventy, the elders; nor the Editorial staff of the *Deseret News*, including, of course, its chief editor, whose production we have quoted, has any right to decide, either for himself or themselves, or others, what is and what is not the constitutional law of the land demanding their obedience. The human rendition of the powers vested in the Supreme Court, by the very men whom God "raised up for the very purpose," is found in sections 1 and 2 of article 3 of the Constitution itself and the custom of the States and Courts under the Constitution.

1. "The judicial power of the United States shall be vested in one Supreme Court."

2. "The judicial power shall extend to all cases in law and equity arising under this Constitution, the laws of the United States, and treaties made, or which shall be made under their authority."

The Constitution recites the cases in

which the supreme and inferior courts established by congress, hold jurisdiction, the cases in which the Supreme Court holds original jurisdiction are recited, and in all others "the Supreme Court shall have appellate jurisdiction, both as to law and fact."

This expressly denies to any church—Catholic, Episcopal, Methodist or Mormon—or to any State corporation, or individual, the right to sit in judgment upon questions arising in which the constitutionality of law is involved, and deciding such questions for themselves, and thus determining their own action of conformity to or disregard of the laws involved.

The church from 1830 to 1844 was law-abiding. Its utterances in theory, principle, dogma, faith and practice, were in keeping with the teaching of the Constitution. It was the claim of the Elders that the discovery of America was fore seen and provided for by God, as the founding of a government to be the asylum for the oppressed of all nations. It was the belief of the leaders and the people that the struggle for independence was the baptism of the tree of Liberty in fire and blood, without which it could never flourish. It was taught as a heritage of the covenant made with Abraham, that the men who framed and wrote the Declaration and the Constitution were raised up by the Almighty for that purpose. Christ so stated it in his declarations to the church in the restoration of the gospel. Love of country was held and enjoined from father to son. This was enforced as a sacred duty, and more binding on the Saints because of the wondrous manifestations of God's providence, watchcare and determination concerning the land, and the people who should live upon it. The church felt this. Joseph Smith boasted that he was a "Green Mountain boy;" for in those Vermont hills patriots were born and raised. Obedience to law—the laws of the land—was a duty and a cardinal virtue. The laws of the States in which the church originated, and appointed for the stakes of Zion were under the Constitution. They were good and sufficient for the establishment and continuation of the church until the Prophet and Patriarch were slain. There was up to that time no church tenet, or practice that required a Saint to break, or defy, or evade the law of the land; and yet everywhere the Elders went, or Saints settled, there were laws forbidding more than one companion in wedlock.

The Utah fragment sought a soil on which to develop the folly of Solomon and David anew; a land where the crime and abomination of the people to whom Jacob ministered the rebuke of God, might be again re-enacted. But the will of God went

before them. His hand was stretched out over the land. His care fashioned the events of the time. His thoughtful and watchful prevision sent the representatives of the authority of the United States, the Constitution and the Supreme Court—the law—the human law enacted by his own divine direction before them like a cloud. If they would get out from under the ægis of that government, that constitution, that court—God's law—they must go beyond the bounds of the everlasting hills—over the confines of Joseph's land—out of the limits of the land of Zion, the heritage of the obedient and the pure in heart.

The *Deseret News* says that "Submission to law is and has been one of the characteristics of Latter Day Saints, and that they have not changed their principles, nor their policy by moving over the line into another territory."

Not long since when we charged that God had changed his law, if the revelation on plural marriage came from him as a law, the *News* took the ground that God had not changed, but that he had adapted his laws to the changed condition of the people. As there had been a change in the people, there had been laws given suitable to their changed condition. Now the *News* says that the people have not changed. Where is the change? If God has not changed, and the people have not changed, what need of the people failing to obey the law? But, says the *News*, the "non-obedience to the anti-polygamy enactments is well known to spring from their belief in the invalidity of these enactments." Exactly. And if the principle is the correct one, any other people, class, or church, may incorporate into their religious creed any vagary, hurtful to society, or otherwise, independently of the courts, or the government; for if the Mormon church is to be permitted to judge of the validity, or invalidity, of the laws passed "for the good of all flesh" upon the land, chosen by God for the purpose named, there can be no line of demarcation drawn where the law is supreme. In such case belief alone would determine the allegiance of the governed.

To guard against such a contingency in this government, whose foundations the builder of the church himself laid down, the same wise master-builder placed the precautionary statement at the close of the revelation enjoining obedience to the constitutional law of the land, "Whatever is more or less than these cometh of evil." Who so blind as not to see that the one item alone incorporated in the Utah church system that now involves a disregard and disobedience to the "law of the land," so sanctified by God's expressed will, "cometh of evil." God never made

the Utah Mormons, or any other people, to be the Supreme Court of the United States. Congress has never entrusted that church, or any other, with the functions of the Supreme Court. God has said to the Latter-day-Saints, "Let no man think he is ruler." Why then should we who are striving to call Israel back to the worship whence he has fled, consent to let men who refuse obedience to the laws under which we have been placed by divine clemency and commandment, sit in decision upon those laws because they believe them invalid? God has not made the people in Utah who refuse compliance with the laws of the land, because they believe them to be invalid, to be counselors to him that "counseleth, or sitteth upon the judgment seat." He fixed that when by his chosen agents he established the constitution and the courts under it. He reserves to himself the right to rule and counsel the one who "sitteth on the judgment seat." "But let God rule him that judgeth, according to the counsel of his own will," is the terse prohibitory declaration. Who are these men who propose to counsel the Almighty? Who are these men who, despite God's declaration concerning the "palladium of human rights and liberty," the Constitution of the United States, and the express enactment of his will, refuse their consent and their obedience to the laws of the land? They are not the ones whom God has permitted to be set in the "judgment seat," nor chosen to be the "counselors of him that judgeth." He will himself provide for the occupants of that high bench where justice holds her courts and whence her edicts are issued, whenever the rights and just privileges of those to whom this land has been consecrated as the place of political refuge, the land dedicated to freedom, are put in jeopardy. As in the past history of the land no grave emergency ever occurred in which the man, or men, for it were not provided for; so none will in the future occur unprovided by God's watchful care, according to the counsel of his own will.

The law of 1862, prohibiting polygamy in Utah and other territories, passed by Congress, has been declared to be constitutional by the Supreme Court of the United States. Each successive enactment of Congress, had in respect to the same crime, has been but supplementary, or auxiliary to that law, providing safeguards against those who have proposed to evade the law because "they believed it to be invalid." The acts of Congress, under which the men "persecuted" in Arizona were arrested, tried and convicted, have been but enabling clauses of the same law in harmony with the first.

The judge, under whose administration

these men were tried, is the proper one to interpret the language of the Constitution in respect to his own court, which declares that "the judges in every State shall be bound thereby (by the Constitution and all laws passed under it) any thing in the Constitution, or laws of any State, to the contrary notwithstanding."

No legislature of any State of the United States, nor any assembly of any territory belonging to the United States, has a right to enact pro visions which make nugatory, or inoperative, the Constitution, or the laws of the United States, made under it. Neither the State of Iowa, nor the (state of Deseret) territory of Utah, can rightfully pass and enforce enactments which estop the action of the courts of the United States from punishing men who have refused obedience to the laws declared to be constitutional by the Supreme Court, or who have violated statutes passed by Congress in pursuance of the general provisions of the Constitution, approved by the Supreme Court. The laws of the United States passed into being and operation upon territory belonging to the States *per se*. That which is a crime in the States, by virtue of the United States law, is a crime in the territories of the States. Not until territories merge into States are they relieved of such disabilities as are imposed by the special and direct jurisdiction of the United States.

What the (state of Deseret) Utah territory could not do as a territory, she could not authorize the Church of Jesus Christ to do. Hence, marriage being a civil contract, according to the declaration of the church, founded under God under the divinely authorized provisions of the Constitution of the United States, while that church was within States whose laws were monogamic, and before the establishment of such territory of Utah, it must remain a civil contract still in all and every territory belonging to the United States, nor was it in the power of the Territorial Assembly to so endow the church in Utah by an incorporating charter with the right to violate the general rules of the States as to remove the right to regulate the domestic relations of husband and wife, parents and children from the province of Congress and the United States courts. And not until Utah shall be admitted as a State of the Union, with an express provision in its constitution providing for the practice of plural, or polygamic marriage can it become lawful, or the laws against it become invalid.

Should Utah be admitted as a State without such express provision in its constitution at its admission, we believe that the legislature could not then legalize polygamy, neither by direct enactment nor

by the round-about method adopted by the legislature of Deseret, and approved by the Utah Territorial Assembly, by charter to the church allowing it to control the marriage relations.

Whether Congress may lawfully admit Utah with such a clause in the Constitution permitting plural marriage either as a civil contract, or as a church sacrament, we do not discuss, as such contingency is of doubtful occurrence. But it may be pertinent to say that bigamy, or polygamy (plural marriage) being a crime in all other States of the Union, should Utah be admitted with such a clause in its constitution, "full faith and credit" could not be given such "public acts," in the other States, for persons plurally married in Utah could not legally live in those States."

"HE WILL LEAD THE CHURCH TO HELL."

THIS, if we are to believe the testimony of a "great cloud of witnesses," was just what Joseph the Seer knew Brigham Young would do if he got to be a leader of the Saints. Hundreds of men and women who read this article will well remember hearing that the Seer made the statement (prophecy, if you please) which is the caption of this article, concerning the late Brigham Young; and others will clearly remember hearing the Seer make it.

On good testimony it appears that the Seer, for at least seven or eight years before his death, was impressed and deeply troubled with the thought that Brigham would usurp leadership in the church and mislead the Saints of God.

The late William Marks, a bosom friend of the Seer, president of the Nauvoo Stake and High Council over the whole Church, stated to many that he heard the Seer say, "If Brigham Young ever leads the church, he will lead it to hell." David Whitmer said to the writer in September last, that he heard the Seer say about the same thing, which probably was as early as 1836-7.

Bro. E. Robinson, who lived many years at Farmington, Utah, says he often heard of the same thing in past years.

The writer, when in Utah in 1882, was informed by a credible party that the late Bishop E. Hunter related in a meeting of high priests in Salt Lake City that the Seer said to him, at a time when Brigham was

passing by in a sleigh at Nauvoo, that "If that man ever leads the church he will lead it to hell." The Bishop mentioned this only to illustrate the Seer's peculiarities.

The writer, since 1860, at different times and places, heard many different ones who lived at and near Nauvoo relate that they well remembered hearing the Seer say the same things, the affidavits and statements of some of whom we now present, for the reason that we think it high time the ruinous leadership of Brigham and his fellows should be exposed.

SAN BERNARDINO, California,
February 4th, 1884.

Joseph Thorn, a resident of San Bernardino, California, being duly sworn, deposes and says: I was personally acquainted with Brigham Young, late President of the Utah Mormon Church, and knew him when both he and I were living in Nauvoo, Illinois; and I heard Joseph Smith, Jr., at a public meeting in a grove east of the Temple in Nauvoo, when he had been reproving said Brigham Young for taking and using for his own private purposes church moneys without authority, say of him, "If Brigham Young ever leads this church he will lead it to hell." This he said with great emphasis.

JOSEPH THORN.

Sworn and subscribed to before me at San Bernardino County, California, this fourth day of February, 1884,

E. H. MORSE, *Notary Public.*

To Whom it may Concern: Know ye that I, David Dickson, now residing at Riverside, San Bernardino county, California, was personally present at a public meeting in Nauvoo, Illinois, before the building of the Temple; and there and then saw and heard the Prophet Joseph Smith, while preaching, raise his hand (pointing to Brigham Young who was in the stand with him), saying; "Talk about leading this church; here is Bro. Brigham, if he ever leads this church, he will lead it to hell." There were more than a thousand people present at the time; several of whom I, David Dickson, know are now living and heard him say it.

DAVID DICKSON.

In witness whereof, I have hereunto set my hand, and affixed my official seal, at my office in the county of San Bernardino, California, on this 29th day of December, 1883,
W. W. SMITH, *Notary Public.*

CITY OF ALTON, Illinois,
March 6th, 1884.

to Bro. Joseph Smith.—In the summer of 1843, one day when your father and Wil-

liam Clayton went into the country to transact some church business, after their return Bro. Clayton came to the office (Bro. Whitehead was then the Seer's private secretary. Ed.) about one o'clock p. m. Father Cutler and I were in the office, and he said, "Well; brethren, I have heard something to-day a little strange." Bro. Cutler asked him if he was going to tell us what it was; he said, "Yes, I am; and I hope that you will make a note of it." He said, "After we had finished our business, we started for home, and had traveled but a very short distance when Joseph stopped talking and was very much absorbed in thought. He never spoke till we were going down the Temple hill. He then uttered this language aloud; 'If Brigham Young ever leads this people he will lead them to the devil.' He never spoke another word. When we got to my house I got out of the buggy and Joseph drove on."

JAMES WHITEHEAD.

SAN BERNARDINO, California,
December 31st, 1883.

Mrs. Huntington says: "While living in Nauvoo, I lived three years in Joseph Smith's family; was well acquainted with church affairs there; and several times heard the Prophet Joseph Smith say, 'If ever Brigham Young leads this church he will lead it to hell.'"

CATHERINE HUNTINGTON.

SAN BERNARDINO, California,
December 31st, 1883.

I lived in Nauvoo from the first of its settlement, and was well acquainted with Joseph Smith and family. I well remember the day Joseph prophesied, "If ever Brigham Young leads the church he will lead it to hell." I believe Joseph was a true prophet of God.

HANNAH LYTLE.

Personally appeared before me Chas. W. Oden, a Notary Public in and for Harrison county, Iowa, this 8th day of March, 1884, John Conyers and Priscelia Conyers his wife, who on oath say—"On or about the year 1843, in Hancock county, Illinois, at a public meeting, Joseph Smith said in reference to Brigham Young leading the Church, 'If Brigham Young led the Church, he would lead it to hell.'"

his
JOHN X CONYERS,
mark

her
PRISCELIA X CONYERS.
mark

F. M. TERRY, }
W. C. ATWELL, } *Witnesses.*

CHAS. W. CONYERS, *Notary Public in and for Harrison County, Iowa.*

SAN BERNARDINO, California,
December 31st, 1883.

