

The Saints' Advocate.

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

Vol. 8.

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No. 1.

The Saints' Advocate.

PUBLISHED MONTHLY.

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W. W. BLAIR - - - EDITOR.

PRESIDENT JOSEPH SMITH.

JOSEPH SMITH, the president of the real Mormon Church, is in this city, and he will stay long enough, we understand, to look the ground over thoroughly, and will, if the work proves encouraging, visit the various settlements in the Territory and speak to the people. The time is propitious. The self-assumed leaders of the church here are in hiding to escape the consequences of their false teaching and their rebelliousness. It must needs be that many of the people will see that true teaching could never have reduced their leaders to such extremities, and that following the truth could never harass a people as the Mormon people are now being harassed in consequence of their own heedless and reckless misdeeds. Such as have awakened to this truth (and there are many who have) will welcome the coming of Joseph Smith, and without doubt, more and more of them will from time to time welcome him as their true leader. As a question of faith, the Mormons must see that the chief dividing line is drawn on the belief in the revelation commanding polygamy, and right here is where they are in the sorest straits; once give that up (and the proof that they ought to give it up is abundant), and the clouds clear away at once for the masses of the people. They will soon see that in accordance with the general tenor of their faith, the polygamy revelation must necessarily be false; it places them at sword's points with the law, just where they have a right to expect to be at

peace; it was kept hid for many years, and only given out at the convenience of certain unscrupulous men, which is a very bad feature about it. We trust that Mr. Smith may be able to convince them altogether that it ought to be dropped at once.

As to the difference in practical church work, aside from polygamy, the Mormon people have even less reason to oppose Mr. Smith and his teachings. He brings them their own gospel, simply. Instead of the domineering methods of requirements, he brings them back to their own freedom, guided by conscience. Instead of a claim that the church leaders shall control men in their politics, business and social life, he disclaims all interference with men in these matters, leaving them free Americans instead of sectarian serfs. The change he proffers, therefore, is altogether one of individual and general relief to an overburdened people. In his efforts in this line he is already assured of a hearty welcome from many of the people he would help; he should also have, and we believe he will receive without stint, the heartiest encouragements from those who have departed from the polygamous Mormon branch on account of its wrong-headedness, and from all good citizens who wish to see the hideous nightmare lifted off from Utah, that has made groanings and sufferings unspeakable here for these many years.—*Salt Lake Tribune.*

THE SON THE PROPHET.

JOSEPH SMITH EXPRESSES HIMSELF ON THE UTAH CHURCH.

JOSEPH SMITH, oldest son of the founder of the Mormon Church, and president of what is known as the Josephite branch, arrived in the city Wednesday night. A *Tribune* representative called on him

last evening at the residence of Mr. Warnock, for the purpose of ascertaining the objects of his trip to Utah, his opinion of the Utah branch, etc.

Mr. Smith is a pleasant gentleman, about fifty years of age, gray haired, with full, flowing beard and rather venerable looking. He received the *Tribune* man courteously and declared his willingness to impart any desired information.

"What object have you in visiting Utah?" asked the reporter.

"I have two objects. One is to become acquainted by observation with the Territory, its resources and its people; the other is to present the views of the church with which I am identified."

"Your church is not in harmony with the Utah Church?"

"No, sir; in many respects it is not. In much that appertains to the origin and rise of the church, there is not a great difference. Antagonism, if it exists, occurs from different views touching polygamy and the union of Church and State, in a political sense. It is possible that some part of it results from mutual misunderstanding, and consequently misrepresentation."

"Are you a believer in the mission and calling of your father?"

"I am; most decidedly so."

"Does that not make the perpetuity of plural marriage a necessity?"

"We do not so believe. The church flourished from 1830 to 1844 without polygamy, and we see no vital reason why it may not so exist and prosper again. With others, I have made this the basis of thought and labor for a number of years. At first the ground seemed untenable to many, but we have verified the stability of the position in a good many places from which the Saints were driven, both before and after the death of Joseph and Hyrum Smith."

"What are your feelings toward the people of Utah?"

I have no feeling other than that of good-will toward the people. I knew many of them when I was a boy, and my remembrances of them are still clear. The introduction of polygamy was a

serious mistake, and the consequences of it have created a crisis in the history of the people of Utah that is very grave. It seems that there is nothing in the principles of the church at its organization that would have produced such a crisis. Myself and co-believers have foreseen that such crisis must occur, sooner or later, if polygamy was perpetuated, and not finding warrant for that contingency, we have felt that innocent persons would suffer. This we have tried to show the people, telling them how the blow would fall when it came, because one foundation principle on which the church was originally built was, 'He that keepeth the law of God hath no need to break the laws of the land.'"

"What do you think of the Edmunds law and its enforcement, for that is really the question of the hour?"

"The law has been sustained by the courts; for that reason I have no opinion as to its constitutionality. It should either be enforced or promptly abandoned. All law is arbitrary, and its operation sometimes harsh. This law may be so enforced as to wound and bruise those whom it was intended to reach as a curative agent. And here is where I think the crises is. The province of government should be to so treat all subjects that the citizen is saved to the State, while the integrity and dignity of the government are preserved. It is too early to determine whether this will be done, or the law be made odious by an overstraining of its provisions. Thoughtful men everywhere are anxious that the right should prevail. If the Government proposes to stand by the law, it should be uniformly, equally, and justly enforced."

"What is the membership of your church?"

"Between 18,000 and 20,000. We have branches all over the Union and members in nearly every State."

"Do you meet with the same opposition from Gentiles that the Utah Mormons do?"

"No; not when it is understood that we do not teach or practice polygamy."

Of course, we meet with more or less opposition from other denominations, but our missionaries are always given a hearing. We held our last General Conference at Independence, Missouri, at the same time the Utah conference was being held at Logan. We had an immense attendance, the Opera House and Court House being crowded. It was the largest religious gathering ever held in that part of the country."

Mr. Smith stated that he would probably remain in the Territory all summer and preach at different places.

THE SECOND SERMON.

DELIVERED BY PRESIDENT JOSEPH SMITH
AT THE OPERA HOUSE.

At the Opera House last evening, on the second occasion of President Joseph Smith's preaching, a large audience assembled to hear him. He said as he was leaving the house on Sunday evening, a gentleman asked him how about that portion of the church law referring to the "laws which were constitutional?" He took pleasure in answering the question. He read from the Book of Covenants, Cincinnati edition, 1864, section 95, and section 86 of the edition of 1845.

"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, belongs to all mankind 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 the law of man whatsoever is more or less than these cometh of evil. I, the Lord God, maketh you free; therefore ye are free indeed; and the laws also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; other-

wise whatsoever is less than these cometh of evil." Mr. Smith then read Webster's definition of the word "constitutional," to show the meaning of the word as used in the revelation, which had direct reference to the constitution of the United States and the laws that might be passed in pursuance thereof. He then gave illustrations to show that constitutional principles in nature were ever potent because it was a law by which organizations were instituted of God. So the American Government was given a divinely-inspired constitution, that it might ever flourish and perfect religious liberty be forever vouchsafed to man.

The Supreme Court was instituted in accordance with that Constitution to pass upon the constitutionality of the laws passed by Congress, and Joseph Smith had himself declared that Congress was as supreme within its sphere as the Almighty was in his. He then quoted from the Constitution the clause by which one State shall give full faith and credit to the laws and decisions of every other State. In this connection he referred to the marriage laws of the different States, and those in Utah. In all the States where the church had been located it had found the marriage system regulated by law, which the church itself recognized by a law of its own, and read from the revelation, section 100, in proof of the statement. It was not, therefore, the Government alone that was opposed to polygamy, but the constitution of the church as found in its revelations, which were given to a church for whom the constitution and laws of the United States were divinely instituted that the Church of God might be established. The constitution and the revelations to the church being parts of the divine plan, they were made clear by the example, so far as the marriage system was concerned, by Adam and Eve, Noah and his sons, and Lehi as appears in the Book of Mormon.

No man has a right to say what laws are constitutional and what are not, according to the Divine plan, except the Supreme Court. If they do wrong, or

the wicked rule, the people mourn; but the Constitution is not destroyed, and the people must obey the laws until the wicked are cast out by constitutional methods. He came to Utah pleading the fact that the constitution of the church and the United States ran hand in hand for the benefit of man, and in the interest of God's work. He had been accused of being sectarian. If basing his hope on the Bible, the Book of Mormon, and the revelations of the church, made him a sectarian, then the charge was true, but he would rather be sectarian and right, than unsectarian and wrong.

The sermon was masterly and lawyer-like, full of food for the Saints to digest, and was listened to with great attention. A meeting was announced for eight o'clock this evening at the Chapel on Second South street, where Elder Alexander H. Smith will preach, another on Friday evening, and still another on Sunday evening at the Opera House.—*Salt Lake Tribune.*

LIKE A LAWYER.

SOME in Utah object to Pres. Joseph Smith on the grounds that, as they say, "he talks too much like a lawyer."

If ever a people needed some one to talk the solid facts of law to them, it is the ruling class in the Brighamite Church and their blinded followers. These assume to know more about the principles and application of law than those whom God has ordained by and under the Constitution to administer in these matters. It was no harm nor discredit to Moses that he was "learned in all the wisdom of Egypt," (Acts 7: 22), including law; nor was it discreditable that Daniel and his fellows were so learned and qualified; (Dan. 1: 3, 4); nor that Paul was educated "at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers;" (Acts 22: 3); and after he became an Apostle discussed law both among Saints and Jews and Gentiles.

There is much that is fitting and evidently providential in the fact that President Joseph Smith is educated in

the principles and facts of law and talks like a lawyer, especially since it was predicted by the Seer in his letter to John C. Calhoun in 1844, that his posterity would "plead the cause of injured innocence." His labors in this direction are needed now, and we may look to see him do effective work under the guidance of God in behalf of those brought into "bondage" by the false teachings of unwise and unworthy leaders. Had these objectors heeded the teachings of Joseph of late, or for the past twenty-five years, in respect to matters of civil law and Constitutional powers, they would not have perpetrated the folly and the sacrilege of insulting the Nation and dishonoring its natal day and its flag as was done in many places in Utah on the past Fourth of July. The heart is pained to think of the dishonor these worse than foolish parties have brought upon themselves and their followers, and especially to think of the wrath and ruin they by their evil course are inviting upon themselves and those who uphold them. We have told them in the past and may tell them now again, that "Brighamism" is doomed by heaven, and will perish in its own corruption.

THE DIFFERENCE.

THINGS believed in by the Reorganized Church, which Brigham Young and his fellows oppose in their teaching and practice.

The Reorganized Church believes:—

1. That God created Adam and all mankind, and that Adam is not our God; (Gen. 1: 26; 5: 1, 2; Acts 17: 26; 1 Cor. 15: 45-47; Book of Moroni 10: 1; Ether 1: 8, 11; Doc. & Cov., Rev. 17—on "The rise of the church"—par. 4; Rev., Sept., 1830, "given in the presence of six Elders," section 28, par. 1, 7-12, &c.)

2. That God does not change nor "vary" concerning his word. (Num. 23: 19; James 1: 17; Doc. & Cov. sec. 1: 8; sec. 2: 1).

3. That He does not change his plan of salvation. (Gal. 1: 8; 2 John 9-11; 2 Nephi 13: 4-6; Book of Nephi

12: 3, 4; Doc. & Cov., Rev. on "alteration of the manuscript, May, 1829, par. 12-18; the "vision," pars. 5, 7).

4. That monogamy is the only form of marriage ordained of God. (Gen. 2: 18; 7: 7-9; 21: 10-12; 25: 1; Mal. 2: 13-15; Matt. 19: 5-9; 1 Cor. 7: 2; Eph. 5: 23-31; Rev. 21: 9; 1 Nephi 2: 2; with Jacob 2: 6, 9; Ether 4: 5; Doc. & Cov., Rev., Feb. 9th, paragraph 7; with article on Marriage, par. 2).

5. That endowments should be and will be by the Holy Spirit, without oaths, grips, and secrecies, but in public. (Numbers 11: 17-29; Acts 2: 1-18; 10: 44-47; 11: 16, 17; Book of Nephi 9: 2, 3; Rev. Jan., 1831, sec. 38: par. 7; Rev. in Doc. & Cov. June 22, 1834, pars. 3 and 5, with the Seer's account of the Kirtland endowment as in *Messenger and Advocate*, also in *Mill. Star*, for 1835-6).

6. That the Inspired Translation of Genesis by Joseph the Seer, the New Testament, the Book of Mormon, also the Nauvoo edition of the Doctrine and Covenants—all and each of them—contain "the fulness of the gospel," and the plan of full salvation in the celestial kingdom of God. (See Inspired Translation, Gen. 6: 49-71; Gal. 1: 8-12; 2 John 9-12; Doc. & Cov., Rev. on alteration of manuscript, pars. 15, 16; Rev. Feb. 9th, 1831, par. 5, etc., etc.)

7. That the law of Moses was fulfilled and done away in Christ. (Rom. 3: 20-22; 7: 1-4; Gal. 3: 19-26; 4: 21-25; Book of Nephi 4: 8; Rev. in Doc. & Cov.—"an explanation of 1st Corinthians 7: 14"—pars. 2 and 3).

That, in respect to baptism, whether for the living or the dead, it *must be known to all the parties*, that those who are to receive such baptism do believe, repent, "and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." (Doc. & Cov., on "The rise of the church," sec. 17: 7; also the "vision," sec. 76: 7).

9. That temples of God must be built by special command of God, by pure hands, and of material better than adobes, (which Bigham said was the best), and at such places and times as the Lord shall reveal. (1 Chron. 17: 3-11; 21: 28; 22: 1-19; 2 Chron. 7: 12; Rev. June, 1833, on building temple at Kirtland, Doc. & Cov., sec. 92: 2, 3; Rev. Aug., 1833, sec. 94: 3; Rev. Jan. 19th, 1841, sec. 107: 10-13).

10. That the Saints must be subject to civil governments until Christ comes in person to reign over the earth. (Matt. 22: 21; John 18: 36; Rom. 13: 1-5; 1 Peter 2: 13; Titus 3: 1; Rev. in Doc. & Cov. Aug., 1831, sec. 58: 5; Rev. June 22d, 1834, sec. 102: 7; with article on "Governments and laws in General," sec. 112: 4, 5, 6).

11. That Church and State should be kept separate and distinct, as is provided for under our inspired national Constitution. (John 18: 36; Doc. & Cov. Rev. Aug., 1831, sec. 58: latter part of par. 5; also article on "Governments and laws in General," sec. 112: pars. 9, 10, 11).

12. That the rightful, lawful president of the Church of Christ is clearly provided for and defined in the law and promises of God. (Rev. in Doc. & Cov., Feb. 10th, 1831, sec. 43: 2; Dec. 6th, 1832, "on priesthood," par. 3, 4; Rev. Jan. 19th, 1841, par. 18; also the article on High Council, Feb. 17th, 1834, par. 6; with sec. 104, "On Priesthood," pars. 11 and 42).

13. That without a pure, moral character, no one can serve God aright and be saved. (Prov. 15: 8; 28: 9; Matt. 7: 21; Rom. 2: 6-11; James 1: 22; 2: 8-18; Doc. & Cov. article on "The rise of the Church of Christ," sec. 17: 6, 18; Rev. May, 1829, sec. 9: 3, 4; Matt. 25: 41; Luke 13: 27).

14. That the school of the prophets is designed to teach the ministry in all spiritual things. (Rev. Dec. 27th, 1832, in Doc. & Cov. sec. 85: pars. 39-46; Rev. March, 1833, sec. 87: pars. 3-5).

15. That Christ's ministers can not make new doctrines, ordinances, and

ceremonies; but that they only have authority to administer what Christ has provided for them. (1 Cor. 3 : 10-15; Matt. 15 : 6, 13; Col. 2 : 18-22; Titus 1 : 14; Rev. in Doc. & Cov. Feb. 9th, 1831, pars. 5, 16; Gal. 1 : 8).

16. That the Order of Enoch had and has for its objects, (1) the equalizing of the properties of those who engage in it; and, (2) for the temporal benefit of the worthy poor; and, (3) to aid in the work of salvation of mankind. (Rev. in Doc. & Cov. March, 1832, sec. 77; Rev. June, 1833, sec. 93; "Revelation given to Enoch," sec. 101). And that every person in this order should have his separate and distinct stewardship, with lawful title to the same, and not that one or a few persons should hold the titles of the properties, and stewardships of others.

17. That the word of God can not fail, neither conflict with nor contradict itself. (Num. 23 : 19; 1 Sam. 15 : 29; Isa. 55 : 10, 11; 2 Tim. 2 : 13; Mal. 3 : 6; Rom. 11 : 29; James 1 : 17; Heb. 13 : 8; 1 Pet. 1 : 25; Matt. 5 : 17, 18; Isa. 40 : 8; Doc. & Cov. sec. 1; the last two paragraphs).

18. That the wicked and righteous are separated at death. (Job. 3 : 17; Luke 16 : 19-26; 23 : 44, 46; Acts 7 : 55-59; 2 Cor. 5 : 1-8; Phil. 1 : 23; Rev. 2 : 7; 2 Nephi 6 : 4, 5; Alma 19 : 5, 6; Book of Nephi 13 : 3; Moroni 10 : 2).

19. That the millenium will not begin till Christ comes in glory. (Rev. of John 19 : 11-21, with 20 : 1-6, and 11 : 15-18; Doc. & Cov. Rev. Sept., 1830, in the presence of six Elders, sec. 28 : pars. 2, 6; Prophecy of Enoch in Inspired Translation by Joseph the Seer, and as found in Doc. & Cov., sec. 36, par. 13; Rev. in Doc. & Cov. Feb. 10th, 1831, sec. 43 : 7; also Rev. Dec. 27th, 1835, Doc. & Cov. sec. 85 : 29).

20. That the sacrament of the Lord's should be administered only to baptized members in good standing, and not to infants. (See sacrament form of prayer in Doc. & Cov. 17 : 22, 23; with Luke 22 : 19; 1 Cor. 11 : 24-31; Book of Nephi 8 : 6; all of which

proves that none but the "worthy" are to receive it, and only those who *know* and *believe* in the doctrine of Christ).

21. That none should be received in baptism except they *believe* in the gospel of Christ and *repent* of their sins. (Mark 16 : 16; Acts 8 : 37; Book of Nephi 5 : 8; Doc. & Cov. 17 : 7).

22. That the atonement through Jesus Christ was perfect, complete, final, and the only one that can cleanse from sin; and that the shedding of the blood of man, especially that of a sinner, or of beast or bird, can not atone for sin. (Heb. 9 : 26; 10 : 4, 6, 10-12; Micah 6 : 7; 1 Peter 2 : 24; 1 John 1 : 7-9, with 2 : 2; 2 Nephi 6 : 9; Book of Nephi 4 : 8; Doc. & Cov., Rev. on "Rise of the Church," sec. 17 : 5; also "a commandment to Martin Harris," March, 1830, Doc. & Cov., sec. 18 : 2).

23. That Deacons should be men of families, and of good character and experience, and not boys. (1 Tim. 3 : 8-12; Doc. & Cov. 17 : 11; also Rev. given Sept. 22d, and 23d, 1832, sec. 83 : 22).

24. That the Twelve Apostles must always stand in their own office and calling as *travelling ministers abroad*, and they never had, nor will have, authority to regulate the affairs of the church in Zion or any of her organized Stakes; and that Brigham Young and his fellows, when they took the lead of the Saints in the organized Stake of Nauvoo, in 1844, usurped authority that did not belong to them, but to the High Council and other local authorities, and thereby threw the church into disorder, confusion, and darkness. (Doc. & Cov., Rev. "On Priesthood," sec. 104 : 11, 12; Rev. July 23d, 1837, sec. 105 : 7, 11; Rev. Jan. 19th, 1841, sec. 107 : 40; and to this agree the teachings of Joseph the Seer—"They are the Twelve Apostles, who are called to the office of Travelling High Council, who are to preside over all the churches of the Saints among the Gentiles where there is a Presidency established; and they are to *travel and preach* among the Gentiles *until* the Lord shall command them to go to the Jews."—*Mill. Star*, v. 15 : 213.

And further:—"Pres. Joseph Smith then stated that the Twelve *will have no right* to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is *their duty to go abroad* and regulate all matters relative to the different branches of the church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing High Council has authority to go into the churches *abroad*, and regulate the matters thereof, for this belongs to the Twelve."—*Ibid*, page 261. And again:—"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."—*Ibid*, 727. From all this we learn that when Brigham and others of the Twelve engaged in regulating the local affairs of the Stake at Nauvoo, they omitted to do their own duty in going "abroad;" and that they usurped the authority of the local councils and forced themselves into the offices, callings, and duties belonging to others.

25. We believe what Joseph the Seer says of marriage as recorded in the following:—"After opening our interview with singing and prayer, I delivered a lecture of about forty minutes, in which all seemed interested except one or two individuals who manifested a spirit of grovelling contempt, which I was constrained to reprove and rebuke sharply. After I had closed my remarks, I *sealed* the matrimonial engagements between Mr. E. Webb and Miss E. A. McWithey, in the name of God, and pronounced the blessings of heaven upon them, closed by returning thanks."—*Mill. Star*, 15: 518. He records also January 14th, 1836, that he joined "Mr. John Webb and Mrs. Cathrine Wilcox in matrimony; also Mr. Thomas Carri-co and Miss Elizabeth Baker, at the

same place, all of which I performed in *my usual style*, in the midst of a large assembly. We then partook of some refreshments, and our hearts were made glad with the fruit of the vine. This is according to the pattern set by our Savior himself, and we feel disposed to patronize all *the institutions of heaven*."—*Ibid* 583. This, then, is the Savior's "pattern," and "the institution of heaven" in respect to marriage and sealing, as taught by Joseph the Seer.

The Reorganized Church believes in these things as being ordained of God; but Brigham Young and his co-workers, since 1844, have taught and practiced to the contrary, which proves beyond reasonable question that they have been in great error in respect to these matters, and that the Reorganized Church has the true light of God and is walking in it.

Mens theories are of no value except they are such as are ordained of God. God's words and works are always in harmony. They never conflict with each other. God is not the author of confusion and contradiction. He is unchangeable in his purposes, and unvarying in his designs. His purposes can not be frustrated, nor be brought to naught. They are his Saints who keep his commandments, and his commandments are not grievous

Reader, do you believe in God's revealed word? Do you obey it in your conduct? Are you helping in all just ways to uphold, honor, and sustain it?

If you are, happy are you.

THE "Explanation" below, made of late by President Joseph Smith, was called forth by a repeated attack of the *Deseret News* for the manifest purpose of creating prejudice and firing the heart of the Utah Mormons. How far the *News* will succeed in its contemptible purpose will be easier determined in the future than at present. It appears that President Smith sent the *News* his explanation, first, in June, 1882. But that did not suffice; for when opportunity offered, it seized it with avidity and pa-

rated the *Tribune* report and their comments with malicious satisfaction before the bewildered and misguided people to further add to their confusion and bondage. It will be seen, as stated by President Smith, that neither the *Times* nor *Herald* reports contained the objectionable language of the *Tribune*. Why did not the *News* at least give Mr. Smith the benefit of the doubt, and publish his speech as found in these two papers rather than that of the *Tribune*? For the reason, simply, that it would not so well subserve their ulterior purposes.

Whatever President Joseph Smith may have said about Brighamism in respect to its doctrines, principles and polity, no one ever heard him speak evil of any of that people—no, not even of Brigham Young. His teachings and his practice have been, to say no evil or improper thing of any one—this many who know him best can truthfully attest. His warfare against Brighamism has been on principle, and his weapons have not been carnal, sensual, nor devilish. He has not maligned character, nor sought to create prejudice; but to defend the truth and the right in an open, manly, Christian manner. And this will win and triumph when craft and malice and deceit die and rot with their fellows.

AN EXPLANATION.

SALT LAKE CITY, July 2d, 1885

Editor Deseret News:—Please do me the justice of the following correction:

The statement complained of by you in your to-day's issue, as given in the Chicago *Tribune's* report of my Chicago speech, February 22d, 1882, was not made by me in the form stated. The statement made by me was, "That while in Salt Lake City, in 1876, I became acquainted with an unmarried man, then 39 years old, whose youth and early manhood had been spent in Utah. I asked him the question why he had not married, and he gave in reply, substantially, that he did not know where to go in the Territory to get a wife; that it was not easy to find young marriageable women, who were not already married into polygamous families, or were bespoken for some Bishop. This man further stated that he was not alone in being unmarried for the same cause, the contamination of polygamy."

Neither the *Times* nor *Herald* gave the sentence in the obnoxious form used by the *Tribune*. I had twice before been misrepresented by the same paper, and tried to have them set me right, and failed; and so did not try in this instance; but in the issue of our own paper, the *Saints' Herald*, for June 1st, 1882, as soon after the presentation of the matter in your issue for May 13th, 1882, as it was possible, I published this correction, of which a copy of the paper containing it was sent you, with the denial of having made the statement; using the following language concerning it: "The statement as given in the *Tribune* report, and which the *News* denounces as an 'atrocious lie,' was not made as stated. The *Times* and *Herald* each published a report, and neither of them got the remark in the form given by the *Tribune*. As given it is a harsh remark, of which we do not object to the *News* finding fault."

The virtue and purity of the women of Utah, aside from plural marriage, were not questioned by me and never have been.

I hand you herewith a copy of the *Saints' Herald* for June 1st, 1882, that you may see that I made the correction of the improper statement as soon as I could after my attention was called to it. Had I made the remark I should justly deserve censure; but not having made it, you should in honor to yourself and justice to me permit this to go before your readers.

Yours respectfully,

JOSEPH SMITH

THE ADVOCATE.

Bro. R. J. Anthony, president of the Rocky Mountain Mission, and now in active service in Utah, says repeatedly that the *Advocate* must be continued, for the interests of that mission and the church demand it.

Bro. Joseph Luff, now in Utah, writes under date of the 3d inst., in regard to the *Advocate*,—I hope, however, for the sake of the work, that you or some one else will decide to continue its publication."

In view of all this, and more, the *Advocate* will be continued; and we ask for prompt and generous aid. All delinquents should pay up at once; other subscribers are invited to renew early; and new subscriptions are earnestly solicited. Remit all moneys for it to D. Dancer, or W. W. Blair, Box 82, Lamoni, Decatur Co., Iowa, until the paper is transferred into other hands, or other arrangements are made.

W. W. BLAIR.

THE SAINTS' ADVOCATE,

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

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W. W. BLAIR - - - EDITOR.

LIVING ORACLES.

WITH the death of Joseph Smith, the church which he left without a visible head became a veritable pandemonium of strife by the frantic efforts of conspirators, who put forth their respective claims to the prophetic office thus so summarily made vacant. As nearly all the organizations of those unlawful aspirants have passed away, and the notable characters who came to the surface and raised those unstable structures are numbered with the "silent majority," there would seem to be no further necessity of reviving unpleasant memories of those fitful times when priest and people were all reduced to one common level, and fell into one common ditch together.

We do not feel disposed to accuse any one who became leaders of factions then of being conscious of their unlawful and dangerous proceedings which brought such frightful miseries to their respective followings. Our conclusion is, that notwithstanding the plain counsel of God as laid down in the Book of Covenants, which were equal to that dreadful emergency, and sufficiently plain to have guided all men in those times of dissimulation, and to have thwarted those scheming men in their ungodly purposes, there was an utter

lack of knowledge of that precious word. None could read and interpret correctly, because the pure light of God had fled from their hearts, leaving darkness to reign in its stead. The day had passed and night had come wherein no man could work.

Not only so with the people, but those leaders who were fruitful in hurtful schemes, by which to reach their objective points were, we are fully persuaded, as equally dark as those they were leading astray. All alike seemed ignorant of those grand bulwarks of truth that God had erected as an ensign and protection purposely to guard his people against those very evils they unconsciously were plunging into. But one faction remains, one human structure that was raised up in those trying times, and against this it would seem that mental, moral, and civil effort is now directed for the uprooting of its foundations. Against it the efforts of all good men should be constantly aimed, that the beguiled and those who are beguiling may forsake it speedily and return with fealty to National obligation, and to God who will lead them into pleasant places.

We now desire to call the attention of Brigham Young's followers to the very corner stone of his building, worked out and laid by himself. The history of this work of his is found in *Millennial Star*, vol. 10, page 114. In a letter dated Winter Quarters, January 23d, 1848, Brigham Young writes to Orson Spencer thus:—

"At this conference, we suggested to the brethren the propriety of organizing the church with a First Presidency and a Patriarch, as hinted at in our general epistle, and the expediency of such a move at this time was so clearly seen by the brethren, that they hailed it as an action which the state of the work at present demanded, and as a means to liberate the hands of the Quorum of the Twelve, who now feel at liberty to go abroad. Accordingly Brigham Young was nominated to be the First President of the Church, and he nominated H. C. Kimball and Willard Richards to be his two Counsellors, which nominations were carried without a dissentient voice."

In this letter are several things, which having now historical character, and effecting the present people of Utah, are in every respect worthy of a careful consideration, which we propose to give them for the benefit of that people.

Four years, or nearly so, *after* the Martyr's death, Brigham Young *urges* the propriety of a First Presidency for the church, and himself suggests the measure. Such is a frank acknowledgment that no First Presidency existed during that four years. Here we enquire, how could this be? and *why* was it so? We have yet to learn the organized church of God can possibly exist without a presidency. We can find no precedent for such a strange anomaly at a time when it is supposed that in every other department the church is in a perfect workable condition. The Israel of God in an apostate condition are always found in this miserable plight. Not so with Israel in full fellowship. God to the latter always manifests his good pleasure and provides a First Presidency for it. Of necessity, says the word, "There are presidents, or presiding officers, growing out of, or appointed of, or from

among those who are ordained to the several offices in these two priesthoods." How can the church of God exercise its authority without a First Presidency, when the first consecutive quorum, the Twelve, is powerless in its authority without it? It can act only according to the institution of heaven, and it provides that it must act "under the direction of the First Presidency," in its labors in all the world.

Brigham Young, in 1847-8, seems to have become suddenly conscious of this fact, and in order that the Twelve might be set at liberty to labor, he suggested the necessity of *creating* a First Presidency.

To answer this question why the church was so long without a first governing quorum, it will be craftily claimed, as we find in this same letter of Brigham's, that "Joseph told the Twelve, the year before he died," "there is not one key or power to be bestowed on this church to lead the people into the celestial gate, but I have given you, showed you, and talked it over to you. The kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom." In connection with this assertion it will also be claimed that the Twelve as a quorum, is equal in authority with the First Presidency; and consequently with Joseph's demise, it, by position and that equal authority, at once became his lawful successor to his position, and this in seeming harmony with the words we have quoted. It claimed as its right and privilege, to select from its own quorum a First Presidency for the church. We deny such a right belonging to it. Its equal authority is not found in presiding powers, but in judicial decision. If equal

in presiding, what does these words mean, when speaking of the Twelve it says—"Thus differing from other officers of the church in the duties of their calling." The very fact that it acts "under the direction of the First Presidency," proves that its position is a subordinate one to it. It is also claimed that before Joseph died, he rolled the burden of the work from his own, to the shoulders of the twelve. To sum up these various arguments it may be stated thus,—That the quorum of the Twelve was equal in presiding powers with the First Presidency, and that, anticipating his own death, every power which he possessed, and which is absolutely requisite and necessary to the upbuilding and completing of the latter day work which God had given him, he conferred upon the Twelve.

We don't believe any such a thing! and further, we believe that if he ever attempted to do such a thing, he attempted something that he could not do, because he had *no right to do it*. Neither Pres. Joseph Smith, nor the Twelve, nor others could organize the First Presidency for the church of God, only by law and revelation from God. Priest nor people had ever been invested with power nor privilege to do such a thing. The heavenly law governing in this matter is—"The President of the Church, who is also the President of the Council, is appointed *by revelation* and acknowledged in his administration by the voice of the church." And his counsellors are "appointed after the same manner that he himself was appointed."—Doc. & Cov. 99:6. Then by what right did Brigham Young dare to even suggest the propriety of attempting such a thing? and by what right did his people dare to entertain a

motion to receive him in *nomination* for the prophetic office, and then sustain him and his assistants in such a work?

In the same letter we find this passage, "Nothing more has been done to-day, than what I knew would be done when Joseph died." Here we see either a palpable darkness in the man's heart, or a deep deceptive cunning, at the very time of the assassination. The only inference that can be drawn from his word is, that even as early as that time he was conniving at this very act of making a spurious Presidency for the church. What then shall we say about his honesty when saying to his people? "You are now without a prophet in the flesh to guide you," * * * "let no man presume, another will be appointed in his (Joseph's) stead?" It would seem that even Brigham Young must have known, unless he had lost all recollection of the fact and the meaning of God's word, that the Presiding officer of such a quorum, by virtue of such a position, becomes "like unto Moses" to the church, a Prophet, Revelator, Seer and Translator, to preside over the whole church, and receive the heavenly oracles for its guidance. Yet he said in substance, "You never will have another prophet in the flesh," while at the very moment of saying so he was personally conniving for the position! As to his honesty, let every one be the judge.

We now ask the question, Did Joseph Smith have the right to create a presidency for the church, or possess the right to confer powers upon others to do so? We believe that he did have the right and the power to "appoint another in his stead;" but we do not believe that he possessed the shadow of a right to select, of his own volition and

accord, any person to fill his important place, only in accordance with the expressed will of God, and if, as is claimed by Brigham Young and his fellows, he attempted to confer power, including that to organize a First Presidency, upon the Twelve, then we say he either ignorantly or wantonly did, or attempted to do, something that he could not do, because he had no power to do it.

He, like the Twelve, possessed no right that was not in harmony with the "institution of heaven;" and that, as in the case of the Twelve, provides that Joseph could only *appoint* his successor from his own lineage. And, mark it; this appointment must come through Joseph—not through the Twelve.

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

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."—Doc. and Cov. 84: 3

"And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and

let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner-stone thereof; that he may receive, also, the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls."—Doc. and Cov. 107: 18.

