

# REJECTION OF THE CHURCH.

Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Plano, Kendall Co., Ill.

## REJECTION OF THE CHURCH.

The Lord said unto the saints in January, 1841, that if they did not build the temple at Nauvoo, in a given manner, and within a given time, "a sufficient time," they should be rejected as a church with their dead,—for whom some had been baptized.

After this revelation was given, Hyrum Smith wrote a letter to the saints at Kirtland, Ohio, in which he says:

"They have neglected the House of the Lord and the Baptismal Font in this place [Nauvoo] where their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fullness of times may be turned, and the mysteries of God unfolded, upon which the salvation of the world, and the redemption of their dead depends.

"For thus saith the Lord, There shall not be a General Conference assembled together until the house of the Lord be finished, and the Baptismal Font; and if we are not diligent the church shall be rejected, and their dead also saith the Lord."—*Times and Seasons*, vol. 2, p. 589.

Heber C. Kimball said, June 11, 1843:

"Should we fail to build those houses [the temple, and Nauvoo house] all our

attempts would be in vain, and we should be cast off with our dead."—*Times and Seasons*, vol. 4, page 317.

Parley P. Pratt said, September 8th, 1844:

"The great God said through Joseph, build the Temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead."—*Times and Seasons*, vol. 5, page 652.

To "build" the Temple, was to finish it, to complete it. Hyrum prophecied, as we have seen, that the Temple and Font should be "finished," otherwise they should hold no general conference, and the church and their dead should be rejected.

Now it is a well known fact that the Nauvoo house was builded only part way on the second story, and that the Temple was never finished. Thousands who visited the temple, both before and after the saints left Nauvoo, can testify to this; hence, not finishing the Temple, the saints did not "build" it, and as a consequence they were "rejected as a church," as the Lord had forewarned them.

Brigham Young said in 1852:

"Suffice it to say to this congregation that we shall attempt to build a Temple

[in Salt Lake City] to the name of our God. This has been attempted several times, but we have never yet had the privilege of *completing* and enjoying one.”  
—*Journal of Discourses*, vol. 1, page 277.

Again he said, August 31st, 1856, that the Nauvoo Temple was not *finished*. He says:

“Have you ever seen a Temple *finished* since the church commenced? No, you have not.”

In 1863, after Elders Briggs and McCord, missionaries of the Reorganized Church, went to Utah, and began preaching to the people that the church, as an organization, had been rejected of God; Brigham, not able to answer their arguments, faced right about on his former testimony, and declared that they did *complete* the Nauvoo Temple. He says:

“God commanded us to build the Nauvoo Temple, and we built it, and performed our duty pretty well. \* \* \* Through the blessing of God it was *completed* and accepted by Him.” *Deseret News*, Oct. 14, 1863.

Persons of sense can see at a glance which of the above testimonies are most likely to be true, and will make their selection accordingly. That the Temple, to say nothing of the Nauvoo House, was never *builted*, within the true intent and meaning of that term,—that it was never “finished,” never “completed,”—is placed beyond all doubt, taking even the testimony of Brigham Young. His first two testimonies are in harmony with that of many others, and are therefore to be believed. His last testimony is contrary to that of others, *contrary to his own on two former occasions*, and hence it is not to be believed.

We are aware that this places Mr. Young in an unenviable position—he can blame only himself for it—for the conclusion will be forced upon the mind of the reader, that if he makes

such contradictory statements in regard to a subject with which he was so familiar as the building of the Temple, then his testimony on *any* and *all* important subjects should be carefully criticised, and accepted *when found true*.

We now see that the Temple was never built as commanded of God, and we are bound, therefore, to conclude that the church as an organization, as also their baptisms for their dead, were rejected of God.

Some hold that the threatened “rejection” would work the entire overthrow or destruction of the church; and, that as a consequence, the dispensation would have to be begun anew, the church re-established, and the priesthood with the keys thereof, re-committed.