Mrs. Mary Ralph being duly sworn, deposes and says: I lived in Nauvoo, Illinois, close to the house of Joseph Smith, just across the road, sometime. I also was present at a public meeting and heard the Prophet Joseph Smith say while preaching, "Here is Bro. Brigham; if he ever leads this church, he will lead it to hell;" and I believe he was a true prophet of God. I was well acquainted with the two Partridge girls and the two Walker girls and their two brothers William and Lorin Walker, they were orphans, and all lived in the family of Joseph Smith, but I never knew they were any of them his wives; but I saw Susy Walker in 1847 and she had a young baby in her arms, she told me she had been sealed to Joseph for eternity and to Heber C. Kimball for time, and Bro. Heber was acting proxy for Bro. Joseph. Dianthy Farr, daughter of Aaron Farr, told me she was sealed in the same way and Wm. Clayton was acting proxy for Bro. Joseph with her. The first I ever heard of the proxy and sealing business was in 1846. Bathsheba Smith, wife of Geo. A., told me of it then.

MARY RALPH.

Sworn to before me this 31st day of December, 1883, W. J. Curtis, Notary Public in and for San Bernardino county, state of California.

POMONA, California,
February 14th, 1884.

To Whom this may Concern:—This is to certify that I, S. L. Crain, was personally acquainted with Joseph Smith from about 1840 to 1844, and that I heard him say to and of Brigham Young, whom I also knew, that if he (Brigham Young) was left to lead the church, the pride of his heart would lead them to hell. This was said at a conference of the Church, in Nauvoo, where there was a large assemblage of the people, and probably in the spring of 1843—possibly 1842.

Witness my hand, S. L. CRAIN.

Done in the presence of Wm. Pickering.

GEN. BRISBIN ON MORMONISM.

IN a late article to the *Omaha Herald*, General Brisbin predicts that, if the Utah Mormons do not of their own accord put away polygamy, the National Government will put it down by force commenting upon this the *Deseret News* says:

"Gen. Brisbin is also self-deceived as to the method by which he predicts polygamy

will be destroyed by the Government. He is sure that many lives will be destroyed in the process, that the Latter-day Saints will fight, and every one, men, women and children will take up arms, and to die fighting for their religion will be the duty of every 'Mormon.' This soldier that wants to shine as a writer is not aware that the profound faith of the Saints is that the Lord will fight their battles, and that they are opposed to the shedding of blood. And he is equally in the dark as to the mode by which the army can be employed in the work of destroying polygamy. Perhaps he will be a little more explicit when he next rushes into print, and will explain how polygamy can be suppressed by force of arms. Does he advocate a general massacre of the 'Mormon' people? If not, how can rifles and field pieces be brought to bear on a principle or its practice?

The great fear which seems to agitate the bosom of the gallant General is, that if polygamy is not destroyed by some means—and in his limited vision he can see only two ways in which it can be done—it will 'spread itself over this nation.' What is the reason of this dread? It is experienced by many more thoughtful persons than the warrior correspondent of the *Omaha Herald*. Why should polygamy spread all over the United States unless it is put down by force? We are told repeatedly that the sentiment of the nation is opposed to it. That a little handful of 'Mormons' can not expect to prevail against fifty millions of people determined to suppress a practice opposed to their civilization. That the few ought to yield to the customs, social regulations and established institutions of the vast majority. And that the 'Mormons' are only a little community of cranks out of harmony with the enlightened and mighty hosts of Christian civilization. Why, then, should there be any fear that 'Mormon' polygamy, if not suppressed by brute force, will spread over the entire nation? There seems to be considerable inconsistency in the dread expressed when compared with the assumptions indulged in."

We seldom have read a paper exhibiting so much stupidity in the same space

as the above. For instance; the editor wishes to know "how polygamy can be suppressed by force of arms?" and, "how can rifles and field pieces be brought to bear on a principle or its practice?"

Has the editor never read history? Does he not know that slavery, in "principle" and in "practice" once existed in the United States and was blotted out by "rifles and field pieces?" Does he not know that nullification existed in "principle" and in "practice" in 1832 in South Carolina, and yielded its traitorous pretensions through mortal fear of President Jackson's "rifles and field pieces?" Polygamy is held to be a *crime* by the civilization of this age; it is declared to be a *crime* by the Book of Mormon; the Nauvoo edition of the Doctrine and Covenants calls it a *crime*; the laws of Illinois and Iowa, where it is said to have first originated with the Mormons, makes it a *crime*; the laws of this great nation make it a *crime*. And does the *News* editor seriously question either the purpose or the power of the nation to extirpate this evil from its borders since God and the civilized world denounce it and lift up the sword against it? Will the *News* editor and his fellows continue to blind and mislead their followers till they force a fatal issue with this nation and fall the victims of war!

They would do well to remember the Jewish zealots and their fate; the slaveocracy and its fate, and repent and obey God and the nation's laws.

If polygamy were tolerated in Utah and the territories, it must then be protected and tolerated throughout the Nation. If Mormons were permitted by the Nation to teach and practice it, then the Nation would be bound to permit any of its citizens to practice it.

This can never be, and will never be. Polygamy is doomed. It ought to perish, and it will perish. Its promulgation and practice are one of the chief scandals and crimes of the age, and have done more than all other causes to bring just reproach upon those who teach, practice, or abet it; and to cover the name of the Latter Day Saints with odium and disgrace.

God's hand, and the Nation's are raised against it, and it must go—possibly by wrath.

DELINQUENTS.

All persons indebted for the *Advocate* are expected to *pay up at once*; and we desire them to renew for the current volume. Please remit at once. EDITOR.

Composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, mastering himself? or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home-peace? That is strength. He who with strong passions remains chaste; he who, keenly sensitive, with manly power of indignation in him, can be provoked and yet refrain himself, and forgive—these are strong men, spiritual heroes.

Smoking is a useless, expensive, selfish, and filthy practice, it leads to drunkenness in many cases, and it is rare to find a drunkard who does not smoke; the man who smokes every day is never safe from the gutter.

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Remittances must be sent to W. W. Blair or to Joseph Smith, Lamoni, Decatur County, Iowa.

The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

BOOK OF MORMON MANUSCRIPT.

OF the late investigation of what Elder David Whitmer claims to be the manuscript from which the first edition of the Book of Mormon was printed the Chicago *Herald* has this to say:

"The investigation now in progress concerning the authenticity of the Mormon Bible [Book of Mormon] is interesting because it shows a disposition on the part of the non-polygamous members of the church to ascertain and establish the exact truth of the revelation originally made to Joseph Smith. Fortunately for the people engaged in this research, one of the witnesses to the alleged supernatural origin of the Mormon Bible is still living in the person of David Whitmer, of Missouri, and he still has in his possession the original manuscript of the book as it first appeared about fifty years ago.

Mr. Whitmer is now a very old man, but his mental faculties are as vigorous as ever. He has lived in Missouri for many years, enjoying the respect of people of all denominations, none of whom will believe that he would adhere to a falsehood, and with every one of whom his word is considered as good as his bond. Whatever views may be entertained by his neighbors respecting Mormonism, not one questions the sin-

cerity of his convictions or the holiness of his life. This old man is the chief accuser of the polygamists of Utah, and it is of the utmost importance not only to the Josephite branch of the Mormon Church, but to the people of the United States, that his story should be accurately ascertained and preserved. Mr. Whitmer, as one of the three men who served Joseph Smith in the capacity of apostles and witnesses, denounces the Brighamites of Utah as sweepingly as any Christian would care to do, and fortifies his assertion that the polygamous feature of the faith, introduced by Brigham Young, is without divine sanction, by reference to the original Bible in his possession. According to Mr. Whitmer, Mormonism proper is nothing more than Christianity, the real Josephite religion being based on all the principles generally accepted in Christendom, and calling for belief in no new dogma except that of latter-day revelation. Nearly all the practices of the Utah Church are severely condemned by him, and Brigham Young was considered by him to be possessed by a devil. Mr. Whitmer talks freely on all these matters, and is as hopeful as any one can be that the beastly worship maintained in the far West will be wiped out.

When Joseph Smith received his revelation in Western New York, Mr. Whitmer was a young man living in the same neighborhood. He knew Smith well, and was familiar with his character, which was that of a zealous Chris-

tian man. After Smith received his revelation he invited Whitmer and two others to go with him to a hill in the vicinity, and there they dug up the plates of gold on which were inscribed many mysterious characters, which learned men were unable to decipher. In the course of time Smith received more light, and in company with the three witnesses, who wrote as he dictated, he translated the tablets. Smith claimed that these records were only confirmatory of Christianity, being the testimony of one of the lost tribes of Israel; that others would presently be found, and that churches believing in them would only be accepting an advanced and doubly fortified Christianity. Some time after the plates had been translated Smith and the three witnesses were walking along the highway one day, when a rushing noise as of winds and waters was heard. As they looked aloft the plates were caught up and disappeared, and a voice from above said: "Bear witness to what you have seen and heard." This the three men did, and as they had all been known as religious men before these occurrences, their stories found some credence.

After the death of Joseph Smith the church fell upon evil ways, and the settlement in Utah, far away from civilization, facilitated the work of the designing men who succeeded him. The Mormons who rejected the teachings of Brigham Young either remained behind or deserted him and his party. Most conspicuous among these, of course, was David Whitmer, and to obtain his support Brigham devoted every energy. Failing in this he made a determined effort to secure the manuscript of the Bible, [Book of Mormon], offering large sums of money for it, but Whitmer re-

fused to part with it. Brigham had in the meantime changed the original Bible [Book of Mormon] to suit his own purposes, and had added to it various revelations which he had received. The present investigation is in charge of the Josephites, who wish to establish more emphatically than ever the accuracy of the Whitmer Bible [Book of Mormon] and the falsity of the one fathered by Brigham. In this effort they will be followed by a great many people besides those of their own faith. If it becomes necessary to employ force against the polygamous Mormons of Utah, it will be of much moral assistance to have the support of the Josephite branch with evidence of the Brighamites' charlatanism.

The general good character, piety and intelligence of Mr. Whitmer lead people to place much greater dependence upon the story which he tells than they otherwise would. The natural effect of such a delusion as that under which he and many other good men labored in the early days of Mormonism is now apparent in Utah. If one man could receive a revelation another one could, and if a good man could, why not a bad one? Revelation is an easy business for as tricky or designing leader. It was practised in early times by the leaders of superstitious peoples. The Saracens never fought so valiantly as when their leaders had just received encouragement from on high. Brigham Young found it to be the source of his greatest influence. He had revelations on everything, and could get them on the shortest notice; and when he died every elder in the Church assumed the same privilege. There is absolutely no limit to the number of revelations a Mormon may receive, except the credulity of his

followers. The Eastern Mormons will be doing the country a valuable service in showing up from their own standpoint the false pretenses of the schismatics of Utah."

The *Herald's* is a well tempered statement, in the main, on many points, but makes some mistakes. It is not true that "the real Josephite religion" is "based on all the principles generally accepted in Christendom." But it is based on all the principles of the Christianity of Jesus and the apostles as found in the New Testament. It is also based on similar principles found in the Book of Mormon; and on those of the same kind found in the Book of Covenants, but on nothing contrary to them.

Joseph Smith was not accompanied by Elder Whitmer, nor any other man, when he "dug up the plates." He claimed that only the angel of God was with him at that time, and Elder Whitmer claims probably, nothing contrary to this. Only two of "the witnesses" wrote for Joseph on the manuscript, and besides these, his wife, Emma, John or Christian Whitmer, and one of the Hale's—his wife's brother—wrote some for him. The *Herald* gets it "mixed" in regard to the manner in which the plates were taken from Joseph. The latter says he delivered them into the hands of the angel; and David Whitmer, O. Cowdery, and Martin Harris, claimed that the angel of God showed them the said plates, and more of a similar kind, in a glorious, open, noon-day vision.

It is hardly true that Brigham "changed the original Bible," [Book of Mormon], if we except numerous typographical errors which crept in, and errors in the translations from the English

to foreign tongues. That he did change its application in church doctrine and discipline and practically made it "a dead letter"—pretending to believe it, yet in teaching and in practice repudiating it—is a fact too notorious to be disputed. All "the support of the Josephite branch" the nation may count on in the event indicated by the *Herald*, is that which comes of their loyalty to the nation, their devotion to the faith as found in the Bible, Book of Mormon, and the Nauvoo Edition of the Doctrine and Covenants, and their persistent and successful efforts in showing the apostasy and delusion of Brighamism.

The Brighamite system opens the door for just such delusive revelations as the *Herald* surmises and decries; but the basis upon which, and the principles by which the church under Joseph, the Seer, and the church under Joseph the son of the Seer, was and is builded, affords no such opportunities; for the teachings of Christ are the basis and standard, and anything and everything that comes which conflicts with those must be false, and should at once be rejected. This test will detect errors, morally, and doctrinally, as perfectly as a straight edge will detect the deflections from a right line.

ELDER R. J. ANTHONY writes December 24th, that the "*Sandhødens Banner* will be a great auxiliary to the *Advocate* in this mission." He further says—"The *Advocate* is indispensable. We can not do without it. It goes on the wings of the wind and prepares the way for the elders in many places. I trust it may be abundantly sustained. It has been the means of causing many to see the errors in Utah Mormonism. It silently carries its message of truth to

the down trodden and oppressed, whispering peace to the wandering ones, while the Spirit seals the testimony of its mission to them."

Under date of December 16th, Bro. A. McKenzie, of Merlin, Ontario, says of the *Advocate*—"It ought to be read in every house of the Saints, to post themselves. As for me, I could not do very well without it."

We frequently receive letters expressing similar sentiments, and they lead us to think it may be best to continue to publish at least another volume of the *Advocate*, if it is sustained by prompt subscriptions.

LIVING ORACLES.

THE counsel of God to his people through Joseph Smith was that they should not trust in the arm of flesh, or in other words, not to worship nor believe in man's counsel that did not harmonize with his own word to them. The experience of God's people in all ages was obedience and prosperity, or disobedience with adversity and rejection, as when he gives commands they must be obeyed; for He can not look upon disobedience with any degree of allowance. We believe him to be a just and unchangeable being, and His people in this age stand in the same relationship to Him now as people of other ages, their experience will be exactly the same, stand or fall as they may work righteousness, or practise works of evil before Him.