We are well aware this position is not taken to kindly, by some. This "arrogation of power" by one particular family seems to give mortal offense to the keen sensibilities of some both in and out of Utah, who we believe are well wishers to the cause. But we see no good reason that can be offered against this Divine Economy. That it is so, the above quotations clearly show. It never did suit a conspirator and schemer, and no better argument in its favor and defense can be made than to look along from those horrid days of dissimulation and darkness when this portion with others, of Divine law, became a dead letter, was sealed, and was not read and observed. What were the consequences? Many gave ready and willing hearing to every pretended "living oracle" that presented himself; and, Oh! how awful the penalty which followed the disregard of this plain bulwark of defense, these safeguards, which God had provided to protect his people!

Had these texts been known at that time, the time of all others when they should have been known, they would have exposed and rebuked such doctrines as those which Brigham Young and others taught touching the First Presidency and who should be its chief officer. Who is so blind that can not see Divine wisdom in such a law! Of all the wise provisions that God has made to cluster around and guard his cause, this one, to our understanding, seems among the most necessary and prominent. Through a disregard and neglect of these wise provisions, what untold sacrifices were made! and what miseries endured! and, what an army of precious lives have been sacrificed upon the altar of blind fanaticism! and, what ignominy and shame surrounds the work because of it! A perpetual repetition of these things will follow unless the law is honored; there can be no unity in the church without it. Cast it aside, and we let down the bars for the admission of every schemer that wills to lead the people astray as others have done before, and by similar deceptions as were practiced upon the people of Utah, and others, after the Martyr's death.

We say, let the law remain, God has provided it, and if we observe it, no false "living oracle" can lead us astray with his unsavory revelations. Let all remember and hearken to what God has said,—“Receive not the revelations nor commandments of any coming before you, save through him whom I have appointed to receive revelations and commandments for the church; and this that you may not be deceived.” When God has said that “this priesthood,” with its powers and rights “*must* remain in” Joseph’s lineage, we should be content to have it so. To observe it is our safety; and to disregard it is harm and ruin.

T. J. ANDREWS.

BLIND GUIDES.

THE “constitutional” editor of the *Deseret News* takes President Joseph Smith to task for saying that Abraham, by command of God, put away polygamy when he sent Hagar, the “bondmaid,” and her son away. The *News* assumes that after this event Abraham was still a polygamist; for he says that President Smith in “The citation of Abram in relation to Hagar is doubtless not as happy as the writer of the article [Pres. Smith] could have wished. It is scarcely complete, as the ‘Father of the Faithful’ remained to all intents and purposes a polygamist, there being no ground for assuming that his wife Keturah was at any time dispensed with by him.”

This man who proclaims that President Smith is in error, has himself committed a huge and hurtful blunder, if not worse; for the Scriptures inform us: (1) That by God’s command Abraham put away Hagar, the “bondwoman” and her son, (Gen. 21: 12–14); and (2), that about *thirty-two* years afterwards, Sarah died, (Gen. 23: 1, 2, 19); and (3), that about *seven* years after Sarah’s death, and about *forty years* after Abraham put away Hagar, he married Keturah (Gen. 25: 1). This proves beyond question that Abraham did not remain “to all intents and purposes” a polygamist after Hagar was sent away, as claimed by the *News* editor and his fellows; but it proves that he was not a polygamist in any sense after he put Hagar away.

One feels indignant at the manner in which the *News* editors and their fellows and leaders have outraged and deceived their readers by their false statements of the plain facts of history. If ever God’s people were specially blind-

ed, misled, and placed in the bondage or error and sin by their "blind guides," it is the Latter Day Saints who have followed Brigham Young and his fellows. They have for over forty years been deceived by false doctrines and false statements of historical facts, and the case of Abraham is only one from among hundreds.

GRAIN—FAMINE.

THE clipping below from the *Deseret News* of the 12th ult., reminds us that the Brighamite leaders have counselled their people for nearly forty years past to cache up grain for a time of need which was always *near at hand*. But their predictions in respect to this matter having failed so often and so universally, it is no wonder if their people revolt now when similar predictions are made by them. Their doings in this are off the same piece, and actuated by no higher inspiration than what has been done scores of times by the Millerites when they have fixed so many times for the second advent of Christ. Failure—miserable failure—has marked these predictions, and proven their authors to be only "blind guides."

GRAIN STORING.

"In a communication published elsewhere in this issue, we are asked to give the orthodox opinion as to the propriety of preparing for a time of future scarcity of food. It would seem from the statement made by our correspondent that some of the Latter Day Saints with whom he has talked are either inclined to doubt the truth of the predictions which have been uttered in regard to a coming famine, or think the time for their fulfillment is so far distant that there is no present need of their preparing for it.

"A correspondent, in writing a few days since upon the same subject, remarked that the predictions of President Young and others as to a time of coming scarcity either

meant something or nothing. With us there is no question on this point. They meant something. They were the result of inspiration. They will certainly be fulfilled; but just when, we are not prepared to say. However, the Latter Day Saints have been counseled, yea urged to prepare for that time, and that counsel, given by the highest authority of the Almighty upon this earth, has never been revoked. It is binding upon the Saints to obey it now, and any view contrary to this can not be orthodox among the Saints."

Orson Hyde said in the Tabernacle, Salt Lake City, March 18th, 1855, as published in the *Journal of Discourses* by and with the consent and authority of the chief of the Utah Mormon leaders, (which *Journal* is said to be made up "of the choicest fruit that can be culled from the tree of knowledge,") in respect to this very matter of storing up grain for famine, which he then claimed was near at hand.

"Ask God to bless your labors, and every seed that you sow in the earth. Prepare store houses in which it can be saved. Remember Joseph in Egypt! The old man himself, and all the boys had to go to him for he had corn in time of famine. Politicians oppose our gathering here. But if you will have plenty of wheat, pork, and beef on hand, all hell can not stop them from coming here. Look out for the old man and all the boys to come bending unto you, and I'll venture they will not quarrell with you about the union of Church and State, [one of the things so emphatically denounced up to this time by all Americans. Ed.], at least not till they have had their breakfast. They burned our hay and our houses, and left our sick, our women and children in the scorching sun and beating rain, without food or shelter. We told them when they did it, that we would have wheat when they had none. When these poor starving thousands flock here for food, will it not be glory enough for you to begin with, to feed them, to give them shelter, and administer to their sick? Will not

such coals of fire heaped on their heads be hot enough to satisfy your righteous indignation? If you will *do as you are told*, your eyes shall witness just such scenes! You may ask, 'When shall these things be?' Answer:—Just as soon as you can possibly lay up the wheat. If the United States will not make Brigham Young, Governor, wheat will. Joseph's brethren never voted to make him Governor; but he was elected to that office by a joint ballot of wheat and corn. There is more security and salvation in wheat, than in all the political schemes of the world, and also more power in it than in all the contending armies of the nations. Raise wheat and lay it up in store till it will bring a good price; not dollars and cents, but kingdoms, countries, peoples, tribes, and tongues. They have sold themselves for nought, and must be redeemed without money! It will take wheat to redeem them.'—*Jour. Dis.* vol. 2, 296-7.

This extract from among many that might be made, voices the teachings of the Utah leaders *thirty years ago* on this grain-storing business. Never has promises and predictions more completely failed. It is now a practical impossibility for them to be fulfilled—for Brigham is dead; Orson Hyde is dead; their Missouri and Illinois persecutors—the most of them—are dead also; Utah is visited daily with railway trains loaded with supplies for the people in Utah; the United States for the past forty years has had yearly, an immense surplus of grain, and for the past fifteen years or more has sent at times, large amounts of flour, meats, and feed to Utah; so that the very reverse of the Utah leader's predictions is true.

Why, in the light of these facts, will the Utah leaders still seek to mislead their people! And why is it that that people will still yield to such leaders! The writer was told by Mormon's who once lived and suffered in Utah, that the grain stored up prior to the com-

ing of Johnson's army in 1858, was sold to the Utah leaders (as demanded) at low prices, who in turn sold it to the army and to other gentiles at great prices—the leaders making large money out of the speculation. Many now in Utah, as well as many out of it, will remember this wretched, scoundrelly business. And what can equal the audacity which now asks the people to repeat their former folly and misfortune! God pity the pure in heart!

MORMONS IN MEXICO.

SINCE it has been demonstrated that the Edmunds law against polygamy can be enforced, the men of Mormondom who are too much married and who haven't got into prison yet, very naturally went to find a place where they can indulge their plural marriage propensities without danger of getting behind the bars. A colony of Mormons formed in Sonora, Mexico, some time ago, is now being looked upon as the possible nucleus of an emigration movement from Utah in case the United States authorities cruelly insist that the Edmunds law was made to be enforced.

There will be no opposition on the part of the law-abiding citizens of the United States to the proposed Mormon exodus, if the Latter Day Saints insist that they must go. There is no one to play the rule of Pharaoh and insist that these practicers of polygamy must remain in the land of their adoption and make bricks with or without straw. They settled in Utah without being invited, and they can go to Mexico if they want to without asking leave. No passports will be necessary—unless the Indians or Mexicans demand them.

It is just possible, however, that going to Mexico to practice polygamy would be a little like jumping out of the frying-pan into the fire. The dominant religion in the latter state is Ro-

man Catholic, and one of the things the Catholic Church undertakes to enforce is proper marriage relations. There is also a law on the Mexican statute books against polygamy, and it is hardly likely that the Mormon leaders have secured a guarantee from the Mexican authorities that it will not be enforced.

If, after looking the grounds all over, the Mormon leaders fail to secure a certain guarantee that they will be allowed to practice in Mexico what they can not practice safely in the United States there is one thing they can do and save themselves the necessity of either moving or getting into prison. They can save their Utah investments and retain their splendid property, with all its attendant comfort and prosperity, by simply doing what other men do—being satisfied with one wife apiece. As there are not more than women enough to go round on this plan, it should not be a very great hardship to accept the common lot of mankind, and in all probability it would prove preferable to an attempt to establish a polygamous colony in Mexico.—*Philadelphia Times*.

THE LEADERS BEGIN TO SEE SUBMISSION AHEAD—THE PROPHETS.

SOMETHING has been accomplished by the government towards crippling the Mormon hierarchy, and the leaders begin to see that they will soon have no resources save to submit to the laws or step out of the country. Since the prosecutions against polygamy began toward the close of last year, about 15,000 Mormons have been disfranchised under the Edmunds act, which has been declared constitutional by the supreme court, and convictions, under the new judicial machinery, of pronounced polygamists have been agreeably frequent. Mormons are now promptly denied naturalization papers who will not swear to obey all federal laws, including the specific laws against polygamy. The new system of challenging jurors who will not swear that they neither practice nor believe in the dogma of plural marriage has knocked

the underpinning from the Mormon citadel, and is a weapon which is stabbing beneath the fifth rib of the system. Not only in Utah, but in Idaho and Arizona is the legal machinery brought to bear on the Mormon horde, and the sudden disappearances of noted Saints who have taken to the woods indicates that the rod of the federal government hurts where it strikes. Yet there is much to do yet. Polygamy is not extinguished. Acceptation of the dogma is essential to true membership in the Mormon church, of which the late Brigham Young and John Taylor are representatives. The "true churchmen" hold on to the system in the face of existing reverses; but it is crumbling to its fall. Polygamous wives go under assumed names, and they are scattered over Utah, while testimony against their husbands is difficult to obtain. It may take a few years to root out the evil; but it will be done by further legislation, if necessary. In the meantime, the Josephites, who are the non-polygamous Mormons, and claim to be the true church which Joe Smith founded fifty years ago, are gaining ground in Utah. Into this church many of the Mormons of the polygamous body may go.—*St. Paul Pioneer-Press*.

NOTICE.

All in arrears for the ADVOCATE are requested to pay up at once, and renew for present volume. We expect to transfer it into the hands of those actively engaged in the Utah Mission or to the Board of Publication. But in any event, all arrears now should be paid, subscriptions renewed and new ones procured. Remit to D. Dancer, or W. W. Blair, Box 82, Lamoni, Decatur county, Iowa
W. W. BLAIR.

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JOSEPH LUFF - - - EDITOR.

SALUTATORY.

IN estimating the importance of an undertaking, the character of the work required rather than the amount to be performed demands paramount attention. Especially is this true in determining the magnitude, and therefore the practicability of our present enterprise.

Quantity alone considered, in editing the SAINTS' ADVOCATE, it appears a trifling and unimportant matter—a duty which almost any one might enter upon without serious thought or a moment's hesitation; but after carefully considering the lofty end unto which its pages were dedicated by the now retiring Editor, the expectation awakened in many hearts in consequence, and the peculiarity and importance of the various subjects upon which it must necessarily treat in carrying out the original design, we are convinced that knowledge, discernment, wisdom and charity are among the essentials to a fitness or qualification for its proper management, and that he who would essay to continue its publication ought to possess a power of discrimination, and a faculty of concentration that will enable him not only to "leave much unwritten and unsaid," but also to so epitomize the literary estate from which selection is made, that neither pith nor brilliance shall be sac-

rificed at the shrine of brevity. Limited space in such a publication argues forcibly the demand for *quality* in its contents and competency in its Editor, that its contributions toward the cherished object may be unique in adaptation, though not lavish in rehearsal—*multum in parvo*.

For seven years the ADVOCATE has been before the church and the world. During that time many, especially of the ministry have dipped into its limpid fountain, and thence, with a better equipment for effectual service have gone forth to labor as aggressors or defenders in the interests of truth and righteousness. By its direct or indirect instrumentality the mask has been torn from the face of arrant hypocrisy, the shallow gloss of priestly pretensions has been exposed, the character and claims of the original faith have been vindicated, and a burden of doubt, suspense and agony has been lifted from scores of hearts, as they have beheld the dawning of a glorious day of which it was to them the harbinger.

The archives of the early church (accessible to but few), have been explored by its Editor, and from out their recesses have been heard voices of the earlier days. Relics of inestimable value have been gathered and conspicuously arranged in the columns of the ADVOCATE for the inspection and comfort of the truth loving.

The ADVOCATE'S mission has been to bless its readers, and through them, others, whether already within the fold

or scattered over the mountains; whether rejoicing in the possession of life and peace, or dropping beneath the shadow of spiritual death. Anywhere, everywhere, to scatter the seeds of life, light and truth, with "malice toward none and charity for all."

In the conduct of its mission it has been faithful in warning, fearless in exposing, patient in teaching and tender in entreating. It has sought to condemn the sordid only by a presentation of the excellent in contrast, to banish the darkness by letting in the light, to expose the evil by furnishing the good, to emancipate Israel from serfdom of soul, the defilements of falsehood, and a heritage of shame, by a proclamation of liberty in Jesus Christ, as revealed in his unaltered gospel—a sanctification "through the truth," and an assurance of eternal life and glory to the obedient.

After seven years, employed in making such a record, the management of this enterprise is transferred to us. We immediately take a retrospect, next a survey of the present, and then with pen in hand, look wistfully forward to a fulfilment of the pledge we made to God when first we received this "ministry of reconciliation," that we would shirk no responsibility, the assuming of which was directed by His Spirit and gave promise of "good will to man"

The *past* appears to us fraught with evidences of divine intervention and affectionate supervision, as relates to the work of the Reorganization in all its departments; reveals a rapid decline on the part of Utah Mormonism, and an almost pitiable imbecility in what may be termed sectism.

The *present* finds the air resonant with earnest Macedonian appeals to our ministry; the promise of God to "feel after"

apostate Israel nigh unto final fulfilment; Brighamism quaking under the rebound of its own disloyalty and threatened with disintegration; the Book of Mormon vilifiers silently searching for some avenue of escape from the whirlwind of chagrin and disgrace which the resurrected "Manuscript Found" is menacing them with; and the Reorganization with canvass spread to catch the prospective gale of "favor and grace," recognizing more clearly than ever, in her faithful helmsman, the covenant keeping Jehovah—the God of heaven and earth.

The *future!* Who can penetrate it? Who can impatiently desire to lift the curtain that so wisely obscures our vision? Who, after a candid retrospect from date can for one moment hesitate to pledge implicit trust in Israel's God? Who would forego the pleasures of sacrifice or deny himself the restfulness of toil? Who, oh, who, can now have cause to fear the developments of the future? Who is there that can not with us look forward to the fruition of every hope based upon the accepted revelations, and resolve to toil in patience that our interest therein be not forfeited?

We claim no special fitness, either natural or acquired, for the work we have assumed. Like some others with whom we have labored, our opportunities have been limited. Our confession of incompetency is, therefore, frankly made; yet we have learned by the experiences of the past that this need not constitute a ground for refusing to *try*, nor a barrier to success if humility and consecration to God and his work but characterize the efforts we put forth. So, with brain, and heart, and hand, and pen upraised to God, we devoutly invoke the promised grace that can

For all emergencies prepare,
And furnish fitness anywere—
To span the chasm or scale the hill
In duty's line, if pride be still.

And, fearless of discomfiture, we launch forth with the assurance that it is our Master's business, and to Him and his church we are responsible. From both we look for help, and with such resources, the safety of our undertaking is insured.

In conclusion, we shall try to begin and continue in this new capacity with an eye to the ultimate triumph of truth and redemption of Israel. If our effort shall contribute little or much toward that desirable end, we shall be content to receive approval in accord therewith when together the motives and acts of men shall be pronounced upon by the Judge of all the earth. We ask the moral support of all whose interest it is to see the above objects attained, and with faith that the near future will be glorious in its dawning, we cheerfully commit ourselves to the task assumed.

JOSEPH LUFF.

VALEDICTORY.

WE have transferred the *ADVOCATE* into the hands of Elder Joseph Luff, who is now actively engaged in the Rocky Mountain Mission. To those who personally know him, he needs no recommend at our hands, either in respect to fitness and ability to wisely and properly edit the paper, nor as to his faithfulness and devotion and integrity. He knows the needs of the mission, and by the grace of God he will be able to present to the readers of the *ADVOCATE* such an amount of valuable matter as will many times pay the price of its subscription.

The *ADVOCATE* is a power for good in working up the interests of the church in the Utah Mission and else-

where, that should be liberally sustained by all. Aid for that paper is aid for the Utah Mission, and also for the church at large, for it promotes the interests of all.

In taking leave of the *ADVOCATE* we heartily thank its patrons and contributors for past help. Inasmuch as we have transferred the mailing lists, all indebted for the *ADVOCATE* and those subscribing for it will remit to D. Dancer, box 82, Lamoni, Iowa, or to Joseph Luff, box 307, Salt Lake City, Utah.

W. W. BLAIR.

THE following article appeared in the issue of the *Saints' Herald* for March 15th, 1879. We can not better answer some of the many enquires now being made in Utah, than by placing it in the columns of the *ADVOCATE*, believing, as we do, that they who seek light for the purpose of walking therein, will be made glad by its careful perusal.

WHO SHALL DECIDE?

WE have frequently been tempted to place some thoughts before the Saints in defense of the Reorganization, and one principal reason why we have not done so long ere this, has been that it would, in some respects, savor of self defense. Some things lately occurring have determined us to offer something for the consideration of some who claim to be thinkers and are somewhat disturbed by their thoughts, and what they seem to think the anomalous position of the Reorganized Church.

First, In reply to the question, Is it not a new dispensation, requiring a new delegation of priesthood and ministerial power?

We answer this at once. Is it not a new dispensation, as contradistinguished from the church established in 1830? Nor is a new delegation of priesthood required, other than a commandment to those already empowered to move in given directions, to the magnifying of that already given.

Second, If it is not a new dispensation requiring a relegation of priesthood authority, what is it?

To this we answer, that it is what its

name implies, a reorganization of elements that remained after a disorganization of an organized body had taken place.

Third, To whom belonged the duty of reorganizing these elements?

Clearly to that portion of them that remained within the rule of faith and practice given of God to govern the body when organized; or to such portion as may have once left that rule and had returned thereto.

Fourth, The question, Where was the Church during the lapse of time between the disorganization and the reorganization?

It was with "the remnant" scattered abroad who remained true to the principles first given as the gospel of Christ; and with any body of such "remnant," numbering six or more, under the pastoral charge of an Elder, Priest, Teacher, or Deacon.

Fifth, How could the church reorganize itself? Can a "stream rise higher than its fountain?" If the priesthood was disorganized, did not paramount right remain with some one holding the highest authority, upon whom the duty rested, to "set the house of God in order," to ordain men to the higher offices in the priesthood and organize the quorums; and to whom the prerogative to ordain all others belonged; and without whose sanction nothing could legally be done to build up the kingdom of God upon the earth?

The Church was organized in 1820 with six members, upon two of whom the eldership had been conferred by command of God, these two being called the first and second elders of the church, (D. C. 17:1). From this beginning grew, in fourteen years, a church numbering nearly two hundred thousand members, all the officers in which held their respective offices by reason of ordinations received under the hands of these two men, directly or indirectly, by virtue of the command of God, the call of the Spirit of Christ and the publicly confessed acknowledgment of the people who by their votes said: "So let it be." The fountain whence this stream flowed, was the "will and commandments of God;" (D. C. 17:1); the stream, (as many apply it who object to the position of the Reorganized Church), was the priesthood,—the Melchisedek,—in which is comprised all grades of authority, and any one of which is competent to the regulating and setting in order all the rest, under, and by reason of the force and power derived from the fountain. A *command of God* to do anything always conveys the right to do it, and guarantees to those commanded the powers necessary to carry into effect the command; hence, the command originally given to organize the church, conveyed the right, and vouchsafed the necessary power to do it. No attempt to cause the "stream to rise higher than its fountain" has ever been

made by the Reorganization. All that it has ever attempted to do has been to carry into effect the command originally given, and subsequently supplemented by command to the remnants, to "establish the church," by the preaching of the gospel, the doctrine revealed to "the first elder."

The mistake that those who so frequently use this axiom—"a stream can not rise higher than its fountain"—have always and persistently made is, that they have located this fountain in a man,—authority attaching as a personal perquisite,—and, therefore, he could confer nothing he himself did not hold; forgetting the important fact that the law, the command, the Holy Ghost was, and is the fountain; the priesthood the stream, and men the channels in which the stream runs. If the exclusive right and prerogative had been vested in one, precluding the directing, controlling the governing power from acting unless through that one, then did God singularly put the work in jeopardy, and divest himself of that right which reason suggests that he has always reserved unto himself, to act independently; to take into his own hands at any time the measures for carrying out his designs.

The provisions of the law given of God seemed to have been ample; but, for some unexplained reason, the Saints were not prepared by an intimate acquaintance with those provisions, for the emergency that occurred; or else they strangely mistook the nature of the command, and the powers necessary to carry it into effect. One of the provisions, states that "an apostle is an Elder;" hence, those two called of God apostles were ordained to be called "the first and second Elders of the church." No higher priesthood attached to them than was couched in the word Elder; the whole body of the Melchisedek order being referred to time after time in the commands given to the church, as "Elders," "the Elders of the church," "ye Elders of my church." (D. C. 17: 9, 13; 42: 1; 43: 1, 4).

Another provision of the law declares that "the office of an Elder comes under the Melchisedek." This priesthood has "power and authority over all the offices of the church." (D. C. 104: 3). Another clause provides that "an Elder has a right to officiate in his stead when the High Priest is not present" (D. C. 104: 6). Another still more specific, provides that "the High Priest and Elder are to administer in spiritual things, agreeably to the covenants and commands of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present." (D. C. 104: 7). Again another, pointing still more clearly to the comprehensive character of the word Elder, "the power and authority of the higher, or Melchisedek priesthood,

is to hold the keys [right to act] of all the spiritual blessings of the church."—D. C. 104:9.

This conveys to us, clearly, that if the Melchisedek priesthood is present in any of its offices, the right to organize, or to reorganize; the power to establish, build up, and confirm all the church are there; and, *if directed by command of God*, to perform all the work necessary. If it be urged that an Elder can not receive commands to do this work, we reply, that the case is covered by the following: "to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the assembly and church of the first born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant;" (D. C. 104:9); which appertains to, and applies of right to all officers of that priesthood, that of Elder being one of them.

Again, It is provided that growing out of organization there is a necessity for presiding officers; and these are to be chosen "out of, or from among" their peers, the priesthood which they respectively hold being equal, the fact of one being chosen to preside not changing that held by him. Hence, when organization required these officers at the beginning, authority was found in the body, *by command*, to ordain them; and when reorganization again demanded similar officers, authority was again found in the body, *by command*, and the work was done.

If there was one, and one only, to whom the prerogative attached, and whose assent or dissent made void or legalized all acts done in the progress of building the kingdom, so called; then this one, whoever he might have been, took the place of, "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. (D. C. 42:16). This has been objected to by the Reorganization; which has insisted that *the law*, and *he who gave it* are the *first* authorities in the church. Hence, to assume that no act could be legal if unqualified by the approval of this one person who was supposed to have been invested with supreme priesthood authority, was to deny the sanctioning power of the *law* and its *giver*, as exemplified in the cases, "Separate me Barnabas and Saul;" and, "This is my beloved Son in whom I am well pleased." The ground occupied by the church has been; what God *clearly commands* must be done; what the Spirit *confirms*, though it might be dictated by human wisdom, that is correct. "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."—Gal 3:15.

The Reorganization early took the position

that morality, honesty, virtue and obedience would insure equal blessings to all; that there were *no individuals exempt* from the operation of the saving efficacy of the gospel, neither by reason of place, birth, nor importance; and therefore, the work of God could not and would not depend for an existence upon the earth to some privileged repository of priesthood, who, no matter what his acts or teaching, held, or could hold other co-workers in abeyance.

To admit the theory that some *one man* did hold the only priesthood prerogative and right to act, without whom no organization could be legally effected, is to place the existence of the church as a visible aid and tangible help to the salvation of the human race, upon a precarious chance,—the chance that this one man should live, be wise, good, a worthy example, a willing, ready and active worker; and if any one of these qualities should be lacking, then the work would be frustrated; no church could be established; man's hand would turn the keys upon the Emmanuel—the anointed one—the Christ. Human sagacity might so have arranged the affairs of an earthly kingdom; but divine wisdom could surely have made no such mistake. There may be men in existence who claim that they are *the ones* who thus stand in the place of the axis upon which the spiritual world and work of God turn for poor humanity, and that unless the Lord and his human instrumentalities choose to arrange the wheel, and wheels within a wheel, of church government, organization and gospel labor, upon and with reference to this axis, the whole business must stop; but we sincerely hope there are none of them in the Reorganization. If there were such a man and he should die, churchly learning and gospel wisdom would die with him, and human hopes must be buried in his grave.

"But," it is urged, "such a man would not die; God would not let him die!"

Moses was the man who led his people out of bondage, and gave emancipated Israel the tables of the law; yet Moses died, not entering the promised land. David disenfranchised Israel from the Philistine yoke, yet David was not permitted to build the temple. Jesus fulfilled the law, and gave the crowning means of redemption to man; yet he died, and all hope of the many died with him, to rise only when by his resurrection the disciples were made to know that in his rising, life had been given to his body the church. Joseph Smith, to whom the fact was made known that Christ had a people upon the earth whom he would call by a republication of the gospel message, and who was permitted to live to organize, *by command*, co-workers fitted and qualified for the dispensation in which they lived, died long before the work which the church

must necessarily accomplish to fill the grand mission claimed for it had been done. Did wisdom die with Moses, David, or Joseph Smith? We apprehend not.

Upon Joshua fell the labor left when Moses was taken away; upon Solomon rested the burden of building the temple; upon James, Peter and John and all the disciples was cast the propagation of the gospel of peace, with Jesus as the Christ, after the tragedy of the cross and the triumph of the resurrection. While those upon whom depended the work left by each of these, prosecuted their labors in accordance with the genius of the work as begun, and in keeping with the message entrusted to them, so long there seemed to follow great success; but Israel went widely astray after Moses and Joshua; the church was gradually submerged in departure from the faith after Christ and the disciples.

When Joseph Smith died, he left a work which was to be proved a grand one. Those upon whom the first burden of the labor fell, had ample opportunity and means to know what the genius of that work was. An organization had been created *by command*, and growth, that challenged respect and admiration. Its spiritual power for good was being felt wherever its co-working laborers went. The life pulses of that work, everywhere gave token that the Spirit of Christ was following the message, and that his supervising care was watching over it. So long as the workers kept within the lines of *their message*, the power that built them at the beginning built with them. But change came; the fabric began to shake. Ambition and lust of power and the flesh usurped the places where single-heartedness and devotion had been; prosperity turned the leaders giddy; with giddiness came folly; hundreds of the honest and faithful, who, like Joshua, had testified truthfully, grew faint, remonstrated, then rebelled and scattered like sheep upon the mountains. Valiant men sprang out of the ranks and essayed to stop the current of spiritual retrogression in vain;—they were swept aside. Some kept battling away, calling upon modern Israel to return to the Word, to stay and inquire what the work demanded at their hands; but few heeded the call. The only body of any number that remained together for any considerable length of time was one that had incorporated into the doctrines originally received something in spirit and practice foreign to them. The result was, that large numbers of those who had received the first teachings were to be found in almost every quarter of the land, isolated and in groups, differing widely from the chief prevailing faction, and differing more or less from each other, all bemoaning the scattered and fallen condition of the

church, and anxiously enquiring of each other and the Lord, "What shall we do?"

At length the united, or strangely unanimous cry of the scattered and suffering ones was heard; almost simultaneous inquiries received separate but agreeing replies. The Lord, true to his promise and his care of his people, sent out the Spirit to fulfill his word. The people that were left scattered began to gather themselves together, and in conferring began to consider the *law* by which the church was to be governed. The Spirit aided them, *a command was received*, and history repeated itself. Those whose purposes were to serve God and him only, whose hearts were set to do his will, waiting only *his direction*, were shown that there was "a remnant" remaining with whom was left a sufficient degree of authority to do what was *commanded*, and the Reorganization was a fact, an existent, tangible reality. The question of authority to organize was sprung at an early day, thoroughly discussed, and agreement finally reached. It was found that in several instances branch organizations which had been established in the days of Joseph the Martyr, under the ruling of the church as then organized, still remained, retaining their organization, form of worship, and declaration of belief unbroken and undisturbed. This simplified the character of the defense set up by the Elders, who were Elders of the church before the death of Joseph and Elders of the reorganized one, elementary fragments, remnants of the people of God. The principle was announced, Sunday, June 13th, 1852. "We believe that the Church of Christ, organized on the 6th day of April, A. D 1830, exists as on that day, wherever six or more Saints are organized *according to the pattern* in the Book of Doctrine and Covenants."—*Hist. of Reorganization* p 3

This principle became one of the underlying sills upon which the church fabric rested; and when it was supplemented by what followed, the ground work for success was laid.

Resolved "That *the whole law* of the Church of Jesus Christ is contained in the Bible, Book of Mormon and Book of Doctrine and Covenants."—*Hist of Reorganization* p 4

Here is an element of strength that must enter into the discussion of the claims of the Reorganization. If one or more of the branches of the church, organized between the years 1830 and 1844, were found to have retained their organization untouched by the spirit of apostasy, and unbroken by the assaults of false doctrine, there was found a witness, who like Joshua, had testified truthfully, and was found sufficient to the work of reorganizing the hosts of Israel. We believe it to be susceptible of proof that

there were two, if not three: one at Beloit, one at Zarahemla, Wisconsin, and one at Jeffersonville, Illinois. The latter was built up by Elder Thomas P. Green, who was sent into that region of country by Joseph Smith, the Martyr, himself, and was there at the death of Joseph and Hyrum, in 1844, retaining his branch in the truth.

Here, as in 1830, the elements from which the Church was created, existed; here, as then, *commandment guaranteed authority*; the channels of divine manifestation existed, priesthood having already been conferred, the right to act was given and the duty of the priesthood made clear. The charter of their Christian liberty was declared to be *the law* which had been accepted by the whole church *in solemn assembly*, and each and every claim not in harmony and keeping with that charter were denied. The result of constant adhesion to that line of policy, that rule of conduct, faith and practice is clearly seen. The tide of prosperity that rolled unchecked from April, 1830, to June, 1844, gradually receded before the "iniquity" that came in "like a flood," until almost everywhere, the name of Mormon stank and was a synonym for evil; until scarcely an organized branch of the polygamic faction was found in America, except in Deseret. Further on, the tocsin of reorganization was heard. It sounded faintly and feebly over the wastes of spiritual Babylon; but here and there it reached the ears of the scattered captives who took up the cry until it reverberated from hill top and valley, until from three lone, solitary folds the number has grown to many hundred folds; the "Spirit of the Lord raised up the standard," (Isa. 59:19), and it has been carried by earnest men along the front of the battle, cheering the wayworn and weary, and making firm the strong. One by one the claimants to the royal place have passed away, until only the Polygamic Departure and the Reorganization stand face to face upon the field. Which shall yield remains for the future to determine.

Sixth. Where was the present leader of the Reorganization? and why did he not come into notice before 1860? What of the interval? Where was the priesthood during the time from 1844 to 1860?

These questions are easily answered in the light of what has already been presented. The present Joseph Smith was where his father had left him;—a member of Christ's body, properly baptized and confirmed, dwelling in the city where reposed the ashes of his father and uncle, ready to perform his life-work *when pointed out to him*. The reasons why he did not come into notice sooner is that he was *not sooner made aware of his duty*. When his duty was pointed out in the winter of 1859 and '60 he did not tarry longer; and in obedience to

call, in fulfillment of prophecy and in accordance with the wisdom directing the reorganizing effort, he put himself in the way of the work. He could not have come sooner in consistency, and he makes no apology for the delay.

It is the belief of the writer that no effort would have been successful in resisting the tide of evil which was creeping over the church, prior to the Reorganization. The spirit of confusion and adultery seemed to have a period of undisputed sway. Men would not listen to the voice of faith; and although the apparently ruling majority were boldly met and their abominations denounced by faithful, warning witnesses, who knew and know the truth, they were laughed at and derided,—*the time had not yet come*. The Spirit of the Lord was at work among the faithful; the spirit of mischief among the unfaithful. The Lord was watching over his own. In June, 1852, a public assembly in which the unbroken branches—the remnants—were represented, was held; and there the ground of hope for the Latter Day Saints was retaken and reaffirmed. This declaration of principles was opportune, for on August 29th of *the same year*, the dogma of "plural marriage" was publicly announced in Utah. That which had been at work in the hearts of the children of disobedience until *secrecy* was no longer possible, now raised its formal head. Untruth put on the livery of heaven to shield its devotees; but truth, though seemingly slow, had recorded her solemn and dignified protest *months before*. The quiet grandeur of righteousness was now arrayed against the brazen effrontery of "crime" against the law of the land and transgression of the law of God as given to his church in 1830 and 1831 "a righteous law" and sacred then. All this was taking place during the interval; the powers of church organization and government conferred by the divine mind for the last time, "incapable of annihilation" had remained with the people; and in their exercise, *by the command of God*, at the *opportune time*, provided the means of escape and defense. Eight years from the death of Joseph and Hyrum, the apostasy was completed in the public declaration of its shame. At the same time the "standard" against iniquity was raised; the enemy was now *an open one*, and was declared against by the church.—the faithful "remnant." Two months before the polygamic faction had submitted to the shackles of error put on the people by Brigham Young, the affirmation of the principles of safety had been completed; and thus a solemn protest against that enslavement had been made. This we believe to have been wisely provided for by the Lord, that the Reorganization might have the surer foundation. Eight years after this, the son of the Martyr, *by divine*

direction, became identified with the church, the body remaining true to the doctrines of the church into which he had been baptized, and the spirit of which he had received under the hands of his own father. The conditions of the work seemingly demanded him and he was added to its workers.

