

The Saints' Advocate.

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

Vol. 1.

Plano, Illinois, July, 1878.

No. 1.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR & Z. H. GURLEY, EDITORS.

ADDRESS.

WITH this number we commence the publication of THE SAINTS' ADVOCATE, a monthly paper devoted to the promulgation and defense of the religion of Jesus Christ, as understood and taught by the Reorganized Church of Jesus Christ of Latter Day Saints; and we deem it proper to lay before our readers the principal objects, and the more prominent purposes which prompt us to engage in such a work, and also to outline, briefly, the policy that will be adopted in its conduct.

We propose that our paper shall be a faithful exponent of truth and righteousness, irrespective of men, their creeds, or opinions; and that it shall lift its voice, with no uncertain sound, against error and evil, without fear or favor toward any; and, further, that its object shall be, first and last, to promote the glory of God and the well-being of man.

We propose that it shall define fully and clearly, from the standard works of the Church, the peculiar and distinguishing doctrines of The Church of Jesus Christ of Latter Day Saints, as organized by Joseph Smith and others, April 6th, 1830, and reorganized by commandment of God in 1852, (and more fully in 1860 and 1873), and that it shall point out the doctrinal limits, beyond

which, by the prohibitory command of God, the Church of Christ can not go.

We propose that it shall discuss with freedom, with frankness and candor, in the love of Christ and of all men, in the light of God's word and of correlative evidence, the painful fact that a Great Apostasy has taken place among Latter Day Saints, and point out the remedy, and the only remedy provided of God by which the erring ones may be recovered from the bewildering, blinding influences of this monstrous iniquity, this ruinous, evil.

We propose that it shall controvert, in the interests of the religion of Christ, and in the interests of humanity, the false and vicious principles that have obtained with some Latter Day Saints as pertaining to the service of God, and as essential to salvation and a fullness of glory.

We propose that it shall faithfully reprove sin, in the spirit of meekness and charity, whenever and wherever there may be an occasion, and under whatever guise it may be found.

We propose that it shall plead for the right, the true, and the ennobling; and that it shall earnestly and persistently oppose, and seek to overthrow, by all legitimate means, every species of error and evil, especially that which has obtained among Latter Day Saints.

In carrying forward our paper we shall have occasion to present through its columns, many important items of history, ancient and modern, including that of the Church of Jesus Christ of Latter

Day Saints under the first Joseph, that under the latter day apostasy, with that of the Reorganization; and we shall spare no effort in giving such only as is both truthful and suitable.

Great care will be used to exclude from its columns all matters, whether doctrinal, theoretical or historical, that are either false in their facts, or hurtful in their tendencies.

Its pages will be, we fondly hope, greatly enriched from time to time, with important contributions from our fellow laborers in Christ. All are requested, sincerely, to aid us what they can in our arduous and important undertaking.

And, in conclusion, we reverently dedicate THE SAINTS' ADVOCATE to the only true and living God, and to our Lord Jesus Christ, to the Church of His choice, and to the good of all men; and we humbly pray that the Lord, by His wise and kind providences, may bless it to the enlightenment and recovery of those who have "departed from the faith," to the comfort and strength of all Saints, and to the salvation and eternal glory of very many souls. And to our God and His Christ be all the honor, and the glory, now and forever, amen.

W. W. B.

THE LATTER DAY APOSTASY.

DON'T be startled, dear reader, at the strange caption of this article; for we do not believe, nor shall we seek to prove, that there has been more than a partial apostasy of the Church of Christ in these last days. The Church established by Christ and his apostles, eighteen hundred years ago, gradually drifted away from its original foundations, till, at length, they would "not endure sound doctrine; but after their own lusts" they heaped "to themselves teachers," as

predicted by Paul, 2 Tim. 4:3, and so went "into the wilderness," as seen in vision by the apostle John when upon Patmos, Rev. 12:14. That apostasy was total, and complete; they transgressed the laws, changed the ordinance, and *broke* the everlasting covenant," Isa. 24:5; but under the latter day apostasy, as predicted by Paul, 1 Tim. 4:1-3, "*Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; [i. e., not ignorantly, nor by compulsion, but, with intent to deceive]; having their conscience seared with a hot iron; forbidding to marry [i. e., according to common usage—general custom]; commanding to abstain from meats*"—[which the Banneemyite Mormons, and others, did *do*]. This departing "from the faith" is very peculiar, as it is under the inspiration of "*seducing spirits*"—actual "*unclean spirits*"—and also under the influence of "*doctrines*" given by, and originating with "*devils*."

From this prophetic description we have the right to expect, that the latter day apostasy will be marked by all the guile, the cunning craftiness, the hypocrisy, the brazen facedness, the deception, the hard-heartedness, the loud mouthed profession of sanctity, and the *secret, selfish, seductive, lustful, lying*, and alluring teachings and influences, of which devils and wicked men can be capable. The language of the prophecy means all of this, and more.

It will profess to be an angel of light, but its works—its fruits—will manifest its real fallen character. Its "hands are the hands of Esau," while it assumes "the voice of Jacob." Heedless, credulous, and over-confiding Saints may be deluded by it. Lustful, lawless, bigoted,

uninstructed Saints, having neither a knowledge of the written word of God, or the guidance of the Holy Spirit, will be in danger of falling beneath its baleful influence and power. Its doctrines will be true in part, while others will be squarely opposed to the doctrine of Christ, as taught in the revealed word of God. Its inspirational—spiritual—power, will be from spirits which are not of God. It will “call evil good, and good evil.”

It will profess “the faith,” whilst its works and general characteristics will prove that it has departed from it. It will be a very delusive, dangerous, and monstrous counterfeit of the true faith, of which all should beware, and from which all should “turn away.” These peculiarities may not all be found in any one of the factions that make up this great and terrible departure, but they will be found in some of them.

Paul further predicts that there will be a remarkable latter day apostasy. He assures us it will occur just before the second coming of Christ, and that it will be effected by satanic cunning and power; and, further, that it will be of a very deceptive, delusive character; and, that those who “believed not the truth, [God’s word is truth], but had pleasure in unrighteousness,” will be “damned” by means of it. Here is the prophecy, we quote from the Inspired Translation by Joseph Smith, the Seer:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled by letter, except ye receive it from us; neither by spirit, or by word, as that the day of Christ is at hand. Let no man deceive you by any means; for there shall come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and ex-

alteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, and he it is who now worketh, and Christ suffereth him to work, until the time is fulfilled that he shall be taken out of the way. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Yea, the Lord, even Jesus, whose coming is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

From this we learn that the great “falling away” among the Saints would be a sign of the coming of Christ, and, “that the day of Christ is at hand;” and, that the “falling away” would be effected “by the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness,” etc. Now Satanic “power,” in every age, has been marked, specially by dictation, compulsion, driving, tyranny, and violence, and Satanic “signs,” range all the way from his speaking “by the mouth of the serpent” in Eden, (Gen. 3:8, Insp. Trans.), to the “secret signs and secret words,” given to Gadianton

and Kishkumen, in connection with their "secret oaths and covenants," mentioned in Book of Mormon, Helaman 2:30. We may look, in the latter day apostasy, to see a of revelation these "signs," in both kinds. And as for the "lying wonders"—false, deceptive "wonders"—Satan has always signalized himself, and his dupes and followers by this kind of work. By them he deceived "the mother of all men;" by them he deceived the sons and daughters of Adam; (See Insp. Trans. 4:13); by them he sought to delude Moses; (Insp. Trans. p. 7); by them he sought to corrupt the Son of God; (Matt. 4:1-10); by them he deceived Hiram Page; (D. C. 27:4); by them he sought to deceive Joseph the Seer; (D. C. 110:20); by them he did deceive many Saints at Kirtland, Ohio; (*Mill. Star*, vol. 14, p. 67, with Mother Smith's History); and by his numerous and varied "lying wonders" he has deceived many Saints since the death of the Seer, as also many thousands who are not Saints.

Paul informs us that he will take possession of "the temple of God," which is the body of man, (1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; John 2:19; D. C. 90:(83) 5; 84:(6) 1, etc.), and that he will claim "he is God." He will personate God when in the tabernacle of man; assuming to be God, and inspiring men to claim to be gods, he will move them to personate God. Will he not inspire men to also personate other men, such as Joseph Smith, Peter, Paul, Franklin, Newton, etc. This thing of personation,—assuming character, feigning, counterfeiting, mimicking,—is one of the chief features of Satanic cunning and success. Neither God nor His servants use such means. They never assume others' voices, gestures, manners,

names, or position. They are always true to their own individuality.

Paul furthermore tells us that the "mystery of iniquity" that would procure the "falling away" in the last days, was "already" at work in his day. So it was; for the apostasy of the Church of Christ began in the days of the apostles, and began with those who were *ministers in the church*, as may be seen by consulting Acts 20:29, 30; 2 Pet. 2:1-3, etc. And thus, by means of a corrupt ministry, "damnable heresies" were "privily"—slyly—brought into the church and called *the doctrine*; and by perverting the teaching, mission, and character of Christ, they were guilty of "denying the Lord that bought them;" and by the high authority, large numbers, shrewdness, and powerful influence, of these "false teachers," "many" did "follow their pernicious ways;" and "by reason" of this shameful apostasy "the way of truth" was "evil spoken of." History repeats itself in the Church in these latter days. The errors and corruptions that have crept into the Church, have, as in former times, caused "the way of truth to be evil spoken of."