It is the preeminent danger that be-sets God's people; humanity is so frail and prone to evil influence and its insidious workings, constantly lurking as it is in their pathway. No course seems so necessary and safe as that of constant diligence in endeavoring to find out

what God's commands are, and how to make their proper application to themselves. His mercy and long suffering are so great and extended that sometimes the people are unconscious of their true condition before him, and it is possible that whilst laboring under an imagined condition of righteous uprightness before Him a studied observation of the situation as measured by the word of God might reveal an alarming one, at once dangerous and deplorable; a people standing at the very extremity of heaven's mercy! ripe in iniquity, upon whom its just wrath must soon fall as a suitable reward for its perversity and disobedience.

Just so we believe to be the condition of the people in Utah. They too have entered into this slippery path of transgression, unwarily we really believe, and a dark cloud of spiritual darkness completely enshrouds them to the impairing of their powers of discernment by which they can not see when good cometh, and call evil good. It is this view of their condition that inspires the Reorganization to labor so assiduously in combating the evils that have overtaken them; it desires in all loving feeling to avert, if possible, the impending dangers hanging so gloomily above them, and redeem as many as will be redeemed, by bringing them into full harmony with God's precious word from which they have so manifestly departed.

We had need to go back no further than the period immediately subsequent to Joseph Smith's Martyrdom, did not that tragic event carry with it such a positive relationship to our subject, in its results to the Church at the time of its occurrence. To what extent? No person could answer better than Brigham Young did when before his people;

he said "You are now without a prophet in the flesh." No more important truth was ever uttered by the lips of man than this; but uttered at a time when its importance could not be understood by those to whom it was addressed. A spiritual darkness was reigning; priest and people alike were under its baneful influence, ready to obey any one, or do anything that a living oracle might step forward and suggest as necessary and proper to be done. We have often been led to inquire mentally if B. Young was fully aware himself of the full meaning of that short saying of his, we think not, and incline to the belief that "God forced it out of his mouth," that it might become a weapon against him, when in after time his very act should be arraigned before the pure word of God. If he was conscious of its full import his whole subsequent life and acts crowded into it condemn him as an unprincipled deceiver; for against his own conscience he knowingly laid foundations of misery and woe to thousands of humanity, contrary to Divine commands, which he had been honored with a commission to expound.

The sad loss that came to the church by Joseph's death can only be understood by knowing his worth to it. It can not be told plainer than by God's own words when presenting him to the church, B. C. 103: 39, "I give unto you my servant Joseph to be a presiding Elder over all my church, to be a translator, a revelator, a seer and prophet, to receive the oracles for the whole church." Here we have it stated in a few words. What an awful misfortune to lose such a gift as this, and what an awful dilemma for the Church of God to be found in. By his removal the heavens became as brass over it. By it, its

very foundation was temporarily disturbed, yea destroyed, as no available living one remained to relay it, not one could be found to enter into the Divine presence, to receive one word of comfort or consolation in that most trying hour. Shall we admit that hell had deliberately prevailed against God without a just cause? Never! Never! Without one we do not believe that all the combined powers of the dark regions aided by mobbers in the flesh could ever have wrought such a calamity to the church. The living oracles of Utah still make capital with their following by their unceasing denunciations against the perpetrators; and bind it into one strong band with an oath to avenge their blood upon the whole nation. In the light of their beholding it was for righteousness sake, and it alone. A living carnal oracle never could see God in His dealings with a people under condemnation, receiving a just recompense for their sins. So with the original church and its leaders at the time of the martyrdom; we fully believe it was in a condition that priest nor people could understand then, and do not now, as its whole course of proceeding from that time until now, has been one of bitter and most constant antagonism to every principle, doctrine and counsel revealed through Joseph Smith for its upbuilding amongst men. Before it was three years old its disobedience was so flagrant that the wrath of God was kindled against it, as is shown in revelation of September, 1832, wherein the whole church is pronounced as under condemnation at that time. In the death of him whom God raised up and clothed with such priceless powers of worth to the church, we think we see the Divine hand indelibly impressed. As long as he remained the

visible living head there virtually continued a heavenly recognition of the church, for he alone held those powers that kept the recognizing principle intact. Remove him and it immediately became destroyed, and all claiming identity with the work should make earnest, diligent inquiry, and ascertain why God permitted death to overtake him, and hell to prevail against the principle of revelation, destroying the foundation of the church at that time. We have heard many reasons offered even ascribing it to the unworthiness of Joseph himself whilst the church remained in an acceptable condition. We do not so understand the character of God, that he would permit such a loss to overtake his church under such circumstances without arranging his divine providence that another should be standing ready, and fully entitled to stand in the breach, at the proper moment of time. To do otherwise would belie his unchangeable character. He so provided for Israel, as wicked and rebellious as it was under the leadership of Moses, in a Joshua even before Moses was taken away. How much more might we expect He would so provide with a righteous Israel before him; there is actual necessity for such provision in such a case. Had none such been made human perversity would have stepped in. Disintegration would have followed, for in all probability living oracles like Korah, Dathan and Abiram, aspirers to the prophetic office, would have been numerous. Each with his following would have weakened the body, leaving it exposed to be destroyed by the wicked around it. As long as Israel remained worthy they were never found without one standing in the prophetic office, to lead them as Moses

led them, by the revelations of God; and we will assert even further, that God never would have deprived modern Israel of its leader, providing it was righteous before him, even though its anointed one was in a state of rebellion himself. Instance Solomon; notwithstanding all his wicked departures from the counsel of God, his whoredoms, &c., we are told in the Inspired Translation of the scriptures, 1 Kings 3:1, that "God blessed Solomon for the people's sake only."

We view his death from another aspect; even that of actual necessity, in order that heaven's recognition of that people might be severed. By what other act could there be so signal a manifestation of heaven's disapproval, and rejection of a sinful and rebellious people than it? To us it looks as the veritable sign to announce the end of mercy, and long suffering toward that people, and the ushering in of that rejection so long and surely foreshadowed in the oracles of God. It is of no use whatever for the living oracles of Utah to be continually throwing the blame upon the mobbers of Carthage, and making the whole nation accessory to the crime. Carnal humanity has always been the instrument to execute Divine wrath upon a rebellious people. It has been inexorable in its following with fire and sword the church, from the time its condemnation was pronounced in 1832. Whatever excesses it committed, it alone is responsible to Him who in the great judgment to come will reward every one according to his works in the flesh. Vengeance is mine, said the Lord, and I will repay, in mine own due time. "If thy enemy strike thee on one cheek turn to him the other." "Pray for thy enemies." "Oh Lord forgive them for

they know not what they do," are the utterances of those worthy examples of Christian embodiment under the most trying circumstances. The living oracles revenge the martyrdom indeed! There is greater need of going in sack cloth and ashes, and in deeply repenting all the remaining days of their lives, by those who are so glibly crying and planning vengeance; for to them can be safely traced the responsibility and its results, of treating lightly the counsel of God, and introducing rebellion against his word; for which God permitted poor Zion to suffer, the church to be bereft of her presiding prophet; for which they were not counted worthy to retain the promised inheritance, and were as wicked and rebellious, driven away to be trampled under the feet of men.—
More anon. T. J. ANDREWS.

TWO VIEWS OF POLYGAMY.

WHICH IS CORRECT?

"BEHOLD, thus saith the Lord. This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, 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 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. Wherefore, my brethren, hear me, and hearken to the word of the Lord: 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. And whoredoms are an abomination before me: thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, 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. For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts."—Book of Mormon, Jacob 2 : 6.

Although the above statements are clear and plain, (and it seems impossible that they could be misunderstood), still there are two different renderings of this text, each directly opposite to the other. One condemning polygamy, the other favoring it. In order that the true meaning of the words may be seen we will present both, and try to bring evidences to establish the truth.

Disregarding the many positive statements directly against polygamy in the quotation, the believers in that doctrine select one clause, and claim that it shows

God is in favor of the doctrine. Their version is as follows. "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people: (to go into polygamy) otherwise, (if I do not command them), they shall hearkn unto *these things*," (there shall not any man among you have save it be one wife: and concubines he shall have none.") That is, when God will raise up seed unto him, he will command his people to go into polygamy. But when God does not command them to go into polygamy, in order to raise up this righteous seed, they shall have only one wife. This is the way the Utah Church teach it.

We, who are opposed to that doctrine, claim that they are entirely wrong in so rendering it, that their minds are darkened, and that they are in the same condition the polygamists were in the days of Jacob when God said of them, "*They understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon.*" When they try to excuse themselves, on account of those things, they *prove* that they "understand not the scriptures."

We claim that the following is the true version, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; (as he has just done through Jacob, saying, "hearken to the word of the Lord; for there shall not any man among you have save it be *one wife*; and concubines he shall have none); otherwise, (if I do not command them), they shall hearken unto *these things*," (the things which were written concerning polygamy and its like including David and Solomon, having "many wives and concubines.")

We claim that God meant what he said in the text, "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* from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people (righteous branch) shall do like unto them of old," (have more wives than one). God led that people out to this land for the very purpose of raising up a righteous branch—or "seed"—unto him, and he here commands them, that they shall have *only one wife*, and not do the things which David and Solomon did, in having many wives and concubines. Although this wickedness was among the people, still there was a "righteous branch" there, for we read in verse 8, "Behold, I, Jacob, would speak unto you that are *pure in heart*. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, (of having these abominations among them) and he will plead your cause, and *send down justice upon those who seek your destruction*, (through teaching and practicing these grosser crimes).

[Concluded next Number.]

CORRECTION.

In January number of *Advocate*, page 509 "Bro. E Robinson," should have read Bro. E. J. Robinson. The J. was unwittingly left out. Ed.

THE SAINTS' HERALD.

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W. W. BLAIR - - - EDITOR.

KATE FIELD ON MORMONISM.

THE Haverhill (Mass.) *Gazette* gives the following, a part of Miss Field's lecture on Mormonism in the city of Haverhill of late. The facts stated are in the main correct; but it should be understood that the said "committee" who went to Washington, did so in order to show those in authority that polygamy never was, and never could be rightfully a doctrine or practice of the true Church of Jesus Christ of Latter Day Saints.

The "15,000 members in Utah," should read 1,500, unless that member was intended to apply to those in sympathy with the Reorganized Church in Utah. There are *thirteen*, instead of "three" branches in Utah.

Miss Field studied "Mormonism," first and last, from the books, papers, and periodicals of the old church, the Brighamite Church, and the Reorganized Church, as also from other sources, including personal observation, and her statements are likely to be found far more correct than most of others who write and lecture on "Mormonism."

"No attempt was made to make a full report of the somewhat piquant lecture of Miss Kate Field at the Academy of Music last night. But we observe on looking the report over that one important point was almost entirely omitted. It is the difference

between the true Latter Day Saints, which have churches in Boston, Providence, New York and in many other localities all over the country, and the Mormonism of Brigham Young. The Reorganized Church of Latter Day Saints was founded by Joseph Smith at Palmyra, N. Y., in 1830, and it continued to grow and flourish until he was killed in 1844. There had, however, at that time crept into the church against the teaching and example of Smith, the doctrine of polygamy, for he believed that "there could be no such doctrine or practice among those who follow the teachings of Christ and the Holy Spirit." Upon the death of Smith the Church which then numbered 150,000 was broken up and scattered into fifteen fragments, and these under different leaders went into different States and Territories and settled. Only 10,000, or about one-fifteenth of the whole number, accepted the teachings of Brigham Young, and followed him across the plains to Utah. The three sons of Joseph Smith refused to be of the number. In 1851 there were a few of the followers of Smith in a little village near Beloit, Wisconsin, who, by inspiration and revelation, were commanded to organize a church, and choose a leader who should be at their head until the arrival among them of one of Joseph Smith's sons, who, it had been foretold, would appear. The church was organized in 1852, as was directed. In 1860 Joseph Smith's son Joseph appeared and took charge of the church, and has been its head or president ever since. The total membership is about 30,000, and is increasing rapidly. There is a church in Salt Lake City and three in the Territory of Utah. Polygamy, the curse of Mormonism, originated with the leaders of the Utah Church. The doctrine of polygamy is contrary to the Book of Mormon. Polygamy is also called in it "a grosser crime" than pride, etc. The voice of God to the true Latter Day Saint is, "Thou shalt love thy

wife with all thy heart, and cleave unto her and none else." When the Edmunds bill for the suppression of polygamy was before the judicial committee of Congress it was argued that it should not become a law because it interfered with a religious belief and was unconstitutional. A committee of the true Church of Latter Day Saints, which had been appointed for the purpose, went to Washington and gave their testimony which clearly upset this claim. It was proved to be false, the bill was passed and it is claimed that it was largely due to the efforts of the followers of Joseph Smith. The recruits to the Utah Church for many years past have been obtained among the most ignorant and superstitious of the peasantry of Europe, and it is difficult to convince them of the deceit practiced upon them by Young, Cannon and others. However, the work of enlightening them continues both in Utah and abroad, and the churches of the Latter Day Saints have at this time about 15,000 members in Utah, the camp of the enemy. The Reorganized Church of Jesus Christ of Latter Day Saints has its headquarters at Lamoni, Decatur county, Iowa, where Joseph Smith resides and where it has its printing presses. So it seems there is nothing bad about Mormonism as founded by Joseph Smith; it is no worse than a score of other religious sects. The law in this country will not interfere with religion; neither has religion any business to interfere with the law. Miss Field's point that the crime of Utah was treason was a good one. The Mormonism of Brigham Young is the rankest treason, a crime against the flag. Miss Field desires to see a petition sent to Congress—probably something that might be drafted by Eli H. Murray, the present governor—that the Government take hold of the matter with strong hands and enforce the laws of the land. Her plan is a good one, and will quite likely be put in effect."

PRESIDENT JOHN TAYLOR.