Such a supposition is faulty; for notwithstanding the church, as such, might be rejected, yet the Lord had established his kingdom “for the last time,” for “the fullness of times,” and, it was “never to be destroyed,” but, “it shall stand forever.”

The kingdom was given to the saints, [Doctrine and Covenants 45 : (15) 1,] and was established as early as 1830, [Doctrine and Covenants 26 : (50) 30; 42 : (13) 18; 43 : (14) 3,] and was the “little stone” kingdom, [Dan. 2 : 34, 35, 44, 45; Doctrine and Covenants 65 : (74),] the *last* committal of the gospel and the keys of the kingdom, [Doctrine and Covenants 26 : (50) 3; 105 : (104) 12], and for the “eleventh hour.” Doctrine and Covenants 32 : (55) 1; Matthew 20 : 6. It was the “last time” the vineyard was to be pruned. Doctrine and Covenants 39 : (59) 5. It was the prelude to God’s “strange act.” Doctrine and Covenants 92 : (96) 1. And the kingdom was *never* to be *destroyed*, nor given to another people.

The church, or kingdom, could be “rejected,” but it was never to be broken down, ~~—~~ never to cease to exist,

The Lord "rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers," [2 Kings 17 : 20], but their nationality was not lost.

Though, like Judah, they are broken, and scattered, and in captivity, on account of their alienation from God, they, with Judah, are still known to God as a nation or kingdom. See Jer. 31 : 35, 36.

Judah went into the Babylonish captivity for their sins, and the Lord said of them by the prophet Jeremiah, "Reprobate silver shall men call them, because the Lord hath *rejected* them." Jer. 6 : 30. Their rejection was marked by their being driven from the lands which God had given them by promise, and by their being brought into great *bondage*.

Daniel learned "by books," [Daniel 9 : 2], the years of their captivity, and afterwards learned by the revelations of God concerning their deliverance.

Of this "rejection" of Judah the Lord further says :

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath *rejected* and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord; they have set their abominations in the house that is called by my name, to pollute it." Jer. 7 : 29, 30.

By this we learn that God rejected Judah for their sins. But when they were sufficiently chastised, God inspired the heathen, those who held civil rule over them, to aid them in their return to their land and their city. See 2 Chronicles 36 : 20-23; Ezra 1 : 1-11.

God did not cast them off forever, nor destroy their kingdom, nor take from them the priesthood.

The Lord may reject his church in this dispensation, as he rejected Judah, and for similar reasons, and not destroy the church, nor overthrow the kingdom, nor take away the holy priesthood; we

hold that he has so rejected his church.

All the marks of a rejection are clearly manifest in the written and unwritten history of the church for the last twenty-five years.

Disobedience to God's written law, given for the government of the church, as found in Doctrine and Covenants, Book of Mormon, and Bible, and the following of the "traditions of the elders," by which the law is made void, were the causes of this rejection. Owing to the church turning away from the written word there has been great blindness among priests and people,—an erring in spirit, and a stumbling in judgment. The saints have been driven from city to city, and from place to place, and the kingdoms of this world have prevailed against them.

It is too notorious to require proof here, that all the factions arising since the death of the martyr have practically rejected the books, especially the Doctrine and Covenants, which contains the law and covenants to the church.

Some profess great love for the books, but at the same time teach and practice contrary to them.

This is a clear token of apostasy.

Law is given to be kept, and not to be violated. The word of God is given to enlighten, instruct, and guide, and not to be treated with contempt, and cast aside.

When we see the people of God teaching false doctrines, and setting up false claims, we may be sure they are not in the light,—not in favor with God,—but on the high way to apostasy.

One of the clearest evidences that the church was rejected as early as 1844, is the fact that so many false claims were put forth by men who once stood high in authority, and another, that so many false doctrines began to be taught.

The twelve, with Brigham at their head, taught that the church had no prophet, but that the *twelve* was the

proper head of the church, and that "Elijah's mantle had fallen upon them." See *Times and Seasons*, vol. 5, pages 637, 638.