Apostasy among God's people is not limited to the church organized eighteen hundred years ago, and in these last days; it has cursed the race of man from Eden until now. Nor is it limited to man; for angels who dwelt in the light of heaven, forfeited their happy home, and all the honors and joys of the Father's house, by failing to do the will of God. (2 Pet. 2:4; Jude 6; D. C. 28:10).

The history of man is one of oft repeated apostasies. Israel's history, from Jacob to Jesus, is one of repeated apostasies and reformations. And a corrupt ministry has always been among the *chief*

causes in leading the people astray. Moses had not been in the mount forty days when Aaron, at the wish of the people, made a golden calf for them to worship, after the religious custom of idolatrous Egypt. Gideon, who once was leader of Israel's hosts, a man whom God once greatly honored and blessed, finally went into polygamy and idolatry, and led Israel from the worship of God. David and Solomon, once men of God, enjoying the inspiration of heaven—they, too, fell away into polygamy and other sins, and Solomon into idolatry. Israel's *priests* and *prophets* became "profane;" they committed "adultery," and walked "in lies." It was further said of them, "They strengthen also the hands of evil doers."—Jer. 23 : 11, 14. Of Israel's unfaithful ministers the Lord said by Malachi :

"But ye are departed out of the way ; ye have caused many to stumble at the law ; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."—Mal. 2 : 8, 9.

Of the Jewish ministry, many of them, Jesus said :

"Woe unto you, Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte : and when he is made, ye make him two fold more the child of hell than yourselves. *** Woe unto you, Scribes and Pharisees, hypocrites ! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith ; these ought ye to have done, and not to leave the others undone."—Matt. 23 : 15, 23.

All these testimonies prove that prophets, priests and people, are liable, nay, are prone to go astray.

It may be enquired, If man is so prone to go astray, and priests to lead others astray, where is ones *scamrit v*? To this

we answer in the light of the Scriptures, "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them."—Isa. 8:20. Jesus, when defending his mission and work, says, "It is written." Paul "reasoned out of the Scriptures." The angel who first appeared to Joseph quoted abundantly from the Scriptures. The faithful elders under the first Joseph were careful to reason from the Scriptures. And Joseph the Seer, in 1839, fearing an apostasy, of the "Twelve," said :

"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 ; 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 other that ever was or ever will be given and revealed unto man, in this world or that which is to come. Yea, in all your kickings and floundering, see to it that ye do not 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."—*Mil. Star*, vol. 17 : 295. W. W. B.

Continued.

CELESTIAL MARRIAGE.

"Marriage, rightly understood,
Gives to the tender and the good
A paradise below."

CELESTIAL marriage, is that which is ordained by heaven's King. This law was given to man in the beginning, in Eden, and has continued all along the ages after the fall until now. It was announced by God, amid the beautiful scenes of the garden, to our fore parents ; it was written in the constitution and nature of man, and deeply imbedded in his intellect and affections.

Of the divine institution, Jesus, the King, hath said, "He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh" (Matt. 19:4, 5).

"And they twain shall be one flesh." What vast importance in a word! How much of weal, or woe, in one brief sentence! This law, enduring as the heavens, and co-extensive with the race of man, must either bless or curse earth's children till the end of time. If they heed it, all is well; then wedlock, truly, is a "perpetual fountain of domestic sweets." But if they sin against it, then comes jealousy, deceit, hatred, strife, heart-burnings, bitterness, and all the endless train of wounds and stings of violated law.

Ask him whose home has been dishonored, and whose manly heart has been crushed by the wanton ways of an unfaithful spouse; ask him the fitness, and the exalted worth of this, heaven's law! Ask the loving wife, in whose fond and faithful heart her husband and their loved ones are enshrined—ask her, when the slimy serpent has crossed her husband's path and lured him to the love and embraces of another—ask this insulted, shame-stricken, and deeply wounded soul, of the rightness and importance of that law which a loving Father gave to guard and keep her heart and home!

When the dark shadows of connubial sin fall across the way, and the bitter waters of a great marital grief comes into the soul, then the righteousness of God's ways, and the excellency of his laws, are seen.

"And they twain shall be one flesh."
—One husband, and one wife!—

"One bosom to recline upon,
One heart to be his only one!"

Such was the law of heaven, given of God to man. Here is the expressed will of heaven, as written in nature, and by grace proclaimed in Eden.

When God dismantled a wicked world by the flood, and still would preserve the family of man, true to the divine law, He preserved and saved mankind *by pairs*—"male and female."—"In the self same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark."—Gen. 7:13.

God has always been true to this plan; and in no case has he suffered a deviation from it, except in the times of the wickedness and barbarism of the people, when they followed the lusts of the flesh, and the dictates of their own carnal will, as under the law of Moses, which also provided "stripe for stripe; burning for burning," etc., which law was fulfilled in Christ, and ceased by limitation with the ushering in of the gospel, as is taught by both the Bible and Book of Mormon.

Faithlessness in Sarah moved her to give Hagar to "Abram, to be his wife;" (Gen. 16:3); but God would not endorse the arrangement, nor honor Hagar with the divine title of *wife*. God speaks, and here we have the divine mind and will clearly expressed relative to the sacred rights of marriage.

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, ["cast out this bondwoman and her son"]; hearken unto her voice: for in Isaac shall thy seed be called."—Gen. 21:12,

Abraham and Sarah had violated the Celestial law of marriage, by seeking to

make *three*, instead of "twain," one flesh, and the Lord reproved Abraham, and set him right in the matter.

"Jacob had two "wives," and "two concubines." But he did not willingly, take Leah, the second wife. She was imposed upon him by a base stratagem; one that would disgrace a horse jockey with fair minded people; and it would be blasphemy to say that the Lord in any way sanctioned such low villainy.

It is said by some that God gave David many wives. Yes; but only in the same sense that He gave David's wives to Absalom, David's son."

"Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and *give them* unto thy neighbor."—2 Sam. 12 : 11.

This was the outcome of "evil," in the general providence of God. It was the fruit of iniquity. God suffered Absalom to take the wives of his father, as He had suffered David to take the wives of Saul, with others. But Latter Day Saints should have no controversy upon this point, for the Book of Mormon, given in the love of God, and translated through Joseph the Seer by His power, declares, that the having "many wives and concubines" by David and Solomon, was a "wicked" practice. And further,—“David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.”—Book of Jacob 1 : 4, 2 : 6. The word "abominable," means odious, unclean, hateful, loathsome, extremely sinful, etc. So sacred is the celestial law of marriage in the sight of God, and so great a sin is either polygamy or concubinage. The practice of either, by servants of God, gives no divine sanction. This word of God in the Book of Mormon, this keen, glitter-

ing "sword of the Spirit," at one stroke severs in shreds the base and deceptive argument that it was by the will of God that David and Solomon had many wives and concubines.

It is claimed by some, that this same Book of Mormon *implies*, if it does not directly teach, that God will, or may, command polygamy, or something different than he commanded the Nephites. This claim is based on the following passage :

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things,"—[viz, "there shall not any man among you have save it be one wife; and concubines he shall have none; for I the Lord God, delighteth in the chastity of women"].—Jacob 2 : 6.

Now this does not in any way imply that God may at any time, give a command contrary to that already given. It is simply, and only, an assertion of His right, His prerogative, to command in respect to the relations of the sexes. When He brought Lehi and his friends out from Jerusalem, it was with the expressed purpose to "raise up seed unto the Lord in the land of promise." [America].—1 Nephi 2 : 2. And in order to "raise up seed unto the Lord," the commandment was given to Lehi and his seed, that they should have but "one wife; and concubines none;" for, said Jacob, "these commandments were given to our father Lehi: wherefore ye [Nephites] have known them before."—Jacob 2 : 7. Again: "They [the Lamanites] have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none."—(Par. 9).

Here then, was a people, led out by the Lord from amidst the wicked, led

to "the land of promise" for the avowed purpose of raising up seed unto the Lord, and in order to effectually accomplish this, the Lord commands, as we have seen, "one wife; and concubines none." And notwithstanding the Nephites *knew* of this "command," still they sought, by wresting the Scriptures, "to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon;" and now the Lord again *commands* His people in the matter, and he gives the same command as before. They ought to have given heed to the first command, that given to Lehi, "but as they did not, but violated it, the Lord renews the command, and then asserts His right to renew it still again, if occasion should require; and He then informs them that if He should not, in any future time, renew the "command" again, "they shall hearken unto these things,"—*i. e.*, the teachings already given them. Such is the evident meaning of the passage. To say that this passage means that God would, or might, at some time command polygamy, is to say that He would then sanction as pure and holy that which He now denounces as "abominable;" "grosser crimes;" etc. This would be calling "evil, good;" and vice, virtue.

• God teaches, as we see, that "but one wife; and concubines none," is consonant with chastity; but that "many wives and concubines," are contrary to it.