HE puts duty to polygamic law the first in order, and makes obedience to the law of the land as of secondary importance. He counsels against violence in

resisting what he terms persecution; bewails the existence of "secret organizations" in the United States, predicts serious calamities near, and claims that himself and fellows will "rescue the Constitution." We remind him and his kind that they, by violation of God's laws as contained in the sacred books of the church, have brought upon themselves the very evils they complain of; and, that now they are reaping what they have sown. They profess to believe the Book of Mormon and Nauvoo Doctrine and Covenants; but in works they squarely violate their plainest teachings. They claim they are persecuted for righteousness sake, whereas nothing is plainer than that they are suffering "as evil doers"—transgressors of the pure teachings of the Book of Mormon, Doctrine and Covenants, and New Testament. They complain of "secret organization" in the States; yet their church builds and fosters one of the very worst; for it is the tool and the strength of the priestcraft. There is not a line in the written teachings of Christ or his faithful ministers to justify secret organization, but very much against them; and the Utah leaders may gloss over their secret orders as they will, when they denounce those in the States it is like Satan rebuking sin. They "need to first make clean the inside of the cup and the platter," and then it will be time enough to point out the sins of others. We pity the Utah Mormons, and we despise the cant and craft of their leaders. May God open their eyes to see the snare in which they have been taken.

"President John Taylor.—I am very much pleased with the remarks of Brother Snow. The principles which he touched upon are holy and can not be fully understood by the natural man. The things of

God can be understood only by the Spirit of God. Myself, Brother Snow, and others have been absent for some time, visiting our southern brethren, some of whom have been so severely persecuted in the name of the law. They have been dealt with contrary to the usages of law, and had many of their rights wrested from them. A number who have been so unlawfully convicted, have been sent to prison in Detroit, notwithstanding there is a good penitentiary in Arizona. This was an unnecessary outrage. I was in hopes that things were not so bad as represented to me before I left, but in this I was mistaken. I regret this condition of things as much, if not more, for the nation's sake than for the brethren's. I was hardly prepared to learn that here in this boasted land of liberty we have an American Siberia, where persons are sent with as little ceremony as if they were in Russia. Our brethren were much gratified with our visit and instructions, but they are surrounded by trying circumstances. All those who hold prominent positions are obliged to resign or break the law. I do not advise them to break the law. We are opposed and persecuted simply because we have the audacity to worship God according to the dictates of our own conscience. We have been robbed, plundered and driven for the gospel's sake. They killed the prophets, and thought that they had killed me, but by the grace of God I am alive yet. The history of these things is quite familiar to the Latter-day Saints. Many of our grayheaded men have seen much of this treatment, and do you think it will grow better? We are told that the wicked shall become more wicked, and that judgments shall begin at the house of the Lord. Secret organizations permeate these United States, and this government stands upon a volcano, but does not seem to realize it. This condition of things is in accordance with the scriptures. I know some of the things that will befall the wicked, and I feel sorry for them. I feel to thank and praise God for his goodness and shout hosannah to his name.

"I regret that our brethren must suffer persecution, but it is necessary to teach us

things that we must understand. God has revealed certain laws and commanded us to obey them, but the government declares it will punish us if we do. Which shall we obey? I would like to obey every law of man, but I consider that the framers and enforcers of these unconstitutional laws have violated their oaths. We can not afford to forsake our wives and break up our families, to comply with these laws, and I will not do it, so help me God. When the infamous Edmunds law passed I complied with its conditions as far as I could, conscientiously. So I removed my wives, who were living together very comfortably, and separated them. I wished to see how the law would work; and I will tell you that those who sow the wind will reap the whirlwind. Not satisfied with the law the Governor had to break another provision of the Constitution by introducing a test oath. Can any one tell me of a single instance when any man has been lawfully prosecuted for being a "Mormon?" Let these wicked men take their course; if they can afford it, we can. Why, some of the brethren were fleeing from free America and seeking protection in other nations. If such persecutions as we endure were heaped upon any other people there would be dead bodies hanging from the poles of the streets. Keep out of the enemy's way as much as possible, but do no violence. But if closely pressed, take care of yourself as best you may. Obey all just laws. Let us have no breaking of heads, nor bloodshed. The wicked will kill the wicked. God will protect us, and while others are trampling underfoot the law, let us maintain it. We expect to rescue the Constitution, for this nation will soon crumble. Soon we shall see trouble, throuble in this nation. Let us obey every institution of man as far as we can without violating our obligations to God, and seek to bring about the time when His will will be done on earth as it is done in heaven."

ANTI-MORMON LAW IN TENNESSEE.

"NASHVILLE, Tenn., Jan. 16th.—Since the murder of Gibbs and Berry, Mormon elders, in Lewis county, while conducting worship last August, and the publication of

a serious charge of immorality made against them by the people among whom they labored, public opinion has been aroused, and a determination been manifested to prevent further proselyting. Notwithstanding the massacre, elders have been working quietly in several counties, and to prevent them expounding their doctrine, and to guard against other possible deadly affrays, a bill has been introduced in the Legislature to punish those teaching the doctrine of polygamy by a fine of \$500 and imprisonment for two or three years at the discretion of the court. It is likely the measure will become a law."

The above may be taken as a fair indication of public sentiment, generally, on polygamy throughout the United States, and, indeed, throughout all the other parts of the civilized world.

Brigham Young, in August, 1852, when the polygamic revelation was first introduced publicly, prophesied that in principle and in practice polygamy would become popular and be endorsed by the public, and would "sail over all opposition." If he were alive to-day he could see the indignation of an enlightened world, like a wall of fire, confronting this foul reproach of the Latter Day Saints; this blight of the home; this curse of the race.

Polygamy is held by society to be a crime; and by the laws of the Nation and of the several states it is made a crime; and the people assume it equally just to legislate against persons advocating that crime as they would against those who would advocate murder, arson, treason, stealing and their like. Such legislation is extreme; but does not the state of the case justify it? Is it any worse to frame laws against the teaching of the crime of polygamy than against teaching the other crimes mentioned? If it is just for States and the Nation to legislate against those who

teach and incite murder, theft, treason, sedition and their like, it is equally as just and as proper for them to legislate against those who teach the crime of polygamy, when occasion demands it. Society has the right to protect itself, and to use heroic measures when forced to do so. If Utah polygamists were placed in the stead of the anti-polygamists throughout the world, they could readily see the justness and the necessity for laws to prevent the propagation of the crime of polygamy. The non-Mormon world esteem all polygamists—those who teach, aid and encourage it, as well as those who practice it—as criminals; and hence all these classes are held responsible for its propagation and practice.

Col. Ransford Smith, in his campaign speech in Ogden, Utah, last October, gave voice to the sentiments of non-polygamists on these matters very clearly, when he said:—

"The Mormon people all, either actually, or morally, violate the law against polygamy. Some violate this law as principals, the rest are accessories, and some, indeed, in both capacities. In criminal law a principal is one who is the actual perpetrator of a criminal act, or who was present aiding and abetting another in its perpetration. An accessory before the fact, is one who being absent at the time of the commission of a crime, nevertheless advised, procured, counseled or commanded it to be committed.

By the common law accessories before the fact and principals in crime, were punishable in the same degree. The distinction between the principals and such accessories has very wisely been abolished by statute in Utah; both are declared to be principals; and he who by the common law was an accessory after the fact, is now in our statute called simply an accessory.

In criminal law an accessory after the fact is defined to be one who knowing a felony to have been committed, receives, har-

bors relieves, comforts, or assists the felon. Our statute provides for such cases, too. This is a Territorial enactment, but it has a moral, an ethical bearing, which I commend to my opponent, and to the Mormon elders and bishops who are urging the people to go into polygamy. I read from pages 570 and 571 of the "Compiled Laws of Utah. The title is: "Of Parties to Crime." The act is: (I quote only that part applicable to my point). "All persons concerned in the commission of a crime, whether they directly commit the act constituting the offence, or aid and abet in its commission, or, not being present, have advised and encouraged its commission, are principals in any crime so committed."

2 John 11, teaches the same principle—"He that biddeth him God speed is partaker of his evil deeds." So also does "the law" of the church, for it demands of the Saints that they shall honor and aid the law by delivering up unto "the laws of the land," all persons among them who violates said laws. God requires this! Doc. Cov., Revelation February, 1831. In view of these facts, the Utah Mormons should not be surprised when States, and the Nation, enact laws to suppress the *teaching*, as well as the practice, of the crime of polygamy.

Their wisdom, their peace, and their safety, is to return to, and keep, the laws of the church as contained in the New Testament, Book of Mormon, and that edition of the Book of Doctrine and Covenants used and endorsed by Joseph the Seer, and to follow no one who does not thus teach and practice.

IDAHO'S IRONCLAD OATH.

THE following oath was provided, evidently, to prevent polygamous Mormons from voting in Idaho. If carried out, it effectually disfranchises all who belong to the Utah Mormon Church, and makes them "nobodies" in respect to

holding civil office or voting. It is extreme, and Utah Mormons may first blame those for it who led them into polygamic faith, practices, or associations. Whether such a law will be found constitutional or not, can be decided only by the courts having jurisdiction in such matters. It is a great pity any occasion has been given for even suggesting such a law.

"Sec. 16. If any person offering to vote shall be challenged by any judge or clerk of the election or any other person entitled to vote at the same poll and either judge shall challenge any person offering to vote whom he shall know or suspect not to be qualified, when any person who offers his vote shall be challenged, one of the judges shall declare to the person so challenged the qualifications of an elector, if such person shall declare himself duly qualified and the challenge be not withdrawn one of the judges shall tender him the following oath:

"You do solemnly swear (or affirm) that you are a male citizen of the United States over the age of twenty-one years. That you have actually resided in this Territory for four months last past, and in this county thirty days. That you are not a bigamist or polygamist. That you are not a member of any order, organization or association which teaches, advises, counsels or encourages its members, devotees or any other persons to commit the crime of bigamy or polygamy or any other crime defined by law as a duty arising or resulting from membership in such order, organization or association, or which practices bigamy or polygamy, or plural or celestial marriage, as a doctrinal rite of such organization. That you do not either publicly or privately or in any manner whatever teach, advise, counsel or encourage any person to commit the crime of bigamy or polygamy or any other crime defined by law either as a religious duty or otherwise. That you regard the Constitution of the United States and the laws thereof and of this Territory as interpreted by the courts as the supreme law of the land.

The teachers of any order, organization

or association to the contrary notwithstanding, and that you have not previously voted at this election. So help y^ru God."

Sec. 44. If any person offering to vote at any election in this Territory shall willfully, corruptly, and falsely swear, or affirm, touching his qualifications as a voter, he shall be deemed guilty of a felony, and, upon conviction thereof, be punished by imprisonment in the Territorial Prison for a term not less than three nor more than ten years."

TWO VIEWS OF POLYGAMY. WHICH IS CORRECT?

[Continued].

GOD meant that no man should have more than one wife, for He speaks of how the daughters of his people have been pained, imposed upon, and abused through the wickedness of polygamic husbands. While reading the following, bear in mind that it is the wickedness and abominations of polygamic husbands against their wives, that God is speaking of. "Behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abomination of *their husbands.*" (Who are the wicked ones? The polygamic husbands). "And I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me *against the men* of my people," (and to prove it, "there shall not any man among you have save it be one wife,") saith the Lord of hosts; for they (the men) shall not lead away captive (into polygamy) the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them

of old, (the ancient Israelite polygamists), saith the Lord of hosts." Verse 6. The whoredoms here spoken of are those which polygamic husbands commit, which causes the sorrow and mourning of their wives, and then excuse themselves "because of the things which were written concerning David and Solomon." Bah!

God here informs us that he will not suffer the cries of his daughters to come up against the men of his people; for he will not allow the men to lead away captive the daughters of his people; for they shall not commit whoredoms. This plainly gives us to understand, that the men—the polygamic men—were leading away captive (away where? away from God?) the fair daughters of the people; and, that through that system of leading away they were committing "whoredoms," and causing sorrow and mourning among the women.

Can any one dispute the captivity here spoken of being polygamy? can any fail to see that through it comes sin? Ye men of Utah! stop and consider! Is it not through leading earth's fair daughters captive, that the whoredoms, here spoken of, are committed? "For they ('the men of my people') shall not lead away captive the daughters of my people." Why shall they not? "For they (the men) shall not commit whoredoms, like unto them of old, saith the Lord of hosts." God here calls polygamy, "whoredoms." There is not one true woman in polygamy who has felt aught but "sorrow," and who did not "mourn," on account of the "wickedness and abomination" of her husband, when he took a second woman!

Let us read verse 7, "And now, behold, my brethren, * * * ye have broken the hearts of your tender wives,

and lost the confidence of your children, because of your *bad examples* before them; and the sobbings of their hearts ascend up to God *against you*; and because of the strictness of the word of God, which cometh down against you, many hearts die, pierced with deep wounds." Jacob here accuses these polygamic men of breaking their wives' hearts by their polygamy and concubinage. Will this apply to the men of Utah! Have they broken their wives' hearts through polygamy! Their wives and children can answer! Have children lost confidence because of their fathers' "bad examples?" As to the "sobblings of their hearts," I know something concerning them. I have heard those sobs! I have seen the tears of heart-broken women, who mourned when their husbands went into polygamy; and I have heard the heart-rending sobs, *when there were no tears!* when the heart spoke to its Creator while the lips quivered but framed no words! Have you, polygamic husbands of Utah, not heard those sobs! Do you not fear that at such times "the sobblings of their hearts ascend up to God against you!"

Jacob said further; "and because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds." That is, many of the wives whose hearts were broken by their husbands' evil doings, mourned and suffered to such an extent that they died, "pierced with deep wounds." Why did they die? "Because of the strictness of the word of God,"—(Given unto their father Lehi, and from him handed down, and now repeated unto them)—"There shall not any man among you have save it be one wife, and concubines he shall have

none." God's word was, and always had been, so strict that the wives knew if their husbands took another woman, it was an "abomination" and "crime" in the sight of God. And knowing this, and having the men they loved do such base things, their hearts broke, and they died.

God's word is strict. It is "yea and amen." What is abomination in his sight at one time, is always an abomination—and he never changes. "I am God, I change not." With him there is "no variableness, neither a shadow of turning." His commands on marriage always were the same. He never gave man but *one wife*; and whenever he has spoken concerning it, he has always commanded him to have but one. He never commanded man to have more than one, never—that bunch of worse than blunders called the revelation on celestial marriage, notwithstanding.