Brigham said to the saints:

"You are now without a prophet present with you in the flesh to guide you, but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to *preside* over *all* the affairs of the church in all the world. \* \* \* Let no man presume for a moment that his (Joseph's) place will be filled by another, for, remember, he stands in his own place, and always will; and the twelve apostles of this dispensation stand in their own place and *always* will, both in time and eternity, to minister, *preside*, and regulate the affairs of the *whole* church."—*Times and Seasons*, vol. 5, page 618.

By these claims the twelve were to *preside* over *all* the church, in *all* places, and the prophetic office, "Moses' seat," was forever vacated; for Brigham says, 'Joseph's place would *never* be filled by another;' that the twelve apostles stood in their own place, and *always* would. This claim, or prediction, whatever it may be called, does not prove true, for the twelve have not always remained in their own place, that is in their own quorum. Brigham *sought* to "fill" Joseph's place. He not only left his own place, but pretends to be the president over the whole church, and so fill "Moses' seat." He is at war with himself, and stands self-judged, self-condemned.

Heber C. Kimball, and Williard Richards did not always "stand in their own place," as Brigham predicted, for they left the quorum of the twelve, and went up to counsel with him who had climbed into Moses' seat; and now Geo. A. Smith has left his own place, the quorum of the twelve, and is found a counsellor to Brigham. All these claims and doings are clear evidences of blindness, apostasy, and *rejection*.

As we have seen, Brigham claimed that the twelve would *preside* over *all*

the affairs of the church in *all* places. This was the claim, and they have sought by every means to carry it out. Now the law says, "the twelve are a *traveling*, [not local], presiding high council, to officiate in the name of the Lord, *under* the direction of the presidency of the church, agreeable to the institution of heaven, to build up the church, and to regulate all the affairs of the same, in all nations, [outside of Zion and her stakes], first unto the Gentiles, and secondly to the Jews."—*Doctrine and Covenants* 104: (103) 12.

By this we learn that the twelve were not the presidency of the church, as they falsely claimed; but were a subordinate quorum, to labor "under the direction of the presidency." This plan was "the institution of heaven."

That the twelve were never designed of God to be a local presidency, nor to be the heads of the church, is manifest from the nature of their office; for they were called to "go abroad among all nations."

Joseph so understood, and so taught. He says:

"The twelve *will* have no right to go into Zion, or any of her 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. \* \* \* No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for *this* belongs to the twelve."—*Millennial Star*, vol. 15, page 261.

Nauvoo was a stake; it had a standing high council at the time of Joseph's martyrdom, and Br. William Marks was its president, as also the president of the stake; and the twelve, after Joseph's death, came and usurped the authority of that council, and of the presidency of that stake, and assumed to regulate, control, and dictate, where they had not the shadow of rightful authority according to the law above quoted.

The twelve not only wrested the authority from the high council, in regard to local matters, as pertaining to Zion and her stakes, but they also possessed themselves of the control of the church, as its heads.

What higher evidence can we have of the blindness and alienation from God, than these lawless acts?

What better evidence do we need of the blindness of the saints, than their submitting to, and sanctioning such irregular, arrogant conduct!

As we have seen, the mission of the twelve was to "go abroad among all nations," and to "go into all the world, and preach the gospel [not polygamy] to every creature." And it was told them:

"See to it that ye trouble not yourselves concerning the affairs of my church in this place, [Kirtland, a stake], saith the Lord; but purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature who has not received it.—Doctrine and Covenants 105: (104) 11.

But when the "two chief shepherds were taken away in one day," the twelve abandoned their proper mission and calling, and usurped the place and authority of others, thus changing the order entirely as taught in the law, and established by Joseph the martyr.

Never was there a bolder move to change the order of God,—to confuse and disorder the church.