In this same connection Jacob teaches that the "tender," "chaste," "delicate" feelings of "wives" and "children" are "pleasing unto God," and are consonant with monogamy, but not with polygamy, and concubinage. (Jacob 2 : 1). That "sorrow" and "mourning," with loss of "confidence" among children; are the

fruits of polygamy and concubinage; and that "wounds" and death result from them. (Par. 6, 7.) He further says that "husbands love their wives, and their wives love their husbands; and husbands and their wives love their children," where the monogamic commandment is observed. (Par. 9).

Thus, the Book of Mormon teaches that monogamy is an essential aid, while polygamy is a great hindrance, in *raising up seed unto the Lord*.

"And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord: I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people; * * * I say unto you, that these are his seed, or they are heirs of the kingdom of God: for these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgressions; I mean all the holy prophets ever since the world began? I say unto you that they are his seed; and these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion, Thy God reigneth!"—Mosiah 8 : 5.

Thus Celestial marriage aids in securing Celestial glory. W. W. B.

"He that turneth away his ear from hearing the law; even his prayer shall be abomination."—Prov. 28 : 9.

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DECLINE OF UTAH MOR- MONISM.

WHEN polygamy, unlawful tithing, (a tenth of the property of the Saints, rich or poor), the Adam-God theory, etc., was introduced in 1852-3, Utah Mormonism began to decline rapidly, and it has continued to decline until the present. This speaks volumes against those doctrines. Will the Saints heed the voice of these facts!

THE DOCTRINE OF CHRIST.

THAT AND THAT ONLY, WHICH IS ES-
SENTIAL TO SALVATION.

WHEN we consider that "salvation is of the Lord," and that by means of "the doctrine of Christ," all men may know what to do in order to be saved, we conclude that its principles should be so plain and simple that all honest, accountable persons could easily understand them, and that they could also readily comply with them.

God invites all mankind to come unto Him and be saved. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

"Come unto me *all ye* that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I

am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Mat. xi:28-30.

Will the Lord call mankind to come unto Him, and yet not make the way plain and the means easy?

Latter Day Saints should have but one answer for this; and yet there are some to whom it may be said:

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. v:12.

The doctrine of Christ, sublime as an anthem of the angels, it is nevertheless adapted to the *capacity*, as well as the *needs* of all earth's children.

The early Christians received and embraced it and were taught that by it, and *it only*, they could hope to "work out" their "own salvation with fear and trembling."—Phil. 2:12. Paul said to Timothy:

"Take heed unto thyself, and unto the *doctrine*; continue in them; for in doing this thou shalt both *save thyself*, and them that hear thee."—1 Tim. 4:16.

To this agrees the testimony of the Apostle John:

"Whosoever tranegresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, [as teachers] and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 9-11.

From these texts it is seen, that the early Christians were supposed to know,

fully and thoroughly, as to what the doctrine of Christ was, and to be able to detect what was contrary to it. It is further seen, that very much, even their salvation, depended upon their faithfulness to that doctrine; and so important was it, that saints who gave the least aid and encouragement to those who taught otherwise were denounced as evil doers. Such was the high esteem in which the doctrine of Christ was held by its first and ablest teachers.

From these texts we may also learn that there was a tendency in those early times to treat lightly the doctrine of Christ, both by some of the Saints and their teachers.

In the New Testament, we have a record of the doctrine of Christ, as taught by himself and his apostles. So also, we have a record of it in the Book of Mormon, and likewise in the Book of Doctrine and Covenants. In these we have *three competent witnesses* in respect to this all important matter. Their testimony is one and the same in relation to it, and to these we must appeal in all our discussions in regard to it.

The Book of Doctrine and Covenants declares that the Book of Mormon contains the doctrine of Christ, "the only doctrine" of Christ, and it declares, further, that the object in bringing forth the Book of Mormon, was "to bring to light" Christ's gospel, and to "build up" the teachings of the Bible. And the Lord then says that it

"Shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures, and do not understand them;

therefore I will unfold to them this great mystery."—D. C. 9: (86) 15.

From these statements we are forced to conclude that the "great mystery" of Christ's doctrine, "the only doctrine" of Christ, and "the true points" thereof, are unfolded in the Book of Mormon; and that it is done that there might be no more "contention concerning them," and that those who "wrest the scriptures and do not understand them," should be disarmed of their power to deceive either themselves or others. By these things we see that, in the purpose of God, the coming forth of the Book of Mormon was no trivial affair; but that the book was designed to be a "standard" for doctrine. It was to be much more than an ornament for the centre-table, and to do much more than fill a place in the library. It was to teach, in simplicity and plainness, the wonderful, glorious, and saving doctrine of the Lord Jesus Christ. It was for this that the Nephite prophets and seers prayed and toiled; it was for this that the angel Moroni came to reveal the golden plates of the Nephite record; it was for this that Joseph, and Oliver, and Emma, and Martin Harris, and David Whitmer, with others, labored and suffered, and bore their testimony to an unbelieving world; and it was for this that the angel of God exhibited, in a heavenly vision, the plates of gold from which the Book of Mormon was translated to Joseph, Oliver, David, and Martin, while the voice of God out of heaven bore witness to them of its truth and divine origin.

Such being the exalted purpose for which the Book of Mormon was revealed we can see why the Church was so sharply reprov'd as early as Sept. 22d, 1832; for it is evident that at that

early time the doctrines set forth in it were "treated lightly;" and in respect to this the Lord says:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, [Book of Mormon, and the revelations given through Joseph], which vanity and unbelief hath brought the whole Church under condemnation, and this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new Covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion."—D. C. 83: (4) 8.

The doctrines contained in the Book of Mormon, and in the revelations in Doctrine and Covenants, must be honored and observed by the Saints, or they must suffer condemnation and scourging till they repent. Such is the inexorable will of God, and the sooner the Saints learn and heed it, the better it will be for them.

If all professed Latter Day Saints had a thorough and intelligent belief in the doctrines of the Book of Mormon and Book of Doctrine and Covenants, and put them into faithful practice, the Lord, according to His promise, would give them "grace and favor" in the eyes of the people, and the Church would go forth in such unity, purity, and power, that the nations would be constrained to acknowledge that the Lord of Hosts was its strength and its salvation.

The Book of Mormon claims, in the most emphatic manner, to teach all the principles essential to salvation. It says:

"And now, my beloved brethren, I know

by this, that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. Wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, [Nephi], that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance, and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesseth of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way, ye should receive. And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, nay; for ye have not come thus far, save it were by the word of Christ, with unshaken faith in Him, relying wholly upon the merits of Him who is mighty to save; wherefore ye must press forward with a steadfastness in Christ, having a perfect brightness of hope and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father, ye shall have eternal life.

And now, behold, my brethren, this is the way; and there is none other way, nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end, Amen."—2 Nephi 13: 4, 5, 6.

Here the saving doctrine of Christ is embraced in few words, and expressed in plain terms. Its very simplicity is an evidence of its divinity.

In further proof of our position we quote Mosiah 1:15:

"And moreover, I say unto you, that there

shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. For behold he judgeth, and his judgment is just and the infant perisheth not that dieth in its infancy; but men drink damnation to their own souls, except they humble themselves and become as little children, and believe that salvation was, and is, and is to come in and through the atoning blood of Christ, the Lord Omnipotent; for the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever; but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a Saint, through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father."

And to further confirm our position, that in the Book of Mormon is taught the "only doctrine of Christ," the only conditions upon which salvation can be obtained, we quote the words of King Benjamin, Mosiah 2:2:

"I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men, and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body; I say, that this is the man that receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were ever since the fall of Adam, or which are or who ever shall be even unto the end of the world; and this is the means whereby salvation cometh, and there is none other salvation save this which hath been spoken of; neither is there any conditions whereby man can be saved, except the conditions which I have told you."

These testimonies should put an end to all controversy in respect to the great importance of the Book of Mormon, doctrinally; and settle forever the fact, that it contains every principle, and teaches every doctrine, that is essential to the salvation of man. This being true, every principle, and every doctrine, that is contrary to its teachings *must be false*. It is God's infallible standard for doctrine.

Many truths have been taught, and will be taught, which are not found in that book, but it reveals all that is essential to salvation, for Gentile and Jew. Whenever it speaks upon a doctrine, principle, or practice, its teachings are authoritative, and its decisions final and irreversible. All those who have it are to be judged, finally, by it. Those who believe and *obey* it, will be blessed and accepted; while those who *disobey* its teachings will be condemned and rejected. Such is the authority and importance of that book; and such the relation it sustains to all to whom it comes. It will condemn those who, having the opportunity, will not receive it; and it will doubly condemn those who profess to receive and believe it, and who yet believe, teach, and practice contrary to it. Learn well "the doctrine of Christ," and receive nothing contrary to it.

W. W. B.

"I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you; and also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments."—Mosiah xi:2.

"O wretched man that I am; yea, my heart sorroweth because of my flesh. My soul grieveth because of mine iniquities. I am encompassed about because of the temptations and the sins which doth so easily beset me."—2 Nephi 3:5.

SECRET THINGS.

IN our article, The Latter Day Apostasy, in the first number of the ADVOCATE, it was seen that the said apostasy would be effected through and by "seducing spirits, and doctrines of devils;"—"by the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved."