Our Utah friends claim that, through polygamy God will raise up seed unto him—righteous seed—but that is not true; for we read in Malachi 2:14, concerning polygamy, "The Lord hath been witness between thee and the wife of thy youth, (first wife), against whom thou hast dealt treacherously; yet is *she* thy companion, and the wife of thy covenant;" (others are not); "And did not he (God) make one? Yet had he the residue of the Spirit, and wherefore one? That he might seek a *godly seed*. Therefore *take heed to your spirit*, and let none deal treacherously against *the wife of his youth*." We are here taught that God made man one wife—only one—"And wherefore one? That he might seek a *godly seed*." God could have made two, or more, as well as one; but he desired that each man should have but one wife, that through

monogamy he might seek a "godly seed."

He gave Adam one wife; he saved Noah and his three sons in the ark, each with one wife; he brought Lehi and his four sons to this continent, each with one wife, that he might in each instance raise up a righteous and godly "seed." Who has dealt so treacherously against the *wife of his youth* as the polygamist? She, (and only she), is the wife of thy covenant, saith the Lord! Others are not wives, proper, neither by the law of God, nor the law of the land. There is great danger that polygamists may be lost—there is danger of every one who is in polygamy losing his soul—because of his wickedness against his wife. Listen to the word of God, "*take heed to your spirit*, and let none deal treacherously against the wife of his youth." Your spirit is in danger, therefore, repent lest God visit you "with a sore curse even unto destruction." What is dealing *treacherously* against thy wife? It is "*violating allegiance or faith pledged*; faithless—not observant of promises—not true to duty or vows."—Webster. When a man takes a wife, and promises to keep himself for her, and *from all others* while she lives, and does not remain true to that promise, but takes another woman also, he deals treacherously against his wife; and let such a man "take heed to his spirit," saith our Heavenly Father.

The quotations used above clearly show who God acknowledges as a wife; and concerning her he gave a commandment to the church, in Febrvaary, 1831. "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."—

Doc. and Cov. sec. 42 (13) 7. With such plain commands before them, we can not understand how the men of Utah can believe they are serving God in such iniquity! How their minds have become so darkened is indeed strange. I pray that our Heavenly Father will enlighten them, and show them their folly. Hoping that I might be the means in the hands of God of assisting them to see the truth, is why I have written this article.

May the Spirit of the living God enlighten all who read these lines, that they may be enabled to distinguish between truth and error, abandon s.n, and be saved, is the prayer of your humble servant,
GEO. S. LINCOLN.

SALT LAKE CITY, Feb. 5th, 1885.

W. W. BLAIR,

Dear Bro.—I do not know what means you have for direct information from here, but I assure you these are times never experienced before by this Mormon people. That portion that editor Penrose is pleased to call "the Elite," have found excuses to travel *In Cog* when business calls them suddenly away. You would be surprised to learn the facts. No one who considers himself a good Latter-day Saint living up to his privileges, feels safe. If he is free from prosecution, he may be called on as an important witness, and they all seem to realize one important injunction of the Savior—"Be ye also ready!" - But the end is not yet. We may talk of clouds of darkness, and of the heavens being brass over head; all this will do to talk about, but with them it is a reality with no break in the clouds. They have builded their Zion here, in which there is no safety for even their faithful ones; and surely those whom they call wicked, triumph gloriously!
ALPHA.

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W. W. BLAIR - - - EDITOR.

ZION—IS IT IN UTAH.

APOSTLE F. D. RICHARDS, delivered a discourse in the Tabernacle at Ogden, January 18th, 1885, and published in the *Deseret News—Weekly—Feb 4th, 1885*. While speaking on the gathering said—"It has been the potency of those principles that have been taught by the simple and many times silent testimony of the Holy Ghost, by the still small voice, that has carried conviction to the honest, the humble, laboring poor, and has brought them home *here to Zion*—they that want to know more of God, they that come from the crowded cities and other portions of the earth—find *here* a piece of a new world."

Among the many errors the Mormon's have drifted into is that concerning Zion and the gathering of God's people. If this subject could be rightly understood by the hundreds of honest souls who have united with those whom they believed to be saints, they would readily see that they are wrong in this doctrine and precept, that their gathering to Utah is a needless sacrifice, and teaching that Zion is in Utah, or Utah in Zion, is teaching false doctrine, according to their own books and commandments once received as coming from the Lord.

The doctrine as taught in the books

is, that Zion—the New Jerusalem, is the name of the city of God to be built upon this continent, unto which the people are to gather. It is to be the grand center from which the gospel work is to spread, and like Jerusalem, a place of safety when God pours out his scourges upon the unrighteous in all parts of the earth; for we read, "Whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call."—Joel 2 : 32.

We learn from the Book of Doctrine and Covenants (the revelation of God to the Church) that He designated the place where the city was to be built, as the following quotations show: "Gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord shall be there, inasmuch that the wicked will not come unto it; and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must need flee unto Zion for safety, * * * and it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."—Sec. 45 : (15) 12-14.

"This land, which is the land of Mis-

souri, which is the land which I (God) have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence is the center place, and the spot for the Temple is lying westward upon a lot which is not far from the Court house."

—Sec. 57 : (27) 1.

"The word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western bounderies of the state of Missouri, and dedicated by the hand of Joseph Smith, Jr."—

Sec. 83 : (4) 1. "Purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson county, and the counties round about."

—Sec. 98 : 9.

From the above we learn that God pointed out the very spot where the Temple was to stand in the city of Zion, Independence, Jackson county, Missouri. That was to be the center place of the gathering. The saints then began to gather there; but although they received many warnings concerning their negligence in keeping God's commandments, and He often reproved them for their unrighteousness and iniquities, they allowed themselves to so far trans-

gress that they were driven away out of the land of Zion, as foreshadowed in the following: "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.

Being driven from Zion, the Lord appointed Kirtland as a *stake* of Zion, and accepted their effort to do his will there, so long as they made an effort to please him. But that they might still know concerning the gathering, God gave them the following revelation: "Zion shall not be moved out of her place, (Independence), 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. * * * And behold, there is none other place appointed than that which I have appointed, (Independence) 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. They were to still remember that Zion should not be moved from Independence, although God would appoint other stakes for them to gather to, after Zion was filled. All other gathering places, or stakes were only temporary, because they were to "return and build up the waste places of Zion," Independence.

But they were negligent and careless,

and on account of their transgressions, and unrighteousness, they were again driven away by their enemies, although they had been warned by the following: "Inasmuch as they hearken from this very hour unto the counsel which I the Lord their God shall give unto them, Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour. * * * 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."—Sec. 100: (101) 2. The world did prevail against them, and drove them away—hence they did not do God's will. In 1839 they settled in Nauvoo, and there God, still showing them mercy, appointed that city for a stake, even a "corner stone of Zion." By this time they had been so careless in doing God's will, that he there makes a test of their faithfulness, and promises them that if they will then do his will, and prove themselves worthy, by building a house unto him, he would consecrate that spot and make it holy. He said, "I command you, all ye my saints, to build a house unto me; and I grant you a sufficient time, * * * 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."—Sec. 107: (103) 10, 11. What a solemn warning! and what terrible consequences if they failed to do God's will, and build his house! But, although this danger threatened them, they allowed the "sufficient time" to pass away, and "the end of the appointment" found the house not finished; therefore they were rejected as a church, as God had said. He did not reject them as individuals; but as an organized church. Again the king-

doms of the world prevailed against them, and they were driven from Nauvoo, by their enemies, as had been told them—"Instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgment, upon your own heads, by your *follies* and by all your *abominations* which you practice before me, saith the Lord."—Sec. 107: (103) 14. If the honest knew of the horrible things practiced in Nauvoo, they would not wonder that God drove them away. And have they not brought upon themselves all the things threatened in the quotation above? They claim that they have been persecuted for righteousness sake; but God here says it is on account of their "follies" and "abominations." They were *driven* away! a portion of them went to Utah and settled there. And now they teach that Zion is there! and that Salt Lake City is a stake of Zion! Is that true? We say, No. The quotations used in this article prove the contrary. There is only *one* Zion on this continent, and that is to be at Independence. The last stake God appointed was Nauvoo, 1841; and then he informed the church that safety was to be found only in the places he *had* appointed, "in Zion and in her stakes, and in Jerusalem, those places which I *have* appointed for refuge."—Sec. 107: (103) 11. When God says "those places which *I have* appointed; and names them, he leaves no provision for others to be appointed until Zion is filled; so Utah can not contain a stake of Zion, by God's appointment. Again: It was the *rejected church* that went to Utah; and God said, "the rebellious shall be cut off out of the land of Zion, and shall be sent away!" They were cut off, and sent to that salt land—"out of the land of Zion." And further;

the Lord said that Independence was THE CENTER PLACE of Zion. Sec. 57: (27) 1; and that Nauvoo was the "stake which I have planted to be a corner stone of Zion."—Sec. 107 (103) 1. If then we thus find the center, and one corner, we can rightly conclude that only Missouri and her immediate surroundings are Zion; and "Zion shall not be moved out of her place." Viewing it thus we see that all that is done toward gathering to Utah and adjacent Territories is useless and unnecessary—worse than that, it is folly—for "the pure in heart shall return" to the Zion God has appointed in Missouri.

When we think of the many who have gone to Utah expecting to find Zion there, and realize their disappointment, we feel extreme sorrow for them. When we think of the hardships and sufferings attending the journeys across the plains to reach that far-from-Zion place, we sigh because of those sufferings. When we remember the trials, sickness, and death, of the hundreds who started with the hand-cart companies across the Rocky Mountains, encountering the severe, wintry weather, with all its miseries, famine, and fatigue, in order to reach what they were taught was Zion, our hearts bleed for them; and we ask, Why, oh God, are thy people so blinded?" And the answer comes, "Because they have not remembered the new covenant, even the Book of Mormon, and the former commandments!" Why do not those professing to be Saints read carefully, and study prayerfully, the books and laws of the church, and not blindly follow blind guides who are leading them astray!

GEO. S. LINCOLN.

Money is well spent in purchasing tranquility of mind.

THE QUESTION OF THE HOUR.

THE question of the proper form of marriage has been settled in the Christian world by the teachings and examples of Christ and Paul, and also by the teachings of history. "Better fifty years of Europe, than a cycle of Cathay," is the verdict of history, as pronounced by the poet; and it will take four thousand years more of history to reverse this decision.

The morality of the New Testament has been amplified and practically perfected in the constitution and laws of the United States. Jay, Marshall, MacLean, and others, were Christians as well as moral and intellectual giants. They had a genius for logic, and logic is immutable; and their work is immortal, and in some sense divine. The Book of Mormon and Doctrine and Covenants both teach that this government was founded by inspiration. Truth is divine, and American law, as expounded by these prodigies of natural endowment, approaches pretty nearly to the universal course of nature; and that certainly is divine.

Mathematics is a universal science, and the astronomer can apply its principles as demonstrated on this earth, to the worlds of remotest space. The light that comes from suns incalculably remote brings to us the message that the common elements of matter with which we are familiar exist there—they and they, only. The laws of physics and mathematics, or of matter and of mind, are universal. The analogies of nature point to the great fact that there are universal principles of morals, common to the intelligences of all worlds. These latter, like the former, were discovered and revealed gradually, and were not known, in full, to the ancients.

As man progresses, he will learn by demonstration, intuition and revelation, more of the natural and spiritual laws, and will learn to conform his life to them; and this will make the kingdom of heaven upon earth. The student of universal truth is the last one to believe in monstrosities, either natural or spiritual. There is a pace in the course of nature for mysteries, but none for absurdities. When men get to know that natural law and revealed law are but different names for the same thing, and that all law is divine, they will be delivered from slavery to some special or partial law in either department; and freed from tradition, and from the letter which killeth:" "Ye shall know the truth, and the truth shall make you free." That prophets have helped the race, in its development, more than any other class of men, must be admitted; but the time is coming when even their words will be put into the crucible of enlightened ratiocination. Then it will not be said, "Know the Lord: for all shall know him from the least unto the greatest." "The wisdom of their wise shall perish, and the understanding of their prudent men shall be hid," in special cases, if brought into conflict with the word of the Lord spoken by the "unlearned;" but still, there is a wisdom of the wise that will never fail. Man has triumphed greatly in developing natural science, and applying its principles to his needs. He has invented labor-saving machines, for instance, of unquestionable importance to him as a moral being, and as an immortal being. The inventions he has "sought out" make possible the destiny predicted for the race. Will any body cast doubt upon the stability, the eternal continuance of mechanics? Then why not

give credit to the triumphs of man in the departments of government and morals?

Let us apply these principles to the marriage relation. There was a time when mens sense of right was obtuse; prevented from development, or blunted by circumstances. When men lived in the woods, or hunted on the plains, or herded cattle on the hills, their physical systems were developed at the expense of their sensibilities; their perceptive and protective faculties at the expense of their moral susceptibilities. The predominant characteristics passed by heredity to succeeding generations. Women living in caves and tents and the smoky, windowless halls of ancient and medieval times, had to be coarse in mind as well as strong in body, or die. There was no safety in the olden times except in the strong right arm, or in cunning, or in combinations for defense; and the laws of morals were made subservient to the necessities of the tribal or national government. Of the two proto-heroes of the Gentile world, one is the personification of cunning, and the other the immortalized representative of savage wrath, and revengeful prowess. In Abraham's time there were few on the earth who would not evade the truth in order to gain an important end. To feast and to fight was the ideal life of the heroic ages, and as woman could not fight she figured as a cipher. When the tribes of Israel had got out into the wilderness and the promised land, they were a fierce semi-savage race, and the law of an "eye for an eye" was given them by the prophet of God according to his conviction and judgment in view of the conditions of life at that time, and it was subject to repeal. We in this age would have no obligation to keep it,

if it had not been repealed by Christ, any more than we would be subject to the regulations that Jethro advised Moses to make. Moses wished that all Israel were prophets, and the Lord declared that he wished to make them a kingdom of priests: yet when they wanted a king, God, after telling them it was not best for them to have a king, gave them Saul for their king. God by his prophet gave Israel a king and monarchial laws: is it therefore our duty to proclaim a king in America? No. The Book of Mormon says there shall be no king on this land, and the Doctrine and Covenants says there shall be no king among the Saints till the Lord comes as king. The Prophet Nathan says God gave David the wives of Saul. Does that make it right for all time to keep a harem? [God gave these wives to David only in the same sense as he gave David's wives to Absalom. E.] This matter like that of kingly government, slavery, and the law of revenge, are to be determined by the enlightened conscience. Modern men and women are different from the ancients, and all the conditions of life are different. Petrarch, in the middle ages, gave mankind a new idea of the love of woman. Later, Dante exalted the passion of love into a semi-divine phrenzy. What would Homer have made of such heroes as these? Love, before the twilight of this dawning era, was, almost universally, a transient animal passion. It is but recently that Christianity raised woman from the thralldom of dependence, and the wretchedness of ignorance. Too recently has this triumph been won for men of thought to forget the fact. There is a point of honor touched here; and chivalrous souls feel it. Woman

has responded to this generous movement in the flood of time, and discovers mind, sentiment, imagination, tender susceptibilities, a knowledge of right, and a quickened conscience: and in treatment of her the old law of might must give way to the law of justice; and all laws except the laws of physiology, perhaps, must be made subject to the law of refined, hopeful feminine affection. Woman must be an umpire, not a thing of barter: and her right to decent treatment and celestial glory, dates back of 1852. The jurists of America have recognized these facts, and the laws on the subject of marriage have been arrived at by the same long struggle with darkness, that has brought us civil liberty. The wheel of the revolving years can not be stopped. The hand on time's great dial can not be turned back. We can not go back to Moses and Nathan, without trampling over the prostrate body of Christ.