The priesthood, so far as ordained men constitute the priesthood, was scattered here and there over the whole land; some in transgression wilfully, some ignorantly, and some innocently; some in despair, some in suspense and anxiety; some in hope; some dejected; some in infidelity, rank and gross; some in doubt, and some in confident expectation; but so far as delegated authority from God makes priesthood, the priesthood right to act in the name of the Church as ministers for Christ, remained with the faithful Elder, Priest, Teacher and Deacon, who had not bowed to Baal, nor spotted his garments with unholy lust. And if there had been no more than a Joshua, the son of Nun, and a Caleb, the son of Jephunneh, there would have been enough; but as there were more, there were more than enough.

The powers of government, and the "law, to be my law, to govern my church," (D. & C. 42: 16), had been conferred; divine wisdom had dictated both. The purpose for which they had been conferred had been clearly set forth; the design unmistakably stated. Neither design nor purpose contemplated a hierarchy of priestcraft and oppression, of lust, wealth, priestly aristocracy, or power. When, therefore, leading men ordained men either knowingly and wilfully, ignorantly and blunderingly, or themselves innocently deceived and deceiving, introduced that which subverted the design and turned aside the purpose, their right to act ceased; the "amen" was spoken "to their priesthood," and they unchurched themselves; they had spoken that which the Lord had not declared, and had spoken presumptuously, they were not to be feared. Hence, the design and purpose remaining unchanged, those to whom had fallen the lot to be instrumental in carrying them out who remained faithful to their trust, must be acknowledged of God. That they were and are so acknowledged of God in the Reorganization we are most certainly assured.

This then answers the query as to where the priesthood was during the period between June, 1844, and April, 1860. The Reorganization has not claimed a new dispensation; have denied that one was necessary: and any one reading the Doctrine and Covenants must discover, that a claim to a new dispensation, a new revelation other than a direction to already authorized messengers, disposes of the question of succession of work and creates a new body or church; and fond and slow as many fancy

that the Reorganized Church has been, it has not been so foolish as that. The men properly received into the church prior to 1844, who present themselves to the Reorganization for identification with that body, are only asked to verify their original reception, and state their desire for affiliation; these are held to justify their reception and fellowship. The position they occupied, within the rule of organization provided for in the law, is accorded to them as of right, upon a proper confession of faith. No other body of believers growing out of the latter day work has, as we believe, ever taken this ground; but all have held it essential that all applicants must be baptized into the specific order to which their application was made. It was not the individual that they feared, it was the application and working of the principle. They supposed some precious prerogative would be jeopardized by the acknowledgment of a principle that might possibly take in a wide range, that might involve the return, in mass, of other bodies holding similar offices and officers to fill them. The Reorganization stated and affirmed the principle, and have abided by its just issues.

The question is rapidly nearing the solution. The Reorganization is occupying the ground it first assumed, and morally and socially is standing more firmly than ever before. The blows it could strike but feebly at the first are being restructured with earnestness and force. The energizing forces of gospel truth are at work; and except for internal dissensions,—private brawls, priestly jealousy and contentions, alike contemptible and disgraceful,—an era of spiritual prosperity is again upon and before us. The issues are being fairly made; the refuge of lies is being uncovered; the day at hand when it may be properly said to Latter Day Saints of every shade of belief and unbelief, "choose ye, this day, whom ye will serve;" decide ye, upon which side you will be found, the side of primitive Mormonism—of law, virtue, and ultimate peace,—or the side of rebellion, subverted law, lust, and ultimate disgrace.

JOSEPH SMITH.

PLANO, Ill., Feb., 1879.

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JOSEPH LUFF - - - EDITOR.

HOW SHALL THE NATIONS HEAR?

WE copy the following from the *Deseret News* of August 14th :

"Elder L. A. Shepherd, writing to the *Southern Usonian*, of Bever, from Sylvan Mills, Tenn., July 29th, states that the enforcement of the unconstitutional law recently passed by the Tennessee Legislature, prohibiting the freedom of speech, and of the press, so far as the Latter Day Saints are concerned, has had the effect of causing the removal of all the Elders from the western part of the State, except himself and Elder George W. Woodbury. They, however, are working to good advantage, and within two weeks have initiated six honest-hearted persons into the fold, with good prospects ahead."

He closed his letter as follows :

"Since the passage of the late act here in Tennessee, we are not allowed to circulate the *News*, or lend any of our books that treat on polygamy. So we can not make the progress we would like to. The *Voice of Warning* and *Book of Mormon* can be used with perfect safety. Any one wishing to help the cause along can do so by sending a copy of either of these works, as they do a great deal of good wherever read."

It is evident from the above that in the opinion of Elder Shepherd, there is nothing in the *Book of Mormon* that even the keen penetration of an enemy's prejudiced eye can discover antagonistic to the monogamic laws of the United States. Like all the early Elders of the church he feels safe in circulating it among the enemies of what the world calls Mormonism, desiring, perhaps, that the world's estimate of the worth

and character of Brighamism shall be gathered from a careful perusal of that book. Would to God that such were possible, and that a study of the doctrines therein taught would acquaint the reader with the prevailing sentiments in the Utah Church.

In the opening of this latter day dispensation, God declared that according to his purpose, the gospel restored by the angel to Joseph Smith should be preached in all the world. This is in perfect accord with the prophecy of Jesus, (Matt. 24: 14), "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Nor was there anything connected with the message brought by the angel that would of itself interpose barriers to the carrying out and fulfilment of this prophecy. Not a single sentiment that could be properly construed to give occasion for a national rejection of it or a banishment of its heralds. Yet ye find the missionaries from Utah incurring national displeasure, resulting in banishment from Austria, Bavaria and portions of Switzerland and Germany, as well as from Tennessee, and possibly other places. Is this because of their teaching the *Book of Mormon*? No; for the Elder says that book can be circulated and "used with perfect safety." It is simply because an element foreign to the spirit of the teachings of that book has been introduced among the Mormon people—one which not only conflicts with the laws of foreign na-

tions, but also with those of the United States which have been pronounced constitutional by the very authority provided for and ordained in the wisdom of God unto that end. An element, too, which, in its reaction, threatens the liberties of the Mormon people at home, and which, if not abandoned will result in disaster complete and permanent.

Can the people of Utah be so blind as to suppose that God gave such a prophecy as the above, and declared that in this dispensation it should have its fulfilment, and then interposed this "Celestial Marriage" obstruction to prevent its accomplishment? for that element constitutes the sole barrier between the Mormons and the different nations at the present time.

The coming of the Son of Man and the end of the world are to take place immediately upon the fulfilment of this prophecy referred to; therefore whatever militates against the preaching of the fulness of the gospel, as brought by the angel, in all nations, delays the dawn of that day of Israel's redemption and final triumph. While we do not believe that the follies or wickedness of men can change the *purpose* of God, yet we do fully believe that because of this foreign principle of polygamy, having been incorporated into the system of Utah Mormonism, and the persistent refusal to abandon it, God is closing the gates of the nations against them, and they are thus prevented from performing the work assigned the chosen ministers of Christ.

Nor will the Son of Man come until a proclamation of the fulness of the gospel, as contained in the Book of Mormon and the New Testament Scriptures has been heard in all nations, as a witness unto them. "How shall they hear

without a preacher," says the Apostle Paul, and we may pertinently add, if the Book of Mormon can be circulated without danger, while the Utah Elders are denied admission as ministers, *who shall preach it* to the inhabitants of these states and countries? Brighamism is erecting impassable barriers almost everywhere, and strewing obstacles thick and fast in the way of its representatives, and upon the divine Head of the church has been forced the necessity of raising up others, whose practices and teachings comport with the doctrines taught in that book, who can go with safety wherever the book is allowed a circulation, and *they shall preach it in all nations*, that the fulfilment of the prophecy and the coming of Christ be not delayed.

The Savior said "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; therefore, be subject to the powers that be, until he reigns whose right it is to reign." There seems to have been a prophetic foreshadowing of disloyalty among the Saints in this wise and pointed utterance of the Spirit, for there was no tenet or dogma advanced by the church at that time which in any wise conflicted with national law. If Governments, under which men and women live, are to be understood as "the powers that be," then are we under a divinely imposed obligation to respect their enactments, and their decisions as to what is or is not constitutional law, in their several jurisdictions, until the "fulness of the gospel" has been sounded throughout "all nations," and the end has come, and Christ, "whose right it is to reign," shall appear and put all enemies under his feet. The plea of unconstitution-

ality of law, therefore, affords no justification for rebellion against the Government by transgression of its laws.

When God "raised up wise men" to frame the Constitution of our country, he also "inspired" them to make suitable provision for its maintenance, and "ordained" that power should be vested in a supreme judiciary to decide all questions regarding its scope and intent.

The leaders of the Utah Mormon Church realized this when they voluntarily furnished evidence to convict Elder Reynolds, in order to test the constitutionality of the Cullom Bill against polygamy, which was passed in 1862. When this recognition of the rights of the Supreme Court of the United States to render final decision as to the Constitutionality of said Bill was confessed by an appeal to it in this "test" case, did the leading men intend it only as a farce, or did they seek an opportunity thereby to more loudly emphasize their defiance of the "powers that be?" Why was the appeal made for a final decision, if the attitude of the church could not or would not be affected by the rulings of any earthly court? If it was already a foregone conclusion that the church should abide its own decision, or that of its leaders, in this matter, why make a burlesque of the privileges of citizenship by proposing a "test" case?

Brighamism has evidently sought to become "a law unto itself," and in so doing has proven itself hostile to the spirit and letter of the divine law in the Book of Mormon, and Doctrine and Covenants, and openly rebellious against the laws of the nation under and from which it has claimed protection. The inevitable results of this are being crowded upon the people of Utah. Like one of old, their hand is against every man, and every man's hand is against them. Foreign nations are excluding them and the Government under which they live has long esteemed Utah as a plague-spot, because of polygamy; and after ordering strict quarantine, now proposes to assert and preserve the dignity of national law, and correct this

evil by an enforcement of all its statutes relating thereto. What the end will be, who can tell?

If the Mormon people can be excused in their practice of that which is forbidden by law, on the ground that their religion demands it, then individuals all over the country may claim inspiration for each misdemeanor of which they may be found guilty, and criminals of all kinds can secure exoneration from blame and immunity from punishment, instantly the plea of "my religion" is made by them. Governments can not be expected to discriminate between the "inspiration" or "religion" of individuals and societies. All are alike to them, and the penalty for an infraction of law, or a violation of its express provisions must be visited impartially and arbitrarily. Otherwise Government is a misnomer.

For nearly twenty-five years the Reorganized Church has been pleading with "this people" to abolish polygamy and kindred heresies, and return to the original faith of the church, as revealed in the books, and now the oldest son of the martyred Seer, the legitimate heir to the presidency of the church, is in the Territory on the same mission. Notwithstanding the unkind epithets hurled at him and his co-laborers by the church leaders, the *Deseret News*, the *Utah Journal*, the *Juvenile Instructor*, and other papers, they have never sought to retaliate in kind. They view this as the hour of wandering Israel's extremity, and have come to offer a divinely assured deliverance from bondage and unrest. They ask merely that the long ignored counsel of God be now heeded, and that Israel shall "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."

The promise of God to "feel after" wayward Israel, is thus being fulfilled, and all who reject the call now being made, and spurn the proffered deliverance, will undoubtedly, in the near future realize the terribleness of the mis-

take thus made. We earnestly pray, labor and hope, that the honest-hearted may appreciate this as the day of their visitation, may heed the voice of the Good Shepherd, and fall in with the overtures so graciously extended.

UNWARRANTED.

THE article on marriage, adopted by the church in the days of the Martyrs, and published in every edition of the Book of Doctrine and Covenants until 1876, was at that time stricken out or dropped from the reprints of that book in Utah. Not one word appears in the published minutes of the conference of that or previous years, to show that authority was given by the body for such change. We have enquired of numbers who were present at said conferences in Salt Lake City, and learn that no action was ever had by the General Church, giving authority for it.

We conclude from this that the change was made at the instigation of the few, who by their example and counsel had led "this people" into the acceptance and practice of that which was condemned by the provisions of said article. There are hundreds in Utah to-day who are not yet aware of any alteration having been made, who are of opinion that the "Celestial Marriage" revelation, substituted at that date for said article, has always been a part of the Book of Doctrine and Covenants since 1843. It is the policy of the church to keep its members ignorant, if possible, concerning this and many similar matters.

That it was a high-handed and unwarranted action should be manifest to all who have ever learned of the fact, that the Article on Marriage was accepted by the unanimous voice of each of the assembled quorums of the church

in 1835, and afterwards submitted to the entire membership in conference, receiving their sanction, and was ordered to be published with the revelations in the book from which, in 1876, it was removed for some unexplained reason.

Its insertion in said book, as one of the "Church Articles," was also approved of by the Seer, and the sentiment contained in it harmonizes perfectly with all his public teachings and writings on the subject of which it treats, until the time of his death. It is also in perfect harmony with the counsels and commands of God upon the subject, both in the Book of Mormon and in the later revelations to latter day Israel.

When converts to Utah Mormonism are made in different parts of the world, and afterwards emigrate to the valleys, they frequently obtain a copy of the Book of Doctrine and Covenants, (altered as above shown), supposing that all it contains, bearing date earlier than 1844, was made a part of it, by the voice of the church while the Martyrs lived, and that the sanction of the Seer was given to the publication thereof. Could such persons be furnished with copies of either the *Millennial Star*, or *Times and Seasons*, published prior to 1845, or any of the early publications, containing the expressed judgment of the church in regard to this matter, the discovery might easily be made by them, that some sacriligious hand had, since the Seer's death, mutilated his work, and sought to make him appear responsible for the promulgation of doctrines and the performance of deeds, against which his life and public utterances were a vigorous protest.

In making the changes above referred to,
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red to, without the authority of the body, the leaders in Utah have practised an imposition upon the people, and have trampled upon one of the most sacred rights of the church membership, as delegated to them in the law contained in the Book of Mormon and Doctrine and Covenants, which provides that "all things shall be done by common consent." They have published and are circulating as official, a book, portions of the contents of which have never been submitted to the people, who are professedly represented by it, for their sanction.

The evident object in so doing was to remove one of the faithful witnesses against their works of Secrecy and Darkness. Its voice was too loud; its testimony too clear and direct. Its influence upon the minds of the rising generation would not be likely to produce increasing respect for the Endowment House and Temple ceremonies. It threatened to plant too many interrogation points along the proposed line of march. It reflected too strongly and seriously upon the movements of hundreds who should have voiced its sentiments and preserved its sacredness. It could be tolerated while what it condemned was partially obscured from public gaze. It could even be used in France and elsewhere, by lips and hands that had been tainted by violating its express conditions. It could be employed to screen the user from the condemnation he had earned by dishonoring it. As long as men could hope to deceive their fellows, by presenting it as the guarantee of their virtue and loyalty, so long could its presence in the Doctrine and Covenants be tolerated. But when the world became fully apprised of the existing evils in Utah, and a denial thereof by the leaders could no longer avail anything; when any reference to the existence of such an article on Marriage, in one of the standard church books, was but to advertise their own apostacy therefrom,—then it suddenly becomes very obnoxious, and must be **SLYLY REMOVED**, and in its place must be inserted an ostensible

authorization of the practices which rendered the presence of this faithful witness intolerable. But cruel as the mutilation has been; unwarranted as is the change in the book; and shrewd as the perpetrators may have supposed themselves to be; yet, God be thanked, there is sufficient in the character of the revelations left therein untouched, and in the Book of Mormon and New Testament Scriptures, to proclaim the substituted revelation on Celestial Marriage, a stranger of foreign birth and parentage,—an alien in every sense.

We here insert the Article on Marriage, in full, as published in all the editions of the Book of Covenants since 1835, except the issues in Utah since 1876:

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding High Priest, High Priest, Bishop, Elder, or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

"Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal obligations, he shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.' And when they have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: 'may God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen.'

"The clerk of every church should keep a record of all marriages, solemnized in his branch.

"All legal contracts of marriage made

before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful, and unjust. We believe that husbands, parents and masters who exercise control over their wives, children and servants, and prevent them from embracing the truth, will have to answer for that sin."—Doc. & Cov., pp. 329, 330.

We learn from the above: First, that "ALL marriages in this Church of Christ shall be solemnized at a public meeting, or feast prepared for that purpose,"—not in the secret manner in which Endowment House Sealing ceremonies are conducted.

Second, that this ceremony may be performed by any officer holding either the Melchisedec or Aaronic priesthood. We could name several Elders who have been expelled from the church in Utah, for simply performing a marriage ceremony according to the provisions of the above article.

Third, that a certain pledge is required from each of the contracting parties, to keep themselves "*wholly* for each other and *from all others*" during their lives. No man can observe this from the heart and at the same time endorse the polygamic philosophy.

Fourth, that the ceremony shall be performed "by virtue of the laws of the country." Our country in all its States and Territories has proclaimed bigamy and polygamy to be crimes; thus the solemnization of a Polygamous Marriage can not be by "virtue of the laws of the country," for the law forbids the solemnization of a rite which itself has pronounced illegal.

Fifth, that "a record of ALL marriages shall be kept." Dare the church in Utah say that this has been complied with, and then produce the record in evidence? The Government officers

would like to look upon such a record just now. Contrast this item with the evidence given before the Commissioners in Salt Lake City by Pres. John Taylor. Query. Was there no record kept, and thus this part of the law was broken, or, was there a record kept, and its pages, if produced, would reveal a fearful dishonoring of the following items?

Sixth, that ALL contracts of marriage made *before* a person is baptized into this church, should be *held sacred and fulfilled*. What was the nature of the marriage contracts entered into in different nations before coming members of the Mormon Church? Take England, Wales, Scandinavia, Canada, and the United States as samples, and what are the demands of the law regarding marriage? Would any of the legal ceremonies bear an interpretation favorable to the polygamy of Utah? Can any of those covenants or "contracts" be "held sacred and fulfilled" if another wife is taken while the one with whom they were made lives?

There are those in the practice of polygamy in Utah to day, whose hands were held up in Nauvoo to sustain the above as one of the "Church Articles," by which they pledged themselves willing to governed. Have they forgotten God's command to them, that nothing should be done contrary to the Church Articles or Covenants? How many women are there in Utah at the present time, who have been decoyed away from their husbands in the old countries, and are now sustaining the relationship of wives to Bishops and Elders in the valleys? How many husbands have left loving wives behind them in other lands, and after their arrival in Utah have been sealed to several other women. The "contracts" they entered into were to be "held sacred and fulfilled;" but they have been ruthlessly broken, and that too by men who held the Book of Doctrine and Covenants in their hands, and proclaimed themselves the authorized agents of heaven to publish its contents.

The last item in the above article, bearing on this subject, declares polyg-

amy to be a crime, and then proceeds to make proclamation of the faith of the church, limiting one man to one wife, and one wife to one man, except in case of death, when either are at liberty to marry again. Here is equality as to rights in the marriage relation.

No wonder the Utah leaders sought to *secretly remove this obnoxious witness* from the place assigned it by God and the church. No wonder they dare not submit the question of its removal to the church in general. The very submission of it would have resulted in such an analysis of it as the Utah people had never made before, and probably have opened the eyes of scores to the fact that an apostasy from its pure and reasonable testimony had taken place, and they had been blindly led into an acceptance of that which violated its most sacred obligations. They would probably then have discovered the forgery perpetrated in signing the name of Christ to such a document as that containing the revelation on Celestial Marriage.

The distresses that now attend the Utah people are the legitimate results of these impositions practised upon them. Will they not now arise and demand that the men who inflicted their present trouble upon them, shall stand in their defense like men, or acknowledge that they have been making merchandise of them, and "while promising them liberty, they themselves have been the servants of corruption."

SANTAQUIN, Utah.

September 8th, 1885.

Bro. Joseph Luff:—I am glad you have taken charge of the *Advocate*. Not but what it has been all we could ask in the past, but at the present time the peculiar situation in Utah seems to demand the presence of its Editor here, for the time being at least. We expect the *Advocate* to still be a great aid to the mission work in Utah. It has been a mighty weapon in the hands of the missionary thus far, for it has been perfectly adapted and suited to this field. At this time the situation in Utah will require special labor, and demand an effort suited to the condition now. The crisis the Reorganized Church has so long looked and labored for has come upon the leaders of the Utah Church.

For years the church under the presidency of Joseph Smith, the son and legal successor to the great Seer has been appealing to wandering and erring Israel to return to the pure gospel of peace, faithfully warning them of their impending doom. Brigham Young imposed the doctrine of polygamy upon the church, August 29th, 1852, and delivered a prophecy that it would "Ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portion of the world, as one of the best doctrines ever proclaimed to any people." We have declared against it as being a doctrine opposed to the law of God and the law of the land, until now the Government has declared in thunder tones, like the rumblings upon "Mount Sinai," and like the words of the Most High to Abraham, "Cast out the bond woman;" it is unlawful, and must be abandoned.

The blind leaders have still urged their faithful followers on until the power of the law is being felt and many are now in bondage to its strong arm, while the first presidency of the church have fled from the officers of justice, leaving the misguided ones to stand the storm that these same leaders have caused and gathering over them. Thus, crushed and bleeding, forsaken by their leaders, the people are yet groping in the dark, tottering and bending under the terrible burden, not knowing whither to turn.

F. D. Richards, an Apostle of note in the Utah Church, voiced the sentiment of the people in a sermon delivered in Provo, September 1st, 1885. He said among other things upon the present crisis, "*We are on uncertain ground*" What an admission for an Apostle to make, who has for years, with his compeers, held the priestly lash over a deceived but confiding people, urging them to go forward and God would shield them! "We are on uncertain ground!" Again he says: "Now is a time that men ask, What am I to do? Those of whom we have been used to receive counsel are not to be found." Fleeing like "a hireling" and unfaithful shepherds. No wonder the apostle exclaims, "We are on uncertain ground!" and that men ask "What am I to do?" Deserted by men in whom they have had unbounded confidence; the heavens over them sealed as brass; surrounded with opposing elements, what must be the final result.

Taking in the situation; all the churches in Utah are reenforcing, and are reaching out with a combined influence, building churches and establishing schools in all the settlements of note, expecting of course to reap a bountiful harvest. The M. E. Church alone asks for an addition of \$19,550 for mission and school work in Utah. The

Rev. I. C. Bliff, in his report as superintendent of the mission, to the conference held in Salt Lake City, July 2d to 7th, 1885, says: “Fifteen years ago last May, the Methodist fulcrum was planted upon this soil. Our history has been a checkered one. We have prayed and struggled all these years. During these fifteen years fifty missionaries have come to the field, full of faith and zeal, most of whom have gone elsewhere. The Missionary Society has stood by the mission all these years, with no apparent returns. The Board of Church Extension has listened to our appeals, when there seemed to be no results. At last there is a cloud in the sky, to the glory of God and the comfort of his children. The same effort is true of all other churches now in Utah, according to their circumstances.

If others hail the omens of the coming day with “Glory to God,” we should receive the tokens with joy and gladness. The Reorganized Church, under the presidency of Joseph Smith, was the first to plant the standard of reform in Utah, in 1863, by the labors of E. C. Briggs and Alexander McCord; and from that time until now, under the most adverse circumstances, thousands have been saved from the vengeance of the laws of our Nation, and the wrath of an offended God; and these are rejoicing in the liberty of the gospel of peace. The Elders have labored under the most difficult surroundings. None but the Master, and those who have labored under his peaceful spirit here, can realize the sacrifice that has been made, or appreciate the labor done. From President Brigham Young down to some of the teachers of the Female Relief Societies in Utah, opprobrium and vile epithets have been hurled upon Joseph and his compeers. By advise of their president, churches and school houses were closed against us; people were forbidden to take the Elders in their houses under pain of expulsion from the church, and all this because they were opposing polygamy with all its diabolical adjuncts, such as Adam-God, blood atonement, and the seeking to rob the Seer’s “seed” of their birthright.

Besides that, Infidelity and Spiritualism has had to be met. While all the sectarian churches have been making a combined and persistent effort against the divinity of the Book of Mormon and Joseph’s mission, we have steadily met the opposition without money and without friends, except a few; all the time claiming the right to be heard in our own defense, having the sure witness of the Spirit that God was with us. With that assurance, the church and her faithful watchmen and children have struggled onward and upward, buffeting the storms and tempests, until the sunny skies of heaven shed forth their luster upon the labor done, and the certain cheering voice of the Spirit

comes to the toil-worn soldier of the cross — “The victory is almost won.”

And now amidst the scenes of confusion, unrest, uncertainty, doubts and fears, Joseph Smith, President of the Reorganized Church, comes to Utah. The time has come when he should be heard, and when he must “plead the cause” of an injured sire and an injured people. With pleasure the authorities of the Nation hear him declare the true faith of a heretofore misrepresented and oppressed people, inspiring hope in the weak, and cheering the faithful, while those who have sought to rob him of his birthright are seeking refuge from the officers of the law, and from their hiding places are warning their people to beware of Joseph, saying, “He is in league with the murderers of his father! He has made a covenant with the world. He is seeking to crush this people;” while the *Deseret News* cries “Wolf; wolf;” and all the lesser lights echo it.

Joseph comes to them in this peculiar strait, the chosen servant of the Lord, to call upon wayward Israel to return to the law of life and the glory of Zion, that henceforth they may find grace and favor with God and good men.

I believe now is the day for the church to stand firm to her interests; uphold her watchmen with their tithes and offerings and prayers. If this is done, then we shall sing hosannah! “In Zion we’ll be free!”

We feel, with the testimonies of the Spirit to us, to continue our labors under the supervision of the Master’s watchful Spirit until those who have been led into “bondage” and who sit in darkness, shall come to the light. In place of mingling in “wormwood and gall,” they may partake of the sweets of the gospel of life, until that “covenant with death and agreement with hell” — “secret oaths and covenants” — shall be broken and the walls that have surrounded the “refuge of lies” have been swept away, or the Lord shall say it is sufficient. We shall be found at our post, or hope to be. Should we be called upon by the great Captain to lay our armor by, we shall feel confident we have wrought the best we knew. Or, if we shall remain, we hope to wear the victor’s crown.

R. J. ANTHONY.

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JOSEPH LUFF - - - EDITOR.

"MIGHTY AND STRONG."

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

Some remarks recently made in public regarding the expected coming of a "mighty and strong" one to deliver the Saints in Utah from bondage, together with much that we have heard in private concerning that event, suggests to us the advisability of presenting a few thoughts upon the subject through the **ADVOCATE.**

The acknowledgment was made quite lately by one of the apostles of the Utah Church, that "this people" were now in need of such a deliverer. Without intending to do so, he thus admits the correctness of the position taken by the Reorganization many years ago, and maintained to the present, viz: that Brighamism "gendered to bondage." There could be no possible need to call for such a deliverer as is described in

the above prophecy, unless it was discovered that the "House of God" was out of order, that the people had inherited lies, and that they had been reduced to such an extremity as to necessitate the exertion of some power greater than was found among themselves in order to their salvation.

The present condition of the Utah people is the legitimate result of obeying the counsel of leaders who have now left them to battle alone. If these leaders had been walking in the light, and teaching the truth alone, their followers would never need to be rescued from the effects of their counsel. By the law of truth salvation is obtained, from the consequences of which no deliverance will ever be needed. Arrogance, pride and defiance, have characterized the attitude of Brighamism before Divine and national law for many years, and something in striking contrast to this may be expected when the above prophecy has its fulfilment. Are the people of Utah prepared to receive and welcome its advent?

It is evident that an impression prevails with many, that the approach of this "one mighty and strong" will produce a decided sensation; that the wielding of the "sceptre" will annihilate "Gentile" institutions and rule, that his "eternal words" will be so peculiarly loud, incisive, and electrical in their influence and effect, as to startle the church into an acknowledgment of his greatness; that his performances will be unparalleled and astounding; and that

he will pursue a course so far removed from the ordinary line of human duty, as to instinctively and simultaneously attract the admiring gaze of all eyes towards him, while every heart will pay cheerful tribute to his herculean majesty. At the glance of his eye contentious spirits are expected to vanish or become dumb, and at the thunder of his whisperings all discordant elements are to suddenly rush from their chaotic surroundings and lo! Zion, the perfection of beauty and harmony is to instantly materialize before their enraptured vision.

Much as we might desire such a fairy transformation as this, we find no warrant for a belief in its approach, and we fear that disappointment awaits all who have cherished such extravagant notions regarding the sudden fulfilment of this divine prediction.

The Jews were so intent upon picturing to themselves the royalty and splendor of their expected Messiah, by whose hand they hoped to be delivered from Roman servitude, that they took no account of the evidences of his humble presence among them. They, like the woman at the well, looked for Messiah to come and teach them "all things;" but were not prepared for the announcement that followed, "I that speak unto thee am he." They mistook the character of his "sceptre." His power was of a different order than their imagination had pictured.

Some of the religious bodies of to-day are so busily engaged in feasting their imagination upon the kingdom of God as a "great mountain," filling the whole earth, that they fail to recognize the "little stone" cut out without hands, already among them, rolling and developing towards that end. Their eyes

have been so dazzled by the brilliance and glory of their conceptions of the future, that the slow moving forces, and humble events of the present find no appreciation at their hands. Both of these have despised the incipient stages of the work destined to produce such important results as they hope for, and thousands of Latter Day Saints, while pitying them, are at the same time, exhibiting a decided unwillingness to profit by those lessons of history and experience which have bearing upon equally important matters of the present.

In January, 1841, the Lord told Latter Day Israel that the blessing of Joseph the Seer should also "be put upon the *head* of his posterity after him," and as was the case with Abraham, so it should be with Joseph, "in thee and in *thy seed* shall the kindred of the earth be blessed." Had the Saints kept this in mind, there need never have come the present cry for deliverance. But Israel turned her eyes away from this divine instruction, and hence her present anguish.

Right in the midst of her distress comes the "head" of Joseph's "posterity," and instead of finding a welcome at the hands of those who profess faith in that prophecy, his ear is saluted with the same cry that rang out in Christ's day from the lips of a people similarly situated: "We know that God spake unto Moses, [the seer], but as for *this fellow*, we know not from whence he is." "Give God the praise, we know that this man is a sinner,"—a "scavenger" says Geo. Q. Cannon. This is substantially the voice of the Mormon press of Utah to-day. How appropriate and significant the response "Had ye believed Moses [the seer] ye would have believed me, for he wrote of me."

It is clearly evident that no greater darkness ever shrouded the Israelites in early days, than now envelops the minds of those who worship at the shrine of Utah Mormondom. Both have been woefully blinded by their priests, and both have seemingly become incapable of appreciating the good offered them.

We are of the opinion that those who are at the present time calling for the "mighty and strong" one, are unprepared to heed the "eternal words" he is to speak. If his words when spoken shall lay the axe to the root of those dogmas which distinguish Utah Mormonism from the Mormonism of Kirtland and Missouri, how many will bow to the supreme mandate, and assist in uprooting the Upas tree of Brighamism? If the "eternal words" of the Son of God shall be repeated—"in vain do you worship me, teaching for doctrines the commandments of men;" and "every plant which my heavenly Father hath not planted shall be rooted up,"—who among all the hosts of Israel will be found willing to acknowledge their apostacy, and promise reform?

He who prays for light, tactily admits himself to be in the dark, and it ought to be self-evident to him that the influx of light for which he pleads may reveal a need to retrace many steps already taken. He who does not preface his prayer for light and help and deliverance, by a resolution to accept the deliverance when offered, and to walk in the light when granted, only mocks the God to whom he addresses his petition. Every prayer to God for favor, should also imply a determination to wheel into the line of duty instantly we shall be discovered out of it.

In Wales since 1855, and in Scandi-

navia since 1858, the gifts of the gospel, so prevalent before, have been wanting. They were suppressed at the instigation of certain leaders, and the Spirit that produced them was afterwards withdrawn. The standard works of the early Church were set aside in Utah, and the leaders, claiming to be the "living oracles" were declared superior to the written law. Thus God's "eternal words" were covered, and the gifts of the Spirit withheld, and it is no surprising thing that Israel is found today in almost impenetrable darkness. Let Israel know, therefore, that the coming of the "mighty and strong" one will be heralded by the cry "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls." God stands where he always stood, and they who have strayed from him can not expect to find him and enjoy his Spirit outside of the circle in which he once told them he delighted to move. His work of deliverance in sending the "mighty and strong" one will be characterized by a revival of the "eternal words" long since spoken, and to those heeding them a restoration of the former light and glory.

No more "eternal words" can ever be spoken by man, angel, or even the Lord himself, than those that shall "never pass away," and yet only the obedient received the good with which they were fraught. "Eternal words" are God's words, and "the decrees of God are unalterable," for he "doth not vary from that which he hath said," therefore the long slighted counsel—"There shall no man among you have, save it be one wife, and concubines he shall have none," will stand forth in evidence of Israel's departure and need

of return. No more "eternal words" can ever be uttered by the "mighty and strong" one, regarding the question involved than these. Are these men who plead for his coming prepared to abide this announcement? If not, there will never be might or strength sufficient to save them. Of them it will be said as of old "Let them alone, they be blind leaders of the blind."

Nor does it matter who this "mighty and strong" one shall prove to be, whether Christ, angel, or prophet; whether of the lineage of the martyred Seer or some other; whether already among us or yet to come, he can never walk outside of the path ordained once and forever of God. His words can not be identified as "eternal words" unless they are in harmony with the record already made in the Bible, Book of Mormon, and Doctrine and Covenants. "He whom God hath sent speaketh the words of God."