It is characteristic of Satan, and of seducing spirits, and also of scheming and corrupt men, and has been from the beginning, to ply their vocation, and accomplish their work in secret, dark, and carefully concealed ways. All history, sacred and profane, ancient and modern, confirms this fact. We have good reason, therefore, to expect that secret works will, in a great degree, distinguish the Latter Day Apostasy also.

Peter prophecies concerning the former apostasy of the Church of Christ, that, "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."—2 Pet. 2: 1-3.

By this prophecy we see that "false teachers" would "privily,"—secretly—introduce and promulgate their "damnable heresies." This they did do, as we learn by church history; and we may, judging by this, expect that the latter day apostasy will be largely effected by the same causes and in the same way.

Now God, and his ministry, act openly, and in the light, in the work of

teaching and saving men. As the Sun in its meridian splendor shines for all who will see; and as the refreshing showers of heaven are given to all who will receive; so the blessings and saving knowledge of God are offered to all, openly and freely.

God's ministry are light-bearers, not only to those in the church, but to those out of it. And it is the light they bear that is to enlighten benighted man and reveal unto them the superior excellencies of Christ and his salvation, and so draw them "from darkness unto light, and from the power of Satan unto God." In proof of this we find Jesus saying to his ministry, "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candle-stick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 14-16.

The ministry were to so teach and so act, that their words, and deeds, should attract those not in Christ, to love and serve God. They were not to conceal, in a hidden way, any of their ministerial labors, but rather to let their goodness, and ennobling and saving power, shine abroad to all, that all might be benefitted, and that God might be glorified.

In these things the disciples were to follow their Master. Jesus said of himself, when the high priest would know of his doctrine, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in *secret* have I said nothing."—John 18: 19, 20. Such were the ministrations of our blessed Lord, and such will be those of his ministry.

This position is well confirmed by the Book of Mormon. Jesus when on this continent among the Nephites, commanded his ministry, saying, "I give unto you to be the light of this people. Therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven."—Nephi 5 : 9. Any and all of their "good works," were to be seen of the Nephites, if they would see them; and by this all secret teachings and secret works, were prohibited to his ministry. Again he says unto them: "Hold up your light that it may shine unto the world. Behold, I am the light which ye shall hold up—that which ye have seen me do"—Nephi 8 : 8.

And to all this agree his teachings in the Book of Doctrine and Covenants:

"Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which can not be hid in darkness" [secret].—12 : (39) : 5.

Again :

"He was the Word, even the messenger of salvation, the light and the Redeemer of the world, and the Spirit of truth, who came into the world, because the world was made by him; and in him was the life of man, and the *light* of man."—D. C. 90 : (83) : 1.

Again :

"I am Alpha and Omega, the beginning and the end, the *light* and the life of the world; a light that shineth in darkness, and the darkness comprehendeth it not."—D. C. 45 : (15) : 2.

By these testimonies from the three books, we learn that Christ is "the light of the world," and that his light goes out into all the world's darkness, that all who will comprehend it may. By these testimonies we further learn, that Christ's ministry were to reflect "the light," by their "good works," to all men, for their good and God's glory; and by them we

learn the very important fact that Christ is "a light which can not be hid in darkness," or "under a bushel," or in "secret chambers," or in "secret combinations."

As for secret teachings, secret covenants, secret combinations, with various other secret things, we have the clear testimony of the Scriptures, that they are not of God. They may be of men, or of Satan; but they certainly are not of God. Nothing is more opposed to the spirit and genius of the gospel of Christ.

In further proof we quote a prophecy of Nephi concerning these latter days:

"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 for ever. For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything, 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."—2 Nephi 11 : 13, 14.

Again :

"The Lord worketh not in secret combinations."—Ether 3 : 12.

Secret combinations, though they have no bad object in view, are nevertheless not calculated, in their nature, to bring about good results. There is a clannish, exclusive, unsocial tendency about the best of them; and in respect to secret orders, combinations, covenants, oaths, ceremonies, etc., in matters pertaining to the gospel and Church of Christ, it

is simply inconsistent with, and utterly contrary to the entire spirit and letter of the word of God. Wherever secret combinations, or secret teachings, are mentioned in the three books, it is clearly to condemn them.

That God has secrets, none will deny; but God's "secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Deut. 29: 29.

Joseph the Seer learned, with great sorrow, by the experiences of the Church, what great evils were secret things in church matters; and he warns the church to keep entirely clear of them. He says, when in Liberty Jail, Mo., Dec. 16th, 1838:

"There has been frauds, secret abominations, and evil works of darkness going on, leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practised upon the church in our name."—*Times and Seasons*, vol. 1, p. 85. (Also *Millennial Star*, vol. 16).

Of these things he further says:

"We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies; but let the time past of our experience and suffering by the wickedness of Doctor Avarad suffice; and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; *pure* friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fulness of the gospel of Jesus Christ, and which is not of a *bold, frank,* and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head,

for fear of traitors."—*Times and Seasons*, vol. 1, p. 133. *Millennial Star* 17, p. 87.

At no time, perhaps, was Joseph better prepared to give good advice to the Church than when a prisoner in Liberty Jail; and here he gives his opinion freely in respect to secret combinations, covenants, oaths, penalties, etc. His opinion is squarely in accord with the teachings of the three books, and is right, and was doubtless given under the inspiration of God's Spirit.

By all these testimonies, and yet not a tithe of what is available has been quoted, we see that secret teachings, secret combinations, covenants, oaths and penalties, are not of God, but are of men, or, of Satan. And yet under the apostasy, many Saints have been deceived, allured, corrupted, and ensnared by them. Let all such speedily repent and turn to the full and free light of Christ; and those who are not bound with these "strong cords" should shun them as they would "the gates of hell." Look unto Christ; and follow no one, only as they follow Christ. W. W. B.

OBEDIENCE TO COUNSEL.

It is claimed by some that the Saints should yield unquestioning obedience to the ministry. That they should *do as they are told by them*,—"follow their file-leaders" without stopping to enquire as to the right or wrong of such a course.

Now this is asking very much more than reason or the scriptures will justify.

"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 inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—Jer. 17: 5-7.

Here the trust in man is utterly con-

demned; and trust in the Lord is strictly enjoined.

The reason for not trusting in man is obvious—they are fallible, they are liable to err. To this all history agrees. Priests, apostles, and prophets may turn away from God. They have done so in the past, and may do so in the future. "The word of God," the law of the Lord, is alone infallible, is alone to be fully and entirely trusted. The word of God is infinitely greater than the priesthood. The priests are subject to the word, and are to administer it with carefulness and faithfulness.

No better evidence can be given of a minister's blind and fallen condition, than his claim to have power, or rights, or authority superior to God's revealed word.

One quotation from the writings of Joseph the Seer, should forever set at rest, with the Latter Day Saints, the fact that the ministry are fallible, and therefore not always to be trusted; and that they are to be trusted only as they are Godly, faithful men, honoring the word of God, and following faithfully the Lord Jesus Christ. Here it is:

"There are many called, but few are chosen; and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of man; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion, over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the spirit of the Lord is grieved, then amen to the priesthood, or

to the authority of that man. Behold, ere he is aware, he is left to kick against the pricks; to persecute the saints and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion; hence many are called but few are chosen. No power or influence can, or ought to be maintained, by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reprov'd, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distill upon thy soul as the dews from heaven."—*J. Smith, Liberty Jail, 1839, — Mil. Star, Vol. 17.*

The priesthood, from first to last, are fallible; but "the word of the Lord endureth forever."

THOSE getting up clubs should bear in mind that we send in clubs to *one address*. We are much encouraged by the numerous letters we are receiving. All express good wishes for the *ADVOCATE*, and all predict its success. We shall strive to make it valuable, and interesting.

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CHRIST THE END OF THE LAW.

IN treating of "Celestial Marriage," in the ADVOCATE for July, we incidentally mentioned a great fact, one that all Latter Day Saints should be familiar with, and be agreed upon, namely, that "the law of Moses," "was fulfilled in Christ, and ceased by limitation with the ushering in of the gospel, as is taught by both the Bible and Book of Mormon." And now a correspondent, one of the Apostles under one branch of the Great Latter Day Apostasy, takes offense at our statement, and pronounces it "a lie."

We are sorry that we aroused the wrath of the gentleman, and that he cast at us such an inellegant expression; yet we are glad to see this frank denial of our position, if he is sincere, which we will not question, as it gives an opportunity to uproot, by the infallible word of God, one of the rankest evils, and most dangerous and destructive doctrines held by various factions of the "latter day apostasy," namely, that the law of Moses, or at least parts of it, continued in force under the gospel, after the cross.

Out of this position naturally grows the doctrine of polygamy, retaliation—"an eye for an eye; and a tooth for a tooth,"—"blood atonement," priestly

domination, and very many of the evils taught and practiced by professed Saints, which have "caused the way of truth to be evil spoken of."

This same position contributed, largely, in working the apostasy of the former day saints as we learn from the New Testament and church history.

Paul opposed it frequently, and with great vehemence, as may be seen by reading his epistles. To the Roman saints, who were largely composed of Jews, (see Rom. 2 : 17, 7 : 1), he wrote as follows:

"By the deeds of the law there shall no flesh be justified in his sight. * * * But now the righteousness of God without the law is manifested, being witnessed [testified of] by the law and the prophets. * * * Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3 : 20, 21, 28.