In keeping with the new order of things, Brigham claimed that it was his place to receive revelations for the church; whereas, in the absence of the first presidency, it was the right of the President of the high council, William Marks.

That it would always be the privilege of the president of the high council, in the absence of the first presidency to receive revelations to build up the church, is very evident from the teachings of Joseph. He says:

"On the 3rd of July, [1834], the high priests of Zion assembled in Clay county, Missouri, and I proceeded to organize a high council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer assistant presidents. \*

\* \* \* From this time I continued to give instructions to the members of the High Council, elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the Council assembled [again] according to adjournment, at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and members.

"After singing and prayer, I gave the council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; I read the revelation on the subject, [Doctrine and Covenants 99 or 5], and told them if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I have done my duty in organizing the high council, *through which council the will of the Lord might be made known on all important occasions, in the building up of Zion, and establishing truth in the earth.*"—See Church History, *Times and Seasons*, and *Millennial Star*, vol. 15, page 109.

From the foregoing, we learn that it was the right of Wm. Marks, as president of the High Council, instead of Brigham Young, as president of the twelve, to receive revelations to build up Zion and to establish truth in the earth. Such are the teachings of Joseph,—such are the teachings of the law.

Brigham said in the October conference of 1844, at Nauvoo, "If you don't know whose right it is to give revelation, I will tell you; it is I."—*Times and Seasons*, vol. 5, page 683.

Had Brigham and the twelve remained true to their calling, they would not have supplanted the High Council, but would have taught the saints that the revelations to build up the church

in all the earth, were to come through the High Council,—through its president, William Marks.

Instead of doing this, however, they disarranged the organization, and corrupted the doctrines of the church, until it now has but little semblance to the church as it existed before 1844.

The twelve published to the elders, *Times and Seasons*, vol. 5, page 490, saying:

“If any man writes to you, or preaches to you, doctrines contrary to the Bible, Book of Mormon, or the Doctrine and Covenants, *set him down as an IMPOSTOR*. Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; *cut them off* from among you as *useless and dangerous* branches.”

These were correct teachings,—teachings they had learned repeatedly from Joseph; and had they practiced these teachings, they would never have said that the books were “not worth the ashes of a rye straw,” in the guidance and government of the church.

But, as we have seen, they were among the first to turn away from the books,—to *teach* and *practice* contrary to them; hence, they stand condemned by their own mouths, as “impostors,” “useless and dangerous branches,” who should be “cut off.” In these things we have clear evidences of the blindness consequent upon “rejection.”

In speaking of the power and authority of the High Council, Joseph says:

“The High Council has been expressly organized to administer in *all* her [Zion’s] spiritual affairs; and the Bishop and his council are set over temporal affairs.”—*Millennial Star*, vol. 15, page 284.

But under the administration of Brigham and the twelve, the rights and authority of the high council are usurped by them, as are also the rights and powers of the Bishoprick.

By this bold, unscrupulous movement,

they strike down the authority of other quorums, and councils, and make all subservient to their will and dictation. The high council, the bishop and his council, were but mere ciphers,—figures that moved as Brigham and the twelve pulled the wires.

It is manifest that Joseph was impressed that the twelve would yield to temptations and apostatize. In writing of them he says:

“O, ye twelve! and all saints! profit by this important KEY,—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ, [by making Adam greater], that you do not betray the brethren, that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any that ever was or ever will be revealed unto man in this world or that which is to come. Yea, in all your kicking and floundering, see to it that ye do not do this thing, lest innocent blood be found in your skirts, and *you go down to hell*. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren. \* \* \* Must the new ones that are chosen to fill the places of those that are fallen of the quorum of the twelve, begin to exalt themselves, [seeking places and authority that does not belong to them], until they exalt themselves so high that they will soon tumble over and have a *great fall*, and go wallowing through the mud, and mire, and darkness, Judas-like to the buffetings of Satan, as several of the quorums have done; or will they be wise?”—*Millennial Star*, vol. 17, page 295.