There is not the slightest ground for supposing that these "eternal words" will be different in character from any spoken before on the same subject by the same authority, therefore we may reasonably expect that unless we shall be found in harmony with the law already given, we shall be condemned by what is to come. It is folly to expect that God will ever approve of a course he formerly condemned, or admire a practice he once pronounced a crime. Hence, if any of our practices or doctrines were ever denounced by him, we need expect no deliverance by the "one mighty and strong" until we abandon them, for "he speaketh the same unto one nation as unto another," and "his decrees are unalterable." "Eternal words" have no power to save the rebellious. Our attitude before the law in the New Testament and the Book of Mormon now, will be our precise attitude before the words of the "one

mighty and strong" when he comes.

It will be seen by reference to the prophecy, that the division of inheritance and arrangement thereof is to be done for those whose names, with those of their parents and children, shall then be found written "in the book of the law of God." Without argument we suggest that only the names of the law-abiding will be found so enrolled.

Neither do we apprehend that the track of the expected one will be seen with the wrecks of carnage and conquest, in evidence of his might and strength. The "mighty and strong" element in Christ's character was manifest in that, being "reviled, he reviled not again." Before him sat human rulers whose continued existence was due to the exercise of his divine clemency, and from their lips he receives, without resentment, the sentence which is to subject him to the will of a multitude who clamored for his blood. Conscious that at his request twelve legions of angels would fly to his rescue, he stands and hears the cry, "blasphemer": "crucify him," and yet permits no retort in kind to escape his lips, nor utters once the word that would forever silence their unholy clamor. "He that ruleth his spirit is better than he that taketh a city." Under such extreme pressure as this, he is mightier far who restrains than he who exercises a power to crush.

"God manifest in the flesh" could best furnish the divine estimate of might and strength, as elements in human character. No grander spectacle ever attracted the admiring gaze of angels or men than that which revealed the God-man enduring the "contradiction of sinners against himself." Behold him, if you can, in patient submission wearing the robe of mockery, the crown of thorns, and meekly holding in his hand the reed placed there by cruel men, until they relieve him of it, only to smite his sacred head therewith, while others spit upon him, and the vast concourse set up the derisive cry, "Hail, king of the Jews." Link with this the scene at Gethsamane, and finally the journey up the rugged steps of Calvary, where the

jeering masses thronged to witness the last tragedy in his life's drama, and taunted him with the request to come down from the cross and prove his divinity. Then listen the expiring groan, coupled with a prayer for mercy on his murderers, and you have witnessed an exhibition of might and strength, before which the wondrous revolutions and marvellous achievements of carnal warriors sink into deserved contempt, unworthy of comparison.

The deliverer of Latter Day Israel, if "mighty and strong" according to the divine estimate, will not be found flaunting his claims before the world, but patiently laboring for the recovery of the people, undaunted by the cruel retorts and harsh epithets that may be showered upon him by those for whose salvation he labors. His might and strength will be manifest in controlling his spirit under the most trying ordeals. He will not seek to prematurely force issues with a view to display, but will abide patiently the gradual developments of time, as God shall order them, lest Israel, for whose sake he labors, shall come short of any spiritual good his mission can secure them.

He who,—regardless of oppression, slander, and cruel invective,—can pursue a course divinely appointed, subduing self, and out of the abundance of a loving heart can extend charity to all men, has a grasp upon the lever that alone can move the cause of Zion for permanent good, and lead her children to safety and triumph.

Let us not be slow to admire in man what we profess to so highly esteem in Christ. Let us prepare ourselves for concert of action with the "one mighty and strong" for whose coming we have so earnestly prayed. And if it shall be discovered that he is already among us, though not coming "with observation," nor crying "lo here, or lo there," but quietly proclaiming the "Eternal words," of the "fulness of the gospel," and in viting a return to the "old paths," let Israel heed his counsel and know that by returning to the former paths they will again realize the former glory.

"There stands one among you whom ye know not," whose voice has for years been appealing to you to cease transgressing the laws of the land, and to become "subject to the powers that be, until he comes whose right it is to reign." Thousands have rallied again around the old standard, having learned from God that the "head" of Joseph's "posterity" had taken up the work where his father laid it down, and they invite the oppressed ones of Utah to do likewise. Bow before Him who has promised to give unto all men liberally and upbraid not, and ask for wisdom, that you may find a safe and permanent refuge from the impending calamity.

And if in the developments of time and patient toil it shall be revealed that in "young Joseph" are the essential elements of "one mighty and strong," you shall from his hand receive your inheritances; and if he be found but an instrument in the hands of God to "prepare the way" for the coming of that Mighty deliverer, by making his paths straight, you will be the better prepared for His advent, because of having renounced the sins of convenience and returned to the enjoyment of that light and glory which characterized the early church, and filled you with a "joy unspeakable and full of glory."

HAIL! BEELEZUB!

THE prophet Jacob, after pronouncing the polygamy of David and Solomon "abominable," and declaring "there shall not any man among you have save it be one wife and concubines he shall have none." thus appeals to the Nephites, who had been guilty of the "grosser crime:"

"O, my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that ye become not angels to the devil, to be cast into that lake of fire and brimstone, which is the second death."—Jacob 2: 11.

The Lord hath said unto Jacob, "Get thou up into the temple on the morrow, and declare the word *which I shall give thee*, unto this people," and in observ-

ance of this command he presented himself before the people on the day following, and delivered an address which closed with the foregoing exhortation.

We conclude from this, that the message delivered, from which we have selected the above, was the word of God, and from it we learn that polygamy—that “abominable” doctrine and “filthy” practice—not only made the Nephites more iniquitous “than their brethren, the Lamanites,” but threatened to make of them “angels of the devil” and “cast them into that lake of fire and brimstone, which is the second death.”

We have always understood that the personage prominently interested in making angels of that class, and anxious to fill that sulphurous region, was his Satanic majesty, and from the above language we learn that one of the means employed by him, anciently, for accomplishing his purpose, was the introduction of what is now styled the “Patriarchal Order,” and true to his characteristic methods, he called the attention of the Nephites to some “things that were written” concerning David and Solomon, thus aiming to quiet their consciences by furnishing some “illustrious examples” from the Scriptures in justification or excuse. How closely this resembles his ingenious use of the Savior’s favorite weapon, when, upon the pinnacle of the temple, he sought to outwit the Son of God by ringing in a little Scripture. “It is written,” said he, but, equal to the occasion, the Master instantly confronts him with a positive command—another “it is written.”

In the first instance Satan succeeded in deceiving the Nephites by this method, because they “understood not the Scriptures.” In the other case he was foiled in every attempt because the Son of Man did “understand the Scriptures,” and knew that they furnished no warrant for the breach of any divine command.

Can Latter Day Israel look upon the above picture without discovering something strikingly suggestive? Passing years can not alter the principle in-

involved. These two powers still operate. These two voices are still echoing, and “know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?”

But how these “celestial” lawyers of Utah have reversed matters, calling evil good and good evil. What a strange anomaly has been developed by their philosophy, regarding the paramount power in heaven and earth. We have heard men go so far as to say they believed it possible that even the devil would be finally converted; but never before Utah Mormonism developed the idea did Bible believers suppose it possible or probable that the Almighty himself could be converted and employed by the devil. Yet we can reach no other conclusion than this, if we accept as divine the revelation on Celestial Marriage.

In Book of Mormon times, and in the early days of this church, God was on the side of monogamy, and took occasion to warn his followers against his enemy, the devil, who was seeking to make angels unto himself by plurality. On the other side was Lucifer, manipulating his polygamic institutions craftily, with a view to approaching contests.

What is the result, according to Brighamite announcement? Not only has the Godhead paid respectful attention to this herculean enemy, but has discovered in that enemy’s “abominable” practices and “grosser crimes,” a means of exaltation, a beauty, and a moral excellence, so far eclipsing the best conceptions of the Father, Son and Holy Ghost, regarding the matter, that, without even suggesting a compromise, they make a complete and unconditional surrender, and announce themselves converts to the sublime philosophy, henceforth to be known, not by the plain, truthful, old-fashioned name given it by Jacob, in the Book of Mormon, but by the gilded cognomen “Celestial Marriage,” or “Patriarchal Order.”

It is to be presumed, of course, that the change of name results from the conversion of celestial beings to a faith

in the theory and practice, which instantly changed its character. It is well for the doctrine that a revelation was given, calling it a "celestial law," for if it had been left for mortals to furnish a name, it would probably have been called an "infernal law." But the announcement comes to us through Brighamism, with the pretended sanction of heaven, that the penalty for rejecting this doctrine is damnation.

It becomes a serious question now, whether men ought not to cap the climax of this strange revolution, by kneeling before Beelzebub, and worshipping him as a paramount power, for he who can convert Jehovah so completely, after long and bitter conflict, ought surely to be worthy of recognition at our hands. An appeal to God can not deliver us from the grasp of a power unto which he himself has become subject.

To some of our Utah friends, this portrayal of the logic of their institutions may appear sacrilegious, but, if so, how blasphemous must be the thing protographed in its appearance before an unchangeable God. It would seem that a time has come, when the people need to be told again that they are under condemnation, and that "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."

In the words of God through Jacob, we appeal to scattered Israel, "O, my brethren, arouse the faculties of your souls, shake yourselves, that ye may awake from the slumber of death * * * that ye become not angels to the devil." The nation, long defied, is now aroused, and will not tolerate longer the abuse of its forbearance. A long insulted, yet indulgent God offers deliverance from your bondage and distress, if you return to the fold from whence in blindness you have been led. Despise not his overtures lest disaster ensue.

THIRTY REASONS FOR REJECTING THE REVELATION ON CELESTIAL MARRIAGE.

MORE TO BE HAD ON APPLICATION.

1st.—Because it authorizes a practice condemned by the Church law book.—Jacob 2:6; Mosiah 7:1; Ether 4:5; Rev. of February 9th, 1831, par. 7; Article on Marriage 2:4.

2d.—Because it makes God changeable, contrary to his former declarations—Alma 19:8; Rev. July, 1828, par. 1; Mal. 3:6; James 1:17.

3d.—Because it falsely claims to have been the ancient law or order, whereas Christ says the gospel monogamic law was the one had in the beginning.—Rev. March, 1831, par. 2, 3; Mark 10:5-8.

4th.—Because there is no scriptural warrant for it, and those who thought there was, were told they did not understand the scriptures they employed in its defense.—Jacob 2:6

5th.—Because Christ said that nothing should ever be appointed contrary to the Church Articles, or Covenants.—Rev. September 1830, par. 4; February 9th, 1831, par. 5

6th.—Because the Book of Mormon and Doctrine and Covenants, contain the only and true doctrine of the Father, Son, and Holy Ghost—2 Nephi 13:4, 6; Rev. May, 1829, par. 15.

7th.—Because Christ declared that whoever would teach and establish as his doctrine, more or less than the gospel taught in the books, was not of God, nor of his church, came of evil, and the gates of hell stood open to receive them—Nephi 5:9; Rev. May, 1829, par. 16.

8th.—Because the law revealed in the Book of Mormon is to remain as long as the earth shall stand, and by it we are to be judged at the last day.—2 Nephi 11:4, 6.

9th.—Because the Book of Mormon is yet to be preached to the Lamanites.—2 Nephi, 12:12; Rev. March, 1830, par. 2. No polygamist can consistently do that work.

10th.—Because we had "the fullness of the gospel" before, and a fullness can not be added to.—Rev. February, 1831, par. 5. November 1st, 1831, par. 4 (Lord's Preface to Book of Commandments).

11th.—Because God declared that all people could be privileged alike in his terms of salvation, without distinction of race, station or sex—2 Nephi 11:15, 16. It would be impossible for all men to become polygamists, as the sexes are too nearly equal. Even in Utah it is said to

include only two per cent of the males. Therefore the Celestial Marriage Revelation means wholesale damnation.

12th.—Because it teaches that men may commit all manner of blasphemy and transgression against the new and everlasting covenant, and yet have part in the first resurrection and obtain celestial exaltation. This is utterly at war with all the teachings of the church law books. See Revelation on Celestial Marriage, par. 26, and compare with Rev. 21:8; 2 Nephi 11:16; and Rev. February, 1831, par. 5.

13th.—Because it claims to be a new covenant, after God declared he had given the last covenant for salvation. Rev. on rebaptism, April, 1830.

14th.—Because it pretends to offer an exaltation greater than the gospel which preceded it, while God declared that the gospel would exalt to the highest glory of all.—Vision in D. & C., par. 5.

15th.—Because its observance breaks the national law which Christ commanded us to keep till he came.—Rev. August, 1831, par. 5.

16th.—Because it would destroy our discipleship and make us apostates.—Rev. February, 1831, par. 2.

17th.—Because its first paragraph contradicts the statement of the Seer, that he never enquired of God regarding matters already revealed, and God had spoken many times on this subject.—*Times and Seasons*, vol 5, p. 753.

18th.—Because it was never submitted to the church in regular order before being declared a law, thus violating the accepted position of the books and the church.—*Mosiah* 13:4; Rev. September, 1830, par 4; *Times and Seasons*, p. 649; *Mill. Star*, vol. 15, p. 299.

19th.—Because, unlike all God's works, it was born and primarily developed in secret.—1 John 1:5, 6; John 18:20; 2 Nephi, 11:14.

20th.—Because it contradicts itself frequently. Contrast paragraphs 3 and 52, 7 and 39, 4 and 15.

21st.—Because its observance interferes with the chastity of women, and is therefore dishonorable.—Jacob 2:6.

22d.—Because God pronounced his law perfect before, and perfection can not be added to.—James 1:25; Heb. 7:19; Ps. 19:7.

23d.—Because One of the Church Articles provides that all legal contracts of marriage entered into prior to baptism into the church, shall be held sacred and fulfilled. Article on Marriage, paragraph 4. Polygamy breaks all such contracts. Perhaps this explains why this article was secretly smuggled out of the Book of Covenants in 1876, in Utah.

24th.—Because the marriage covenant received by the church in 1835 and endorsed by the Seer (and never repealed) binds us to the monogamic rule. Article on Marriage, paragraph 2.

25th.—Because it teaches that men will be damned who do not obey it, while God declared after re-affirming the monogamic law, in 1831, that we should be damned if we did not abide that law.—Revelation, February 9th, 1831, par. 16, This would mar the consistency of God's judgment, for we will be damned if we do, and damned if we don't.

26th.—Because God told the Nephites that unless they repented of their polygamous practices, and reformed, they would become angels to the devil, and be cast into the lake of fire.—Jacob 2:9-11.

27th.—Because God said that Latter Day Zion would remain under condemnation until she repented and remembered the Book of Mormon and former commandments, both to say and to do what they taught.—Rev., Sep., 1832, par. 8.

28th.—Because according to God's arrangements before the world was made, man can answer the end of his creation by the monogamic gospel law.—Revelation regarding the Shakers, March, 1831, par. 3.

29th.—Because it is erecting impassable barriers in the way of the gospel being preached in all the world. Its representatives are now being excluded from many places. Thus the fulfilment of Christ's prophecy, that the end of the world and his second coming would occur when all the world heard the gospel, is being delayed.

30th.—Because we have been shewn by the Spirit that it is not of God, and in observing its operation we have found that it merely panders to the flesh. There is no spiritual part to it. It has made slaves of its dupes and cowards of its leading advocates. It is not only of suspicious origin, but has been fostered in secret and shielded by falsehood. It has stricken hundreds of hearts with untold grief and agony. It turns home into a hell and heaven into a harem. If these things reflect the character of God and his works, we are at a loss to know how we shall ever identify the devil and his institutions.

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EDITOR.

EXIT HOPE—ENTER ATHEISM.

ALL the importance attached by men to religion has resulted from their various conceptions of eternal life or death. Everywhere it has been advertised as a means of admission into the one and of deliverance from the other. Could all thought regarding a future state of existence be forever obliterated, the claim for religion would lose all its significance.

That awful word "damnation," whether defined by the revivalist so loudly as to make sensitive nostrils smart under the imaginary fumes of sputtering brimstone, or so mildly as to simply imply condemnation, or banishment from the immediate presence of God hereafter, and the taking of a lower sphere in the states of being then to be revealed, has always suggested to the Bible believer the idea that it was something to be avoided. Its mildest presentation has ever failed to beget within the human heart any desire to share the realities of it. However men may delight in speculation upon it as a theory, and however widely they may differ regarding the character of what may be imposed or inflicted by it, they universally agree that above all things, participation in its experiences is something from which they hope to be excused.

This agreement gives pertinence and force to the various appeals made in the interests of religion everywhere. If salvation is desirable, the means to its attainment must be proportionately estimated. If the means offered is attended with a sure guarantee of its adaptation to the end aimed at, then human hope is the legitimate result, for hope is but the blending of desire and expectation. The ungodly man desires salvation, but does not expect it; he expects damnation but does not desire it. But he who, desiring salvation, employs the means furnished for its attainment, and receives the guarantee of its genuineness, immediately hopes for it. He desired it because it was desirable, and he now expects it also, because of having placed himself in an attitude before God to receive it. In this sense is the apostle to be understood when writing to the Romans, in which letter he says, "We are saved by hope."

The gospel is offered to mankind as the means referred to, and that the hope begotten by it should remain settled, its author has announced himself to the world as an unchangeable being. This declaration he caused to be made to Israel through his early prophets, and again through the apostles in the introduction of the Christian dispensation. On the continent of America also this same assurance was given, as recorded in the Book of Mormon.

Fraught with these repeated affirmations of God's unchangeability, these books reach us, and furnish [to us an

unanswerable argument in support of the cheering thought, that in learning what God *was* we thereby learn what he *is*, and that which once pleased him must please him forever—that which once was “abominable” before him will always remain so.

While this would seem to have been sufficient to make sure the hope based upon the gospel, and to establish every man's faith, yet the Lord, in opening up this last dispensation, again places himself on record by reiterating this declaration.

Thus we have the following “three-fold cord, which can not be broken:”

“For I am the Lord, I change not.”—Mal 3:6

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning”—James 1:17.

“And behold I say unto you, He changeth not, if so, he would cease to be God.”—Mormon 4:7.

“And he never doth vary from that which he hath said.”—Mosiab 1:8

“Now the decrees of God are unalterable”—Alma 19:8

“God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said.”—Rev. July, 1828.

“Listen to the voice of the Lord your God, * * * whose course is one eternal round, the same to day as yesterday, and forever.”—Rev. December, 1830.

The three books agree in this regard, and one of the reasons assigned for this reiteration is found in the statement:

“Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to day, and forever.”—2 Nephi 12:7.

One thought stands out clearly in this connection, and that is, that God has demonstrated fully the design of the gospel, namely, the salvation of mankind everywhere. The testimonies of all the records agree in this regard, and not

one statement can be produced therefrom, which intimates any other object than this. How consistent, then, will be the judgment hereafter, rendered by him from whose lips these agreeing testimonies have been furnished to the world. One single gospel standard for all, whether hailing from Asia, Europe, or America, whether existing in the former or latter days, God's pledge of fidelity having been made to all; then will the saving and exalting potency of the “law of the Spirit of life in Christ Jesus” be fully attested by its effect upon all who have honored its conditions and developed under its operative forces.

From 1830 to 1844 the Elders of Latter Day Israel were heard, as a unit, calling upon the children of men to turn from their various and faulty systems, and rally round this one unerring and unalterable standard. They were swift to testify that the pledge of an unchangeable God was attached thereto, and that pledge assured celestial glory to all who would gauge their lives by its principles.

The result of their efforts was seen in an unparralleled growth within the church. Its numbers and power increased with astonishing rapidity. The Lord, as in former time, wrought with them, and the hope at first begotten was repeatedly confirmed, until a vast host of over 150,000 believers bore witness that the doctrine was divine. Angels bore record of that testimony, and the success of the latter day work seemed assured.

Connected with that gospel covenant were certain provisions regarding the social condition of the people. Marriage was to be solemnized in accordance therewith, and lest any departure from

its regulations should occur, the Lord, as in former times, gave the church positive commands in regard thereto, and added these words :

"Thou shalt take the things *which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he continues.*"—Rev. Feb., 1831, par. 16

Be it remembered that this sentence occurs in a revelation given to the church as a law to govern till the coming of Christ, and follows shortly after the statement :

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—Par. 7.

The Saints had been commanded to gather to Ohio to receive the above revelation as a law, and were told that by it God intended to preserve them unto himself "a righteous people without spot and blameless," if they would abide its conditions. (See Rev. Jan., 1831, par. 7). Thus the object, namely, the salvation of the people is again declared. Damnation attaching only to the transgressor.

In April, 1830, and in March, 1831, the Lord told the church that the gospel they *had* received was an "everlasting covenant, even that which was from the beginning." Also that it was God's *last* covenant. (See sec. 20, Piano Edition, and sec. 22, par. 3, Utah Edition of 1876).

In wretched contrast with all this comes a pretended revelation announcing itself as a "new and everlasting covenant," demanding an abandonment of the sacred principles above referred to, and declaring that all who fail to accept and abide it, will come under God's curse, or to use its own words, "then are ye damned."

Let the revelation on Celestial Marriage be received in argument, and we have the strangest reversal ever witnessed in the presentation of the character of God. Instead of the admirable design above referred to, reaching forward with a view to the salvation of mankind, we are compelled to suppose that the Almighty was ingeniously manipulating his legal instruments so as to compass and effect a wholesale damnation of the race. Our Utah friends tell us God has not changed his purpose, but he has only changed his law. If then the penalty for breaking either of the laws given is to be damnation, and the keeping of either one involves the breaking or rejection of the other, how can damnation be escaped? and if only the *law* and not the *purpose* of God has been changed, was not damnation the original intention?

All laws ever given of God must figure in the judgment of those living under them. What a consoling spectacle, then, awaits us: By being monogamists we disobey the "Celestial Marriage" law, and must therefore be damned. By obeying the latter we break the monogamous law of 1831, which was to be in force till Christ came, and we must be damned for that. Consolation extraordinary! O inconsistency! if there is no other name by which thou art known, let us call thee Brighamism.

Nephi tells us that all to whom his record came in the latter days should be judged by it "at the last day."—2 Nephi 11:4-6 Christ said that the words he *had* spoken would judge men at the last day.—John 12:48. He also said that whosoever should teach *more or less* than he had taught the Nephites, and establish it as his do-

trine, came of evil. (See Nephi 5:9; Rev. May, 1829, par. 16).

Both Monogamy and Polygamy are made obligatory upon man, under penalty of damnation if we accept the Utah philosophy, as defined by Apostle Orson Pratt in his discussion with Parson Newman, wherein he admitted both laws to be of God, and operative. One thing is reasonably certain, namely, that if a man desires freedom from perplexity of mind he had better steer clear of Brighamism, and another thing is absolutely certain, namely, that if he wishes to enjoy a settled and permanent hope of salvation through the medium of religion, he had better stir as little as possible of this "celestial" (?) philosophy into whatever system he may adopt.

It would be an extremely difficult task to undertake to please just such a versatile God. Precisely what attitude to assume before him can not be determined. If some ground could be decided on for the present, how long would it remain secure? Might not this Deity learn still more as the world grows older, and find it convenient to change again, and who knows but polyandry or some other rule, now criminal, would become pleasant to him and be ordained with similar penalties affixed for its rejection?

Where is the ground for hope? Man may desire life and glory, but upon what ground can he safely base his expectation of it.

Utah Mormonism is the sepulchre of human hope. A changeable God, an alterable law, a self contradicting spirit, and a prospective damnation, are all necessary features in its correct portrayal. If this be religion, then religion is the sure road to atheism; if this

be truth, then falsehood is a misnomer; if this be Godlike, then honor, virtue, common sense and consistency, are devilish.

COMING TO TIME.

JUST what will be the fate of the Patriarchal Marriage theory if left to the will of the successive Utah chiefs is hard to divine. The changes now being rung in by its inspired (?) expounders, when seeking to define the scope of its operation, reveal so manifest a departure from the platform first announced, that many former admirers of the principle are beginning to stagger over the question of its divinity.

It has been believed that if ever a crisis was precipitated between the Church and the Nation by reason of polygamy, the leaders of the people would be found at the front in the conflict, and through them a deliverance would be wrought out for Israel, as in the days of ancient Israel under Moses.

President Brigham Young, who foisted the doctrine upon the people, August 29th, 1852, prophesied that it would "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."

The confidence thus begotten in the minds of his hearers was afterwards encouraged by all manner of promises of exaltation and glory and kingdoms and the estate of Gods. Slowly the inevitable result of this outrage upon national honor has been creeping upon them, but the timid ones have been encouraged in their disregard of the Government by prophecies that led them to suppose God would come in their ex-

tremity and deliver them by miracle.

The crisis has come, and instead of finding these leading men at the front, it reveals in them what the world will not be slow to call cowardice. Where are these men—these fugitives from the legitimate consequences of their own teachings and practices?

Not only have they fled from justice, but while in hiding they send forth an exhortation to the people to be brave and maintain their ground. What a spectacle! For thirty-three years the authorities in Utah have been goading the people forward in defiance of National law and its institutions, only to desert them when the critical moment arrives, and the Nation is thoroughly aroused. This betrayal of confidence is not without its effect upon the more thoughtful ones, and expressions of disappointment and mortification are not unfrequent as the result. This is only what might be expected. It is the certain consequence of trusting the "arm of flesh."

The situation is rendered more unsatisfactory still by the contradictions now offered to what has for years been declared as the object of the system under which they have lived. The following will prove that we are correct. George Q. Cannon preached a sermon, October 9th, 1869, in which he said, speaking of polygamy:

"I know this is a principle, which if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family."—*Journal of Discourses*, vol. 14, page 207.

Again, on page 28 of the same volume, in a discourse delivered January 8th, 1871, he says that this system is

"Not to build up a people distinct from all the rest of the earth; *not to build up some little narrow sect or denomination*; but this work and gospel is to embrace within its fold *all earth's children, every son and*

daughter of God on the earth. That is its mission, and it will accomplish it."

Lorenzo Snow said, regarding the same matter:

"The plan and scheme he [God] is now carrying out is for *universal salvation*; not only for the salvation of the Latter Day Saints, but for the salvation of *every man and woman on the face of the earth.*"

President Young said, February 18th, 1855:

"Whether the doctrine of plurality of wives is true or false is none of your business. * * * Our doctrine is a Bible doctrine, a patriarchal doctrine, and is the doctrine of the god's of eternity, and of the heavens, and was revealed to our fathers in the earth, *and will save the world at last.*"—*Journal of Discourses*, vol. 2, p. 187.

In April, 1880, we held a public debate with Elder Rupert Brown, at Sandy, Utah, in which he affirmed the following proposition:

"Resolved, that *every male member of the Latter Day Saints' Church* owes the duty and possesses the right naturally, socially and scripturally, to enter into the celestial law of plural marriage."

All these testimonies prove that ever since 1852, when this doctrine was first publicly proclaimed, it was understood to be universal in its proclamation.

In opposition to all this comes the statement of Presidents Taylor and Cannon, found in their epistle, which was read before the conference at Logan, October 7th, 1885. Here it is:

"Respecting the doctrine of celestial marriage, we could not, however much we might be disposed to do so, teach it to, or enforce it upon others not of our faith, without violating a command of God. We do not stand in the attitude of propagandists of polygamy. *We never have believed or taught that the doctrine of Celestial Marriage was designed for universal practice* * * * There appears to be a fallacious idea abroad regarding this doctrine. It has been asserted that there was a design to propagate it outside of our community, and thus introduce into the United States an element opposed to the Christian views of this and other nations. On the contrary, our Elders have been instructed not to introduce the practice of that principle any where outside of the gathering place of the Saints; and they do not preach it abroad to any extent, even

in theory, except on occasions when it is called for, or when they are assailed on account of it. At such times they defend it as a doctrine of the Bible and not inconsistent with the laws of nature. It should also be understood that the practice is not generally admissible even among Latter Day Saints. It is strictly guarded, the intention being to allow only those who are above reproach to enter into the relationship. *The practice of the doctrine is not for extension beyond the church and is even limited within its pale.* The idea, therefore, that plural marriage is a menace to the general monogamous system is without foundation. This fallacy is further exhibited by the fact of the popular antipathy with which it is regarded by people outside of our church exhibiting a disposition the reverse of favorable to its establishment in other communities, making the extension of its practice abroad impossible. Furthermore, being strict believers in free will, you Latter Day Saints know that no man or woman has ever been coerced into obligations of that kind, much less would we desire to enforce it upon any other class of people."

Here are irreconcilable statements. The counsel and testimony of these men in 1885, when compared with their utterances on former occasions, prove to us that they feel keenly the force of their surroundings, and hope to escape by gradual concessions. The day of compensation is at hand, and the fear placed by the leaders upon the people is being transferred to themselves.

Apostle John Taylor (now president) said, August 22d, 1852:

"We are becoming notorious in the eyes of the nations; and the time is not far distant when the kings of the earth will be glad to come to our Elders to ask counsel to help them out of their difficulties; for their troubles are coming upon them like a flood, and they do not know how to extricate themselves."—*Journal of Discourses*, vol. 1, page 19.

Thirty-three years have passed since then, and it is true, the Nation's officers would enjoy the privilege of interrogating Pres. Taylor just now, but he declines to be interviewed. From his place of hiding comes the above epistle, virtually giving the lie to all that had been said on the subject before, and adding bitter-

ness of spirit to the perplexity and suspense already troubling the people. It might be well for Pres. Taylor to come forth, and give the rulers a little counsel regarding the settlement of this question between them. The church has wriggled itself into the very condition he predicted for the nations, and surely the Elders who were to deliver kingdoms by their wise counsel will be able to "extricate themselves." We shall watch and wait for the outcome.

When Pres. Taylor and Cannon say in their last epistle that the doctrine was not designed for universal application even within the church, he unintentionally publishes the fact that the doctrine is not of God, for Nephi tells us that God "doeth not anything save it be for the benefit of the world; * * * all men are privileged the one like unto the other, and none are forbidden." (See 2 Nephi 11:15).

We confess to a feeling of sorrow for these men in their dilemma, but a wiser one than either of us has declared that "whatsoever a man sows that shall he also reap," and we must abide the force of its wondrous truth.

◆◆◆◆◆
"BE YE ALSO READY."

[COMMUNICATED]

THERE is a great amount of worry among some Saints of this latter day, about who their family is going to be in the other world. All sorts of speculation are indulged in with respect to this to them wonderfully important question, which of the several wives a man may have had during his life time will be his in eternity.

The question was lately asked of an Elder preaching in a Southern Utah town: "Do you believe in marriage for eternity? If so, please answer. A man who has a wife and she dying, he marries another, which of the two will be his hereafter?" This is the same question in effect once asked of the Savior, only that the terms of it are

changed. The question to the Savior was, which one of seven men who had the same woman to wife, would have that woman in the resurrection.

If there was ever an occasion fitted for the statement of a great truth,—one that should set controversy at rest and establish a principle upon which men might safely determine what their conduct should be,—this was one. Christ had come as a teacher, a law giver, a philosopher well versed in the moral ethics of the heavens and the earth, a lover of men as well as a lover of law; and he availed himself of the opportunity to state in few words the principles on which the unity of the sexes was placed by the Creator.

"In the beginning it was not so" * * * "For this cause shall a man leave father and mother, and cleave unto his wife; and they twain shall be one flesh."

"The children of *this world* marry and are given in marriage. But they who are accounted worthy to obtain that world and the resurrection from the dead; neither marry, nor are given in marriage, but are equal unto the angels; neither can they die any more."

These statements imply clearly, that Jesus meant to state that marriage was intended for the life of the flesh, and that only. This is more clearly understood when the further statement of Christ is taken into consideration: "Ye do therefore err, not knowing the Scripture."

If this were not enough to show that marriage was instituted for the purposes of time, it is only needful to consider that at the creation, both before and after the fall, the command was to "multiply and replenish the earth," and not paradise, or heaven. This is also strengthened by the revelation of March, 1831. Doctrine and Covenants, sec. 49, par. 3:

"Marriage was ordained of God unto

man; wherefore, it is lawful that he should have *one wife* and they twain shall be *one flesh*. and all this that the *earth* [not heaven] might answer the end of its creation; and that *it* [the earth] might be filled with the measure of man, according to his creation before the world was."

All this worry and fret about what earthly companions men shall have in the future world are uncalled for; as it is apparent that the law of married companionship was instituted for time and the earth, during the life of the flesh.

That which is of more definite importance, because more immediately connected with the life and duty of the present, is the preparation of heart and brain for the transition from this to the world beyond. Therefore, "Be ye also ready," means, not the perilous and doubtful scramble for wives, powers and principalities here, but the securing of the favor of the Creator that the resurrection itself may be assured. And as the conditions of the glory and exaltation given as rewards for faith and obedience are determined by the qualities of character that have been cultivated, or acquired,—cultivated if natural, acquired if not given by birth,—then the busy care of man should be, how to prepare himself for the resurrection.

This preparation is largely in bringing the fleshly man into subjection to the rules of action given of God for sanctification. Sanctification can not result from the system adopted here to build up fleshly kingdoms in the world to come, but must result from the careful observance of the love, esteem, confidence and respect that belong to the companionship of the "twain," "one flesh," instituted of God.

The judgment that is to finally fix the state of the individual for eternity is to be based upon "the deeds done in the body." Deeds are the results of thoughts. He who fills his thoughts with many wives, as did Solomon and

David, will soon be absorbed in the things of the flesh unto the exclusion of the things of the Spirit. Such condition can only result in darkness and ruin.

Correspondence.

OENAVILLE, Bell Co., Texas,

November 3d, 1885.

Bro. Luff:—I was peculiarly impressed with a statement made by Judge Zane in his charge to the Grand Jury, as published in the *Salt Lake Tribune* for September 17th, 1885. It sounded so much like what the Lord had warned the church of in December, 1832, that I wonder it did not recall it with force to the mind of every transgressor in Utah. He says:

"If any sect, or any individual, has the right to say that conduct which constitutes crime is religion, and, therefore, he can not be prosecuted for it, it leaves that sect or that individual to be a law unto itself, or himself; because a person could adopt any conduct that he chose and call it religion, and if that made it so, he could not be punished."

Now compare what the Lord says as referred to above:

"Verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still."—D. C. 85:8.