It is useless to make the plea that reputed prophecy determines the right to change laws and times and seasons. Many things are yet to happen in fulfillment of prophecy that will be terrible afflictions. We must get through with prophesied evils in order that prophesied joys may come. Surely the time when "he shall wipe away all tears from all eyes," is a time beyond the present in Utah; and it is still in the future that "the daughters of Judah shall be glad." "When the Lord shall have washed away the filth of the daughters of Zion," "he will create upon every dwelling place a cloud and smoke by day, and the shining of a flaming fire by night."

The subject under consideration is quite complicated and vastly extended. The object of the present article is to

meet the argument of the *Deseret News* in a recent issue. In controversy with the *Christian Advocate* it narrows the defense of polygamy down to three positions: 1. Nathan said God gave David wives; 2. The Book of Mormon makes provision for raising up seed unto the Lord; and, 3. Joseph did so and so.

I have shown that Nathan's act is no more obligatory on us than Samuel's act of anointing Saul, and I might include with the latter, Mosese's laws regulating the camp.

The provisions of the Book of Jacob 2:6, is offset by the context; for all the guilt charged upon the Nephites might with great force be charged upon the priests of Utah—broken tender hearts of wives; lost confidence of children, &c. Why, the reason for instituting monogamy on this continent was for this same purpose, to raise up a righteous seed. That is like stripping the bark of the tree up for an emetic, and down for a purgative. Another reason for monogamy was that the Lord had heard the mournings of the daughters of his people in polygamy in the land of Jerusalem. If he has heard like mournings in Utah, should he not apply a similar remedy? Polygamy has the express condemnation of God in Jerusalem and in ancient America, and during the last thirty years he has by the mouth of thousands of his inspired servants in prophecy, tongue, and vision, condemned the same practice in modern Israel. And he has by a voice out of the light of heaven told his only acknowledged prophet to proclaim against it. It will not do to argue that the Nephites were not worthy of the favor of a celestial law, for they were descendants of Joseph, whose blessing "prevailed." On the contrary we find in

Jacob that the Nephites should be destroyed because of polygamy, and the Indians preserved because of monogamy. A fair interpretation of the celebrated passage in Jacob 2:6 is merely the declaration or assertion of God's right to command his people in regard to the important matter of raising up a righteous posterity. It so happens that the Lord treated upon the subject of marriage when on earth, so that we are not left to Jacob's teaching alone on that point. If any thing more is needed we have an amplification of the same teaching in the Doctrine and Covenants and we are afterward told that, "they who are not sanctified through the law which I have given to you, must inherit another kingdom, even that of a terrestrial kingdom," &c. But more even than this may be necessary. Modern research has made the science of physiology a reliable guide, and medical science gives positive rules for the care of infants and children. Saints can not slight a law of nature and not come under condemnation. The land is full of woe and crime and secret abominations such as call down the judgments of God in other dispensations. Surely the Lord is not unmindful of all these things; and doubtless he wishes modern Israel to raise a righteous seed. He has a prophet who proclaims against sexual evils of every name; who advocates the laws of nature, proclaims against the same evils the people of Utah profess to have escaped from. He believes in the sanctities of motherhood and wifehood, and denounces not only divorce, but any neglect or wrong that leads to it. In addition to all, he has been instructed in vision that the Holy City will have for the foundation of its social joys, the pure principle of marriage by pairing.

If Jacob 2 : 6 contains a prophecy; let its fulfillment begin now, and be consummated gloriously.

Christ taught that the angels are not given in marriage, so it is necessary that the polygamous believer should "pass by them." Think of such a being as Daniel tells us Gabriel was, being "passed by," by some recruit from Utah. The idea is too absurd for deliberate consideration, and too blasphemous for any but a depraved heart to delight in.

We find the following in the Doctrine and Covenants, given in 1831: "Thou shalt preach the fulness of the gospel which I have sent forth in these last days, the covenant which I have sent forth to recover my people which are of the house of Israel." The question next is: If the fulness of the gospel and the covenant—the everlasting gospel and everlasting covenant—were both preached in 1831 where was room for different gospel and different covenant in 1843 or 1852? "Israel doth not know, my people doth not consider." But can the gospel covenant of Christ, as first made, be superceded? Can there be another new covenant, down to the end of time?

The "mystery of iniquity" was working in Paul's day, but the culmination of the working was to be just before the coming of the Lord. As there was a power that "let," or hindered, in Paul's day, so there was to be one that "letteth" in the last times, "until he be taken out of the way." A proper understanding of this last clause may give the true meaning of the great tragedy enacted at Nauvoo. Be that as it may, "that wicked" which is to be destroyed by the brightness of the "coming" of the Lord, and who has degraded Christ below Adam, and promised his adherents that

they shall pass by the angels and the gods, there, in the temple in Nauvoo, first opposed, and exalted himself above all that is called God. "The mystery of iniquity" is probably perverted Masonic, and polygamous ceremonies; and is the working of Satan, and a "strong delusion."

That all is under the Providence of God and will result well, is to be a fulfillment of Isaiah 4. In that day, (in the future yet) the branch of the Lord will be glorious.

Latter-day Israel has a divinely appointed head; none dispute who he is, or of right ought to be. There has been one promised who "shall set in order the house of God." One has been quietly laboring in that capacity for twenty-four years. Such labor has not been in vain; and none other can fulfill the part that has been fulfilled by him. Who then is most likely to fulfill the remainder of the prediction?

The rightful successor to the presidency of the high priesthood in Zion will visit Utah and the Western Slope now soon. Will "his own" receive him? or shall he have to say: "If thou hadst know, even thou, at least, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."

Joseph will "hurt not the oil and the vine."

Beyond the "time of trouble" is a better future. The daughter of Zion will awake from her sadness.

The thirty-fourth chapter of Ezekiel is being fulfilled. S. F.

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W. W. BLAIR - - - EDITOR.

ENDOWMENTS.

IT is strange, indeed, that Latter Day Saints of experience, those acquainted with the Church at Kirtland, or with its written history in the *Evening and Morning Star*, *Messenger and Advocate*, *Times and Seasons*, or *Millennial Star*, could have ever been induced to accept the Brighamite "endowment," consisting as it does of washings, robes, secret oaths and covenants, grips and passwords, as that given of God. It is strange indeed that those who have read of the endowment of Moses and the seventy, or that on Pentecost, or that of the Nephites, could have been induced to believe in that taught by Brigham Young and his fellows; for they are as different as is light from darkness. Those written of in the sacred books of the church, and in the Church papers prior to 1844, were spiritual, done without robes, oaths, grips, passwords, and secretaries. That administered by Brigham and his fellows was done in "secret chambers," of which "mystery" the Saints were warned as early as January, 1831, Doc. and Cov. 38: 4, and informed that it was designed to bring to pass their "destruction in process of time." And, that the Saints "might escape the power of the enemy" and be gathered unto God "a righteous people, without

spot, and blameless," (par. 7), the Lord gave the great law to the Church February, 9th, 1831, (D. C., section 42). And had that law been strictly obeyed by priest and people there could have been no such thing in the Church as a secret oath-bound endowment, nor its fellow evil—polygamy, and their like.

The Lord promised to endow his ministry "with power from on high," if they proved faithful to him, and at Kirtland this was realized in part, as may be seen by reading the *Messenger and Advocate*, also the 15th volume of *Millennial Star* from which we extract the following relative to the order of anointing, and the spiritual manifestations which attended. Joseph the Seer says, page 620,

"At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

"We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Pa-

triarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led them in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

"The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I can not tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

"Thus came the voice of the Lord unto me, saying—

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles

of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept."

"Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us, and saw in a vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

"The Bishop of Kirtland with his Counsellors, and the Bishop of Zion with his Counsellors, were present with us, and received their anointings under the hands of father Smith, and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

"We then invited the Counsellors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counsellors in Kirtland, and President David Whitmer the head of the President of the Counsellors of Zion. The president of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

"The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each Quorum: and closed by singing, and invoking the benediction of heaven, with uplifted hands, and retired between one and two o'clock in the morning.

"Friday morning, 22d. Attended at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

"At evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present also. After calling to order, and organizing, the Presidency proceeded to consecrate the oil. We then laid our hands upon Elder Thomas B. Marsh, who is president of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

"The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren. The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof." Brother Don C. Smith was also anointed and blessed to preside over the High Priesthood. President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.

"I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about

wo o'clock in the morning, and the Spirit and visions of God attended me through the night."

"Saturday, Feb 6.—Called the anointed together to receive the seal of all their blessings. The High Priests and Elders in the Council Room as usual, the Seventy with the Twelve in the second room, and the Bishops in the third. I labored with each of these Quorums for some time to bring them to the order which God had shown to me, which is as follows—the first part to be spent in solemn prayer before God, without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the Quorums were to shout with one accord a solemn hosannah to God and the Lamb, with an Amen, Amen, and Amen; and then all take seats and life up their hearts in silent prayer to God, and if any obtain a prophecy or vision, to rise and speak that all might be edified and rejoice together.

"I had considerable trouble to get all the Quorums united in this order. I went from room to room repeatedly, and charged each separately, assuring them that it was according to the mind of God, yet, notwithstanding all my labor, while I was in the east room with the Bishops' Quorum I felt, by the Spirit, that something was wrong in the Quorum of Elders in the west room, and I immediately requested President O. Cowdery and Hyrum Smith, to go in and see what was the matter. The Quorum of Elders had not observed the order which I had given them, and were reminded of it by President Don Carlos Smith, and mildly requested to preserve order, and continue in prayer. Some of them replied that they had a teacher of their own, and did not wish to be troubled by others. This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this Quorum lost their blessing in a great measure.

"The other Quorums were more careful, and the Quorum of the Seventy enjoys a great flow of the Holy Spirit. Many arose and spoke testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry

hosannah to God and the Lamb, and glory in the highest.

"President William Smith, one of the Twelve, saw a vision of the Twelve, and seven in council together, in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people.

"President Zebedee Coltrin, one of the Seven, saw a vision of the Lord's host. And others were filled with the Spirit, and spake with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord."

"I met the Quorums in the evening, and instructed them respecting the ordinance of washing of feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills, and the rising of the vallies, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the spirit of prophecy. Bro. G. A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and was astonished at what was transpiring. The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion."

"Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the

Lord Jesus; and then the Twelve proceeded to wash the feet of the Presidents of the several Quorums. The brethren began to prophesy upon each other's heads, and cursings upon the enemies of Christ, who inhabit Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and Amen, until nearly seven o'clock, p. m.

"The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Savior did, so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks— That the time that we were required to tarry in Kirtland to be endued would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen. Also that the Seventies are not called to serve tables, or preside over churches to settle difficulties, but to preach the gospel and build them up, and set others, who do not belong to these Quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say Amen.

"The Seventies are at liberty to go to Zion if they please, or go wheresoever they will, and preach the gospel; and let the redemption of Zion be our object, and strive to effect it by sending up all the strength of the Lord's house, wherever we find

them; and I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the mob, we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimately, with a hosanna and an Amen.

"I then observed to the Quorums, that I had now completed the organization of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God, and that it was expedient for me and the Presidency to retire, having spent the night previous in waiting upon the Lord in his Temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last Sabbath, for the benefit of those of my brethren and sisters who could not get into the house on a former occasion, but that it was expedient for the brethren to tarry all night and worship before the Lord in his house.

"I left the meeting in the charge of the Twelve, and retired about nine o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Savior made his appearance to some, while angels ministered to others, and it was a Pentecost and an endowment indeed, long to be remembered, for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God.

"Thursday morning, eight o'clock. This day being set apart to perform again the ceremonies of the dedication, for the benefit of those who could not get into the house on the preceding Sabbath, I repaired to the Temple at eight, a. m., in company with the Presidency, and arranged our door keepers and stewards as on the former occasion. We then opened the doors, and a large con-

gregation entered the house, and were comfortably seated. The authorities of the Church were seated in their respective order, and the services of the day were commenced, prosecuted, and terminated, in the same manner as at the former dedication, and the Spirit of God rested upon the congregation, and great solemnity prevailed."

In the above we see the order and ordinances of the endowment administered and endorsed by Joseph the Seer, at Kirtland, in 1836; and we also see the character and degree of spiritual manifestations attending it, and that, too, in the presence of hundreds of the Saints. It will be seen also that the Seer claimed that he, at that time, had "completed the organization of the Church," and said they "had passed through all the necessary ceremonies." Inasmuch as these things are true, what must we think of the secret oath-bound endowment given by Brigham Young and his fellows, and of their organizations and church ceremonies unknown to the Church in 1836 or later?

The endowment administered under the direction of the Seer was approved of God, and sealed by the Holy Spirit, as many now living can testify who were present on that memorable occasion. And inasmuch as that given by Brigham and his fellows lacks both in form, ordinances, and spiritual power, we may know it is not of God, and those ensnared by it should repudiate and abandon it at once and forever. Many of the chief errors and evils of Utah Mormonism is easily traced to their irrational and unscriptural endowment. It is a leading cause in forcing the Utah Saints into conflict with the institutions and laws of our nation, and to it may be attributed much of the bitterness and shame and reproach and suffering that has fallen upon those called to be saints.