It is quite a common report among the saints who lived at, and near Nauvoo, during Joseph’s lifetime, that Joseph said just before his death, and once in a public meeting, that if Brigham Young ever got the lead of the church, “he would lead it to hell.”

The revelation of July, 1837, Doctrine and Covenants 105 : (104) 5, teaches that the twelve would go into temptations, darkness, and alienation from God. This must have taken place after 1842, or 1843, for up to

that time their labors were accepted.

The revelation reads:

“And after their *temptations* and *much tribulations*, behold, I the Lord, will *feel after* them, [no occasion for this if they had lived near to God], and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, [no need of their conversion if they should remain faithful in doctrine and practice], and I will *heal* them.”

What stronger, clearer evidence do we need to show that the twelve, after 1837, would go into apostasy, departing from the ways of the Lord?

As we have seen, they reject the teachings of the Doctrine and Covenants, also the Book of Mormon, and the teachings of Joseph as we find them written in the Church History; and also, that they wrested from the high council and bishoprick their God-given rights and authorities. We have also seen that they have acted contrary to their own teachings, as quoted from their epistle to the church, by which they stand self-condemned as “*impostors*,” “*useless and dangerous branches*,” that ought to be “*cut off*,” and further, that they have violated the promises made to the church that they would “*carry out Joseph and Hyrum’s measures*,” and that “*the twelve would always stand in their own place*,” and their profession, that Joseph’s place should “*never be filled by another*.”

That the church of God, in the last days would become corrupted by *false* and *wicked leaders*, and therefore *rejected* of God, is made so plain in the Book of Mormon that none can successfully question it.

Moroni, in the 4th chapter, 3rd and 4th paragraphs of Book of Mormon, prophecies of wonderful things which will occur at and after the coming forth of the Book of Mormon. He says in the 4th par.

“Behold, the Lord hath shown unto me great and marvellous things which must

*shortly come* at that day when these things shall come forth among you. Behold I speak unto you as if ye were present, and ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even *every one*, have become *polluted* because of the pride of your hearts. For behold, *ye do love money*, and your substances, and your fine apparel, and the adorning of your churches, *more than ye love the poor and needy*, the sick and afflicted. *O ye pollutions*, *ye hypocrites*, *ye teachers*, who sell yourselves for that which will canker. Why have *ye polluted the holy church of God*? [this must mean the church of the saints]. Why are ye ashamed to take upon you the name of Christ? [by practice]. \* \* \* Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not? Yea, why do ye build up your *secret abominations* to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also *the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads*? Behold, *the sword of vengeance hangeth over you*; and the time soon cometh that he *avengeth* the blood of the saints upon you for he will not suffer their cries any longer.”

Surely we may say with Isaiah, “the leaders of this people cause them to err.”—Isaiah 9 : 16. And again, with Ezekiel :

“Thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, yet kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. \* \* \*

Thus saith the Lord God; behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—Ezek. 34: 2, 3, 4, 10.

And the Apostle Peter says:

"There shall be *false teachers* among you, who *privily* shall bring in *damnable heresies*, even denying the Lord that bought them, and bring upon themselves *swift destruction*. And *many* shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."—3 Peter 2: 1, 2, 3.

What need we say further to convince the truth-loving saints that the church, as an organization, was rejected of God?

We have need to look at facts as

they are. The things of God's kingdom,—of salvation,—are not to be trifled with, and we must learn to discern between men and principles,—between good and evil, truth and error, and "judge all things that pertain unto Zion; and to "prove liars and hypocrites," and those who claim to be "apostles and prophets."—Doctrine and Covenants, 21: (64) 7.

In the "rejection" of the church, nearly all were thrown into confusion, and darkness seemed to rest upon almost all, and none, evidently, was affected more than the twelve.

The voice of God is to all the saints, "Return unto me, and I will return unto you," and how shall they return?

"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."—Doctrine and Covenants, 4: (83) 8.