Again :

"We are not under the law, but under grace"—Rom. 6 : 15.

And again :

"Ye are also become dead to the law by the [sacrifice] body of Christ."

That "the law" here spoken of embraced all parts of it, even including the ten commandments, is seen where Paul identifies some of those commandments as parts of "the law." Rom. 2 : 21, 22 ; 7 : 7.

The fact is, the entire law given to Moses, as a code, was as a whole abrogated, and was succeeded by "the law of the Spirit of life,"—"the gospel," "the New Covenant"—of Christ; and this latter law was in force from the cruci-

fixion and resurrection of Christ. (Heb. 9 : 16-18; Matt. 28 : 18-20).

This latter law—covenant—gospel—is far superior to the law of Moses. It applies to the desires, intentions, thoughts and purposes of the soul, as well as to the outward acts. It strikes with its vivifying and enlightening power, to the very depths of man's intellect and affections. It throws its light in upon the most secret and delicate springs of human action, and points out the true way for all the intellectual, affectional, spiritual, and physical forces to manifest themselves. It was and is as much superior to "the law of Moses," as the effulgent splendors of the noon-day sun are superior to the pale, gray light of the moon.

The old law said, "Thou shalt not kill;" but the new "law" in Christ says, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment."—Matt. 5 : 21, 22. The old "law" said, "Thou shalt not commit adultery;" under the new, it is said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart."—vs. 27, 28. In Moses' law it was written, "An eye for an eye, and a tooth for a tooth;" but under the new, "Resist not evil."—vs. 38, 39. Under the Mosaic covenant it was said, "Thou shalt love thy neighbor, and hate thine enemy." But Christ said, "Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good; and sendeth rain on the just and on the unjust."—vs. 43-45.

The defective "law of Moses" was

done away, *entirely*, and gave place to the perfect law of Christ. In further proof of this we quote:

"As many as are of the works of the law are under the curse. * * * No man is justified by the law in the sight of God. * * * Christ hath redeemed us from the curse of the law, being made a curse for us. * * * Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promises were made. * * * The law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come we are *no longer under a school-master*."—Gal. 3 : 10, 11, 13, 19, 24, 25.

In harmony with the foregoing are the following texts:—Gal. 4 : 21-26; 2 Cor. 3 : 6-13; Col. 2 : 13-17; Heb. 7 : 19, 22; 8 : 6-13; 9 : 1-22; 10 : 1-9.

Now all this is fully and clearly confirmed by the Book of Mormon. Let us hear its testimony, for it is plain, and its teachings must be final with Latter Day Saints.

"And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away.

"And now behold, my people, ye are a stiff-necked people; wherefore I have spoken plain unto you, that ye can not misunder-

stand. And the words which I have spoken, shall stand as a testimony against you: for they are sufficient to teach any man the right way: for the right way is to believe in Christ and deny him not; for by denying him, ye also deny the prophets and the law.

“And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel: wherefore ye must bow down before him, and worship him with all your might, mind and strength, and your whole soul; and if ye do this, ye shall in no wise be cast out. And inasmuch as it shall be expedient, ye must keep the performances and ordinances of God, until the law shall be fulfilled which was given unto Moses.

“And after Christ shall have risen from the dead, he shall shew himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you, shall be the law which ye shall do.”—2 Nephi 11: 7-10.

“For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory, many hundred years before his coming, and not only we, ourselves, had a hope of his glory, but also all the holy prophets which were before us. Behold, they believed in Christ, and worshipped the Father in his name; and also, we worship the Father in his name. And for this intent, we keep the law of Moses, it pointing our souls to him; and for this cause, it is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commands of God, in offering up his son Isaac, which is a similitude of God and his only begotten Son.”—Jacob 3: 1, 2.

“Yet the Lord God saw that his people were a stiff-necked people, and he appointed unto them a law, even the law of Moses. And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming: and also holy prophets spake unto them concerning his coming: and yet they hardened their hearts, and understood not that the law of Moses avail-eth nothing, except it were through the atonement of his blood; and even if it were

possible that little children could sin, they could not be saved; but I say unto you, they are blessed; for behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins.”—Mosiah 1: 14.

“And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law: for they were a stiff-necked people: quick to do iniquity, and slow to remember the Lord their God; therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly, from day to day, to keep them in remembrance of God, and their duty towards him. But behold, I say unto you, that all these things were types of things to come.”—Mosiah 8: 1, 2.

“Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice, but it must be an infinite and eternal sacrifice.

“Now there is not any man that can sacrifice his own blood, which will atone for

the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption."—Alma 16 : 27, 28.

These quotations set forth clearly the object of the law of Moses, and the fact that it would be fulfilled in Christ, and be terminated—ended—in his crucifixion and resurrection. And now follows the personal testimony of the crucified and risen Savior, when he revealed himself to the Nephites:

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become

the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me all ye ends of the earth, and be ye saved."—B. of Nephi 4 : 8.

"Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, One jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. * * * Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect."—Book of Nephi 5 : 9, 10, 11.

“And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.”—Nephi 7:1.

These testimonies, overwhelming in amount, positive and emphatic in their statements, are conclusive and decisive as to the ending of the law at the crucifixion of Christ.

Every Latter Day Saint who teaches the law of Moses, or any part of it, or who seeks to justify himself by it, stands condemned by the unerring word of God, and is found fighting against God and his Christ. Hear it, O ye Latter Day Saints! Give ear unto the word of God, and to the voice of his Spirit; and trust no longer in man, who is powerless to save! Let your trust be in the gospel of Christ—“the doctrine of Christ”—

he alone can atone for sin; he alone can save.

But I am cited by my objector to Book of Nephi, 16:6, in proof that the law of Moses was not terminated at the cross. Our reply is, simply, that the portion of Malachi there found was given to the Nephites, not that *they* should keep the law of Moses, as is assumed; but as a revelation of what the Lord had given to Israel on the Eastern Continent, and what the Lord required of them.

“The law was given by Moses, but grace and truth came by Jesus Christ.”—John 1:17.

“Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. * * * Therefore we conclude, that a man is justified by faith without the deeds of the law.”—Rom. 3:24, 25, 28.

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”—John 8:31, 32.

W. W. B.

THE LATTER DAY APOSTASY.—No. 2.

THAT there would be a great Apostasy from the faith, as restored in the latter days, is seen in the revelations given through the Seer. In Doctrine and Covenants, 87 (85): 2, it is said:

“Verily I say unto you, [Joseph], the keys of this kingdom shall never be taken from you, while thou art in this world, neither in the world to come; nevertheless, through you shall the oracles [revelations] be given to another; yea, even unto the church. And all they who receive the oracles [revelations] of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby;

and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house."

Here is a striking figure used, that of a terrible storm, to portray a time of fierce trial that was coming upon the church. To explain this figure we may quote Helaman 2:15.

"Remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind; yea, when all his hail, and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless woe, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they cannot fall."

For a further explanation of this important figure, the reader may consult Alma 14:14, with Matthew 7:24-27. Thus, by "comparing spiritual things with spiritual," we get a correct interpretation of the passage under consideration, and learn that it speaks of a time of extreme trial and temptation that was coming upon the church, and that it would be "by the working of Satan;" and we further learn that the only security and safety for "the church" in the times of its fierce trial, would be in the faithful adherence, and dutiful obedience, to the "oracles"—revelations—which Joseph the Seer had given and should give to "the church."

We call especial attention to this particular point—"the church"—from the fact that it has been claimed by some that he gave a revelation to J. J. Strang, appointing him to the succession in the prophetic office and presidency of the church; and by others that he gave a revelation to private parties, appointing Sidney Rigdon his successor; and by others that he, in a private way, gave the

revelation on polygamy, July, 1843; while others claimed to have received from him revelations of great public import, yet all *in a private way*. They were not given by him to "the church," and could not, therefore, be valid to, or in any way binding upon "the church," even if he had given them to private persons, which we may well question.

The Polygamic Revelation was never given by Joseph to "the church;" and it was admitted by Brigham Young, in 1852, that very few persons had known of the existence of such a revelation up to 1852.

God has ordained that a matter of such vast consequence as the giving of revelations to teach and govern his people, shall pass under the scrutiny, and come to the knowledge of his people in a most public way, and in a manner calculated to detect error and imposition. When Moses gave the law for the future government of Israel, he did so in the presence of the assembled priesthood and people of Israel (Ex. 24:1-13); and when Joseph the Seer gave to the church the revelations embracing the Doctrines and Covenants of the church, he did so in a most public and formal manner, before the priesthood and the people, August 17th, 1835, as may be seen by consulting the church history for that date, in the *Millennial Star* and *Messenger and Advocate*.

And so careful was Joseph lest false revelations should go to the church, that he appointed special means to test them thoroughly before they should be received. At the trial of Sidney Rigdon, at Nauvoo, in September, 1844, when he claimed to have received a revelation touching the leadership of the church, etc., it was said by Orson Hyde, "There is a way by which all revelations pur-

porting 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, you must see to it. It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said, let no revelation go to the people until it has been tested here."—*Times and Seasons*, vol. 5, p. 649.