Now is the time when they should reject everything which is contrary to what is endorsed in the sacred records of the Church up to 1844.

"TWO PER CENT" POLYGAMISTS.

THE annexed clipping from the *Deseret News* of April 10th states a most damaging fact when it says "the whole community [of Utah Mormons] is made to suffer" for the conduct of "two per cent of the entire church membership?" Isn't this asking rather too much of the others, the ninety eight per cent? Isn't it rather expensive every way for the ninety-eight per cent! It certainly looks that way.

"The epistle from Presidents Taylor and Cannon which appeared in yesterday's issue of the *News* will doubtless be greatly appreciated by the Saints generally, as it was by those to whom it was read in the conference at Logan, on Sunday afternoon. In this hour of trial, when the hand of persecution is bearing heavily upon the Saints, it must be very consoling to them to know that their leaders are full of hope and confidence, and that their assurance of an overruling providence in favor of the work in which they are engaged has not weakened in the least. That they are fully alive to the wrongs which have been and are being inflicted upon the Saints generally and the leading members in particular, as well as the cause thereof, is very apparent from the pointed and comprehensive though brief manner in which they are set forth. The obligations which are placed upon the Saints by divine requirements, and which impel them to forego the good opinion of the world, are also clearly expressed. Indeed the perusal of it ought to convince any reasonable, fair-minded person, not only of the sincerity of the writers, but of the justice of the cause which they represent. The injustice, too, of the persecutive measures now being enforced against them are equally manifest from the statement which is made of the percentage of alleged lawbreakers,

against whom the present crusade is ostensibly aimed, but from which the whole community is made to suffer.

"It is estimated that the male members of the church who are in the practice of plural marriage constitute but little if any more than two per cent of the entire church membership.

"According to the report of the Utah Commissioners after the registration lists had been revised in compliance with the Edmunds law, and agreeably with their extreme and unwarranted rulings, 12,000 persons—including both sexes—had their names stricken from the lists and were *presumed* to be polygamists. This number doubtless included a great many who, from negligence or other causes, failed to appear and take the iron-clad oath, and have their names continued upon the register. It also included some thousands of widows, widowers, and men who, though formerly at some period more or less remote had been polygamists, had only one surviving wife each, the others having died.

"But even if the 12,000 were actual polygamists, which would imply that for each man there must have been at least two women, and some of them doubtless had more than two wives, there could be no more than one third of the number, or 4,000 males. This would be two per cent of 200,000, and no one doubts that the church membership will amount at least to that.

"In view of these facts the injustice inflicted upon the people in their all being placed under a ban, in their being excluded from juries, and in having their rights and liberties jeopardized and business generally ruined by the extraordinary and illegal methods resorted to by the crusaders, is very apparent.

"The unnecessary alarm which, for political purposes and as an excuse for discriminating and even waging war against a religious community, has been raised throughout this nation and the world, in regard to the menace which "Mormonism" offers to monogamy, or the form of marriage popular throughout Christendom, is also manifest."

Now, if the "two per cent," would just

abandon polygamy and its like, obey the law of the Church—"Thou shalt love thy wife with all thy heart, and shall cleave unto her and *none else*"—what a load of suffering, of shame, of reproach, and of expense it would lift from off the "ninety-eight per cent!" Have'nt the "ninety-eight per cent" as many and as dear rights as the "two per cent?" Are the "two per cent" such a highly privileged class that the "ninety-eight per cent" must suffer so much and so long for them? Ah, this matter needs to be inquired into; and it will be well when the Utah Mormons ask to know *why* they are called to suffer so much on account of "two per cent" of their number, and these the professed "shepherds" of the flock. It is most decidedly unequal and unjust that "ninety-eight per cent" of the Utah Mormons, (besides many thousands not Utah Mormens), should have their reputation defiled, and suffer shame, odium, and loss, just because "two per cent" of the males of the Utah Mormon Church are polygamists, and live in direct conflict with the standard books of their church, (up to 1876), and in violation of the laws of the nation and the established usages of the civilized world.

It seems high time that the Almighty, by the hand of our nation, should strike down this huge evil, free from priestly injustice, oppression, and defilement (the "ninety-eight per cent," even if the "two per cent" go into exile, or to the penitentiary).

The *News* thinks the epistle from Presidents J. Taylor and G. Q. Cannon, which makes this claim that there are but "about two per cent," of their church in polygamy, will "be greatly appreciated by the Saints generally." Indeed! ninety-eight per cent of the people ex-

pected to really enjoy the shame and sufferings brought upon them by "two per cent" of their number because they teach and practice such things as are condemned in the Bible, Book of Mormon, and Doctrine and Covenants and made crimes by civil law! What next!

The Utah people ought now to appreciate the exact facts in the case, and learn that Brigham Young and his fellows, August 29th, 1852, *forced* polygamy and its kindred evils upon them. (Though it had been *secretly* taught and practiced by a few of the leaders and their kind for a few years prior). Brigham told the people they must accept it "or be damned!" He should have reversed this and told them that, if they accepted it they would be damned; and then he would have told the exact truth, and the Utah Mormons will yet learn this.

The leaders forced this "abomination," this "crime," upon many trusting souls; and now it requires deception, cajolery, delusive promises, and all the power of priestly influence, with social and business favor, to keep the people within the cruel bands in which they suffer. May heaven speed their deliverance.

PERSECUTION—ITS CAUSES.

THE *Deseret News* of March 13th repeats for the thousandth time that the causes which led to the persecutions of the Saints in Missouri, Ohio, and Illinois, were not polygamy, blood-atonement, nor their like. This is true; they were persecuted in Ohio chiefly because they claimed the Book of Mormon to be a sacred record; that the gospel had been restored by an angel of God; that the priesthood had been given by angelic ministration; that God

had again set up his Church by revelation; that the houses of Israel and Judah were soon to be gathered; that the miraculous gifts and blessings of the Holy Spirit had been restored; and that these were "the last days" and the times when judgments and wrath would be poured out upon the wicked till Christ should come in his glory. These were the principal causes of the persecutions in Ohio, and throughout the states where the ministry labored. In Jackson county, Missouri, the persecutions in 1832-3, were the outgrowth of hatred of the religious claims of the Saints, also because they were mainly from the eastern and northern states and were opposed to slavery. Their persecutions in Clay, Ray, Carroll, Van Buren, Caldwell and other counties resulted from similar causes, intensified by the lying reports set afloat all through those regions by the Jackson county mobbers. In Illinois, their persecutions resulted from similar causes, to which was added the political prominence of the Church in Nauvoo and the regions round about it, and the *fears* of anti-Mormons in respect to the aggressions and supremacy of the Saints in political matters. And underlying all this was the fact of the Saints unfaithfulness and disobedience to the doctrine and commandments in the standard books given the Church.

In all those times all manner of evil was charged against the Saints *falsely*. They were accused of teaching, believing, and practicing, that which they detested as evil, and denounced as vile. They were persecuted for what they did not teach; and for what they really resisted and abhorred.

But the Utah Mormons are reproached and prosecuted for teaching and practicing polygamy, which they claim is an

indispensible part of the service of God. (Though they used to deny and denounce it, when at the same time they *secretly* taught and practiced it). They are reproached and denounced because their leaders taught "blood-atonement," and because many old Mormons say it was secretly practiced from 1845 to 1868, or later. They are opposed and derided because their priesthood leaders make their counsels and instructions in civil and political matters the chief things to be obeyed. They are resisted and stigmatized because they make their church superior to the nation in matters of civil law and civil rule. They are censured, not for the evils charged against them "falsely," but for evils in doctrine and practice which *really exists* among them, and in which they glory and exult through the pulpit and the press! No; the Saints were not persecuted for polygamy till after 1844; nor "blood-atonement" till a still later date; and as to their church running political and state affairs, they have not been persecuted for that till 1857 and since. The Saints from 1830 to 1844 were persecuted on false charges and lying rumors; but since 1844 the Brighamite Mormons have been persecuted for doctrines and practices which have really existed among them. The causes of the Saints persecution from 1830 to 1844, and the causes of the Brighamites persecutions from 1844 to 1885, are widely different, both in character and in fact. With the former it was largely for evils *falsely* laid to their charge; but with the latter it has been largely for evils which they *call* good, and which they can no longer deny that they teach and practice. These are the facts in the case; and those who have sown to the wind are beginning to reap the whirlwind.

The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

THE PROTEST.

THE appended clipping from the Chicago *Tribune* of May 5th inst., indicates in strong terms the intense and increasing opposition to polygamy. The more the subject is investigated, the more determined and bitter is the hostility of the civilized world toward it.

These columns have been freighted with warnings of the coming storm against the evil, for the past seven years; and no proper effort has been spared to reach the Utah people and convert them from the heaven-cursed error. Some have read and profited thereby, while the mass of the Utah Mormons, notably their leaders, have treated our efforts with contempt, and some have with violent denunciation.

We have known since 1860 that the Brighamite features of the Utah Mormon system would be destroyed, and this knowledge was renewed in 1865, in 1869, in 1871, in 1879, and in 1882. But the end is not yet. What has occurred is but "the beginning of the end."

MORMON PROTESTS TO CLEVELAND.

The formal protest drawn up by the Mormon leaders against the enforcement of the Edmunds law is an insult to the Government, to which it is addressed through the President of the United States. It is a tissue of false statements and fallacious argu-

ments which are not even specious. It is a plea for immunity to licentiousness practiced under the pretext of religion. It is a defense of the most flagrant violation of modern civilization.

"Plural marriage," says this memorial, "is a part of the Mormon creed." That is a lie. Polygamy was imposed upon Mormonism by Brigham Young, who pretended that he had received a revelation from God commanding it, and was not a rite or privilege of the original Mormon Church as laid down by Joe Smith, its founder. It is practiced now by only a portion of the Mormons. It might be exterminated without in any wise interfering with the religious tenets of the Mormon Church, though its abandonment would probably be regarded as a great personal hardship by the voluptuous and self-indulgent old reprobates who are fighting for it.

An attempt is made to point out to the President essential differences between the polygamy of Mohammedan countries and that of Utah, to the advantage of the latter, but there is one essential difference which is not mentioned. In Mohammedan countries the man supports the women of his harem, who are kept in seclusion and idleness; but in Mormonism the "plural wives" are expected to support the lazy, lecherous husband, and they actually work in the fields and do the manual labor of the household or farm. This fact will not induce the American people to look with any greater favor upon Mormon polygamy.

Complaint is made of the injustice of the National Government in refusing a State Government to Utah. Such a course would enable the Mormons to protect their lustful institution of plural "wives" with all the authority of a "sovereign State," and the disgrace which is now local would then attach to the entire American people. There is no "injustice" in saving the Nation from

such a stain upon the American character.

It is contended that the Commissioners under the Edmunds law have grossly abused the authority conferred upon them and have usurped illegal and arbitrary powers. All this means that the Commissioners have tried to enforce the law, which has been sustained by the Supreme Court of the United States. That is "usurpation" in the eyes of the Mormons. "No Mormon," it is declared, "can have a fair trial under the Edmunds law." That is to say, that polygamous scoundrels think no trial is fair unless they can have a jury made up of men who are equally guilty with themselves. Their position is precisely the same as if a horse-thief should demand a jury of horse-thieves in order to secure him a fair and impartial trial for his crime.

These are samples of the "arguments" set forth in the petition which the Mormons have sent to Washington in protest against Government interference with their so called "religious practices." The fact is, that the Government is not now, and never has been efficient enough in its crusade against polygamy. There is no other civilized Government in the world which would have tolerated so long the open defiance of the sanctity of marriage. If the Mormons protest against the present law and succeed in defeating it, another law of broader scope will need to be adopted. There are evidences that public indignation is growing stronger every day at the nuisance and disgrace of polygamy, and the time is not far distant when there will be a resistless popular demand that it be stamped out of existence. If the Edmunds law will accomplish that end, well and good; if not, then more summary measures must be adopted. The Mormons will protest in vain against the National sentiment on this matter."

AFFLICTED UTAH.

OGDEN CITY, Utah,
May 12th, 1885.

Editor Deseret News:—Although the spring time is far advanced, the summer weather appears to be held in abeyance. Our fruit trees blossomed early, and the frost was propitious; its chilling breath

passed harmlessly by and did not injure the germs of peach and apricot. Dame Nature seemed specially proud of these branches of her productions, for never did our orchards look more lovely, nor were they ever before decked in a more glorious and complete apparel than they were a month ago.

Everything looked auspicious, and our horticulturists indulged in bright hopes and

DREAMED FOND DREAMS

that in the autumn their orchards would bear such an abundant yield of all kinds of fruits as has not been witnessed for a number of years past. There appeared to be just grounds, too, for the indulgence of such pleasing anticipations. But, alas! their hopes are blasted, the fruit is blighted.

WE HAVE THE WORMS—

millions upon millions of them. They hang in thick clusters upon the trees in nests made of material similar to the spider's web. After they emerge from their nests they spread themselves over the trees, destroy the fruit and eat up the foliage. They will then collect in tens of thousands and huddle together on the large limbs, presenting unsightly heaps; their wriggling evolutions create in the minds of beholders feelings of disgust and repulsiveness. Orchards are overrun with them, and as far as I have been able to ascertain, none have escaped the pests.

WE HAVE THE LICE

also, which vermin are as destructive as the worms. They infest the peach trees in such numbers as to defy calculation. They cover the fruit and foliage completely. If a person gets beneath a tree, and shakes a limb he can soon become lousy from head to foot. Never before in this country, did the peach prospect look more promising than a few days since; and never did the destruction of that luscious article of dessert appear more imminent than it does at the present moment. In one orchard near here, the fruit of one hundred and fifty peach trees has been completely destroyed by the lice, and there seems to be no way of exterminating the vermin and saving the fruit this season. My inquiries have elicited

the melancholy fact that all the peach trees are doomed to suffer like fate.

WE HAVE MILDEW.

also. This fungus has blighted our gooseberries, not only in the present, but for a number of years past. The trees are loaded with fruit, but if it matures it will be useless for human food, and thus the people are deprived of a much coveted article of healthy diet. The currants, both the wild and cultivated, are thus far free from the ravages of the mildew or any destroying insects. It is the intention of some of the gardeners here to dig up their gooseberry trees and in their stead plant English currants.