There is something peculiarly strange to me in the fact that the Judge should be so severely denounced for expressing the same thought that is contained in a revelation given to these very men so many years ago. To me the revelation looks like a forewarning, which, if they have not heeded, the words of the Judge should remind them of

It may be claimed, however, that the difference exists in the fact that the revelation is speaking of *God's law*, while the Judge had reference to the *law of the land*;

and the one is in conflict with the other. But it should be remembered that the Lord says: "*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 98:10). This being true, the Constitution of the United States is an inspired document, and this Constitution provides that the Supreme Court shall decide the constitutionality of laws.

Now, if the people who believe in the inspiration of these revelations deny to the Court, organized in accordance with an *inspired Constitution*, the rights granted them in said *inspired* document, and set up their opinion in opposition thereto, have they not transgressed the *law of God* as well as the law of the land? According to the *law of God*, is not the decision of the Supreme Court the end of controversy regarding civil law? Now that the *Supreme Court* authorized by *God's law* has declared polygamy and cohabitation therein sins, are not those who are guilty of these things seeking to become a law unto themselves? Do they not will "to abide in sin?" Do they not "altogether abide in sin?" Then can they "be sanctified by law," "by mercy, justice, or judgment?" Must they not remain filthy still?

When two laws purporting to be from God conflict, is it not evident that there is a mistake somewhere? Would it not be the part of wise men to investigate earnestly for the purpose of determining where that mistake is? The wise Judge sees the practical working of a principle which these people ought to have understood long years ago, and would had they heeded the revelations of God to them. This principle of continued, or *modern revelation*, which, because of their own acts, has become a stigma in the minds of superficial thinkers, might have been of great value to them.

When, oh when, can they sing with the poet:

"I once was lost, but now I'm found—
Was blind, but now I see?"

Respectfully,

HEMAN C. SMITH.

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"OUT OF THEIR OWN MOUTHS."

A CONVICTION seems to have settled down upon the people of Utah, that the easiest and safest way to absolve themselves from responsibility and blame in any matter, is to claim that what they have done was commanded of God, and therefore became a part of their religion. It would stand more to their credit, however, if the revelations containing said commands had been produced and left open for examination before inaugurating the measures authorized by them in each case. To wait until the practice of some principle has wrought exposure and threatened disaster, before claiming divine authority for it, rather justifies the conclusion in the mind of a looker on, that the Mormon God stands at the elbow of the priesthood waiting to place his endorsement upon all that may be said or done by them, and that when egregious blunders have been committed by the people, he gives his command for the course which led to their perpetration, afterwards, and with a view to saving his people from merited shame and disgrace.

It is somewhat strange that the Celestial Marriage revelation was not produced publicly until something had to be done to explain the peculiar relations existing between leading men and women in the church.

It is equally strange that no command from God was ever claimed for the settlement of these Utah valleys by the church until long after the settlement was made, and many began to question the wisdom of such a step.

It is being asserted almost everywhere throughout the territory at the present time, that God pointed out these valleys as the location for the church, and the prophecies of Isaiah and Micah are rung in in such a way as to do admirable service towards quieting the troubled minds of many. It is plain, however, that both of the above named prophets wrote "concerning Judah and Jerusalem," and the predictions quoted have no reference to America.

Nine or ten years after the settlement in Utah, and about twelve or thirteen years after the death of the Martyrs, an item is published in the *Millennial Star*, to the effect that about the 6th of August, 1842, Joseph Smith had prophesied in the hearing of a few persons, that the Saints would be driven to the Rocky Mountains and become a mighty people. It is said that the item was taken from the Journal of Willard Richards. If this be true, and it was not discovered until so long after the settlement here, how can it be consistently claimed that the church came here because of the command contained in it? This is rather a scaly way of accounting for such an important move on the part of the church.

But it ought to occur to those making the above statements, that if such a

revelation was ever given, the fulfillment of it would yield credit to the prophet but dishonor and disgrace to the people by whom it was fulfilled. It was only a short time before the date given above, that the Lord had promised the Saints that they should *not be moved* from Nauvoo, except for transgression. It is as follows:

“If ye labor with all your mights, I will consecrate that spot, (temple lot at Nauvoo), that it shall be made holy, and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, *verily they shall not be moved out of their place.* But if they will not hearken unto my voice, nor unto the voice of these men whom I have appointed, they shall not be blest because they pollute mine holy grounds. * * For 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.”—Doc. & Cov. sec. 107: (103) 13, 14.

Here it is expressly stated that if faithful, they should not be moved out of their place. If they were afterwards driven or “moved out of their place,” it proves that they were unfaithful, and that the curse threatened followed them. The prophet may have foreseen all this and spoke of it afterwards, but his prophecy regarding it can not be construed into a command from God. Many a prophet has foretold the evils of nations, but no sensible person would suppose that such prophecies were commands to the nations to commit the evils referred to. It is quite possible that Joseph Smith did foresee that the Saints would prove unfaithful and be driven out from Nauvoo, and would finally fulfill Jeremiah's prediction.

“Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be

like the heath in the desert, and shall not see when good cometh, but shall inherit the parched places in the wilderness, in a salt land and not inhabited.—Jer. 17: 5, 6.

It is quite possible that he saw in that exodus from Nauvoo the fulfillment of a prediction made several times by himself, to the effect that if ever Brigham Young took the lead of the church he would lead it to hell. But who will pretend that it is to the credit of Pres. Young or the Mormon people who were so unholy as to bring about its fulfillment.

Apostle Orson Pratt, in his tract on the New Jerusalem, admits that it was the transgression of the Saints that led to their being driven out of the State's where they had located. Heber C. Kimball said in a sermon delivered in Salt Lake City, November, 1854: “We came here because we were obliged to.”—*Jour. of Dis.*, vol. 2, page 163. It is everywhere admitted that they were driven out of Nauvoo, and that one fact proves them to have been disobedient, or transgressors of the law under which they lived prior to 1844, otherwise the revelation promising them permanent residence in Nauvoo, on condition of faithfulness, was a fraud.

It is in evidence, however, that Joseph the Seer never entertained the idea that God designed the settlement of these valleys by the Saints, as a gathering place.

Uncle Wm. Smith, the only surviving brother of the Seer, testifies that just prior to Joseph's death he instructed them to proceed toward districting the United States, and appointed Lyman Wight to Texas, J. J. Strang to Wisconsin, Elder Green to Illinois, and others to various points, with instructions to build up in all these places, and remain till called back.

Uncle Will Huntingdon, of Springville, Utah, an intimate associate of the Seer says the same thing, and adds that the work of gathering was to be stopped until a command was received, authorizing them to come to Nauvoo. Numbers of old-time Saints bear witness that the statements made by these men are true, and it is thus evident that up to the time of Joseph's death, no command to people the Utah valleys had ever been received.

We here present a few historical facts, to prove that even the men who were prominent in leading the Saints to Utah knew nothing of any command, to go to the Rocky Mountains, and that all their energies were bent to build up Nauvoo for some time after the Martyr's death. The effect of Joseph's counsel and appointing men to go and build up in different places throughout the States, was manifest in different parts of the country, where the Elders published it. The gathering to Nauvoo was checked, and the following notice was published in a paper called the *Prophet*, December 7th, 1884:

"It has been rumored by some among the Saints that the gathering to Nauvoo is to be discontinued. And that this matter may be understood by all who feel interested in the cause of God and the building up of Zion, we insert the following from the *Times and Seasons*.

"The Twelve would invite the brethren abroad, in obedience to the commandment of the Lord, to gather to Nauvoo, with their means to build up the city and complete the temple, which is now going forward faster than at any time since it commenced. Beware of the speculations about the prophet! Believe no tales on the subject. Time will tell who are the friends of Joseph Smith, who laid down his life for his brethren. We have no new commandments, but beseech the brethren to honor and obey the old ones, for wheresoever the carcass is, there will

the eagles be gathered together." Signed, BRIGHAM YOUNG, *Prest. of the Twelve.*"

If in December, 1844, six months after the Seer's death, they had no new commandments on gathering, but were enjoined to observe the old one, namely, to gather to Nauvoo, when did the command to move to Utah or the Rocky Mountains, come, and through whom was it received?

In the *Prophet* for January 11th, 1845, appears the following from the pen of Orson Hyde:

"The editor of Mr. Rigdon's paper is very sure that Nauvoo is doomed to be overthrown. I would say, don't be so fast. Nauvoo will live to preach the funeral sermon of the pretended 'Branch,' and her daughters chant thy requiem. When thy memory only lives to be a stink in thy nostrils, and also in the nostrils of God and the people; when thou art as powerless as John C. Bennett or Judas Iscariot, then know that you have fought against Jehovah, and lied in his holy name."

Again in the same paper for February 6th, 1845, occurs the following, speaking of Nauvoo:

"The Trades' Meeting has appointed a committee to confer with the owners of land near the site of the dam, and to make arrangements for lands for the erection of buildings for machinery, and for stone for the dam. One thousand one hundred and fifty dollars in shares of fifty dollars has already been subscribed to put the work into operation, which will be done as soon as the weather proves favorable."

In the same paper for February 22d, 1845, we find the following epistle of the Twelve, to the Church of Jesus Christ in all the world, greeting:

"Beloved brethren: The Temple has progressed very rapidly since the death of our beloved Prophet and Patriarch. The diligence of those employed and the willingness of the Saints to contribute, have brought it to a state of forwardness which has far exceeded our most sanguine expectations.

"We wish all the young, middle aged, and able-bodied men who have it in their hearts to stretch forth this work with power, to come to Nauvoo, prepared to stay during the summer; and to bring with them means to sustain themselves, and to enable us to forward this work.

"And let them bring all the money, cloth and clothing, together with the raw material for manufacturing purposes, such as cotton, cotton yarn, wool, steel, iron, brass, etc., etc., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple."

In an editorial in the same number of the above paper is found the following:

"The fact is, the welfare, and even the salvation of the Saints abroad, as well as in the west, depends upon our diligence in building up Nauvoo, and defending and protecting the place, the sanctuary and the people there."

In the same paper for May 31, 1844, P. P. Pratt writes as follows:

"And that neither Joseph Smith nor any other Prophet, Seer, Revelator, or Apostle, has any authority either in the Book of Doctrine and Covenants, or anywhere else, to deny the faith, to rail, to murder, to lie, to give false visions, to forsake Nauvoo and the Temple, and seek the destruction of the same, to lead the people of God from the place where God has gathered them, back to Sodom, Egypt and Babylon, to mingle with the Gentiles. Such an act would have excommunicated Joseph Smith, Hyrum, his brother, or any of the Twelve Apostles, or other authorities of the church."

If anything is necessary, after the above, to convince our readers that no movement from Nauvoo was contemplated or thought of till long after the Seer's death, it will surely be found in the following extract from a pamphlet, entitled "Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, to all the Kings of the world; to the President of the

United States of America; to the Governors of the several States; and to the rulers and people of all nations." Dated, New York, April 6th, 1845.

"He will assemble the natives, the remnants of Joseph, in America, and make of them a great and strong and powerful nation, and he will civilize and enlighten them, and will establish a holy city and temple, and seat of government among them, which shall be called Zion. And there shall be his tabernacle, his sanctuary, his throne and seat of government for the whole continent of North and South America, forever.

"In fulfillment of the work assigned them, let the Saints throughout the world, and all others who feel interested in the work of God, forward their gifts, tithes and offerings, for the building of the Temple of the Lord, which is now in progress in the city of Nauvoo, in the state of Illinois."

One more item on this subject, and we will believe our position on this matter established. From an epistle of the Twelve, dated October 1st, 1844, found in the *Times and Seasons*, vol. 5, pages 668, 669, we extract the following:

"The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles, and we have water power to any amount, and after all our troubles, a prospect of peace and protection; in short, everything for the encouragement of capitalists and workmen. Come on then, all ye ends of the earth; take hold together, and with a long, strong, steady and united exertion, let us build up a stronghold of industry and wealth which will stand firm and unshaken amid the wreck of empires and the crash of thrones."

It is evident from these quotations and scores more which might be made, that until near the close of 1845, no thought of moving from Nauvoo had ever been entertained by the church, and even after the necessity for a general move became apparent, no definite

place of settlement was known. California, Vancouver's Island, and Oregon, were all considered. In a sermon delivered by Pres. Young February 14th, 1853, he told the people that when he crossed the Mississippi river, seven years before, he did not know where he was going, but he believed God had a place in reserve for the Saints. The settlement in Utah was evidently made without any command from God, and there is no warrant for calling it Zion, save in the announcement of Pres. B. Young.

In a revelation given to the church, December, 1833, the Lord said, referring to Independence, Missouri:

"Zion, shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places, and all these things that the prophets might be fulfilled. And behold *there is none other place appointed than that which I have appointed, neither shall there be any other place* 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 of the strength of Zion."

This stamps the claim for a Utah Zion as spurious, and until the above revelation has been complied with, we have reason to believe that God will appoint no other place than the one referred to in it. When will the Saints in all this mountain country read and learn from their own works.

It is evident that all the energies of the people were bent to the building up of Nauvoo, in order to carry out the counsel of the Seer given in the *Times and Seasons*, vol. 2, page 274-276, as the word of the Lord, in which he tells the church abroad that the gathering to

Nauvoo was with a view to securing a "permanant inheritance" there. And it was not until the iniquity within the church became so intolerable, after the death of the martyrs, that remaining within the jurisdiction of the United States became next to impossible, that a general move was contemplated, and it was then hoped, as the appeals through the *Times and Seasons* prove, to get beyond or outside the boundary lines of the nation. The admissions now being made publicly in support of polygamy alone, prove that the practices in Nauvoo after the Seer's death were of a character to render the existence of the church there an impossibility. Pres. B. Young, G. A. Smith, Orson Hyde and Orson Pratt, all tell the truth when they state that the sins of the people led to their being driven out. The revelation referred to above also makes it apparent.

Let Israel, therefore, know that God has nowhere promised them redemption or deliverance in Utah. His hand never pointed out these valleys as a gathering place for them. The immense outlay of money in building costly temples, had it been used in erecting schools, would have resulted in fitting the rising generation for duties yet to be performed in establishing God's Zion where his finger pointed out the spot. Millions of money have been expended in Temples here, as though this was to be a permanent Zion, and yet not one word has been received from the Lord in regard to it. It is no wonder that infidels are being now made within the church faster than converts are being made by the church abroad. The light, thank God, is dawning upon many, and they will seek and find shelter within the true fold and upon the very ground

from whence they have wandered. Some are already looking back over the ground traversed, and noting the turning points where they have been misled. May the God of Israel speed the day of their return, and the time when all Israel shall be free; when priestcraft shall perish, and Zion, the pure in heart, shall inhabit and inherit the land of Zion; when that Temple, upon which the cloud is to rest, shall be built by divine command, and the Saints, adorned with the habiliments of virtue and righteousness, shall offer acceptable service therein, and God—the unchangeable God—shall dwell among his people, fulfilling all the holy expectations of his Saints, and publishing victory, glory and eternal life as the achievements of this great Latter Day Work.

TOO MANY KINKS.

FREQUENTLY we have been charged with misrepresentation, when we have announced that the Utah leaders were in conflict with themselves, and that their record was full of strange inconsistencies. Perhaps we are guilty, but the following looks the other way:

The epistle of the Presidency, read before the conference at Logan, October 7th, 1885, declares that polygamy never was intended to be universal in its practice, even in the church, while all the prominent Elders of the past, from President B. Young down, since 1852, have declared that it was; and the very revelation upon which the theory is based, makes its practice a necessity unto the attainment of the highest glory. There is certainly room for a kink eraser thereabout.

Pres. Taylor denied the existence of any such doctrine in the church as late as 1850. Scores of others denied it as

late as 1852. Now, they affirm that it was practiced by command of God as early as 1843, or even 1841.

In May, 1853, Apostle Orson Pratt published the following in the *Seer*,—Read it and compare with the record in Salt Lake City during the past month:

“The inhabitants of that benighted land are so far sunk in the depths of barbarism, that they will not suffer a public prostitute to live in the Territory; an adulterer, or seducer, is not considered fit to live in that barbarous land. These ornaments of civilized and Christian nations do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people.”—Page 77, vol. 1.

In odd contrast with this we present the following from a discourse by Pres. B. Young delivered November 9th, 1856:

“The doctrine we preach is the doctrine of salvation, and it is that which the Elders of this church take to the world, and *not the people of Utah*.

“Some of the Elders seem to be tripped up in a moment, if the wicked can find any fault with the members of this church; but bless your souls, *I would not yet have this people faultless*, for the day of separation has not yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the *greatest and smoothest liars in the world*, the cunningest and most adroit thieves, and any other shade of character that you can mention.

“We can pick out Elders in Israel, right here, who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God’s footstool. I can produce Elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

We can beat them, because we have men here that live in the light of the Lord, that have the Holy Priesthood and hold the keys

of the kingdom of God."—*Journal of Discourses*, vol. 4, page 77.

Again, from a discourse delivered by the same individual, May, 8th, 1853.

"Be ye also ready, for in an hour you think not, behold the thief comes, and takes away your horse from your stable. How many complaints have been made to me by men who have had their horses stolen out of their stables, or out of their corrals, or of clothes being taken from their line. The reason why people lose their property is because they do not watch it. * * * If you want to know what to do with a thief that you may find stealing, I say kill him on the spot. * * * If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart."—*Jour. of Dis.* vol. 1, page 109.

Which of these two prominent men gave the correct idea of life in Utah? One more item from each of the above gentlemen may be interesting. Apostle Orson Pratt, in the *Seer* for March, 1853, says:

"Jealousy is an evil with which the Saints in Utah are but seldom troubled; it is an evil that is not countenanced by either male or female, and should any indulge such a passion they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And, indeed, it is very rare that there are any causes for jealousy, for the citizens of that Territory think more of their virtue than they do of their lives. * * *

"There are more quarrellings, and jealousies, and disunions, and evil speakings, in one week amongst two thous and families, taken at random, anywhere in the United States or England, than would be seen throughout all Utah Territory in five years."—Page 41: 42.

President Young said, September 21st, 1856:

"Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, 'My wife, though a most excellent woman, has not see a happy day since I took my second wife. No, not a

happy day for a year' says one; and another has not seen a happy day for five years. * * * I am going to give you from this time to the 6th of October next for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, now go your way, my women with the rest, go your way. And my wives have got to do one of two things: either round up their shoulders to endure the afflictions of this world and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone rather than have scratching and fighting around me. * * * Prepare yourselves, for two weeks from to-morrow; and I will tell you now, that if you will tarry with your husbands after I have set you free, you must bow down to it, and submit yourselves to the celestial law. You may go where you please after two weeks from to-morrow; but remember, that I will not hear any more of this whining."—Pages 55-57.

We are inclined to believe that there were some "jealousies" and "cause for them," just about that time, and as happiness had been unknown to some "for five years" prior to that date, it is just possible that plurality had not grown more pleasant, or tolerable, by patient submission to its practice. It is also within the realm of possibility that the Apostle valued the President's opinion but little, when he said that two thousand Gentiles engaged in more evil speaking, jealousy, and disunion, in one week, than all the people of Utah did in five years. Had the President viewed it in that light, he would hardly have divorced every woman in the Territory. The very fact of a church president announcing his determination to do such a thing, reveals a looseness such as never has been known in any of the United States.

The public announcement by the President, that all to whom he had been married were his wives, and his statement afterwards to an official that he had *but one legal wife*, but many mistresses, reveals a kink again in the record

made by the authorities of this Utah Church.

In 1844, after the Martyr's death, Brigham Young announced that the Twelve were in their place, and would always remain so. In 1847 he stepped out of the quorum, and took two others with him, after which he declared that nothing had been done but what he had foreseen three years before. The Quorum of Twelve was then filled, and all the leading officials re-baptized, and a practice inaugurated of re-baptizing all the Saints who were already members of the church organized by the Martyr. Yet, in the face of all this, and the repeated immersions demanded since then, upon the introduction of each new measure, such as the Order of Enoch, the Reformation, etc., we are told that there has been no re-organization. Quite a wrinkle here and one that can not be easily rubbed out. Oh, for an adjustable kink eraser.

GO SLOW, BRETHERN.

AN Elder publicly declared from the stand at Nephi, Utah, recently, that the revelation on Celestial Marriage was given to Joseph Smith in 1834, but was not written till 1844. Another Elder in Beaver, Utah, privately informed us that Joseph the Seer believed in plurality when in Kirtland. The following from the *Elders' Journal*, of July, 1838, published at Far West, Missouri, may help these Elders to see themselves as they are, when making such extravagant remarks. The answers are furnished by Joseph Smith, the Seer:

Ques. 6.—“Do the Mormons believe in having all things common?”

Ans.—“No.”

Q. 7.—“Do the Mormons believe in having more wives than one?”

A.—“No; not at the same time; but they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom which has gained in the world, and has been practiced among

us, to our great mortification, of marrying in five or six weeks, or even two or three months after the death of their companion. We believe that due respect ought to be paid to the memory of the dead, and the feelings of both friends and children.

If these Elders would close their mouths for a while, and give their brains a chance for moderate exercise, they would be more economical in advertising their ignorance and pugnacity. We drop right here, one more pebble, hoping it may startle some stagnant intellect:

“But for the information of those who may be assailed by those foolish tales about two wives, we would say that *no such principle ever existed among the Latter Day Saints*, OR EVER WILL. This is well known to all acquainted with the Book of Mormon and Doctrine and Covenants, and all our periodicals.”—*Mill. Star*, vol. 3, page 73.—Aug, 1842.

A person made a rather blundering remark in company, quite recently, and then tried to correct it, but only made it appear more ludicrous. Discovering her inability to improve upon what was committed, she added, apologetically, “Well, it has got so with me lately, that I never open my mouth without putting my foot in it.”

This might easily pass into a proverb in its relation to many Elders of the class above referred to. We should be puzzled, however, in trying to account for it, to determine whether it was owing to the largeness of the mouth or the smallness of the “understanding.”

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JOSEPH LUFF - - - EDITOR.

THE SITUATION.

AFFAIRS in Utah wear a solemn aspect to-day. Men and women are thinking, and thinking seriously, who never seemed to have time or desire to think before. The slow moving forces from without, so long ignored, and even despised, have been converging, until Utah Mormonism finds itself corralled, and that too, by the very powers against which its defiance has been hurled for a third of a century. The spirit that for years has prompted the leaders to boast of an approaching time, when Kings and Presidents and Rulers would seek counsel and deliverance from distress at their hands, has by some strange operation reversed the picture and now reveals Brighamism in a cringing attitude before the "powers that be."

This tremendous institution which was to ride forth triumphantly and crush out the last vestige of opposing political power or government, is now threatened with annihilation by the legal processes ordained under God by the American people, and not one of the leading men involved in its complications dare undertake its open public defence, or stand in the breach, expressive of his faith in its absolute righteousness.

The leniency of an indulgent government has for years been interpreted as

an evidence of impotency, and each successive year of forbearance has been distorted to imply that God was against the Government and in favor of Brighamism. During all these years, God has been fulfilling his promise to "feel after" rebellious Israel, and finally "the head" of Joseph Smith's posterity has come, in fulfillment of prophecy, and besought the people to return to the platform of primitive Mormonism, and find safety and rest unto their souls. This had to be done, for God had promised it, and until it was accomplished, we can understand easily, how the "powers that be" were restrained from inaugurating harsh measures against "this people."

Now that all this has been fulfilled, after twenty-five years of earnest toil and sacrifice on the part of God's "remnant"—the Reorganization, we look for decided and summary action on the part of the Government. The leaders, too, have seen the "spots on the sun," and beheld the strange cloud arise, and have sought shelter in "cyclone caves." But the storm has come to stay, at least till the moral atmosphere is cleared of polygamy and the obnoxious union of Church and State. The fugitives may evade its effect temporarily, by hiding; but, meanwhile, the storm gathers force, and complete devastation will result. They will find themselves destitute of power and dominion, and be compelled to at last submit to the inevitable.

If the members of the Mormon Church can be excused in committing crime, on the plea of it being part of their relig-

ion, then let all the murderers, adulterers, thieves, and blacklegs combine, and form a church, incorporating their various crimes as articles of faith, each being a necessary plank in their platform. Let their creed embody every known outrage upon the established laws of the United States, and let them send missionaries abroad to proselyte. Let it be announced everywhere, that their religion is superior to all human law, and must be strictly adhered to. Let them flaunt the announcement in the face of President, Congress, Senate, Governors, Judges and Federal Officials everywhere, "THIS IS OUR RELIGION, and we will be damned if we don't observe it." Let them proclaim all laws unconstitutional which are inimical to their practices, and denounce all opposition as devilish. Let their leading men hide themselves, and from out their hiding places, cry through the press: "Seek him, seek him," to their followers, when approached by officers of the law. Let all the host, in chorus, begin barking and growling at every advancement on the part of their opponents. Let moral suasion and Christian influence and effort all be scoffed at by them. Let thirty-five years or more of toleration and forbearance on the part of the Government be extended to them, until the ravages of their criminal work are a standing menace to the nation. Let all this, and a hundred other things occur among them, and our Government will be compelled to finally withdraw all opposition and excuse them on account of these things being part of their religion.

How can a government discriminate between the claims of churches? How could it crush out the crimes of such an institution as we have described, and yet excuse the practice of polygamy in Mormonism.

It is enough to know that polygamy is a *crime* before the law, and this nation can not concede to the Mormon Church the right to pronounce upon the constitutionality of that law. If it did, then the same right must be given to all churches, and an overwhelming majority of churches would out-vote the Mormons, and denounce them as criminals. If churches have the right to decide such questions, so have all corporate bodies, and even individuals, for one man's religion is as dear to him as another's, and should be respected, whether he belongs to an organized church or corporate body or not. Several men have committed murder, and claimed inspiration for the act. It was, therefore, their religion. But the nation has decided that the character of an act is not to be determined by the opinion or conviction of the perpetrator, but by the estimate of the law.

The Government has reached that point where forbearance ceases to be a virtue, and prompt action is in demand. Step by step, gradually, a crisis has been approaching, and the exhausted patience of the nation now gives place to a spirit of resolute aggressiveness, and even unprecedented action may be expected ere the evil is removed.

Pres. Taylor and his supporters in authority need look for no further leniency. The law *must be enforced*, and they will be compelled, sooner or later, to abide its conditions. While they are delaying, hundreds of their followers are in soul-jeopardy, and many will be sacrificed spiritually. Utah must either wheel into line with the nation willingly, or be whipped into it by the enforcement of existing and forthcoming laws. Even now hundreds might be saved to a faith in primitive Mormonism by a

wise move on the part of those in hiding, and that, too, without doing anything but what they will ere long be compelled to do.

Thousands are looking on, and hoping for the overthrow of Mormonism. We look on and are earnestly laboring and sacrificing for the preservation of true Mormonism—but for the overthrow of those principles which distinguish the Mormonism of Utah from that of Kirtland and the early days of Nauvoo.

We are pained to witness the necessity for seemingly harsh legislation regarding Utah, but have foreseen its approach. We look upon it as inevitable, and can only pray and labor that the guilty alone may have to suffer when the keenest pressure comes. Aggressive, dominating Brighamism, must die. It is already on the defensive, and the beginning of the end has come. God grant that above it may rise triumphant, the Church of Jesus Christ of Latter Day Saints, clad in its primitive beauty, and adorned with its former excellence and glory.

A RECKLESS STATEMENT.

REV. J. B. THRALL delivered a discourse in Salt Lake City, Utah, on Thanksgiving Day, in which among other things he said:

“God has written *monogamy* across the institution of marriage so plainly that he that runneth may read.”

The *Deseret News*, in commenting on said discourse, denies the above statement, and asserts the following:

“It is only Godless human law that has written monogamy upon the institution of marriage, and a pretty mess men have made of it.”

Has the editor of the *News* never heard of a little book called the Book of

Mormon in which occurs the statement?

“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, delighteth in the chastity of women.”

Does he not know that God gave that as a law to his people in early times on this continent? Does he not know that this law was reinstated and made binding upon Latter Day Saints in February, 1831, by virtue of the following command from God to the Church?

“The Elders, Priests and Teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, *in the which is the fulness of my gospel.*”

Does he not know that the church was there commanded to keep this law till Christ should come? Does he not know that the very next paragraph in the same revelation contains God's law relating to marriage in these words:

“Thou shalt love thy wife with all thy heart and cleave unto *her and none else.*”

Does he not remember having heard, or read, something like the following?

“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 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.*”

Has he never read of Adam, Noah

and sons, Lehi and sons, and of their being given only one wife each, to bring about the peopling of the earth; and also of their being under the direct counsel of God, when there was no naughty civil government to prevent them from having more if God wished it?

Has he not an indistinct recollection of having read that God declared through Malachi that the reason why he made only one wife in the beginning was, "that he might seek a Godly seed."

"Godless, human law," indeed! What an estimate to place upon the standard books of the church. But the editor is only following in the wake of Pres. Young and others, who declared the Bible, Book of Mormon, and Doctrine and Covenants to be worth no more than "the ashes of a rye straw."

Pres. Young said: "Adam is our father and God, and the only God with whom we have to do," and it is just possible the *News* editor believed that, and this is the god he refers to when he talks of monogamy being a "Godless human law." If so, we see no reason to object, for the good book says, "Adam was of the earth, earthy," and the law contained in said books is heavenly—divine, and not like its opposite—earthly, sensual, devilish. We are ready to admit that there is more of the Christ nature than of the Adam in monogamy, and we feel all the more secure in its observance because of that fact.

If reference was made to the God of the Bible, Book of Mormon and Doctrine and Covenants, then the editor is either to be blamed for his mendacity, or pitied for his imbecility, as the references given above fully attest.

To the generous mind the heaviest debt is that of gratitude, when it is not in our power to repay it.

HAVE YOU SEEN IT?

What? That little yellow label,
On the corner of the page,
Which proclaims, as best its able,
Your subscription's present age?

Know you not that on its dial,
Time is marked in months and years,
So distinctly that one trial,
Would convince, if in "arrears?"

Why should that one slip be slighted,
When the rest is read with care?
Little things have oft incited
Noble men to do and dare.

And who knows but inspiration,
For some worthy deed would flow,
From inspection of that label,
By the honest ones who owe?

Try it now, and when you've learned
Its certain indication,
Send on, in Cash or Postal Note,
Your just interpretation.

And when the printer's bills are paid,
And "ye editor" is clear,
He'll bless the means that banished both
His wrinkles and his fear

THE following article we copy from the *Salt Lake Tribune* of December 13th, 1885. Many of our readers will hail with pleasure an article through the *ADVOCATE* from the pen of Bro. T. W. His sermons in Salt Lake City, delivered when on his way to the coast to embark for the Islands, are remembered and appreciated by the people here; God speed him in his labors among the native Islanders.

THREE THESES.

Editor Tribune:—I would like a little space in the *Tribune* for the presentation of a few thoughts for the consideration of the honest in heart, among the "Mormons" of Utah. I shall not take time or space for an examination of the so called Bible proofs of polygamy receiving the Divine approval, for others have in your columns; and in tracts and pamphlets which have been freely circulated among the people there, met that phase of the question successfully, so I

think. The missionaries of the Utah church, in preaching in every part of the world, whither they have gone, have urged with great force, and in perfect truth, that God is an unchangeable God; that in Him "is neither variable-ness nor shadow of turning." And they have argued, and fairly too, that Jesus Christ is "the same, yesterday, to-day, and forever," and they have urged that the Holy Spirit, of necessity must be unchangeable, being the Spirit of the unchangeable God.

These propositions being sustained by these Elders, by abundant testimony from the Scriptures, they argue that the gospel which is called the "gospel of God," the "gospel of Christ" and the "word of God," must also be precisely the same to-day, as it was in the days of Paul, and which was *then* and *now* (so they invariably teach) the "power of God unto salvation, unto every one that believeth." They conclude, further from the premises laid down, *i. e.*, the changeless character of God, and the Lord Jesus Christ, that the church, which is called the "body of Christ," and of which he is "head,"

MUST ALSO BE UNCHANGEABLE,
Or the same to-day, in every respect, as in the days of old; that the same principles, ordinances, gifts, and organization; the same kind of officers, clothed with similar authority, must be found characterizing the same Church of Christ now, as they did in the former days. And with these universally accepted propositions before them, the people were led in candor and sincerity, to grant the deductions drawn from the premises, and were by hundreds and thousands, baptized into the church, claimed by these men to be the Church of Christ. Another conclusion they

drew from these premises was, that prophets must be found in the church today, because God put them in it eighteen hundred years ago. And they freely quote Amos, as saying, "surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets," and they argue from it that God is unchangeable as well as that prophets are necessary to-day. Then they bring forth arguments to prove that Joseph Smith is (or was) a prophet of God. These arguments have been deemed satisfactory and conclusive by thousands of thinking men and women. And I ask this class of people in Utah if I do not state the case fairly and honestly? Nay, I go further, and ask the leaders of the church themselves, and particularly those who came into the church since Joseph Smith's death, if the propositions named and the conclusions drawn from them were not the main arguments that convinced them of the truth of the latter-day work, as it was called?

And I ask the old members if the Elders of the original church or the first organization did not take the above ground? And now I affirm that they would not have made many converts, at least not among reading and thinking men and women, had they not

SUSTAINED THE PROPOSITIONS
That God, Christ, the Holy Spirit and truth are eternal and unchangeable, the same "yesterday, to-day, and forever."

The thousands and tens of thousands of people forming the church in Utah, called Latter Day Saints, accept the claim made by the Elders, that Joseph Smith was a true prophet of God. They believe that God has spoken His word through him, and given sundry laws and commandments to the church

through him. Now, one of the earliest, if not the first one given, declares the following sentiment, which is in perfect accord with the teaching of the Bible and Book of Mormon, as can most readily be proved, viz: "The works and the designs, and the purposes of God can not be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."—Revelation of July, 1828.