With these explanations, it will be seen what was intended when the revelation declares, "nevertheless, through you [Joseph] shall the oracles be given to another; yea, even unto 'the church.' By this revelation, as we have seen, a time of fierce trial would come upon the church, and the only safety for the church lay in faithfully observing the revelations given to it through Joseph. And it is clearly implied that all who would not do so, would be 'brought under condemnation thereby; and *stumble and fall.*'"

The time of trial and temptation came; the church was bereft of its Prophet and Patriarch, and was rent into factions and fragments. A large party was led off under Sidney Rigdon, and among them were some of the best and most intelligent and experienced saints and ministers; another large party was led off under James J. Strang, who took with him also some of the best and most talented members and ministers; another company of zealous and trustful souls followed the leadership of Lyman Wight, one of the Twelve, to Texas; others followed

James Emmett; others followed "Ban-neemy"—Charles Thompson; while others followed other leaders, or withdrew in sorrow from all; and, last of all, a large body of the saints followed the lead of Brigham Young and eight others of the Twelve,—William B. Smith, (the brother of the Prophet and Patriarch), John E. Page, and Lyman Wight, refusing to endorse their peculiar views and principles upon doctrine and church government.

But who, of all these factions and fragments observed faithfully the "oracles"—revelations—that had been given to "the church" through Joseph the Seer? Let those who belonged to any of them answer. Let history answer. So far were some of them from obeying those revelations, that they openly and publicly compared them to "a little boy's coat;" or, to "a last year's almanac," that were no longer of use. And how often have the Saints heard men, who were once leading ministers, say that "the books"—the Bible, Book of Mormon and Doctrine and Covenants—were no longer of importance in the instruction and government of the church!

What else can we say of those who have rejected the revelations given through Joseph to the church, than that they are in a state of apostasy? Any person, claiming to be a Latter Day Saint, who does not observe those revelations, is certainly walking in darkness—they are in the mists and clouds of apostasy. A great "stumble" has been experienced by many; and very many have had a great "fall," and all because they have not intelligently believed, and religiously observed the revelations given through Joseph to "the church."

And now what is the remedy for this

great evil? Why, just remove the *cause* of it. Return and learn the revelations spoken of, and then make them available by being governed by them.

God has said to all concerning these revelations:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled."—D. C. 1: 7, 8.

Again, the Lord says the children of Zion shall remain under "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."—D. C. 83 (4): 8.

By all these we learn that the Book of Mormon, and the revelations given to "the church" through Joseph, are ordained of God to be believed and practiced by the saints; and that they will remain under condemnation until they do believe and practice them.

In conclusion; we see there has been a woful apostasy; and we also learn the causes of it, and likewise the only remedy for it.

May God have mercy upon his people; and may they be faithful and wise.

W. W. B.

"And they who are not sanctified through the law [of the celestial kingdom] which I have given unto you, [as early as Dec. 1832], even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom."—D. C. 85: (7) 5.

"Adam fell that men might be; and men are, that they might have joy."—2 Nephi 1: 8.

"My soul delighteth in the Scriptures, and my heart pondereth them."—2 Nephi 3: 5.

PROGRESS.

THE Reorganized Church, in April, 1860, did not number, probably, more than 150 members. It has continued to progress steadily until now. It has had to fight against "the world, the flesh, and the devil," and the accumulated evils of the great latter day apostasy; and the last much worse than the first.

It planted itself squarely upon the doctrines taught in the three authorized standard works, the Bible, Book of Mormon, and Covenants, and wherever its ministry have proclaimed its doctrines, in the states and territories of our nation, in England, Wales, Scotland, Switzerland, Denmark, Otaheite, Australia, the Canadas, Nova Scotia, and the "Islands of the Sea," God has "confirmed the work with signs following them who believe."

And at no time has the work been spreading so rapidly, and with such favor and power as in the present year. Never were the prospects so good before. Truly, the Lord is giving "grace and favor" to his people, and his work, as he promised, June 22d, 1834.

Let the good work roll on. Let wandering, erring Saints return to their "first love;" and let all the Saints walk carefully and joyfully in the narrow way.

"We never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of High Priests."—*Joseph Smith, the Seer.*

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REJECTION AND SUCCESSION.

UTAH Mormons are thoroughly imbued with the thought that because the Holy Priesthood was once conferred upon some of them in the early history of the Church, that it must necessarily remain with them and their posterity forever; that is, being "once in grace always in grace." And having obtained the priesthood, the idea of selfishness has also obtained with it; and from actions and expressions we are forced to conclude that they think they *own* it, that it is theirs by right of possession as well as lineage, and that no one on the earth can get any priesthood unless they come to them. In this we see the cause which has given rise to the expressions that, "The Reorganized Church has no authority;" "Little Joseph has a *right* to be the leader of the Church, but he has *no authority*, and he cant have unless he comes to us; and comes in at the door and be ordained." This is no new claim, but an old one for them, as they have claimed it all along, even when their numbers did not reach ten thousand, which was about one twentieth part of the Church at the time of Joseph and Hyrum Smith's death.

Such swelling arrogance is equalled only by the frog in the fable when he essayed to the size of the ox.

The principle involved in our first investigation is, When the Priesthood is once bestowed, is the right to administer therein immutable? Or does said "right" depend upon the *conduct* of the individual? A solution to this enquiry is found in the case of Judas Iscariot, who, when

he had betrayed Christ, and thereby the cause of truth which he was authorized to represent, it was said of him, "his bishopric let another take;" and his "apostleship" "be given unto another," from which he "by TRANSGRESSION fell." Acts 1:20, 25. The same principle is also involved in a revelation given in 1832. D. & C. 81:3. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." The very essence of the conditions upon which Christ promised to be with his apostles "unto the end of the world," was that they teach "all things whatsoever I have commanded you." (See Matt. 28:20). The necessity of this is obvious, we suppose, to all, viz.: that by a true representation of Christ's doctrine the world would become thoroughly impregnated therewith, and Christianity be universal in its sway and dominion, having for its object the good of the race, being built upon the foundation of love of God and fellow-man. And to this end was the Church of Christ first organized, and for that purpose was it again organized in 1830. And whosoever labors to bring forth the Zion of God, (pure in heart), in this last dispensation, is promised the Holy Ghost to guide and strengthen them.

The immediate question before us is, Has there been a rejection of the Church as an organization since 1830?

As early as 1833, there was a necessity of warning the Church of the destruction that awaited her unless she repented; for in a letter written by Joseph Smith to W. W. Phelps, from Kirtland, Ohio, of that year, he says:

"For if Zion will not purify herself, so as to be approved in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered; and they who will not hear his voice must expect to feel his wrath. Repent, repent, is the voice

of God to Zion; and, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in wrath the inhabitants of Zion shall not enter into my rest."—*Times and Seasons*, vol. 5, p. 720.

On the same and succeeding pages is an Epistle from Twelve High Priests, written by Orson Hyde and Hyrum Smith, "to the bishop, his council, and the inhabitants of Zion," warning them in the name of the Lord to repent lest they be "made to feel the chastening rod of him whose anger is kindled against them." Nay, more, they are told expressly in this epistle, (and they profess to quote the language of Joseph Smith), that "if the people of Zion did not repent, the Lord would seek *another place and another people*." In this, as at other times, they were commanded to remember the "New Covenant, even the Book of Mormon." From this, and also from the revelations contained in the Doctrine and Covenants, we see that evil and corruption were creeping into the Church to that degree that God warned, and continued to warn them, that if those principles obtained in the Church it would wreck them; or in other words, disorganize the Church: for they were plainly told that "adulterers and adulteresses" were among them, some of whom "had been revealed" and "others would be in their time." And we think that the individual who looks over the history of the various factions into which the Church was divided in 1844 to 1846, will readily discover some of the "adulterers" and "adulteresses" who were to be "revealed in their time." If polygamy, and incest, in which a man marries his sister, or a mother and her daughter, in lewd and lascivious cohabitation, and an abolition of law that punishes adultery, seduction, etc., be evidences that would properly point out the people referred to, then "the riddle is already read;" for here in Utah all this may be found. And it really ap-

pears that the priesthood, who are the law making power of this Territory, (being its legislators) have taken delight in repealing all laws that would punish such crimes, thereby granting a license to the destroyer of home circles, and human happiness; for such is the legal status of Utah to day. And except a woman be seduced (abducted) for the express "purpose of making a prostitute" of her, there is no penalty to be affixed. And such men profess to be servants of God and in possession of the holy priesthood. From all such, great God deliver us.

But to return. In 1841, the Lord commanded the Church to build a house unto his name in Nauvoo, Illinois, for purposes explained in the command; (see D. & C. sec. 107, par. 10, 11); and it is plainly stated that, "I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable;" but, "if you do not these things at the *end of the appointment*, you shall be rejected as a Church with your dead, saith the Lord God."