In the south-eastern part of this county

THEY HAVE CRICKETS,

which in the early part of the spring threatened the annihilation of early field and garden crops. These insects seem indigenous to that section. They exist in countless numbers, and some years come down from the mountains in myriads and for some time cause terror and dismay to fill the hearts of the people who reside in their vicinity. They have frequently destroyed the early vegetation of farms, fields, gardens, etc. If before them a place appeared as a garden of Eden, behind them they left

A SCORCH AND DESOLATION.

What amount of havoc they have committed this season I have not learned; I think, however, it is not so heavy as it was feared it would be when they first made their descent upon the farms. We can fight the crickets and the worms, but the lice and the mildew baffle the efforts of all, to prevent their baneful effects wherever they appear. The pear and cherry trees, appear to enjoy immunity from mildew, lice and worms or grubs. How long they will continue to escape it is impossible to divine. The box elder and other shade trees, as well as fruit trees, suffer from this cause. Small garden vegetables such as radishes, etc., are also infested with grubs or small worms, and much of this kind of garden sauce is rendered unfit to eat.

VARIOUS METHODS

have been resorted to, to destroy and get rid of the nuisance. The nests are cut off from

the trees, thrust into the fire and burned. But this mode can not be adopted for the extermination of the larger worms when they begin to travel and subsequently to congregate in large multitudes. Some persons take an old gunnysack, place over the pests and mash them; others use coal oil, which will destroy them the moment it touches them; but my experience is that the coal oil also injures the trees. The method I have adopted recently is: To take a large tin vessel—say an old bread pan—put some straw or paper in the bottom, place the pan under the spot where they have nestled, ignite a long piece of twisted paper and apply it to the rookery; those which are not thus destroyed fall into the pan, where they are readily burned by igniting the straw or paper which it contains. Few if any escape, and they are easily captured, and the trees are left free and clean.

The Utah leaders for many years past have predicted all sorts of evil to their enemies, and at the same time have promised security and exemption to those who gathered to "the secret chambers" of the mountains. But it is a fact the Mormons in Utah have suffered sorely from Indian raids, crickets, grasshoppers, caterpillars, drouths, and various other causes in the past thirty-five years, and now their afflictions are overflowing them in almost every department of life. Does all this mean that they are heaven's favorites? and that the predictions of their leaders are true and trustworthy!

Now, whoever will read the seventh chapter of Mosiah, in the Book of Mormon, will find a parallel case with that of Utah. It says of King Noah, who once was a servant of God—

"He did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea and they did commit whoredoms, and all

manner of wickedness. And he laid a tax of one-fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take, to support himself, and his wives, and his concubines, and also, his priests, and their wives, and their concubines: thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father, and consecrated new ones in their stead, such as were lifted up in the pride of their hearts. Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which King Noah had put upon his people; thus did the people labor exceedingly, to support iniquity. Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priests: for they did speak flattering things unto them.

And it came to pass that king Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper; and he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood, and was ornamented with gold, and silver, and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass; and the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold: and he caused a breastwork to be built before them, that they might rest their bodies and their arms upon, while they should speak lying and vain words to his people.

And it came to pass that he built a tower near the temple; yea, a very high tower, even so high, that he could stand upon the top thereof and overlook the land of Shilom, and also the land of Shemlon, which was possessed by the Lamanites; and he could

even look over all the land round about.

And it came to pass that he caused many buildings to be built in the land of Shilom; and he caused a great tower to be built on the hill north of the land Shilom, which had been a resort for the children of Nephi, at the time they fled out of the land; and thus he did do with the riches which he obtained by the taxation of his people.

And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines: and so did also his priests spend their time with harlots. And it came to pass that he planted vineyards round about in the land: and he built wine presses, and made wine in abundance; and therefore he became a wine bibber, and also his people.

And it came to pass that the Lamanites began to come in upon his people, upon small numbers, and to slay them in their fields, and while they were tending their flocks. And King Noah sent guards round about the land to keep them off; but he did not send a sufficient number, and the Lamanites came upon them and killed them, and drove many of their flocks out of the land: thus the Lamanites began to destroy them, and to exercise their hatred upon them.

And it came to pass that king Noah sent his armies against them, and they were driven back, or they drove them back for a time; therefore, they returned rejoicing in their spoil. And now, because of this great victory, they were lifted up in the pride of their hearts; they did boast in their own strength, saying, that their fifty could stand against thousands of the Lamanites; and thus they did boast, and did delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priests.

And it came to pass that there was a man among them, whose name was Abinadi: and he went forth among them, and began to prophesy, saying, Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth and say unto this people, thus saith the Lord: Wo be unto this people, for I have seen their abominations,

and their wickedness, and their whoredoms: and except they repent, I will visit them in mine anger. And except they repent, and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hands of their enemies. And it shall come to pass that they shall know that I am the Lord their God, and am a jealous God, visiting the iniquities of my people. And it shall come to pass that except this people repent, and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord, the Almighty God. Yea, and it shall come to pass that when they shall cry unto me, I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies. And except they repent in sackcloth and ashes, and cry mightily to the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me.

Now it came to pass that when Abinadi had spoken these words unto them, they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands. Now when King Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said, Who is Abinadi, that I and my people should be judged of him? or who is the Lord, that shall bring upon my people such great affliction: I command you to bring Abinadi hither, that I may slay him; for he has said these things, that he might stir up my people to anger, one with another, and to raise contentions among my people; therefore I will slay him. Now the eyes of the people were blinded; therefore, they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And King Noah hardened his heart against the word of the Lord; and he did not repent of his evil doings.

And it came to pass that after the space of two years, that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying,

Thus hath the Lord commanded me, saying, Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their *iniquities* and *abominations*; yea, we be unto this generation. And the Lord said unto me, Stretch forth thy hand, and prophesy, saying, Thus saith the Lord: It shall come to pass that this generation, because of their iniquities, shall be brought into *bondage*, and shall be smitten on the cheek; yea, and shall be *driven by men*, and shall be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh.

And it shall come to pass that the life of King Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord. And it shall come to pass that I will smite this my people with sore afflictions; yea, with famine and with pestilence; and I will cause that they shall howl all the day long; yea, and I will cause that they shall have burdens lashed upon their backs; and be driven before, like a dumb ass.

And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind; and *insects shall pester their land* also, and devour their grain. And they shall be smitten with a great pestilence; and all this will I do, because of their iniquities and abomination.

And it shall come to pass that except they repent, I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do, that I may discover the abominations of this people to other nations. And many things did Abinadi prophesy against this people."

The similarity between the times and doings of King Noah and those of Brigham Young are so striking that it is a wonder the Utah Mormons do not ascribe their afflictions to the same class

of causes as those mentioned in the passage quoted, for these causes have existed, and in a measure still exist in Utah. What has occurred is evidently but the beginning of sorrows unless the people repent and turn to the commandments and avoid the false teachings of their leaders.

IS IT COWARDICE?

STRONG CONTRAST BETWEEN THE FOUNDER OF MORMONISM AND JOHN TAYLOR.

"THE element of personal cowardice has never been charged up to the account of the original Mormon Prophet, or any of his family except his illustrious nephew Joseph F. Smith, the present left bower of John Taylor. Through all the difficulties of the Mormons in Illinois we find the Prophet Smith facing the music. As the head of the Church he answered to every call of the courts. He did not hide, nor skulk, nor run. Like a soldier in the days of chivalry he was at the front. He never commanded where he did not lead. The courage of his followers was eclipsed by his own, and the cowardice of individuals was unnoticed in the presence of the bravery of Smith. At Carthage he and his brother were killed in defending themselves against a mob, while their companion, John Taylor, rolled under a bed and got a friend to cover him up with some blankets. Coward now as then, John rolls under a metaphorical bed and gets his brethren to cover him up. When the Edmunds law was passed he immediately conformed to it, if he may be believed, but he advises others to pay no attention to it, and aids and abets them in its violation. So he is not anxious to become a polygamic martyr, but that sort of martyrdom is a good thing for Olsen, Hansen, Simpson, Young and other small fry, as polygamic

cement for the church. Some of the faithful are already beginning to remark the difference between the courage of the first and the third Prophet."

THE Grand Jury has found a number of indictments this session against polygamists, and they are running like wild goats upon the mountains; and this is only "the beginning of sorrow." If the Supreme Court sustains Judge Zane in the open venire cases their last hope is gone. The bands will surely be broken here. Such a spirit of unrest never was felt among this people before. Many are waiting to see how the Lord will deliver them; and if the leaders fail to do something for their deliverance many will draw out. I think we ought to take advantage of the times and seasons to help the needy.

R. J. ANTHONY.

POLYGAMISTS WILL YIELD.

It is quietly talked among the more intelligent and independent-minded of the brethren that the Mormon leaders and people will have to back down from their practice and upholding of polygamy. They recognize the fact that the pressure is too great to be long withstood, and as reasonable men they will yield. Years ago some separated from their plural wives, separated honestly and in a way through which notice was given to the the world that the separation was final and complete. But they took care of the women who had been plural wives; they did not turn them out to starve or to suffer the neglect of a cold world. The result was not only increased happiness to them but for the women who had been plural wives. Those examples are before other men and women who are in polygamy, and hence the wail of burly polygamists, that

they can not surrender the obligations they have entered into, is but the cant of hypocrites. By their own acts they have, with the taking of each new wife, broken anew the covenant they entered into with their first wives, until many of them can not live with any one wife thirty days in the year. If ever a class of people have placed themselves in a position to take from them all sympathy when the trap of justice is sprung upon them it is the polygamist class of Utah. —*Selected.*

POLYGAMY ALWAYS A CRIME.

THE Mormon idea that in the absence of a penal statute neither polygamy nor any other enormity is a crime is in itself outrageous. According to that notion, neither murder, rape, theft, nor anything else, was criminal among them from the time they left the boundaries of the State of Iowa till they erected a lawful Territorial government in Utah. But even the thin pretense of absence of law against polygamy in the Territory is thus rudely torn away by the *St. Louis Globe Democrat*:

“One of the objections urged by the Mormons against the Edmunds law is that it is *ex post facto*, and operates to break up marriages and family relations that were formed before it was enacted, and when there was no statute prohibiting polygamy. It so happens, however, that, as long ago as 1862, Congress passed an act declaring that ‘every person having a husband or wife living who marries another, whether married or single, in a Territory, shall be deemed guilty of bigamy, and be punished by fine and imprisonment.’ And even before this, there was a strict anti polygamy law in force in Utah, as a part of the legal system established there by

Mexico and continued by treaty provisions until repealed or modified on the part of the United States. There has been no time, therefore, since the Mormons went to Utah, that polygamy was not forbidden by law, and the Edmunds act does not, in any sense, tend to punish people for acts which were committed under innocent conditions.—*Selected.*

MORMON SUCCESS IN THE SOUTH.

THE “Saints” are among the most persuasive and seductive of missionaries, and understood their audiences well. When on missionary work in the South, they are men of quiet and well-ordered demeanor, affecting great piety, preaching temperance, defending the teachings of the Old and New Testaments, yet placing beside them the Book of Mormon as an equal authority, while of polygamy they say little. There are several special arguments they urge to the poor whites of the Southern States which are particularly strong with them. Then in the mountain districts of South Carolina, where the Saints are winning many converts, they preach the doctrine of the inequality of the negro, and declare that “God never makes revelations to the negro, and he is not entitled to membership with the whites.” Another argument used by them with success is that the United States Government is persecuting them for their faith, and, remembering the days of reconstruction, and the Ku Klux and other laws, the people of the South Carolina mountains are disposed to sympathize with the Mormons on account of the unfriendly course of the Government. This sympathy and the apparently outward good conduct of the missionaries create a prejudice in their favor. The elders go from house to house, wandering through

the mountains, taking no money for their preaching. If lodging is given them free they accept it, but if a charge is made they pay without complaint. Against such missionaries, working among a class of people almost totally uneducated and ignorant, there can be no argument used but the law. The manner in which the people of Tennessee sought to suppress Mormonism in their midst, by killing the elders, has had the contrary effect—has only strengthened the church—as is seen by the fact that there are now twenty-five elders at work in that State, a larger number than ever before.—*New Orleans Times-Democrat.*

THE clippings below tell painfully of the lack of confidence felt by liberal minded journalists in the statements and professions of President Taylor:

“The San Francisco *Alta* says of John Taylor’s comment on the United States Supreme Court decision: ‘President John Taylor of the Mormon Church has been interviewed and says that the decision of the United States Supreme Court in the Clawson polygamy case is unjust, but that it ought to be respected by every good, loyal citizen, and should end the controversy. This is good, if Taylor means what he says. Will he prove it by recommending his saints to discontinue their polygamous relation?’”

“The Sacramento *Bee* of the 24th, noticing the recent utterance of John Taylor, says: President John Taylor, the head of the Mormon Church, gives up the hopeless struggle for polygamy. He affects to believe that ‘a reign of terror’ will result from the recent Supreme Court decision in the Clawson case, but his declarations to this effect are mere buncombe. There need be no fear that any Mormon will be maliciously accused or unjustly convicted. The Mormons will be left the enjoyment of whatever religion they may really possess, but they will henceforth be unable to live in concubinage under the cloak of piety.”

JOHN RODGERS' BIBLE.

“THERE is in the possession of the Potter family of Rhode Island,” said a distant relative of that family living in New York, “a Bible, which is not only notable for its antiquity, but for the history connected with it. It belonged to John Rodger, the martyr. During the persecutions of the early martyrs he hid it to keep it from falling into the hands of Gardiner and Bonner or their spies. John Rogers was burned at the stake more than three centuries and a quarter ago. After his death the Bible fell into the hands of his eldest son, descendants of whom came to America in 1635, bringing the book with them. This was the family of James Rogers, who, in traveling through the New England wilderness, carried the Bible in his bosom and used it for a pillow. It was believed that it was an amulet that kept off the devil and the Indians. It descended through three generations of the Rogerses in this country to Judith Rogers, who married Thomas Potter of Hopkinton, R. I., in 1753. The Bible has been in the possession of the Potter family ever since. It is Mattuews’ or Cranmer’s Bible and it is divided into verses.

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