Now, what is the ground of the polygamists and their apologists in defence of the claim that God gave a revelation in 1843, through Joseph Smith, sanctioning polygamy, when they are confronted with the word of the Lord against polygamy as found in the Book of Mormon and Doctrine and Covenants? This, that God had changed, that He does vary from what He has said. And they could take no other ground, for they can not deny that God forbid the ancient Nephites to have "more than one wife," and "concubines" they "should have none." They know that God commanded that each man must love his wife with all his heart, and to "cleave unto her and none else." They know that Orson Pratt declared this commandment to be "God's holy law." They know that these revelations of Joseph were adopted by the General Assembly of the church in 1835, by a unanimous vote. And by themselves in 1845, after Joseph Smith's death; and they know that among those revelations received and approved by *themselves*, is the one declaring that God "doth not vary from that which he hath said." And they ask us to believe that

this revelation is not of God, that God never gave it to Joseph Smith. They may say that they do not say that, but I affirm they ask us to do that very thing, because they declare that God does "vary." Now, I claim that because the Bible, Book of Mormon, and the revelations of God to the Church of Christ in these last days,

AFFIRM IN POSITIVE TERMS

That God does not, and can not change; and having called polygamy a "grosser crime" than pride, etc., and that it is "iniquity" and "abominable in His sight," and having declared that His people should have but one wife, and no concubines, that what was a "crime" once is a crime still; that what was "iniquity" once is iniquity still; and that which was abominable before the Lord once is "abominable" in His sight still. I say this because in Him "is neither variableness, nor shadow of turning," (James 1:17), because God said of himself, "For I am the Lord; I change not." (Mal. 3:6). "God is not man that He should lie; neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19. Did God ever say that polygamy was "abominable," an "iniquity" and a "crime?" The Mormons must say that He did, or deny the book of Mormon. Has He said that polygamy is a righteous and holy principle? well pleasing in His sight, and essential to salvation? The Mormons affirm that He has. Well, what then? Why, this: God has lied, He has repented, and is not God, but man. The Book of Mormon is so strong on this matter of God's unchangeableness, that it affirms if God changes then "He would cease to be God." Has He

changed? The Mormons say He has; then there is no God. No, I am too fast, there is Adam left. But the Book of Mormon God; who is the God whom Joseph Smith believed in, is God no longer.

Has God said through Joseph Smith, to every man in the Church of Jesus Christ of Latter Day Saints, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else?" Did He say through the same channel that in order to "answer the end of its creation, and that it might be filled with the measure of man," that "they twain should be one flesh?" Did He say that "Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife?" The Mormons must answer—Yes. Has He since then said that a man may cleave unto a number of wives, and that He can love other women? Has he said, that it is "lawful" to have

MORE THAN "ONE WIFE,"

And that to have a number of them is necessary in order "that the earth might answer the end of its creation; and that it might be filled with the measure of man?" The Mormons answer, Yes. And yet the God who thus contradicts himself, declares that "His course is one eternal round," "For God doth not walk in crooked paths," and that "The works and the designs and the purposes of God can not be frustrated, neither can they come to nought." If one wife for one man, was the design and purpose of God in the creation of man, in order to fill the earth with his measure, then that design, that purpose will not be frustrated; and therefore no need of polygamy or plural wives to accomplish that "end of earth's creation."

Did God say through Joseph Smith,

"Let no man break the laws of the land?" Mormons must concede that He did. Did he say, "For he that keepeth the laws of the Lord hath no need to break the laws of the land?" The answer again must be—Yes. Has he given a "law" called the law of celestial marriage, to obey which requires the breaking of the laws of the land, laws which were in existence *before* the "celestial law" was given? (for the church was located in Illinois and Iowa, and in other States at the time, and immigration to Utah was not dreamed of, at the time)! Mormons say God has given such a law, and "they must obey the higher law." What is the "higher law?" This, the voice of God saying to the church, "Let no man break the laws of the land." But, say the Mormons, it is necessary to violate the laws of Congress, and to "break the laws of the land," in order to keep "the laws of God." Now what is the sum of the whole matter? What are the lawful deductions from the premises, namely, that God is unchangeable, that "He doth not vary from that which he hath said?" This: That the revelation of July, 1843, commanding polygamy

IS NOT, AND CAN NOT BE FROM GOD, No, not even if Adam is God, unless he has forgotten the end of his creation. Did the revelation come through Joseph Smith? If it did, it came not from God. A revelation from God, through Joseph, declares that "whosoever looketh upon a woman to lust after her, shall *deny the faith* and shall *not have the Spirit.*" The revelation on celestial marriage (?) of 1843, asserted that Joseph had other women, *before* the revelation authorizing polygamy was given. What then? Why this, that as Orson Pratt publicly taught, that any man who prior

to the giving of the revelation of July 12th, 1843, varied from the command "to love his one wife and to cleave to none other," would "come under the curse and condemnation of God's holy law" (*i. e.*, the law requiring a man to love his wife with all his heart, etc.) What is the "curse," etc.? To become an apostate and to lose the "Spirit." What spirit? The Holy Ghost, the Spirit of God. Did Joseph "vary from the command to love his one wife?" Mormons say he had other women "*before* the revelation making it lawful" to have more than one was given. What then? Why he lost the Spirit; was cursed, and condemned by God, (according to Pratt) and now we are to believe that this "fallen prophet" as Utah Mormons in "revelation" prove him to be who derided "the faith," obtained a revelation from God through that Spirit. We can't do it. We don't do it, and we won't do it. And the leaders there don't believe it themselves. It is too late to confess the truth now, so they will continue to assert that the revelation is of God while we will contend still that it is of the *devil*, who is a liar from the beginning—and the revelation certainly bears his ear marks.

T. W. SMITH.

PAPEETE, Tahiti, Sept. 8th, 1885.

BOOK OF MORMON.

"AND it shall come to pass, that those who have dwindled in unbelief, shall be smitten by the hand of the Gentiles. And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up which cause envyings, and strifes,

and malice; and there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

"For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not any thing save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay; but he saith, Come unto me all ye ends of the earth, buy milk and honey, without money and without price. Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay. Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance. Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay, but all men are privileged the one like unto the other, and none are forbidden. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they are nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11: 14, 15.

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JOSEPH LUFF

EDITOR.

THE TWELVE IN UTAH.

WILL THEY BE CONVERTED?

WE are aware that this question will be considered impertinent by those of the Utah faith; and also as sacrilegious by some of their most blinded ones. But if they will not be too hasty in their conclusions, we may prove that there are good reasons for our asking it, and that their conversion is a matter of serious doubt. We know that many honest souls in Utah put their full trust in their leaders, truly believing they are the appointed servants of God to watch over and direct His church. That some of them were called of God we admit, and also that great blessings were in store for them, had they remained true to their calling. But we claim that they denied the faith, departed from God, forsook the teachings of the church, and became grievous sinners. We believe this, and ask the question; "Will they be converted." Let us examine what the Lord, and Joseph Smith their accepted prophet, has said about them; for we are not writing to cause strife, but to present facts, and to stir up the minds of the honest that they may see their true position.

Please read carefully the following revelation given unto Thomas B. Marsh, July 23d, 1837, and remember it is the word of the Lord—"Pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins; and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them; and if they

harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them. Doc. & Cov. 104: (105) 5 Utah edition, sec. 112: 12, 13. The Lord here plainly states that he "will feel after them," "after their temptations and much tribulations;" and then, "if they harden not their hearts, and stiffen not their necks, they shall be converted." You see the conditions—they shall be converted "if they harden not their hearts, and stiffen not their necks against the Lord." It is not a positive declaration that they shall be converted, but the proviso is an "if." And this conversion shall take place, (if it occurs) "after their temptations and much tribulations." Then during that time, they must be in an *unconverted condition*. If it were not so, they could not be converted. What is being converted? It is "to turn from a *bad life* to a good one; to change the heart and moral character, from the controlling power of sin to that of holiness." Webster. Then, while they are unconverted, they are leading bad lives, and are under the controlling power of sin, which is brought about through their yielding to temptations, and this causes their "much tribulations."

And mark, further, the conversion is to be offered "after their temptations and much tribulations." Observe that the temptations come first, and then the tribulations follow. So in 1837, Joseph Smith, by the power of God, looked forward to the time when the Twelve would have great temptations; and after the temptations, "much tribulations." Now what are temptations or tempting? It is "to lead, or endeavor to lead into evil; to entice to what is wrong." Webster. "Every man is tempted when he is drawn away of his own lust, and enticed." (led astray.) James 1:4.

So the temptations of the Twelve were to

be sometime in the future from 1837; and something was "to lead or endeavor to lead" them "into evil" and into that which is wrong, and their own lust was to assist in drawing them away. Away where? away from God, his truth, and his church, and thus leave them in need of being converted. Then, when they are in this condition, comes the "much tribulations." What are tribulations? "severe afflictions, sorrow, grief, misery, distress."

The Twelve yielded to their temptations; they were enticed and lead into evil—polygamy, and through that came their great tribulations—in which all the church have shared. Many of them admit the sorrow and grief that doctrine caused them, both before and after embracing it, while the many heart-aches that are smothered, sobs that are hushed, and tears that are unsewn, may never be known in this life. Now the Lord says, after all this he "will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted." How will he feel after them? By calling them to repent and return to his word; by training them to turn back into the straight and narrow path that leads to life eternal; by sending his messengers unto them to show them their errors and sins, as in the case of Jacob and the people of Nephi; by sending the gospel unto them, for they are unconverted. For says the Lord—"they shall be converted" "if they harden not their hearts, and stiffen not their necks against me." Hardening the heart against God, is refusing to listen to his word and his prophet, and let the people out of bondage as in the case of Pharaoh. Stiffening the neck, is ignoring the laws God has given, and the covenants made with him, and in opposing his revelations; committing sins and iniquities, as in the case of the children of Israel in the wilderness. If the Twelve are not then guilty of thus hardening the heart and stiffening the neck, they shall be converted—But will they not be? That is the question. Will they embrace the opportunity that is now offered to them? will they yield unto the Lord? or will they stubbornly refuse and be lost? From our researches thus far, we can find nothing very encouraging for them among the revelations of God; but the predictions seem to be against them. We can find no promises made unto them by our heavenly Father since 1837, when they were threatened, that would inspire hope or give us to believe that they would repent and return to God and his pure teachings, in this life. And when we remember that all that are

left of the early Twelve who were called in Joseph's time are John Taylor and Wilford Woodruff, (all the others having died and some of them having become contaminated with polygamy), and when we see the stand taken by those who remain, we fear for them lest they go down to their graves in their sins. Now is the time; now is the opportunity given; the Lord is feeling after them, anxious to convert them, willing and ready to "heal them." Will they listen to the call? Will they give heed to the teachings of God's Prophet, who is laboring among them, doing all in his power to lead them back to the paths of truth and righteousness? Will they return? Will they repent and be converted? Time alone can tell.

GEO. S. LINCOLN.

"And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give you my law."—Doc. & Cov. 38:7. Jan. 2d, 1831.

NOW HEAR THAT LAW.

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this shall ye observe to do as I have commanded concerning your teaching, until the fulness of my Scriptures are given."

"And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out." Doc. & Cov 42:5, 7. Feb. 9th, 1831.

THE BASIS OF POLYGAMY; A CRITICISM UPON THE SO-CALLED REVELATION ON CELESTIAL MARRIAGE.

As THE "purported" Revelation on Celestial Marriage is being called into account throughout Utah at the present time, we think a criticism upon it will be in place; we therefore reprint in this issue the following from the pen of Elder Jason W. Briggs. It was written and published by him in Salt Lake City, in 1875, while he was a missionary there. Peruse it carefully.

THE BASIS OF POLYGAMY.

The revelation purporting to have been given July 12th, 1843, first paragraph, contains several noticeable points.

1. It represents Joseph Smith as enquiring of the Lord, "Wherein I, the Lord, justified Abraham, Isaac and Jacob; Moses, David, and Solomon, as touching the principle and doctrine of their having many wives and concubines."

It is curious to contemplate the principle on which Isaac was justified in Polygamy and Concubinage, when there is not a shadow of proof that he practiced either; while the evidence of justification in Abraham's case, is the fact that the Lord commanded a separation, requiring that both the divorced wife, or concubine, and her child should leave the country, and an express commandment that the child should not be an heir. If this is justification, we beg to know what terms would express condemnation? And as respects David and Solomon, is it not passing strange that Joseph Smith, who had translated, as he said by the gift of God, the Book of Mormon, in which it is written that the acts of plurality on their part were abominable; here is the passage:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."—Jacob, chapter 2, Book of Mormon.

Was it not strange, we say, that with this statement so lately received from the Lord, Joseph Smith should ask the question how the Lord justified these same men? But if we suppose that he was under the condemnation common to the church at one time for disregarding the Book of Mormon and the former commandments, and in this darkness did ask so causeless a question, the only consistent answer would be, "How is it written; how readest thou?"

2. The doctrine of concubinage, as authorized by this paragraph, ought not to pass unnoticed; for, as we learn in paragraph fourteen, it is a holy institution. We are there told that "Abraham received concubines, and they bore children; and it was accounted unto him for righteousness." In the absence of any light upon this branch of the subject from the great commentator, Mr. Pratt, we only have recourse to the ordinary sources of information to determine the distinction between a wife and a concubine. Mr. Pratt is lucid upon the former, but shady upon the latter. The

text is, "The doctrines of many wives and concubines."—Mr. Pratt. Now the real status of a concubine in the "new and everlasting covenant" of this paragraph is important; because, failing to comply with its requirements, subjects one to great inconvenience in this world, and in the world to come,— "then are ye damned," saith the text.

The distinction between a wife and a concubine is kept up from Abraham to Beltashazar; but the proportion is not uniform. While Solomon had seven hundred wives and three hundred concubines, Rehoboam had eighteen wives and sixty concubines. But the clue to the real distinction is found in Esther 2: 14, where those young women who had been prostituted by the king, are called concubines; and in the sworn statement of Brigham Young in which he claims but one lawful wife, but at the same time confesses having been sealed to a plurality. These two testimonies make the distinction clear. Among the Greeks they were called courtezans; the English and French call them mistresses—kept mistresses. Now then the full import of the inquiry appears, to-wit: to know the justifying phases of the doctrine of having many wives and mistresses.

What an eye opener is this paragraph; though it requires considerable preparation as is therein suggested, in order to receive it; and this preparation requires the repudiation of all the revelations and commandments to the Church upon this subject, so that when this revelation was adopted, it was consistent to lay aside the books, and substitute "council," or "do as you are told;" for Polygamy can only exist under a despotism.

Paragraph second discredits all covenants, contracts, vows, obligations, or associations made and entered into outside of the "everlasting covenant" of paragraph one; whereas, Doctrine and Covenants, sec. 111, par. 4, says, "All legal contracts of marriage made before a person is baptized into this Church, should be held sacred and [be] fulfilled."

This article requires the Church to hold sacred such covenants of marriage, and the fulfillment of such contracts is the consummation of a purpose, or the end for which the contract is made or ordained. Now what is this purpose—this end? We are informed in Doctrine and Covenants, sec. 64, par. 3, "For marriage is ordained of God unto man,"—not to a few favorites through "the President," but unto man,—the race, the species. This ordinance is not written

upon stone, but upon the heart; it is the constitution or ordinance of God in nature upon that subject; and here is the law under that constitution, same paragraph, "Wherefore, it is lawful that he, [man, any man], should have one wife." Here is the ordinance or constitution of marriage, and the law which fixes one wife for one man "for they twain shall be one flesh." And now what is the purpose or end of all this? Here it is, "That the earth might answer the end of its creation, and that it might be filled with the measure [or number] of man;" therefore since the design, or end of marriage, is accomplished in this world, of course the whole institution and appurtenances thereunto belonging are confined to this world, just as Jesus taught: Luke 20: 34, 35:

"The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and [through] the resurrection, neither marry nor are [they] given in marriage."

But this paragraph says, this new covenant, new authority and keys are given to Joseph for "the last days," and since he retains his priesthood and keys, and that it is a forbidden presumption to suppose that another will take his place, then as we have before remarked, the whole scheme for establishing the doctrine of "many wives and concubines" is without a legal status, and has expired by limitations found in this paragraph.

The third paragraph is a repetition of the second, with this addition, such as refuse or neglect to receive the "covenant" referred to in paragraph one, are to suffer a loss, but are to be in their "saved condition" like the angels. This conflicts with paragraph one, which says of such, "They shall be damned, saith the Lord God." Now one of two things is evident; either the Lord who dictated these two paragraphs was very forgetful, or the copier, (for the original is confessedly burned), has sadly blundered; but the plot thickens in this paragraph.

These poor "angels" who did not abide the "new and everlasting covenant" of paragraph one, to establish the doctrine of "many wives and concubines," not being enlarged in that direction, are to abide separately and singly, and "are not gods;" whereas, those who *are enlarged*, by having "many wives and concubines," *are gods*. The greater the enlargement, of course, the greater the "dominion and exaltation." Why the single, or angels, can not attain to exaltation is shown in paragraph five; "Because the angels and the gods are appointed there, by whom they can not pass; they can not therefore inherit my glory." This puts it a little stronger than the "son of the morning" put it when he said, "I will ascend up and be like God," he did not think of passing by "the angels and the gods;"

yet for this he was "thrust down from the presence of God and the Son, and was called *Perdition*, for the heavens wept over him." All who follow this example are called *Sons of Perdition*. Here is the father outstripped (in impudence) by the sons.

But why is it necessary to pass by the angels and gods to "inherit my glory?" Do not they dwell in glory? Jesus did not know of any glory or exaltation of this kind, but expressly said of those who were "accounted worthy of that world," that they were "equal unto the angels;" and these were "children of God, being children of the resurrection."—Luke 20: 36. But polygamists, according to this paragraph under consideration aspire to something above and beyond. It looks like the sentiment of him who, in the "falling away," was to be "revealed, who opposeth [these teachings of Jesus] and exalteth himself above all that is called God"—2 Thess. 2: 3, 4. Angels are sometimes called Gods, then there is precisely the idea of our paragraph, "They shall pass by the angels and the gods"—all that are called gods. But we might inquire where will they stop after passing the angels and the gods on the way to prepare themselves a place? that is, create worlds and people them, says Mr. Pratt. It does not matter where they stop, for having got clear past the jurisdiction of angels and gods, they, of course, have become *a law unto themselves*. (sec 7, par 8), and can then *do as they please*, as a reward for having here done "as they were told." But in this paragraph six it is enjoined that those who have entered upon their 'enlargement' shall commit no murder, whereby to shed innocent blood." This clause was not duly considered when "blood atonement" was decided upon and promulgated by Brigham Young and his satellites, J. M. Grant, D. H. Wells and O. Hyde. Gentlemen, this clause will damn you in that day when "inquisition is made for blood" and for those who have shed it.

The eighth paragraph contains one point that is a key to the whole theory of this enlargement. It is for the continuation of the lives—"eternal lives." We should probably have remained profoundly ignorant of the sense of this paragraph, had not Mr. Pratt spoken. Now we know that this clause means that the whole Celestial and enlarged retinue, from Lamech downward, including as Mr. Pratt shows, most of the savages of ancient and modern times, when they have passed by the angels and the gods, and hit upon a location which, of course, will be void or empty; they will proceed to fill it, and every one of the "many wives and concubines," then and there present, will enter upon the literal realization of the boyish raillery of Rebecca's brothers at her departure in search of a husband,

to wit: "Be thou the mother of thousands of millions"—Gen. 24, 60 Such a continuous multiplication being the "continuation of the lives" and the chief glory. But in the face of this, is the promise to the righteous Enoch of a name in the house of God, "better than of sons and daughters."—Isa. 56: 4 This spoils your whole theory and robs this enlargement of any value.

Paragraph nine provides for polygamists as follows:

"If he or she shall commit any sin or transgression of the new and everlasting covenant whatever, or all manner of blasphemies; yet they shall come forth in the first resurrection, and enter into their exaltation."

This paragraph is so revolting to the whole tenor of the gospel, that if the devil ever wrote a revelation with his own fingers, this paragraph must be the one. How favored are polygamists! They may indulge in any single sin, any transgression, or in all, and in 'all manner of blasphemies,' and it will not stand in the way of their exaltation in the least; but this paragraph puts in the clause found in paragraph six, "You shall do no murder." Now in Ezekiel 8; 20, and 33: 18, we are told that when a righteous man doth "turn from his righteousness and commit iniquity, he shall die in his sin, and his righteousness which he hath done shall not be remembered."

Paragraph ten defines the blasphemy against the Holy Ghost to be murder. Their murder is one of the "all manner of blasphemies," and will not stand in the way of entering into their exaltation. It is true, paragraph ten contradicts in this sense paragraph six, where murder would seem to stand in the way; but with the definition and with the promise in paragraph nine, even murder is no impediment. But the definition is false according to Doctrine and Covenants, sec. 92, par. 4, where we are told that those who shall not be forgiven in this world nor in the world to come, are those who "deny the Holy Spirit after having received it;" of whom it is said, it had "been better for them never to have been born." These are the ones of whom Jesus speaks, applying these same words, that they should not be forgiven in this world nor the world to come. (Matthew 12: 32)

It really looks as if this document so far had been gotten up as a sort of a caricature upon all prior revelations; the author seems to go out of his way to insert falsehood and absurdity; for instance, in paragraph 11, it says of Abraham, that he "hath entered into his exaltation, and sitteth upon his throne." Now the only promise of thrones to "any" is "When the Son of Man shall sit upon the throne of his glory, ye shall also sit upon thrones," &c—Matt. 19: 28. In Luke 1: 32, we are told what throne Jesus shall sit upon; and in Daniel, seventh chapter, we learn when he will take possession of

it—in the future: and St. Paul, in Heb. 11: 40, says of Abraham that he, with others, "without us should not be made perfect," or get a throne. The writer of this eleventh paragraph seemed to have forgotten everything except the one idea of exaltation for polygamists, and so enthroned Abraham before the King of kings has received his throne. Having fastened to Abraham, as to an anchor, the polygamous ship, this paragraph is made to say that Abraham received all things whatsoever he received by revelation and commandment, and this will include Miss Hagar, of course. In paragraph thirteen we have it, "God commanded Abraham, and, forsooth, Sarah gave Hagar," &c., one of the many things given to Abraham.

The case of David, wherein Saul's wives, together with the "house of Israel and of Judah" is given him, it is said, "if that had been too little, I would, moreover, have given unto thee such and such things." "More wives," says Mr. Pratt; "more wives," echoes all polygamists, from the wide mouthed cannon, down to the veriest popgun in Utah. Then are these other wives, which in 2 Samuel 20: 3, are called concubines, here and in the paragraph under consideration, called "*things*." This will enable these women thus entangled to properly estimate each other, and instead of calling each other "Auntie," as is now the case, they should now be called "*things*,"—Celestial things. And if the wife, as Mr. Pratt shows, is "property," what are these *things*, but an incumbrance upon that property? And how fervent have the prayers of the wives of Utah ascended up for the removal of these incumbrances! But in concluding upon this paragraph, we observe that it says, "Abraham was commanded to offer his son Isaac, nevertheless it was written, 'Thou shalt not kill.'" The writer of this paragraph forgot that this,—one of the ten commandments,—was not written till more than four hundred years after Abraham.

Paragraphs fourteen and fifteen repeat the story of Abraham's concubines, and that having children by them "was accounted unto him for righteousness;" whereas, Paul says, Gal 3: 6, "Abraham believed God, and it was accounted to him for righteousness." And in Gal. 4: 22, 23, we are told that the seed by the bondwoman, this very concubine of Abraham, was "after the flesh;" and in verse 24, that it "gendereth to bondage." The same oversight occurs here as elsewhere, of ringing in Isaac, and of enthroning these polygamists with their concubines too soon; "they have entered into their exaltation, and sit upon thrones; and are not angels, but gods."

Paragraph sixteen contains a statement that needs profound consideration. In defining adultery, it says:

"If a man receive a wife in the new and everlasting

covenant, [of paragraph one], and if she be with another man, and I have not appointed unto her [this privilege] by the holy anointing, she hath committed adultery, and shall be destroyed."

Here is one of the advanced principles of Brighamism. If to "be with another man," other than her husband, when this was not "appointed unto her," is adultery, what would the same act be where it was appointed? Of course it would not be so. And here it is clearly shown that such appointment is contemplated as part of the high prerogatives of the holy anointing through which "many wives and concubines" and gods are made and endowed. As terrible as this looks in the light of common sense, reason, and a moderate scale of morality, it is quite consistent with the entire scheme of this, so called, revelation. Eternal life is the "continuation of the lives," or the begetting and bearing of children through all time and all eternity, and therefore any cessation in the progress of multiplication, or "enlargement," entails "a loss." And in case of the absence of the man with "many wives and concubines," as it sometimes happens for a term of years; is he, while thus circulating abroad the principles of this enlargement, to "suffer loss" at home? This paragraph provides for such cases, by showing that some one or more may be "appointed unto her" through the "holy anointing." And this appointment, of course, will be made through the President, or a proxy, or *pro tem*. Such as are designated through this appointment are fully described in Jeremiah 5: 8, and 13: 27, "They were as fed horses in the morning, every one neighed after his neighbor's wife."

Paragraphs seventeen and eighteen are but the tenth repetition of the vast authority given polygamists.

Paragraph nineteen repeats what is said in paragraph sixteen, namely: that the one holding the priesthood revealed in this document, "shall have power, by the power of my holy priesthood, to take her, [the wife of one man who is in transgression], and give her unto him who hath been faithful." Here "the President" is authorized, when he learns that a man with wives is not faithful, to take them from him and give them to another. And if he has power to take and to give, it includes the power to retain them if he choose. It is affirmed by some ancient writers, that this identical personal prerogative was granted to Julius Caesar, by the Roman Senate; though Voltaire disputes it on the ground that it is too monstrous to be believed, even of heathen Rome. However that may be, we can not tell; but the revelation of July 12th, 1843, gives this power and prerogative to "the president" of polygamists. Some will suggest to me that it is better to hush a great

scandal, a deep disgrace, and will say in the poetic measure of Jasher:

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."—2 Samuel 1: 20.

But Mr. John Stuart Mill says, that "to cure the evils of society, these evils must be named and shown up," &c. Besides, the abominations and corrupting fruits of polygamy are already known both in "Gath and in Askelon," and the daughters of the uncircumcised Philistines at Washington have already pointed with a contemptuous sneer at the delegate of this "enlargement" scheme, and pronounced Aha, Aha; you "nasty polygamist." Under such circumstances it can not be covered out of respect to decency, and the credit of humanity; but must be treated.

We therefore pass on to paragraph nineteen, where the peculiar power and privileges of the President are further asserted in these terms:

"Verily I say unto you that whatsoever you give on earth, and to whomsoever you give any one on earth, it shall be visited with blessings and not cursings."

Ann Eliza was an exception in the case of the President himself, to say nothing of the one that is missing altogether. Further on in this paragraph is a promise to Joseph, "Go therefore, and I will make a way for your escape, as I accepted the offering of Abraham of his son Isaac." Now Abraham and Isaac both lived to a good old age, and died in peace; while Joseph lived only a few months after the pretended date of this pretended revelation, and then was slain by his enemies. The promise was a failure. The Lord did not "provide a way for his escape" from his enemies, but he fell by them.

Paragraph twenty opens with the recognition of Emma Smith as the wife of Joseph, "whom I have given unto you." When did she become his wife? We answer, before the church was organized in 1830; and, of course, that contract of marriage was made before coming into the church, but here it is called giving her to him of the Lord. This is a correct principle shining out of this medley of contradiction and absurdity, impudence and blasphemy, like a single pearl in a sea of mud. She was given to him just as all others are given, not by a special act, but by the constitution of their being wherein it is written, "It is not good to be alone." So all the pretense in this valley about the Gentile marriage of Joseph and Emma, and its consequent nullity, is dissipated by the very document relied upon to establish it. Now, since Emma Smith, referred to in this paragraph, is then the Godgiven wife of Joseph on the 12th of July, 1843, ~~the law of the church at that time~~ required him to "cleave unto her and none

else." The next clause is as follows, "That she stay herself, and partake not of that which I commanded you to offer unto her." That is, the Lord commands Joseph to make some kind of an offer to her, and then commands her, through him, not to accept that offer. ("Oh what a tangled web they weave, who practice solely to deceive") Further on it says, "Let my handmaid, Emma Smith, receive all those that have been given unto my servant Joseph." What? Had Joseph already entered upon his "enlargement" before this revelation was given, which Mr. Pratt shows was the sole warrant for it; and without the consent previously obtained of his first wife, as the same great author shows he should have done to make it legal, and as paragraph twenty four enjoins? And worse than all, previous to this revelation it was sinful; for "every member of the church was strictly limited to one wife." And then what about the preparation which the Lord tells him in paragraph one to make, in order to "receive and obey the instructions which I am about to give unto you; for behold I reveal unto you a new and everlasting covenant." This covenant, as we have already seen, was to show him how to *enlarge* upon "the principle and doctrine of having many wives and concubines;" and yet this paragraph shows that he had already understood and entered upon the practice. The whole thing looks to us at this point like a first-class burlesque, and we are tempted at this moment under this impression to drop its farther consideration. But a good brother assures us that thousands of good honest men and women in these valleys believe that document to be a revelation from God, the Creator of the universe. We therefore repress our emotions, and proceed to evolve from this mixture the necessary consequences. Mr. Pratt establishes that at this point, if Joseph, or any other member of the church had taken other wives, they were in transgression; and so far as the "enlargement" had proceeded, it was, as the Book of Mormon says, "Abominable before the Lord." Now mark what follows. In ordinary cases of sin, repentance or punishment would follow; but here it is different. The Lord sanctifies the sin, and adopts the "abomination" as a Celestial order! If this is a "nest egg of hell" instead of Celestial order, that which is hatched from it will justify such conclusions. But we pause for reflection.

After due reflection we return to this momentous paragraph 20. We had proceeded with this paragraph so far as to learn that the Lord decided to Celestialize sin-abomination. Hence "Emma Smith" is charged to "receive all those that *have been given* unto my servant Joseph, and who are virtuous and pure before me; and *those who are not pure*, and have said they were pure,

shall be destroyed, saith the Lord God."

What! some of those whom the Lord had given to Joseph expressly to "raise up a righteous seed," *not pure*; having deceived the Prophet and the Lord too? Who gave them to him; for they "said they were pure" when they were not? What naughty girls to impose upon the Lord and the Prophet in this manner! They deserve, in addition to being "destroyed," the severest censure of all the pure-minded Polygamists of Utah. Then follows that luminous idea which we have noticed already, that these extra "wives and concubines" are *things* - "He shall be made ruler over *many things*" - "and henceforth I will strengthen him." But the Lord did not "strengthen him" from this time, any more than he *made a way* for his escape from his enemies, as promised in the preceding paragraph.

Paragraph twenty-one begins by enjoining "my handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else." This same commandment was given to Joseph in Doc & Cov. sec. 13, par. 7, in these words, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." Yet in the face of this, as we have seen, Joseph is now entitled to cleave unto "all those [others] that have been given" unto him, while she is required to observe the spirit of the commandment given him in section 13; but he is here released from it.

The next clause of this paragraph proposes a demonstration of the power and authority attending this new covenant; for it says:

"But if she will not abide this commandment, she shall be destroyed, saith the Lord; I am the Lord thy God, and will destroy her if she abide not in my law."

But, of Joseph, it says:

"I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, [that is, Mr. Pratt says fathers and mothers-in-law], brothers and sisters, houses and lands, *wives* and children." &c

Here is a promise and a threatening both designed to fix the authority of this document. The Lord virtually says, I will let the heathen know by my acts of wrath upon whoever oppose Polygamy how much I love it, and by my special protection and blessing upon those who receive it. I will demonstrate the same thing; and Emma Smith is to be made an example, if she rejects it, for all time; while Joseph, on the other hand, is to be an example for those who receive it. That Emma Smith rejected the revelation and its teachings is often asserted in this valley and generally admitted, and Brigham Young says, in a discourse at the special Conference in Salt Lake City, in August, 1852, "The original or copy of this revelation was burnt up." Again, "Sr. Emma burnt the original." Again he says, "In the meantime it was in the possession of Bishop Whitney, he wished the privilege to

copy it, which Bro. Joseph granted." Now if, "Sr. Emma burnt the original and the original copy, [made by Whitney], was burnt up," it might be asked what was it that remained?

But to return to the threatenings and the promise Emma must be destroyed, and Joseph must receive, among other blessings, *no hundred fold of wives in this world*; but this, like the promise to "strengthen and provide a way for his escape," proved a failure; and the threatening failed also. Now I appeal to every candid believer in Polygamy in Utah to consider and answer to their own conscience, whether in case Emma Smith having, as she did, rejected that revelation, had been within a few months after, murdered by a mob, would you not have regarded it as strong proof of the revelation? Would you not have pointed to it as a rod of terror to all other refractory first wives? And if Joseph had survived and received his "hundred fold of wives," the demonstration in favor of polygamy would have been complete. You must admit this. Then we demand what does it prove when, as the facts demonstrate, the threatened destruction falls upon the head of the faithful Joseph, and the rebellious Emma, as the Elect Lady, is not even moved out of her place, but remains with her children a living monument of the original faith—a standing protest against the "damnable heresies" of the "seducing spirits," the real authors of this document in question. "Whoever hath ears to hear, let them hear."

"For thus saith the Lord, the ears of this people are dull of hearing, and their foolish hearts are darkened; who call good, evil; and put darkness for light, and have chosen falsehood instead of truth."

Farther on, same paragraph, it says: "And again, verily I say unto my handmaid, forgive my servant Joseph his trespasses;" but in the preceding two paragraphs we are told that he has been faithful, and is assured of his exaltation. If the trespass which she was required to forgive, was the taking of "all those" referred to before, then that was sin, and required repentance in order to forgiveness. This paragraph closes with a promise to Emma Smith, in case she will receive the revelation, that "I the Lord thy God will bless her and multiply her." We have already learned what is meant by multiplying Joseph, Abraham and others; it is bestowing upon them an hundred fold of wives, mothers-in-law, &c; or, in the language of the revelation, "many wives and concubines." But what does it mean here, if not what we inferred from paragraph sixteen?

In paragraph twenty two is the repetition of the promise to Joseph, "And behold and lo I am with him, as I was with Abraham

thy father." Falsity is stamped upon this as upon every other promise peculiar to this document. Abraham lived to a good old age and fell asleep in the bosom of his family; while Joseph was cut off by his lawless and ruthless enemies, and in the prime and vigor of life.

Again in paragraph twenty-three it is repeated, "Let no one therefore set on my servant Joseph; for I will justify him." But they did "set on" him, and the Lord did not "provide a way for his escape," as provided in paragraph nineteen.

Paragraph 24 say:

"If any man espouse a virgin and desire to espouse another, and the first give her consent, and if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him," &c.