That the house here spoken of, which was the Temple of Nauvoo, was never finished is past all contradiction to those acquainted with the facts; and that it was to be finished within the proper time or the Church be rejected, and that it was so understood by the Church, may be seen from the following published statements:

"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, [for whom baptism had been administered.—*Ed.*], saith the Lord."—Hyrum Smith, *Times and Seasons*, vol. 2, p. 589. Again:

"Should we fail to build that house, all our attempts would be in vain, and we should be *cast off with our dead*."—H. C. Kimball, *Times and Seasons*, vol. 4, p. 317; see also P. P. Pratt in *Times and Seasons*, vol. 5, p. 652, who certifies the same thing to the church.

Thousands of people who visited the temple, before and after the expulsion from Nauvoo, can testify that it was not "finished." I have met several in these

vallies who so testify, and even Brigham Young declared in Salt Lake City, in 1852, in reference to the subject of building a temple, that it had "been attempted several times, but we have never yet had the privilege of completing and enjoying one."—*Journal of Discourses*, vol. I, p. 277. So again in August 31st, 1856, he says, "Have you ever seen a temple finished since the Church commenced? No, you have not."

Thus we see the array of testimony increases upon this point, at every step, to that degree that we can conclude with safety that the Church utterly failed to comply with the requirements of God's command in this matter, and necessarily must look for the application to them of the penalty affixed, viz, to be "rejected as a church with your dead, saith the Lord your God."

That the mind of the reader may be fully at rest upon this point, read the 13th and 14th paragraphs of said section 107:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place * * * And it shall come to pass that if you build an house unto my name, and do not the things that I say; I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessing, ye, by your own works bring cursings, wrath, indignation and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."

The facts of history are before us, and all know that as a people we were "moved out of our place," and it was because of "follies and abominations" which were practiced there at Nauvoo, and because of the spirit of adultery which was then in the hearts of the people, and which since has been so fully developed in the vallies. And if the troubles at Nauvoo, in which life, property, human happiness, and all that is held dear to man were sacrificed, and many a heart made wretched and distressed,—if the abandonment of homes and of property,—going out into the world as exiles to commence life anew—if all

that was not "cursings, wrath, indignation, and judgments," then I confess I have no power to understand the English language. But, alas! it is all too true! And that which is to be deplored most of all is, that the Church by their "own works," and "abominations," (polygamy is specially denounced of God as an "abomination. See Jacob, second chapter, Book of Mormon; and this people confess to the practice of that abomination, slyly, in Nauvoo), brought these chastisements upon their own heads, hence we see the reasons that caused them as "a church" organization to be "rejected" of God, and to be "moved out of their place."

Add to this the doctrine that "Adam is our Father and God, and the only God with whom we have to do," (thus rejecting Christ as the God of the Saints), and then you have idolatry. Then add to these the doctrine that, "If your neighbor needs help, help him; and if it is necessary to spill his blood in order to save him, spill it," then you have murder! Yet, however terrible these doctrines may appear, Brigham Young, the would be successor of Joseph Smith, was the author of them. And still worse, it is said they have obtained in this territory to a lively practice and blinded submission, on the part of the people. Even in the spring of 1878 one of the Utah orators, in a public sermon over the dead body of another who was known as one of the destroying angels, and one of the greatest murderers that ever went unhung—said of him, that "he had never broken a covenant; but always when he said "wheat," it was wheat; that he was true to his brethren, to his God and the Church, and had gone to glory; his worst fault being the too frequent use of ardent spirits; that he was a greater enemy to himself than any one else." Such an eulogium pronounced upon such a character, by such an officer in the Utah Church, is an index to the inner workings of the institution, and clearly indemnifies the belief, that, like "whited sepulchres," they may appear beautiful without, but within they are "filled with dead men's bones."

More evidence could be produced, but enough has already been given showing why the Church, as an organization, was rejected of God; and why this faction in Utah must continue to be rejected until they repent and abandon their evil practices and observe, practically, the Book of Mormon and Doctrine and Covenants. The large majority of the Church scattered over the world who never followed Brigham Young, realized the fact that house of God was in disorder; and, as individual Elders of the Church of Christ, some of them sought to preach the word of life committed to their trust, before the death of Joseph and Hyrum, believing that in his own due time God would send the proper deliverance. Prominent among this class was J. W. Briggs, Z. H. Gurley, James Blakeslee, W. W. Blair, Samuel Powers, H. P. Brown and others, who, unitedly taking hold of "the rod of iron," preached Christ and him crucified, thus acting in concert with a prophecy of Joseph Smith, written in a letter to W. W. Phelps, September, 1832:

"Thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying, And it shall come to pass that I the Lord God will send one mighty and strong * * * to set in order the house of God, [this implies that the house must be out of order], to arrange my lot the inheritance of the Saints; while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God shall fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightning."

And now as a people, after being visited by these calamities, what had we a right to hope and look for? Certainly for some one who was *authorized* to "set in order the house of God." Whom should they expect under the existing circumstances? They should expect some one from the house of Joseph Smith. And that you may clearly understand the position of the Reorganized Church upon this point, I submit two of the resolutions passed by it at a conference held at Beloit, Wisconsin, June 12th, 1852.

"Resolved, That the successor of Joseph Smith, Jun., as the Presiding High Priest,

in the Melchisedec Priesthood, must of necessity, be the seed of Joseph Smith, Jun., in fulfillment of the law and promises of God."

"Resolved, That as the office of First President of the Church, grows out of the authority of the Presiding High Priesthood, no person can legally lay claim to the office of First President of the Church, without a *previous ordination* to the Presidency of the High Priesthood."

And right here let me say, that from the best evidence yet obtained, Brigham Young was *never* ordained to the Presidency of the High Priesthood, and never *claimed* to be; consequently never was the *legal* President even of this faction in Utah; he acting only by toleration as the President of eight of the rejected quorum of the Twelve.

We are informed in D. & C. sec. 27, (51), par. 2, that

"No one shall be appointed to receive commandments and revelations in this Church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses, for I have given him the keys of the mysteries and revelations which are sealed, *until I shall appoint* unto them another in his stead."

First. We notice in this that the said Joseph Smith received revelations as Moses did. And why? Because it is "the duty of the president of the office of the high priesthood to preside over the *whole* church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—D. & C. sec. 104, par. 42.

Brigham Young frequently declared that he was "not a prophet nor the son of one," which, being true, it of itself destroys all claims ever made for him as being the legal, rightful successor to Joseph Smith.

Second, God proposes to appoint Joseph's successor, and not leave it to the uncertainty of human tribunals. However, Joseph is promised the "keys" until Christ comes, (sec. 34 : (11) 4), "if he abide in me, and if not, another will I plant in his stead." Observe in this that the same principle is involved as in the other. And to make it still more impressive, in sec. 43 : (14) 1, the

Church were warned "that, none else shall be appointed unto this gift except it be *through him*. * * * 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 *ye 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 by the gate [baptism] and be ordained as I have told you before, to teach those revelations which ye have received, and shall receive through him whom I have appointed."

In harmony with the law here cited, the High Council of the Church acted in Kirtland, Ohio, February 17th, 1834. (See sec. 99: (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 Church."

Hence we see, that the commands of God as touching the appointing of Joseph's successor *by revelation*, and that, too, through himself, had obtained in the Church, and wisely, so that the Church might "not be deceived." But, alas! soon after Joseph Smith's death, aspiring Iscariots were accepted, through their cunning and subtlety, as the "living oracles," instead of God's word which was given as a guide and safeguard to the Church. This error has blinded many, and renders it difficult to reach such darkened, bewildered minds as we find in the valleys of Utah.

Joseph Smith was the "first Elder" unto the Church, and by virtue of God's appointing held "the keys of the kingdom, which belongeth *always* unto the presidency of the high priesthood." (Sec. 80: (80): 1. And again, in sec. 84: (6): 3, the Lord tells Joseph and others, "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."

From the foregoing it is clear that whatever *blessing* the Church and the world is to receive by the administration of the office held by Joseph Smith in the High Priesthood, that "blessing" is to be administered to them through *his lineage* also, this being the order of heaven as defined in the revelations in D. & C. sec. 83 (4), and 104 (3), *upon the conditions* already mentioned; as also in sec. 83, viz.: "if ye continue in my goodness."

In the years 1830 and 1831, the Lord tells the Church he will "appoint another in his (Joseph's) stead." And in the revelation of 1832, already quoted, he points out specifically what men are entitled to it under his law governing priesthood, and what they may depend upon, for the *right* thereof is transmitted from father to son. Who, then, shall presume to rob the lineage of Joseph Smith of that which is theirs by birthright! If they, with others who hold the priesthood of heaven, are to be a blessing to the race, "so mote it be," is my feeling.

But for fear that one soul should yet be in doubt upon this matter, I quote from sec. 107 (103), par. 18:

"For this anointing have I put upon his head, that *his blessing* shall also be put upon the *head* [not tail] of his posterity *after him*."

This is so plain that he who runs may read, if he will, and the wayfaring men (if ever members of the Latter Day Saints' Church), though foolish, need not err therein.

Joseph's blessings, including his calling as prophet, seer, revelator, translator, and President of the High Priesthood, was to be, and is, placed upon "the head of his posterity," even Joseph Smith, his eldest son. God's ways are not man's ways.

For a number of years prior to 1860, Joseph Smith was waited upon by deputations from the various factions of the old church, each one entreating him to take the lead of the Church, (thereby acknowledging his right), but to none did he yield until God called him and

told him to "go to the Reorganized Church, for they had the most light;" and that I understand to be the express reason why he came to them.