Here polygamy is offered unqualifiedly to "any man" who desires it, at least to the extent of "ten virgins" apiece. Though Mr. Pratt, in *Seer*, vol. 1, p. 81, contradicts this broad permission. He says:

"The church, therefore, are still restricted by the severest penalties to one wife according to the Book of Mormon, unless in individual cases where the Lord shall, by revelation direct otherwise."

The idea contained in this paragraph, that the first must consent, in order legally to get the other nine, is spread out very smoothly by Mr. Pratt on the same page of the *Seer*, as follows:

"Before any man takes the least step toward getting another wife, it is his duty to consult the feelings of the wife he already has, and obtain her consent;" though Mr. Pratt had just said that the first step was to consult the *President* and get a revelation. How many first steps are there in this certain way? But it would seem, from paragraph twenty-four, and these statements, that the first wife holds the key to the whole scheme of "enlargement," holding the absolute veto power. But when we reflect that paragraph twenty one provides, that in case she do not consent and minister unto him according to his "desire," "she shall be destroyed," her choice is a lean one, and from the seeming "queen of that realm," she descends, in fact, to the condition of a domestic stool pigeon, to entice the other nine into the trap; for she must "minister unto him"—or serve him in his desires to multiply; and her only choice is between thus acting, or to "be destroyed;" as is also repeated in paragraph twenty-five, "She shall be destroyed, saith the Lord thy God; for I will destroy her."

After repeating this threatening to destroy, Abraham and Hagar are again referred to in connection with the bearing "the souls of men," as the continuation of the work of the Father, in the previous paragraph. But one fact is lost sight of by the writer of this paragraph twenty five, and that is the divorce of Hagar, which will preclude her "continuation of the lives," or bearing in connection with her, the souls of

men."—to all eternity, &c. To's paragraph and the revelation concludes as follows:

"Verily, verily, I say unto you, I will reveal more unto you hereafter; therefore, [seeing it is to be continued], let this suffice for the present," &c. Amen.

We have examined this document by comparing it with the revelations contained in the books and find that it contradicts them all, in nearly all the essential points contained in it; and must, therefore decide that it is spurious. We have also compared it with itself and find it equally contradictory, and again, must decide that it is spurious. That it originated in deception and fraud, there can be no doubt, as these characteristics apply at every step in the progress of the scheme which it ostensibly inaugurates.

Having disposed of the authenticity of that document for the present, at least, we may enquire after its genuineness. It purports to have been given through Joseph Smith; which, if true, our conclusions respecting its character would make him either the victim or the instrument of deception and fraud. It must be remembered that its appearance, other than in some dark corner, if indeed there, was not until August, 1852, over eight years after the death of Joseph Smith. And when introduced, certain statements are made, which, if true, would seem to establish the claim that it came through him. This statement of facts is, that when the revelation was given, Emma Smith got possession of it in its original and "burnt it." Upon this point we subjoin the following questions and answers from a memorandum of an interview with Sr. Emma Smith referred to, (now Mrs. Bidamon), at Nauvoo, in April, 1867.

J. W. BRIGGS.—Mrs. Bidamon, have you seen the revelation on Polygamy, published by Oison Pratt, in the *Seer* in 1852? Mrs. B.—I have.

J. W. B.—Have you read it? Mrs. B.—I have read it, and heard it read.

J. W. B.—Did you ever see that document in manuscript, previous to its publication by Pratt?

Mrs. B.—I never did.

J. W. B.—Did you ever see any document of that kind, purporting to be a revelation to authorize Polygamy? Mrs. B.—No. I never did.

J. W. B.—Did Joseph Smith ever teach you the principles of Polygamy, as being revealed to him, or as a correct and righteous principle? Mrs. B.—He never did.

J. W. B.—What about that statement of Brigham Young, that you burnt the original manuscript of that revelation? Mrs. B.—It is false in all its parts, made out of whole cloth, without any foundation in truth.

This certainly stamps the most circumstantial fact alleged, in support of the genuineness of that document, as a base fraud, in keeping with the document itself. False facts are usually alleged to support false theories. Thus at every step in the investigation of this subject, proof develops how untenable is the position assumed for Polygamy, both in its alleged facts, its principles, and its fruits.

Those who have considered attentively what has preceded this upon this subject, will have seen the exceeding flimsiness of the grounds on which Polygamy is based;

and still the evidence against it, in all its pretenses, accumulates which ever way we direct our thoughts upon that subject. For instance, in Doctrine and Covenants, par. 5, sec 58 (new edition), we read:

"Let no man break the law of the land; for he that keepeth the law of God, hath no need to break the law of the land."

Now Joseph Smith or the Church could not receive that revelation of 1843, and obey it, without breaking the law of the land where they then resided. Nor can any obey it now, in any of the States or Territories of the United States, without doing the same thing.

This item of law, as well as "the law of the land," must be trampled under foot in the practice of Polygamy; and as we are told that "God doth not vary from that which he hath said, he can not therefore be the author or giver of that document.

Again, on February 1st, 1844, six months after the date of the polygamic revelation, appears a notice over the signature of Joseph and Hyrum Smith, to the effect that one Hiram Brown had been cut off from the Church for teaching polygamy and other false and corrupt doctrines."—*Times and Seasons*, vol 6, page 423. Now can any one believe that at the time this notice was signed and published by those men, that they had in their possession that document, and believed it a commandment from God, in which polygamy is declared celestial, and whoever rejected it was threatened with destruction and damnation? Would they rank it as they do in that notice, with "other false and corrupt doctrines?" Were they guilty of such hypocrisy and duplicity, and still the accepted servants of God?

Further, on March 15th, 1844, Hyrum Smith published a Card of Warning to the Church, in which he refers to somebody as teaching that having many wives, &c., was lawful, and taught in Nauvoo, and says:

"I say unto you, that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here."—*Times and Seasons*, vol. 5, page 474.

Did Hyrum Smith, at that time, know of and believe that revelation authorizing polygamy? If he did, he was a deceiver in using the language he did. To these might be added numerous statements contained in the *Times and Seasons*, for near two years after the date of that pretended revelation, denouncing such doctrine and showing that it was unknown to the church. But it is sometimes asked, "Is it not possible after all that Joseph Smith pretended to have that, or some revelation upon that subject, probably authorizing Polygamy?" We answer freely, it is possible. Then what follows? Why, upon that supposition we must regard him either as deceived or a deceiver. It could in no sense sanctify what the law of God makes sin and abomination. The burden of proof is upon those who allege

that he gave it. And all the proof adduced by them is second hand statements, made by those who had perjured themselves in denying it, if they now speak truth; and consequently, have made themselves ineligible as witnesses to testify at all.

Again; upon the trial of Sydney Rigdon, by Brigham Young and his associates, Rigdon's revelations were condemned and set aside, on the ground that they had not been submitted to proper authority for examination and sanction. This same rule applied to the document of 1843 requires it to be set aside. The *measure* they meted to Sydney is here measured to them. Out of their own mouth they stand condemned for introducing that document in a clandestine manner. To the foregoing may be added the denial of the genuineness of that document by Sydney Rigdon; who, as First Counselor, was entitled to know and to speak advisedly upon that point. Thus the evidence, and lack of evidence, completely invalidates the pretense that Joseph Smith was the author of that document called a revelation. Let us look elsewhere for its origin, and the origin of the doctrine of polygamy among the Latter Day Saints. In a speech of Brigham Young of June 21st, 1874, (see *Deseret News* of July 1st of that year), is found the following statement relative to the origin of the doctrine of Polygamy

"While we were in England, (in 1839 and 40), I think the Lord manifested to me by vision and his Spirit things that I did not then understand. I never opened my mouth to any one concerning them, until I returned to Nauvoo; Joseph had never mentioned this; there had never been a thought of it in the Church that I ever knew anything about at that time; but I had this for myself, and I kept it to myself."

What was this that was manifested to him, that he had for himself, and kept to himself so close; this that neither Joseph nor the Church had ever thought of before. He continues:

"And when I returned home, and Joseph revealed those things to me, then I understood the reflections that were upon my mind while in England. But this [communication with Joseph on the subject] was not until after I had told him what I understood—this was in 1841. The revelation was given in 1843, but the doctrine was revealed before this."

This is lifting one of the early disguises, —an uncovering of his trail so long obscured. Here is an acknowledgement that the doctrine of Polygamy was first revealed to him. He "had it for himself" before "Joseph or the Church" even thought of it. Well done, Brigham! Why did not you tell the people this in the start, that Polygamy was introduced through your revelation? The only answer to this is, it was thought essential to the success of this doctrine, that it should have the sanction of Joseph; but now the egotism of age was too strong even for his cunning. But what does he mean when he says, "The revelation was given in 1843, but the doctrine was revealed before that?" He can only mean that the

revelation which he "had for himself" previous to 1841, was in 1843 put into proper shape to present to others; and the process of this shaping was given some years since, upon the stand in this city, by W. W. Phelps, as follows:

"We were some ten or twelve days in writing it—I wrote some of it."

Now if we can determine the company indicated by the word *we*, then we shall have found the authors of that document. This *we* will certainly include the one first receiving the revelation and the speaker. Now the document, (as fixed in 1843), par. 20, shows that Polygamy was already being practiced, and consequently, the revelation was *ex post facto* in its character; legalizing acts already committed; and if practiced before, we ask, By whom was it practiced? Of course it was by him or them who had it revealed for himself; for the church had not yet "thought of it." And in this connection we can understand the statement of Wm. Marks, made October 15th, 1859, *True Latter Day Saints' Herald*, vol. 1, page 26, referring to a conversation with Joseph Smith, a few days before the latter went to Carthage; he says:

"He [Joseph] said he wanted to converse with me on the affairs of the Church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had long desired to have a talk with me on the subject of Polygamy; he said it would eventually prove the overthrow of the church. He was satisfied it was a cursed doctrine, and every exertion must be made to put it down. He said that he would go before the congregation and proclaim against it; and I must go into the High Council, and he would prefer charges against them in transgression, and I must sever them from the church; unless they made ample satisfaction. The mob commenced to gather about Carthage a few days after; therefore, there was nothing done concerning it."

This statement, as regards the sentiments of Joseph Smith, corresponds with the before cited statements of his own and Hyrum's, and is conclusive as to his views and designs concerning Polygamy; all of which is utterly at variance with the pretense that he at that time was in possession of that document purporting to authorize Polygamy and believed it a commandment of God.

Thus, upon a careful and impartial survey of the subject, the alleged evidences and arguments in its support, we are forced to the conclusion, that it is, as expressed by Joseph, a "cursed doctrine;" a fraud in its origin; false in principle; ruinous in practice; and founded in selfishness and lust; and only maintained by degradation on the one hand, and violence and despotism on the other; and as a system it constitutes in its connections the sink, or "mystery of iniquity," into which the latter day apostasy has taken the fatal plunge; like the mill stone cast into the sea, whose future is the depths of darkness; except they repent and bring forth works accordingly.

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THE LAW OF 1831.

WHY WAS IT GIVEN?

THERE is a prophetic significance attaching to the law given the Church at Kirtland in 1831, which a mere casual reading does not always reveal. Many who believe in its divinity fail to appreciate its real merit because they have never stopped to ask and answer the question "Why was it given?" Evidently there was a necessity for it, otherwise it is an exception to the rule God has observed in all other matters.

The great apostle to the Gentiles, when writing to the Galatians, gave them to understand that the gospel preached the law of Moses, and was far superior to it. He marvelled greatly that they should seek to improve their condition under the gospel, by adding Mosaic ceremonies to the doctrine of Christ. By a beautiful allegory he shows that the latter was spiritual while the former pertained to the flesh, and gendered to bondage, and asks in the 3rd chapter and 3rd verse, "are ye so foolish, having begun in the spirit are ye now made perfect by the flesh?"

After this he seems to have anticipated the desire of the people to know why an inferior law of carnal commandments, should be given *after* a superior or spiritual one, and to a people who had

lived under the latter. He therefore adds:

"Wherefore, then, serveth the law? [of Moses.] It was added because of transgressions, till the seed [Christ] should come, to whom the promise was made."—Gal. 3: 19.

In the 24th verse of the same chapter the law of Moses is called "our schoolmaster," until Christ, and in the next verse we are told that since the coming of Christ "we are no longer under a schoolmaster" and farther on we are exhorted to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

In his letter to the Romans, treating upon the same subject, he says:

"There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 1, 2.

Here the two laws are presented in contrast, one being called the "law of the spirit of life" while the other is called the "law of sin and death," or as given in his letter to the Corinthians, the ministration of condemnation and death. (see 2 Cor. 6—9.)

It was because of this desire upon the part of the Galatians to add to the gospel of Christ, that the apostle used such strong words as are found about the commencement of his letter, wherein even an angel is denounced if he should attempt to *preach any other gospel* than had already been received by that people. He explains in the 7th verse of

the first chapter, what he means by another gospel: It is simply a *perversion* of the one already had.

In all these epistles he clearly reveals the folly of any attempt to better a spiritual law by adding to it items from a carnal one. He makes it clear that the gospel law was designed to *free* them from the other, and being perfect, could not be made better by the addition of anything gathered from a covenant which never "made the comers thereunto perfect."

A few references to the history of the latter day church will reveal something of a similarity to the above. Let us carefully note the items as we proceed.

The Church organized April 6th, 1830 was not brought into existence under the Mosaic economy, but under the Christian, or gospel dispensation. The secret of the success of its ministry everywhere was the fact that its identity as Christ's Church was evidenced by the New Testament Scriptures. Every where the Elders went they declared that it was the *Gospel restored*, and the same manifestations were granted of God, by the Holy Ghost, in proof thereof, as characterized its preaching in primitive times. Yet we find that soon this Church received by revelation from God a law embodying in statutory form many of the enactments of the old Mosaic law, and that, to, when this Gospel Church was only about ten months old. Why was this? Was not the Gospel as complete and potent as in the time when the apostle Paul argued as we have above shown? We think it was, and we propose in the light of early revelation and the development of Brighamism, to prove that the same cause, viz: transgression, led to the enacting

of such a law as that given in Feb., 1831.

In Jan., 1831, the Lord addressed the Church as follows:

"And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not, but now I tell it unto you, * * * and again I say unto you, that the enemy in secret chambers seeketh your lives * * * I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear, and that ye might escape the power of the enemy and be gathered unto me a righteous people, without spot and blameless: *Wherefore* FOR THIS CAUSE I gave unto you the commandments, that ye should go to the Ohio; and there I will give unto you my law. Sec 38, Pars. 4—7 Plano Edition. Sec 38 Pars 30—32, Utah Edition of 1876.

Here the Lord gives his reasons for calling the Church to the Ohio to receive the law. The reader will please notice.

1st.—There was to develop "a mystery" in *secret chambers*.

2d.—The design of that "mystery" was to destroy the Church—not immediately, but "*but in process of time*."

3d.—That the Church did not know of it at that time.

4th.—That finally this "mystery," after developing "in secret chambers" was to speak in their ears "with a voice *louder than that which shall shake the earth*."

5th.—That by keeping the law God was about to give them, they would have no occasion for fear, but would "be preserved without spot and blameless"

Doubtless this revelation was a surprise to the Church, for they already

had the gospel law; but in order to discover what was the nature of this "mystery" that was to work so disastrously in the Church, let us examine the "law" which was given to preserve the people from its dire consequences. First, let us quote from a prefatory revelation given after the gathering to Ohio.

"Hearken, O, ye Elders of my Church, whom I have called; behold I give unto you a commandment that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church, and have all things right before me. And I will be your Ruler when I come; and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple, and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." Sec. 41st pars 1, 2, Plano Edition. Sec. 4 Pars. 15. —Utah Edition of 1876.

Here it is declared that a man's discipleship is to depend upon his practical observance of the law about to be given, and the limit is set for the duration and operation of the law, viz, until Christ shall come as Ruler. Hence we must expect that the "mystery" to be developed will aim to destroy discipleship, by ignoring or despising said law, prior to the coming of Christ, and thus ruin the Church.

Let us now examine some of the main items of the law given about five days after the above revelation, and see, from their nature, what evil or "mystery" they were directed against. We can only notice a few of them.

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible, and the Book of Mormon, in the which is the fullness of the gospel, and they shall observe the covenants and church articles to

do them."—Sec. 4th, Par. 12, 13; Utah Edition of 1876.

What need to call the Church to Ohio to rehearse the above, in their ears? They already believed that. What could the Lord have foreseen, which led him to emphasize this item of their accepted belief? What reference could this have to the "mystery" foreshadowed? Let us see. Much as the idea would have been scouted at the time the above was given, yet there came a time when the leading men of the Church declared that the Bible, Book of Mormon, and Book of Doctrine and Covenants did not contain the fullness of the gospel. They only contained the dead letter, and had been superceded by the "living oracles." The people were told that the books were not worth the ashes of a rye straw. They were like a last year's almanac, or like the little boy's jacket; they answered well when we were boys, but now we are too large—we have outgrown them. They contain the milk of the word, but we need stronger meat.

This began to be taught "in process of time," and before Christ came as Ruler, hence we can see that God was justified, in giving the above item as a warning to the Church.

"And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come. And again I say thou shalt not kill, and he that killeth shall die. Thou shalt not steal, and he that stealeth and will not repent shall be cast out. Thou shalt not lie, and he that lieth and will not repent shall be cast out."

Why talk thus to that infant Church? Who among them believed that they could kill, steal or lie? None; but God foresaw a "mystery in secret chambers" which would in due time explain why

he gave such commands to a Church already under the gospel law.

How did that "mystery" develop "in process of time"? Thus: Pres. Brigham Young preached, Feb. 8th, 1857, as follows: *Blood Atonement.*

"All mankind love themselves; and let these principles be known by an individual and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing."

"I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell and the grave. I have known a great many men who have left this Church, for whom there is no chance whatever for exaltation; but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind." *Jour. of Dis., vol.*

4th, page 220, or Desert News, vol. 6. page 397.

Pres. J. M. Grant, said Sep. 21st, 1856: *Blood - Atonement*

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."—*Des News*, vol. 6, page 235.

Pres. Heber C. Kimball said, July 19, 1854: *Kill - Prostitutes*

"We read in the Bible that the Lord told Joshua to sanctify Israel, for, says he, 'there is an accursed thing in the midst of thee, O, Israel,' and on the morrow they sanctified themselves by stoning to death Achan, the son of Carmi, who stole the wedge of gold and the Babylonish garment. They also stoned to death his wife and his children, his oxen and his asses, and burnt them with fire, together with his tent, the silver, the gold, and the garment, in the valley of Achor.

"Thus all Israel put to death the transgressor, and sanctified themselves before the Lord. Would it not be an excellent course to pursue with this people, to sanctify them to the fullest extent of the word. There are individuals in these valleys who profess to be Latter Day Saints, but do they by their works make their profession honorable? No, their works and their profession are very dissimilar indeed. I think it would be an excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, *by making an atonement.* * * * It is believed in the world that our females are all common women. Well, in one sense they are common—that is, they are like all other women, I suppose, but they are not unclean, for we wipe all unclean ones from our midst; we not only wipe them from our streets, but we wipe them out of existence. And if the world wants to practice uncleanness, and bring their prostitutes here, if they do not repent and forsake such sins, we will wipe the evil out. We will not have them in this valley unless they repent, for so help me God, while I live, I will lend my hand to wipe such persons out, and I know this people will."—

Deseret News, Aug. 17th, 1854 and *Mill. Star*, vol. 16, page 738-9.

Surely this is sufficient proof that God was with the early Church, and his warning regarding the "mystery" was significant when given in the words "thou shalt not kill."

Regarding the significance of the command "thou shalt not steal," we simply state that "in process of time," Elders taught the doctrine of "milking the Gentiles." It was proclaimed by many that the cattle upon a thousand hills were God's and his saints could appropriate as many as they desired. We could cite instances of this kind, but forbear.

Pres. Young said, Dec. 5th, 1853:

"I wish to impress another thing upon your minds. An Elder who is willing to preach the Gospel, borrows a hundred or a thousand dollars from you, and you never breathe the first complaint against him, until you come home to this valley, but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, "I do not know." Thus you are distressed and in misery all the day long, to get it back again. If an Elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the Gospel without purse or script, it is none of your business what he does with the money he has borrowed from you."—*Jour. Dis.*, vol. 1, page 340.

It is not many years since the present head of the Utah Church brought suit against the heirs of his predecessor, and secured to the Church a vast amount of money which had been willed to them. Which was the dishonest act? The making of a will which disposed of moneys not owned by the will maker, or the effort to take from those heirs money which had been thus willed? Where

did it belong, and whose conduct is reflected upon?

Pres. Young said, Nov. 9th, 1856:

"Some of the elders seemed to be tripped up in a moment if the wicked man find fault with the members of this Church; but bless your souls, I would not have this people faultless, for the day of separation has not yet arrived. I have many a time in this stand dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and *smoothest liars* in the world, the *cleverest and most adroit thieves*, and any other shade of character that you can mention.

"We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

"We can beat them because we have men here who live in the light of the Lord; that have the holy priesthood and hold the keys of the kingdom of God. But you may go through all the sectarian world and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth; and they may begin any game they please, and we are on hand and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offense to them."—*Des. News*, vol. 6, page 291.

The prophetic merit of the counsel "Thou shalt not lie," as given in the law quoted from Doctrine and Covenants can be seen, when it is remembered that "in process of time Elders went to England and told the people there that the temple in Salt Lake was nearly com-

pleted, and a last donation was required to put on the finishing touches. The appeal for aid was liberally responded to, but when many of the donors came to Utah twenty years afterwards, judge of their surprise when they found that the walls of that Temple might be stepped over by them.

Pres. Taylor denied the doctrine of Polygamy in France in 1850, when he himself was the husband of several wives at the time.

The only other clause of the law to which we will now call attention, reads as follows:

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—*Ibid.*

What kind of a "mystery" did this foreshadow. Let the advocates of polygamy answer. Had any one stepped up to one of the Elders in Kirtland, and intimated that Polygamy would yet be taught and practiced in the Church, he would have been denounced as a liar; but God foresaw it, and therefore gave the above law for the safety of those who would heed his counsel. A thousand broken hearts in Utah can bear testimony to the significance of the above item, and notwithstanding their dislike for polygamy, will admit that its practice but proves the divinity of early Mormonism.

This "mystery" was to be had in "*secret chambers.*" Was this correctly foreshadowed? We are told that polygamy was practiced as far back as the days of Nauvoo, yet it was denied until 1852, and then was acknowledged only when secrecy could no longer be maintained. It was denied throughout the world until its results forced it into public notice, and with its public announcement came a crisis.

Then came the fulfilment of that por-

tion of the revelation which declared that the wickedness of men would reveal it in a manner which would speak in their ears with a voice "louder than that which shall shake the earth."

After years of denial, the doctrine was publicly proclaimed in August, 1852. Then the very air of Mormonism was rent. In Great Britain alone it is said that over ten thousand apostatized in one year. The Church that grew in fourteen years, without polygamy, from six members to nearly two hundred thousand, received a shock from which it has never since recovered. The Church has been torn to shreds almost, and all over the United States, Great Britain, Wales and Scandinavia there can be found thousands of persons who once were in the faith, but are now without place in the ranks of enrolled Latter Day Israel. The statistics of the Church to-day do not show anything near two hundred thousand Latter Day Saints. Where are they? Why did not their numbers continue to increase at the same ratio as during the first fourteen years?

The Church expects to hear the "voice that shall shake the earth," but did not expect the "louder" voice that reversed the tides of success, and sent her backward, dazed and almost powerless.

Thus we see God's reason for giving the law of 1831.

We see the divinity of early Mormonism proved even by the abominations of Brighamism. Will Latter Day Israel not look back and learn from the revelations of God that they are ruined and undone except they repent and return to their first love? Will they not consider that all their present distress has been occasioned by their rejection of the law above referred to?

While we sadly reflect upon the woes entailed by Brighamism, yet we rejoice in the evidence it furnishes of the divinity of this great Latter Day Work, and shall labor and hope, that the people of Utah may yet see from whence they have fallen and return.

Efforts have frequently been made by Elders to show that the "secret chambers" referred to in the above Revelation were combinations outside of the Church; but one moment's careful thought upon the matter ought to destroy such an idea. We have shown that it was because of the mystery in those "secret chambers" that the Saints were called to the Ohio, and were there given the law. We have also shown that the law was to preserve them from the evil to be revealed in those "chambers" "in process of time." The law shows us above, that it was intended to prevent and condemn murder, theft, lying and polygamy in the Church. If this be true, then the "mystery" referred to was to develop in the direction of those crimes, and that too, *right in the church*. Why should the Lord warn his church against polygamy because of a mystery in "secret chambers" outside of the church? No amount of force from without could have driven the church into such a practice. They looked for evil from without; but never dreamed that such doctrines or practices would find place within. Thus the voice spoke all the "louder" after long suppression. The Lord placed himself fairly on record in the warning given and the law provided against what he pointed out as a coming emergency. Truly did he declare the object of the "mystery," "to bring to pass even your destruction in process of time." One has but to read the revelations cited

above, and then look at the record of Utah Mormonism to satisfy himself that God was in the early church, revealing, warning and saving, while Satan has been in Brighamism, devastating, crushing and damning. Why will not all Israel instinctively turn back to "old paths," where God once walked with them, and find rest and safety, ere the pent up indignation of God and the Nation, shall burst upon them and there shall be no avenue of escape?

TO THE SISTERS IN UTAH.

WITH feelings of sympathy and love I address you with the following lines; not as a stranger, but one who has shared in your sorrows and joys; I have seen your faith by your works, and know the sacrifice many of you have made. As I contemplate your situation, my heart is pained and my voice is raised to him who rules on high, to enlighten your minds and bring you back to the old path in which you once did walk.

I arrived in Utah September, 1855, and left there in the spring, 1864. You will see I had sufficient time to have some experience, particularly as it was estimated to be the severest period in the early history of Utah. I might relate some things which undoubtedly some one into whose hands these lines may fall would well remember, but feeling it would be unwise under the existing circumstances I forbear, for the present at least.

Polygamy, sealing for eternity was sounded and resounded, long and loud through the Territory. The highest aspirations of man seemed to be the enlargement of his household, the multiplying of his posterity, with the vain and foolish idea of "extending his kingdom,

dominion, and power;" to be ruler over many wives, while the most dutiful, faithful and devoted, one would be placed first and reign queen. Probably some of my sisters are more ambitious than I am; but I feel that if I am the very least in the kingdom of God, I shall be most bountifully rewarded for every effort put forth in his service. The main topic of the discourses delivered from time to time were, "Brethren, you must get more wives, or you can not receive an exaltation. Sisters, you must obey your husband. Don't squirm when he takes more women; he must exalt you, or you can never be saved in the celestial kingdom. It is none of your business if he has twenty. If you are not obedient you will have to take a back seat." Ah! query? Did the Lord make woman a responsible being? If not, why has he commanded her to be baptized, which he has done in the days in which we live. The holy order of baptism is not a polygamic order. We have no warrant for such a doctrine in the books we believe in. I am an earnest believer in present revelation, but believing God to be unchangeable, his laws are, and must remain the same, worlds without end. I also believe God made woman a responsible, independent, intelligent being; endowed with reasoning powers equal to man. That he placed her on the earth for noble and wise purpose, and that she will receive a just recompense for her works, good or evil. While I acknowledge man to be the head, I can not admit that woman's salvation depends upon him. If she was as good as the Virgin Mary and unfortunately had a wicked husband, she would have to be cast down. Preposterous! Such teachings with many more, caused my spirit to groan within me, and in the agony of my soul, I was ready to cry, "How long, O Lord, will thy daughters have to bear this burden of degradation and

shame? Why are we so cursed; so benighted everything that is honorable. I wish I had never been born; for I almost despise my own existence." Right or wrong, such were my thoughts and feelings there. I beseech you for the sake of womanhood, for the sake of those innocent creatures you are bringing into the world, arise, shake off the iron yoke; be free in the spirit of the gospel; obey the laws of God and your country, which alone will make you heirs of the celestial kingdom of God.

I will close by relating a dream had while in Utah. I earnestly sought for a knowledge, as Brigham requested so to do, concerning polygamy. After seeking the Lord in humility and prayer, I retired to rest; and falling asleep, I appeared to be in a large field of most beautiful wheat; partly ripe and nearly ready for harvest. The clouds commenced to gather until they were very black over the field. The rain poured down in torrents with thunder and lightning and beat the wheat to the ground, which caused me great trouble. Said I, to myself, Ah dear, what does this mean? Is there going to be another famine? Only a little of that wheat can be saved, and that will be somewhat mildewed, when immediately a personage stood by my side, looking also to be in great trouble. He appeared to be a heavenly messenger from the purity of his countenance, and the influence that surrounded him. I thought he was sent for my guide; each holding our heads down we walked along the road, not speaking until we came to a large mansion. Looking up, I said, This is Brigham's; to which he most solemnly replied, "This is an abomination, and a whoredom in the sight of your heavenly Father." Every word was with power and left its conviction. I awoke.

C. ACKERLEY.

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JOSEPH LUFF - - - EDITOR.

FAIR DEALING INJURES NO ONE.

THOU SHALT NOT BEAR FALSE
WITNESS.

THE controversy that is being urged between the Reorganized Church of Jesus Christ of Latter Day Saints, and the church in Utah is of such a nature that neither party can afford to resort to downright lying to foster and care for its own side of the case. Whoever may do this is sure to be discovered, soon or late, and sure exposure and loss must ensue.

Mr. Littlefield is very solicitous that the son of the Martyr should "go before the Lord" that he might be set right on this grave question. Now be it known to Mr. Littlefield that the son of the Martyr did go before the Lord in regard to this matter and was directed to oppose the doctrine and practice of polygamy, plural marriage or patriarchal marriage, just whichever of these names Mr. Littlefield may choose to employ. We are not now fearful to meet the father who has preceded us beyond the veil.

EXTRACT FROM "UTAH JOURNAL."

"EDITOR JOURNAL:—The following brief extract is taken from the Saints' *Herald* of the 29th instant:

"We find an article in the Daily *Inter Ocean* of the 2d instant, written by Bro. Thomas W. Smith and covering about two

and a half columns of that paper, in which the writer dissects and refutes 'twin relic' in a masterly manner.'

"If misstatements, false assertions, and a long string of words—devoid of truth or good argument, and the whole jumbled together with a reckless and false spirit—are capable of refuting the 'twin relic,' then indeed are the days of that doctrine numbered. It is a surprise that the *Chicago Inter Ocean* would admit such a mass of twaddle into its columns; it can only be accounted for because of its antagonism to the Mormon church.

"It is not my purpose to follow this writer through all the superabundant verbiage which makes up his epistle. There is but one point upon which I feel to condescend to offer exceptions. I certainly can not stoop to notice the general flow of ribaldry and balderdash that runs through his entire article.

"During the present embittered state of our unhappy country, anything and everything defamatory of the Mormons of Utah is scooped into the public prints, and read and believed by thousands, while the truth is ignored and real facts are discarded. At such a time—when the voice of reason is stifled, and when justice is being crushed beneath the iron heel of majorities which are augmented by the animadversions of sectarian aggressions—I certainly need not hope to be heard through the broad and excited arena. But by the few honest hearted who love truth I may be heard, and with such hearing, shall be content."

It would be far more consistent and in harmony with common prudence and good sense, if Mr. Littlefield had taken the article of Bro. T. W. Smith up item by item and shown wherein the parts were faulty in statement and argument, than it was to dispose of the whole as

he has by a "pish, and a pshaw;" "mis-statements," "false assertions," and "a long string of words devoid of truth or argument." Who are the "honest hearted who love truth" by whom Mr. Littlefield will be heard? We shall see.

REFERENCE TO THOMAS W. SMITH'S ARTICLE.

"My chief aim, in this article, is to disprove the clamor of the writer, who dates from Papeete, Tahiti, and sets forth, in his rattling style, that plural marriage was not taught or practiced by Joseph Smith, the Prophet, now deceased. And I realize, while doing this, I may be disabusing the minds of some of the adherents of Joseph Smith, of Lamoni, very many of whom have in possession some of the evidences now to be presented. But, by the gentleman just named those testimonies were set aside with a dash of nonchalance that would very well have comported with the common practice of an attorney when trying to rule conclusive evidence out of court."

Mr. Littlefield's evidences by which he attempts to "disprove" Bro. T. W. Smith's "clamor," are what would be styled in court, if allowed to go before a jury at all, of very doubtful character. It is not the trick of an "attorney" to "rule conclusive evidence out of court," that hurts Mr. Littlefield and his mates; but it is the refusal of sensible men to be concluded by evidence vague, second hand, unreliable, and unsatisfactory.

A FUTILE EFFORT.

"Now I offer additional proofs to those given in the Littlefield-Smith correspondence. In doing so I am but discharging a common duty. Mr. Smith, of Lamoni, and Mr. Smith, of Tahiti, may continue obdurate and unyielding, but many besides them will read what I have now to offer, and in their hearts and convictions, in time a work may be wrought to bring them to understand what are the real facts as to the belief and practices of Joseph Smith, the martyr, with reference to celestial marriage."

Mr. Littlefield proposes to offer addi-

tional proofs to what he gave in the Littlefield-Smith correspondence. As to what these alleged proofs may do in minds before which no examination of them may be made and no refutation of what is untrue in them be presented, we may not state; but we are quite as confident that sooner or later the "true inwardness" of this whole polygamic, plural wife, celestial marriage history and philosophy, will be made apparent. At present, there is but little opportunity for us to get the views we hold into the hands and thence into the brains of thousands whom Mr. Littlefield and others are interested in keeping in the dark.

Mr. Smith of Lamoni, and Mr. Smith of Tahiti, may possibly be "obdurate;" and they certainly will remain "unyielding" so far as an acceptance of the celestial marriage theory and practice of Utah Mormonism are concerned. They may also, be unyielding as to the part that Mr. Littlefield claims that the Seer had in the introduction of plural marriage; unless other and quite different evidences shall be forthcoming than have yet been offered. Whatever may now be offered by Mr. Littlefield on behalf of himself and others in regard to Joseph Smith's connection with plural marriage, the controversy has gone far enough to warrant the conclusion that if Joseph Smith did teach that a man (whether holding a peculiar priesthood or not) might have more than one woman as a wife at the same time, *in the flesh*, such teaching was in proposed absolute secrecy and known to very few. It is further warranted that if he did so teach, he did it in direct contravention of revelations received from God and accepted as such by the church and publicly published in solemn conclave as such; and placed on record in the public journals of the

day, both church publications, histories, and the secular print. It is also on record that both Joseph and Hyrum Smith publicly denounced the doctrine of polygamy as being "false and corrupt."

If Joseph Smith, himself, had any other woman than Emma Hale, the mother of Mr. Smith, of Lamoni, as a wife he did so in violation of the published and accepted law of God to the church, and in defiance of the law of the state of Illinois, "the law of the land" where he and the church then were. If he did so have other wife or wives it was done in secrecy, and kept or sought to be kept from the knowledge of his neighbors, the church and the world. Why will not Mr. Littlefield, John Taylor, George Q. Cannon and all others of the polygamic defenders see this, and know that no amount of secret, round-about testimony will stand before the open attacks of such men as Mr. Smith, of Tahiti.

INSUFFICIENT PROOF.

"The proofs immediately at hand are as follows:

"In the history of Joseph Smith, under date of October 5th, 1843, can be found the following:

"Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for according to the law I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise."

"From the foregoing it is evident that the principle of plurality of wives was more or less understood in the church at that time. Joseph said he "held the keys" of this power." What power? The power to give men plurality of wives, which is plainly shown by the words with which the sentence closes: 'I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise.' Here provision is made for the Lord direct-

ing otherwise, which he did in the case of Joseph himself, and many of his brethren. You have been hunting for ignorance and have found it. There is never any difficulty in doing that. Millions of people can always be found who are entirely ignorant of any matter under consideration, whatever it may be. But I am prepared to supply you with the affidavits of scores who resided in Nauvoo, who were not ignorant of this principle.—*Littlefield-Smith Correspondence.*"

Mr. Littlefield's first additional proof is old, one that he had already given in his letters to Joseph Smith of Lamoni. But what a comment on the rule of construing evidence.

"From the foregoing it is evident that the principle of plurality of wives was more, or less understood in the church at that time."

"Understood;" misunderstood is more like the word Mr. Littlefield should have written. And by whom was it so understood? Mr. Littlefield here makes the prophet to state that he gave instruction to try "those persons who were preaching, teaching, or practicing plurality of wives." To whom was this instruction given? And who were these persons? This is said to have occurred on October 5th, 1843, long after the date on which it is alleged that Joseph Smith was himself a pluralist. Was he one of the men to be so tried? And what were they to be tried for? "Preaching, teaching, or practicing" what Mr. Littlefield claims was a meritorious thing to do, and which he says Joseph Smith was himself, doing, "teaching" and "practicing." It is hardly possible for a man in reasonably good health to think of the absurd position which this alleged bit of history from Joseph Smith's *private diary*, and the claim made for it that it proves Joseph Smith's connection with plural marriage by act, places either Joseph Smith or L. O. Littlefield in,

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without making him laugh. The idea that Joseph Smith, himself engaged in teaching and practicing a plurality of wives, should instruct somebody, (who it must be supposed had authority to do it), to arraign and *try* "persons who were teaching and practicing the doctrine of plurality of wives;" and then cause an entry to be made in his diary for such solemn owls of wisdom as L. O. Littlefield and others, to quote and mouth as evidence that he was himself guilty, is a very absurd one.

Does Mr. Littlefield know to whom such instruction was given? Does he know whether the man, or men, so instructed carried out the order, or attempted to carry it out? And if they did so attempt to carry out the instruction whether they were prevented, and by what, or whom? Wm. Marks, then President of the stake at Nauvoo and High Council, states that Joseph Smith gave him such instruction; and stated that he would go on the stand and proclaim against the doctrine and those practicing it. He further states that Joseph Smith charged him to go into the High Council and that he (Joseph) would prefer charges against those persons and then he (Marks) was to "sever them from the church" if found guilty.

It is not reasonable to suppose Joseph Smith to have been either so stupid or so knavish as to have given such instruction seriously and be one of those in guilt.

Can any man whose mental and moral vision are not befogged by the mysteries of plural marriage, read the so-called extract from Joseph Smith's history and in considering the claim made for it, accept it as conclusive that Joseph Smith was one of the persons against whom proceedings must be instituted if his

instructions were obeyed. Besides this, this bit of history is from the diary of Joseph Smith, if from anywhere, which diary was kept from the possession of the wife and family of Joseph Smith, his legal representative under the law, by Brigham Young and his associates; and who under such circumstances, will vouch for the correctness of the entry; whether this is all, or part of the entry then made? We dislike to think, or believe evil of any, but the advocates of plural marriage have so frequently and so persistently charged upon us wilful blindness, personal obduracy and lack of honest intent and purpose in regard to the position we have taken with reference to polygyny, because we would not accept insufficient evidence and keep still, that we are forced to refuse to give credit to anything alleged by them without good reasons for accepting.

In Mr. Littlefield's comment on this extract he loses sight of the main point in the diary entry, that of ordering the arraignment and trial of offenders for "teaching and practicing" what was clearly contrary to the law and rule of the church, and picks up a glittering generality which may or may not have the reference Mr. Littlefield gives it, by skilfully throwing in a question, "What power?" and then dove-tailing in a statement as glaring as it may be fraudulent: "The power to give men plurality of wives." The closing words "unless the lord directs otherwise;" Mr. Littlefield construes into a statement that the Lord had already *directed* Joseph Smith and some others that they might so have more than one. But the word "unless" conveys a different meaning from this. It conveys the idea clearly and without mistake that up to that time no such command had come; and

taken with the other portion of the diary entry which asserts that instruction had been given to arraign and "try those" who were "preaching, teaching, or practicing the doctrine of plurality of wives," it warrants the conclusion that up to that time the word of the Lord to the prophet had been "no man shall have but one wife at a time unless the Lord directs otherwise."

From these considerations nothing more ought in right to be claimed for this reputed quotation from Joseph Smith's history, than that by some means it had come to the ears of the Seer that some were teaching and practicing unlawful marriage. This he saw would eventuate in great wrong and he set about preventing that wrong; in doing so he gave instruction to the president of the High Council, Wm. Marks, who was also president of the Stake, to present charges against those men that they might be dealt with according to their transgression, and the laws of marriage given of God to the church be honored. When he had done this he had the entry made in his daily journal, if this quotation is correctly made. The stress which Mr. Littlefield places upon this small bit of history shows what flimsy straws these drowning polygamists are grasping at.

Mr. Littlefield states that we "have been hunting for ignorance and have found it." It will be fortunate for Mr. Littlefield at the end of the race, if it shall be discovered that it is only ignorance in him that causes him to so distort and twist language otherwise plain; but we believe that we have found that Mr. Littlefield is not only ignorant, but that he has made statements totally devoid of truth, for which he can make no satisfactory excuse in the great day.

LETTER FROM MERCY R. THOMPSON.

"SALT LAKE CITY, Sept. 5th, 1885.

MR. JOSEPH SMITH, Lamoni, Iowa:

Dear Sir:—After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. O. Littlefield, I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you my experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him). Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister), who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, 'Go and do as my servant hath required.' He then took all opportunity of communicating this to your uncle Hyrum, who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister, to the day of his death. All this I am willing to

testify to in the presence of God, angels and men.

"Now I assure you I have not been prompted or dictated by any mortal being in writing to you; neither does a living soul know it but my invalid daughter.

"God bless you, is the sincere prayer of your true friend.

MERCY R. THOMPSON."

"P. S.—If you feel disposed to ask me any questions, I will be pleased to answer concerning blessings which I received under the hands of your late mother by the dictation of your father.—M. R. T., in *Deseret News*."

(To be continued.)

LIVING ORACLES.

IN the *Deseret News* of June 29th, we discover a redeeming feature is making itself manifest amongst its readers, which gives us much pleasure, and we sincerely hope the said paper will in every possible manner give encouragement to it, and thus prove a blessing to such.

We mean, by "a redeeming feature," a disposition to think for themselves, a pleasing departure from the common custom of many years ago, when they allowed others to do their thinking for them, under a misrepresentation of the great truths connected with the latter day work and the obligations assumed by each and every individual that belongs to it. It cannot be denied that the people of Utah have suffered their credulity to be preyed upon in listening to every edict and submitting to every counsel that has emanated from the leaders of that work.

We do not contend against the doctrine of obedience in the abstract. Every person claiming connection with the latter day work ought to be conscious of the sterling fact that it is God's own work, and not man's; and that its ministry, from its presiding officer down to the least and last called, is worthy of their respect. Every member of God's

ministry is expected to act. But how? According to the duties of his calling. God has graciously defined the duties of every office, and to every officer he has said: "Now let every man learn his duty, and to act in the office in which he is appointed, and in all diligence. He that is slothful shall not be counted worthy to stand; and he that learns not his duty, and shows himself not approved, shall not be counted worthy to stand." A ministry of this character, acting strictly within its specific duties, is well worthy of every respect, and the body should hearken to its continuous counsels, as from such the Church is to receive its perfect edification unto a fulness of the stature of Christ Jesus.

There is a vast difference between such a ministry and one that frequently cuts itself loose from all restraint and obligation to duty and law, and teaches men and women to observe its own personal dictation.

Such is not the genius of the latter day work, but is positive rebellion against God. If there is one thing above another that the people of Utah, and all others whose conduct is not in full harmony with God's word should know, it is that there is an awful doom awaiting those who thus forget God, and do violence to his law.

The man for whom this class profess so much admiration, and whom God made a living oracle for His people, and who was permitted in vision to behold the final disposition of Adam's posterity according to their works, thus describes this impending doom, which will surely overtake offenders, according to the justice of God:

"Thus saith the Lord concerning all those who have known my power and have been made partakers thereof, and

suffered themselves to be overcome, and to deny the truth, and defy my power. They are they who are the sons of perdition, of whom I say, That it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame."

Who will not shudder at the very thought that such a doom will overtake any part of the human race! Yet it is evidently in waiting for this class who wantonly rebel against the great truths of the laws which God has revealed. It requires no argument to apply these sayings to the class for whom they were intended. It cannot be made to apply to those who never know God through the Gospel; for these never received the Holy Spirit, and consequently have never denied it, nor the great truths that it teaches. Let all who have heard, believed, obeyed and received the "seal of their adoption" into Christ, beware lest they be found in a rebellious attitude toward God.

These thoughts were suggested to the writer by reading in the *Deseret News* an article termed "Expressions from the People," showing an awakening interest concerning the labors and sayings of President Joseph Smith, in their midst. Hitherto the great difficulty of the Reorganized Church was, To break through this inhuman, mental vassalage hanging over the people of Utah. To break through it seemed a hopeless task, for many, many long weary years. To get the people to stop and think was the

great desideratum. This obtained, there can be no fear but that the facts of the work which they have, at the suggestion of their leaders, so wantonly ignored, would find place in their hearts.

The article in question shows that the change is being wrought. All the Reorganization asks is this: That whatever seems objectionable and inconsistent in its teachings to the people of Utah, they will make them known through the columns of their local paper, that they may be cleared away, if possible, to the satisfaction of every one.

There is one thing upon which, as a people, we cannot afford to differ, nor treat with disregard, viz: God's truth! To know it, and absorb it, is life forevermore. To ignore and deny it is eternal death.

The writer of the article refers, firstly, to the supposed inaction of President J. Smith during the sixteen years intervening between his father's death and his assuming the position, "Leader of the fragments." We very much question that if during the early part of that time he was entirely conscious of the Divine right that reposed in him by God's promise. His extreme youth precluded it. His words, which are now historical, which he used when assuming the exercise of his right, leads us to infer that he was not thus conscious, are these: "I would say to you brethren, as I hope you may be, and in faith I trust you are as a people that God has promised His blessings upon, I come not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am now about to assume. I will say, that I have come here, not to be dictated by any man, or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

These words are replete with suggestions and rich with meaning, concerning the latter day work, and clearly manifests his worthiness and ability to be an efficient leader in Israel, and a living oracle, which we admirably believe him to be in the sense of God's meaning, in

strange contrast to the "living oracles" of Utah. We readily believe, that in harmony with divine economy, the Martyr properly hastened his "anointing" upon his successor by "lineage" and God's appointment, who is now in Utah pleading "the cause of injured innocence," as preached by the Seer in 1844, which amounted to a complete investment of right and authority to officiate in the Prophetic office. But when? The inference found in the writer's remarks is, that if so invested, he was as much guilty of neglect as were the leaders of Utah, in "not being in sight."

If there was neglect, then the investment was one of immediate right and duty. This we cannot believe, neither can the writer believe it, because, if so, by that right he could have, and was in duty bound to have at once superceded the one whom God had appointed to receive revelations for the Church. That he possessed no such right is shown in God's word, B. C. Sec. 14:1: "And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me." We do not believe the writer, nor any of the people of Utah, are prepared to admit but that the Seer maintained his authority and position to the last.

In connection with the words of "young Joseph" already quoted, he said, on the same occasion, "Some who had ought to know the proprieties of the Church, have told me that no certain form was necessary in order for me to assume the leadership; that the position came by right of lineage. Yet I know, that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe, who do not believe now. And so I have come, not of my own dictation, to this sacred office."

Here we have his own answer to the question "When?" He evidently knew the proprieties of the church, which are, that it requires something more than simply an investment of right by "lineage" and prophetic promise to act in the prophetic office, as shown in God's standard of truth, Doc. Cov. Sec. 5:6:

"The President of the Church, who is also President of the Council is appointed by revelation, and acknowledged in his administration by the voice of the people." His right by "lineage," without a heavenly call left him as powerless to act as though he did not possess it, and with both right and divine call as provided, he would still be powerless without being properly acknowledged or accepted by the people over whom he was to preside.

This is why he did not come sooner—he waited for God to call him, exactly as his father's revelations provided it should be done. Standing upon this solid and sure foundation of revealed truth, with what better recommendation could he come to the people of Utah? Compare this manner of his coming with that of your present and past leaders. With no pretension nor claim, nor belief in the investment of "lineal" right to the prophetic office; with no written promise to cite; with no heavenly call as provided in the revelations of God to present to you as proper credentials when asking for your acknowledgements; with what shadow of a proper claim to that authority can they present themselves before you? Let your own judgment and the word of God tell you who is right. Your leaders claims are the merest presumption. In this and the results we see the causes of your "injured innocence." It is to rescue you from the sad plight of living in rebellion to God's word, rejecting the "posterity" of Joseph the Seer is now in your midst. It is for this end that the Reorganization is working. And, oh, what comfort it is to learn that you are beginning to think for yourselves. Think on! and think without ceasing! Facts will supercede your thoughts, and soon the truth, God's truth, will make and set you free.

T. J. ANDREWS.

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JOSEPH LUFF - - - EDITOR.

FAIR DEALING INJURES NO ONE.

THOU SHALT NOT BEAR FALSE WITNESS.

[Concluded from last number.]

MRS. MERCY R. THOMPSON carefully signs her name Thompson instead of Smith. We are thankful for that much any way. What she says in this letter is a curious medley, if correctly printed. Notice, she says that her husband told Joseph that he "did not wish" her to request to be sealed to Hyrum for time. Truth is sometimes told by accident, and it may be so in this instance.

But suppose that the statement is correct that Mrs. Thompson was so sealed, the date and manner of ceremony are not given; and if she lived afterward as a wife to Hyrum Smith, both he and she were transgressors against both the law of the land and the law of God. There can be no question about this.

"SALT LAKE CITY, Jan. 31st, 1886.

"A M. MUSSER; Dear Brother:—Having noticed in the *Deseret News* an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Bro. Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my

hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith at Lamoni. Your sister in the gospel, "MERCY R. THOMPSON."

This purports to be an extract from a letter to A. Milton Musser, who has served a term in the Penitentiary for infringing the law of the United States regarding polygamy, which letter was published in the *Deseret News* for January 19th, 1886.

The testimony of Mrs. Thompson in respect to the reading of the revelation is secondary, and not admissible.

AFFIDAVIT OF DAVID FULLMER.

"TERRITORY OF UTAH, }
"County of Salt Lake } ss

"Be it remembered on this fifteenth day of June, A. D., 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of August, A. D. 1843, while in meeting with the High Council, (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, county of Hancock, state of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about, respecting it, and he was satisfied that there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned

Andrew Berg

bringing with him a copy of the revelation on celestial marriage given to Joseph Smith, July 12, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further said that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover. David Fullmer, Phineas Richards, James Allred, and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of Hyrum Smith. And further, that the copy of said Revelation on Celestial Marriage, published in the *Deseret News* extra of September fourteenth, A. D. 1852, is a true copy of the same.

DAVID FULLMER.

Subscribed and sworn to by the said David Fullmer the day and year first above written.

JAMES JACK, Notary Public.

This affidavit of David Fullmer is not new. It will be seen that Mr. Fullmer states that the occasion of the reading of the revelation August 12th, 1843, was an inquiry started by one Dunbar Wilson, that upon inquiry Hyrum Smith stepped across the road and returned with a copy of the revelation, and read it, and bore testimony of its truth. He gives the names of Wm. Marks, A. Cowles, Samuel Bent, G. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas Richards, James Alred and Leonard Soby; of these Wm. Marks, A. Cowles and Leonard Soby, did not accept the testimony of Hyrum Smith, or the revelation. Mr. Fullmer does not say that Joseph Smith was present, or that the revelation was presented for

action on the part of that Council by Joseph the Seer.

“EXTRACT FROM THOMAS GROVER'S LETTER.

“The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

“The Presidency of the Stake, Wm. Marks, Father Coles and the late Apostle Charles C. Rich, were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Allred, Henry G. Sherwood and, I think, Samuel Smith.

“Bro. Hyrum Smith was called upon to read the revelation. He did so, and after the reading said: “Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.”

“We saw this prediction verified in less than one week. Of the Presidency of the Stake, William Marks and Father Coles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in their line of conduct, which was perceivable to every member that kept the faith.

“From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.”

In this extract Mr. Grover states that the High Council was called together by the prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not. No date is given when this meeting was held, nor where. Mr. Grover states that the Presidency of the Stake, Wm. Marks, A. Cowles and C. C. Rich, were present. He gives the names of the High Council present in their order; Samuel Bent,

Wm. Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Allred, Henry G. Sherwood and Samuel Smith. Mr. Grover states that two out of three of the Presidency of the Stake refused to accept the revelation. He also gives the names of C. C. Rich, Alpheus Cutler, Newel Knight, Isaac Allred, Henry G. Sherwood and Samuel Smith, as members of that council and present at that time, whose names do not appear in Mr. Fullmer's statement; and Mr. Fullmer gives the names of G. W. Harris, Levi Jackman, Phinehas Richards and James Allred, allowing the names L. D. Wilson and Dunbar Wilson to be one and the same man.

Mr. Grover states that Hyrum Smith read the revelation and then said: "Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned."

There is here no pretense of a consideration having been asked for, or had; just the bald statement "You that reject it shall be damned." But the statements of these two men do not agree, either as to the composition of the council, or the manner of the presentation of the document.

Mr. Grover states that he and others saw the "prediction" of Hyrum Smith that those who rejected the revelation "should be damned," "verified in less than one week." What a travesty on truth this is. Wm. Marks remained true to his faith in the gospel he had received, up to his death, and died in the midst of believers an honored and revered man. Who can, who dares to say that he is suffering the tortures of the damned? Alpheus Cutler did not

apostatize, but remained true to the principles of Mormonism the same as hundreds of others who could not and did not endorse President B. Young and his policy, nor yet the Reorganized Church.

Mr. Grover states that Leonard Soby apostatized also; but Mr. Littlefield quotes this same Mr. Soby in respect to matters which will be shown unworthy of credence; but whether the fault lies with Mr. Soby or Mr. Littlefield remains to be determined.

"I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1849, she told me that she Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

"LOVINA WALKER.

"We hereby witness that Lovina Walker made and signed the above statement on this 16th day of June, A. D. 1869, at Salt Lake City, Salt Lake County, Utah Territory, of her own free will and accord.

"HYRUM S. WALKER,

"SARAH E. SMITH,

"JOS. F. SMITH."

The statement of Lovina Walker in respect to what Emma, wife of Joseph Smith should have told her, is proved incorrect by the statement of Emma herself who stated that she never was present, consented to, or knew of any such marriage.

"AFFIDAVIT OF EMILY D. P. YOUNG.

"TERRITORY OF UTAH, }
"County of Salt Lake. } SS

"Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Judge of probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1843, at the city of Nauvoo, county of Hancock, state of

Illinois, she was married (or sealed) to Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said church, according to the laws of the same regulating marriage, in the presence of Emma (Hale) and Eliza Maria Partridge (Lyman).

“EMILY D. P. YOUNG.

“Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

“E. SMITH, Probate Judge.”

The affidavit of Mrs. Emily D. P. Young, states that she was married to Joseph Smith in the state of Illinois, “according to the law of the church regulating marriage.” This is shown to be false by the fact that the law of the state of Illinois permitted no such marriage under which law the church was incorporated; and the law of the church was entirely and solely monogamic at the time, May 11th, 1843. The claim is that the revelation was given July, 12th, 1843, two months after this marriage is said to have taken place. Emma Smith denies having any knowledge of such marriage.

“Our readers will remember that in the correspondence which passed between Elder Littlefield and Joseph Smith, Jr., of the Reorganized Church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the Reorganized Church knew where Mr. Soby resided and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

“The affidavit was drawn up under the instruction of Joseph Smith, Jr.; and Mr. Gurley, who was something of a lawyer, called on Mr. Soby at his home in Beverly, New Jersey, and requested him to sign it. The affidavit stated that Mr. Soby was

present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and heard the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: “If you draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you.” Mr. Gurley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser; and has since apostatized from the Reorganized Church.

“Mr. Soby, quite recently, had business in the state of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

“Leonard Soby is about the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey. *Ogden Herald*, January 5, 1886.

A few weeks I addressed a letter to Mr. Leonard Soby, asking him to furnish what facts he had in possession relative to the Revelation on Celestial Marriage having been read before the High Council at Nauvoo. To this letter Mr. Soby returned the following, which I give entire with the exception of small portions which are not of public interest:

“LEONARD SOBY'S LETTER.

“BEVERLY, N. J., Jan. 21, 1886.

“Dear Brother Littlefield:—I inclose you five dollars for the benefit of those who are in prison. Although I am thousands of miles away and have never seen them; yet I know the spirit they manifest in going there was the true spirit of sacrifice, and I rejoice over them and so do the holy angels in heaven. You are contending for the faith once delivered to the Saints, given by Joseph in Nauvoo, of which I am a witness. * * * I pray for their wives and children continually that they [the prisoners] may be restored to them. * * * The facts as published in the [*Ogden*] *Herald* are true, referring to the interview between Mr. Gurley and myself, and I refer you to him for a copy of my affidavit. Mr. Gurley is
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very much of a gentleman, and if you ask for it in my name he will not refuse. * * * I have received a number of letters which I will be unable to answer, on this subject. I refer them all to you.

"With great respect

"your humble servant,

"LEONARD SOBY."

In regard to this point it is only necessary to state that there is no challenge in the letters of Joseph Smith to L. O. Littlefield to give the names of any parties who heard the revelation read before the High Council. Mr. Littlefield has made this statement his by reproducing it over his own signature. Joseph Smith did not so challenge Mr. Littlefield, therefore it can not be so "remembered."

The following letter from Elder Z. H. Gurley will most effectually give the lie to the statement of both Mr. Littlefield and Mr. Soby in regard to the part Joseph Smith, of Lamoni, had in the procuring Mr. Soby's affidavit. It is not worthy of belief that Mr. Soby should have so lied about the matter, apostate as he may be called by Mr. Grover and Mr. Littlefield. Joseph Smith had nothing whatever to do with the visit of Elder Gurley to Leonard Soby and the procurement of an affidavit in any sense, or form whatever.

This is answered by Elder Gurley's letter.

"Bro. Joseph Smith:—In reply to yours of the 5th inst. I submit the following statement.

"To whom it may concern. This is to certify that in the matter of visiting Elder Leonard Soby, at Beverly, N. J., and obtaining his affidavit relative to the presenting and reading before the High Council at Nauvoo, Illinois, of the Church of Jesus Christ of Latter Day Saints by Hyrum Smith the revelation on polygamy, of which the said Soby was a member; that Elder Joseph Smith, of Lamoni, Iowa, had no part

nor lot in the matter whatsoever, that he did not dictate nor direct the wording of any affidavit to be presented by me to the said Soby, neither had he any knowledge of my visit to him nor of any intention on my part so to do until after it took place. And be it remembered, that I did not present to Mr. Soby any affidavit for his signature other than the one which he signed, (and which affidavit is still in my possession) hence the statements of Mr. L. O. Littlefield published in the *Utah Journal* for the 27th ult. so far as they profess to give the account of my interview with Mr. Soby are untrue and a misrepresentation of the facts. Very truly yours for truth

"Z. H. GURLEY.

"PLEASANTON, IOWA, March 10, 1886."

"Sometime last summer Mrs. Willis, of Lehi, Utah county, Utah, visited my home in company with Mrs. Robert Bain and while there, in conversation upon Nauvoo matters, Mrs. Willis stated, without any hesitation, and in the most positive terms, that at the time she was married to Bro. Ira Willis, she was, in fact, the widow of Joseph Smith, the martyred prophet, that she had been sealed to him (Joseph Smith) and became, in the full meaning of the term, his wife, according to the sacred order of celestial marriage. She stated that when brother Willis received her in marriage he fully understood that he was marrying a widow; that their association together would end with this life, and that in the morning of the resurrection she would pass from him to the society of her deceased husband. Mrs. Willis' maiden name was Melissa Lott. She is the daughter of Cornelius Lott, a man well known in the church and must be also by the President of the Reorganized Church. That gentleman can address and interrogate her if he wishes, as I have furnished her address.

"I will briefly allude to one more case in connection with which, by request, I shall withhold names: A lady in Nauvoo, with whom I was well acquainted, stated to me that she had been sealed to Joseph Smith by the law of celestial marriage. I have special evidence that this lady told me the truth. Aside from this, I knew in Nauvoo, by report and circumstantial evidence, of

some eight or ten ladies who were his wives, among whom on a former occasion, I gave to Joseph Smith, of Lamoni, the names of Eliza R. Snow, Lucy Walker and Emily Partridge. These ladies are highly respected residents of Salt Lake City, and can be addressed.

"Persons desirous of being placed in correspondence with a reliable party who officiated in the ordinance of celestial marriage, under the personal instructions of the Prophet Joseph Smith, are respectfully referred to Mr. Bates Noble, Bountiful, Davis county, Utah."

It is not necessary to state anything at present in regard to these statements about celestial widows and turning wives over to men in the resurrection. Time will show many of these statements to be human and erroneous. Mr. Littlefield has trained in a school in which the statements of the priesthood have gone unquestioned, and these statements have passed current as facts. He says:

"I would not, perhaps, direct my remarks so pointedly to the Reorganized Church had not the *Saints' Herald* been so prompt to endorse the scandalous and unprincipled letter published in the *Inter-Ocean*. Furthermore, the leaders and elders of that organization are and have been traversing the country and the main burthen of their preaching is to draw a line of distinction between themselves and the Church of Jesus Christ of Latter Day Saints, whose headquarters are in Utah. They use this as a hobby, seemingly to intensify the prejudice which government officials and unprincipled politicians are working hard to create against us. We are willing this line of demarkation should be drawn if they would draw it fair; But when they assume to be the true exponents of the doctrine of the Prophet Joseph and that the Utah leaders are imposing upon the people by setting forth that the revelation on celestial marriage was revealed through him, then the Utah saints, who understand this matter in its true light, can not refrain from correcting them. I, for one, knowing that their leader, in this regard at least, occu-

pies an incorrect position, would be morally culpable before God were I not to use my pen and voice in endeavoring to tear away this false covering. Their leader is a son of that great man, and hence my solicitude for his good is easily awakened. Would to God he would present himself before the Lord and the church properly, that his abilities might be directed in building up the great latter day work. But he seems, thus far, to be bent upon a course which will eventuate in disaster and bring him to regrets and heart pangs during the great eternities which lie before us all. He may consider my anxiety meddlesome and officious but when he comes to know his father's principles and practices as I know them, I shall meet his approval. He will yet know that the Lord revealed through his father the doctrine of celestial marriage, but that may not be until, on the other side of the veil, he meets, face to face, his honored parent.

"Mr. Editor, having now filled all the space you can well spare, I will close by submitting this, the main portion of evidence at my command, to the careful and candid consideration of the thousands who entertain feelings of interest upon this important question. Hoping that the friends of the Reorganized Church will candidly consider these facts with the same kindly motives which actuate me, I subscribe myself

"A friend to all the human race,
"L. O. LITTLEFIELD."

Mr. Littlefield echoes the sentiment of Mrs. Thompson in being exercised by solicitude for the spiritual welfare of Joseph Smith, of Lamoni. This man of Lamoni, has gone to the Lord time and time again with the matters of plural, celestial and polygamous marriage and his duty as the son of the Seer in reference to those things; he has invariably risen from such devotional inquiry with the answer first given to him, "It is not of me." What more could Mr. Littlefield, or other of those polygamous champions ask of any man. If when the son
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of the Seer goes to God with petitions and pleadings upon questions of such importance as Mr. Littlefield claims this awful question of celestial marriage to be, and God chooses to answer that son adversely to Mr. Littlefield's opinion, is the son of the Seer to be blamed for such divine direction. The answer of God to the inquiry of the son of the Seer, as stated above has been and is the basis and reason for the course he has been pursuing. It is because of this, that the son of the Seer refuses to accept of mythical, far-fetched, hearsay evidence.

In conclusion, Why does not Mr. Littlefield, or some one of equal, or superior importance in the polygamic church meet the issue made by Joseph Smith, of Lamoni; that is, that the law of God; the revelations to the church; the example and commands of God to man for near six thousand years, all of them condemn plural marriage; that Joseph and Hyrum Smith, if practicing polygamy at all did so in direct divergence from the rules and revelations of God to the church, and in violation of the law of the land.

Again, Why does not Mr. Littlefield show by the records of the High Council what action was had before it in regard to the reading of the revelation, and its consideration by that body. The record must have been kept, if accuracy and certainty were aimed at, as in other things. It is far more within the realm of consistency to believe that had such a revelation been received by Joseph Smith from God, he would have placed that document before the proper tribunals, and the High Council was not the first body to which it should have been presented. The records of those tribunals should have shown day and

date, and circumstance of the presentation, with an attested copy of the document itself and the fate which it met. Instead of Hyrum Smith's dogmatic "he that rejects this shall be damned;" the prayerful inquiry should have been, "O Lord, show thy servants of this Council whether this be of Thee." The document should have been examined clause by clause, and compared with the Bible, Book of Mormon, and Doctrine and Covenants. An open, unbiased discussion of its merits should have been had. A document of such a character, that it was to revolutionize the teaching of the Elders, and the practice of the church; to disrupt the opinions and lifelong prejudices of the refined, cultured, delicate, and sensitive men and women then in the church and afterward to come into it, to render nugatory and inoperative the positive and direct commands of God to the church and give the lie to the tocsin of the preachers of the new faith;—"God is an unchangeable God; therefore the gospel is restored, as it was in Christ's day;"—such a document should never have come in by stealth, or been fastened upon the people by such a dogmatic course, as has been confessedly pursued with the so called revelation on celestial marriage.

Besides this; supposing Mr. Grover's statement to be correct that such a document was presented to the Council; then apply the test as given to the Twelve by Joseph the Seer, and stated by Orson Hyde in September, 1844, at the trial of Sidney Rigdon; which is as follows: "There is a way by which *all revelations* purporting to be from God through any man can be tested. Brother Joseph gave us the plan; says he, when all the quorums are assembled and organized in order, let the revelation

be presented to the quorums; if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a *snag*, you may know it is of God. But if it *runs against a snag*, then says he, it wants enquiring into; you must see to it."

If then the revelation was presented to the Presidency of the Stake and two thirds of that body rejected it; and then it *ran against a snag* in the High Council, there may be reasons why it was not presented to any other quorum. Orson Hyde asked of the people: "Why was not the revelations of Sidney presented to the Quorums?" This question may be repeated about this one in controversy—Why was it not presented to the quorums? If such a revelation had been received and presented in good faith to the quorums in due course and regular form, Mr. Littlefield and others would never resort to the poor and secondary evidence as is presented in the article to which this is a reply; but the record itself, day, date, the fact of presentation, the circumstances of defence and rejection, and the vote for and against it would long since have been presented.

Mr. Littlefield, whether by council with his brethren, or on his own motion, has put this effort forth to present the best evidences in his, or their possession that the revelation was received and properly accredited. The subject matter of the article has been sent to a great number of the brethren in pamphlet form, and any one can see that Mr. Littlefield does not meet the issue, but dodges, and assumes to get rid of the article of Bro. T. W. Smith by styling it "the scandalous and unprincipled letter published in the *Inter-Ocean*."

"Report and circumstantial evidence," which Mr. Littlefield relies on to prove that there were "eight or ten ladies who were wives to Joseph Smith," would, if taken, damn every polygamic defender of the faith, in the United States court and out of it. But it shows the strait to which these polygamists are reduced in defence against the Reorganized Church, in its promulgation of the original faith.

JOSEPH SMITH.

LAMONI, IOWA, Mar. 29th, 1886.

POLYGAMISTS IN IDAHO.

BLACKFOOT, Idaho, May 18th.—Bishop George P. Ward was convicted of unlawful cohabitation to day on two indictments, and James Webster and Edson Packer were convicted of obstructing and resisting a Deputy United States Marshal. The deputies had arrested a polygamist at Franklin, when a mob was organized, led by Webster and Packer, to rescue him. About a dozen shots were exchanged. The deputies arrested four ring-leaders, the above-named two of whom received their due to-day. The United States grand jury, after a two weeks' session, found 145 indictments for unlawful cohabitation. The trial jury has convicted twenty five Mormons in fifteen days. There is universal regret that this is the last term of court for United States Marshal Fred T. Dubois, his term of office expiring in July. He has been the mainstay of law-abiding citizens, and to his untiring and sagacious efforts is due in the greatest degree the splendid fight which Idaho has made against the encroachments of the Mormon Church. The recently-appointed Chief Justice, Hays, and United States Attorney, Hawley, quickly grasped the situation, and are doing fine work for law and good government.—*Chicago Tribune*.

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