But the cry comes up from the disappointed factions, "Its Joseph's place to be the President of the Church, I have no objection to that; but he must come to us and receive his ordination." Just so, gentlemen; you are quite willing and ready to endorse whatever and whoever will come to you, and endorse you; but having done your best to get Joseph to come to you, and failed, it would look more honorable in you to submit as those who feel disappointed. For if God called him as professed, then it is certain that God chose the Reorganization, and that the resolutions first adopted by them in 1852, as quoted in this article, were correct.

We have shown that the Church was rejected of God because of transgression, and thus the "house of God" became disordered. We have also noticed the promise of one being sent to "set it in order." We have also shown that Joseph's eldest son should succeed him. And now he having come in obedience to the heavenly mandate, and, with others, is striving to set the house of God in order, the cry is to all who have ever borne the name of Latter Day Saint, Will you return to the glorious gospel of the Son of God as taught by the Church in its best and purest days, and accept him as a leader whom God hath called? Joseph said when he came to the Church assembled in General Conference at Amboy, Illinois, in April, 1860:

"I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position I am about to assume. I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the same power that sent me. God works by means best known to himself, and I feel that for some time past He has been pointing out a work for me to do. * * * I have believed that should I come without the guarantee of the people, [given to them by the Lord], I should be received in blindness, and would be liable to be accused of false motives.

Neither would I come to you without receiving favor from my Heavenly Father. * * * And so I have come, not of my own dictation, to this sacred office. I believe that we owe duties to our country, and to society, and are amenable to the laws of the land, and have always considered it my duty to act on this principle."

In 1861, Bro. Charles Derry wrote Bro. Joseph Smith, asking him to state whether God had really called him to to the Presidency or not, as some said that Joseph did not claim it; (some thought he could not be called, because he did not make as much noise over it as others did in claiming to be leaders); but Joseph's answer to Bro. Derry was—"God HAS called me to that position, and the promise of God to me was, that He would call me again, again, and again; until men should know that gold, lust, and the love of power, were not the gods that had called me."

So you see, kind reader, that in coming to the Church in 1860, he demanded of them only that which was his by birthright and by being ordained of God, as seen by the revelations through his father, and they having for eight years as an organized body been expecting him; and now that he says God has sent him to them, there was of necessity a confirmation of their faith to both parties, as their testimonies agreed. Hence the actions of the Church in that General Conference, which by their unanimous voice acknowledged him as the president of the Church and then ordered his ordination to the Presidency of the High Priesthood by those who held the same Priesthood, which was both legal and in harmony with God's laws. Many people in Utah have taken but little pains to inform themselves upon this very important topic, and think that Joseph has never made any special claim; but, that all may be left without excuse, I give the first proclamation of the said Joseph Smith, and signed by him as President of the Church, at Nauvoo, Ill., July 19, 1861:

"In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered Saints upon all the broad earth to arise and shake off the sleep that hath bound them these many years, take on the

armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin. In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness, and sins of convenience; to turn from their servitude to Satan, in all his seductive devices; from evil in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

“And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured upon all nations, and the besom of God’s wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save: that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, ‘Glory to God in the highest be given, for he that is long-suffering and slow to anger has arisen, and shall bring again Zion. Amen, and Amen.’”

No plea of ambiguity can properly be made against this writing. It is plain and terse, and is a call to all Latter Day Saints to return to the glorious gospel of God’s dear Son, as also the world, and is a warning voice that they who desire to do God’s will should abandon sin in every form. Mormons of Utah! you are left without excuse! The warning voice has been unto you, lo, these many years; and if you do not repent, lo, in the day of judgment your house will be left unto you desolate. May God have mercy on the honest souls in these valleys, that they be not overcome entirely. However, their agency they possess, and they

must choose for themselves, whether life or death. And when the day comes that shall “burn as an oven” the “wise virgins” will go out to meet the Bridegroom, they “having taken the Holy Spirit for their guide, to meet the Lord in peace.” “Guide us, oh, thou great Jehovah.” Even so, come Lord Jesus.

Z. H. GURLEY.

SALT LAKE CITY, Utah, Sept. 1st, 1878.

WHAT HAS THE REORGANIZATION DONE?

BY PRES. JOSEPH SMITH.

It has saved the faith of hundreds in original Mormonism.

It has proved that evil, wrong doing, crime and debauchery do not justly belong in the faith and practice of Latter Day Saints.

It has restored the confidence of hundreds in their fellow men, and shown that a man may be clothed upon with the priesthood, or authority to act in the name of Christ, without being given to evil practices by which his fellows are wronged and defrauded.

It has sent its Elders into nearly all parts of the United States where the early Elders of the Church had gone, and there set about the work of redeeming the name of the Church from the odium cast upon it by the advocates and practicers of polygamy.

It has won respect for its doctrines in those places where its Elders have been heard.

It is spreading the doctrines of primitive Mormonism in every place where the Elders can go, and in doing this it has made clear the difference between Utah Mormonism and the primitive faith of the church.

It has built up, since 1860, over three hundred branches, extending from Maine to New Mexico, and from Oregon to Florida, in England, Wales, Tahiti and Australia.

It has made the name of Latter Day Saint honorable in places where it was a hiss and a byword, and been the instrument of fulfilling the word of the Lord, “and ye shall find favor in the eyes of the people.”

It has so wrought that its Elders are able to stand up in defense of its truths without a cringing sense of shame of the name they bear.

It has kept its public pledges to advocate the truth and insist that honesty is not only the best, but is the *only* policy that will establish men.

It has an almost empty treasury, but its Bishopric can sleep in peace, because

their coffers hold no ill gotten gains, and its officers do not fear the just complaint of wronged and oppressed comrades.

It has built no Temples, but it has gathered together bands of believers into the "regions round about," who have no "milk of the gentiles" to turn sour on their hands.

It has consecrated the individual labors of hundreds of faithful, honest men, but has not "consecrated" of the wealth of others, nor of the "cattle on a thousand hills," without giving an equivalent in honest compensation therefor.

It has built "houses of worship" in places where its members dwell, and where they have sung, prayed, and worshiped God, after the manner their neighbors call heresy, but have maintained their integrity during it all.

It is carefully and steadily gaining ground everywhere, and "the Lord confirms the word."

It has built up a publishing house worth many thousands of dollars, and is using it to the spread of the truth.

It has published and given to the Saints and the world, "in the own due time of the Lord," the Inspired Translation of the Holy Scriptures, the most valuable uncompleted (incomplete in the sense that it was not published in his lifetime) work of Joseph, the Martyr.

It has placed the Scriptures, Book of Mormon, and Doctrine and Covenants before the Church and the world, as containing the word of God, and has kept them there honorably and consistently.

It has so labored and so lived, that the places whence the Saints were driven in the years gone by are open to their return, and the inhabitants thereof are asking the Saints to come in and dwell with them, thereby making practicable the fulfillment of the prophecy, which states that the waste places of Zion shall be rebuilt.

It has made a happy and a smiling people of those cast down, oppressed with care, and well nigh hopeless.

It is driving out the spirit of unrest and disquiet, so long resident in the hearts of Saints, and is filling its place with rest and quiet, causing them to begin to drive the corner stakes, plant the hearth stones, and raise the roof trees of permanent homes in which "Zion, the pure in heart," may dwell in peace and safety; and by God's blessing they will continue to do this, until "Zion and her borders be full."

It is striving in all its parts to make the name of Saint honorable, its faith permanent, and it practices lawful; and although there are, in places, contention and strife, they are in contravention and disregard of rule, not in accordance with it.

Those who are looking on and denouncing us for not doing more, may read this and be content.

The above article enables the Saints to see that indeed "the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal;" and that its work of enlightening and converting souls is still blessed of God.

It likewise proves that the Saints, though not of the world, may yet live in the world, and be prospered, honored and blessed, if they are just and faithful.

The Church of the living God is moving! Let the Saints take courage and go forward to victory, triumphing in the Lord.—Ed.

EDITORIAL CHANGE.

BRO. Z. H. GURLEY informs us that owing to his peculiar situation, traveling, visiting and preaching, with but little time to engage in editorial duties, he thinks it improper that his name should appear as one of the editors of the ADVOCATE. We regret his decision, but feel pleased to know that he will assist us with his pen and his influence, just the same as though he were still our "Associate Editor."

W. W. BLAIR.

WE regret that we are not able to supply subscribers with Nos. 1 and 2 of the ADVOCATE. All having those numbers, who are not regular subscribers, will confer a favor by sending them to the Herald Office, Plano, Kendall county, Illinois, at once. We may find it best to republish Nos. 1 and 2 at an early time. We still ask all parties to extend the circulation of the ADVOCATE, and procure us what subscribers they can. No pains will be spared to make its issue regular, and its subject matter all that can be desired.

THE SAINTS' ADVOCATE,

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The Saints' Advocate.

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

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The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

ENDOWMENTS.

THE fact that the Lord promised an "endowment" to his people, and especially to his "elders," in these last days; and the further fact that said "endowment" is made a prerequisite to the gathering to Zion and building it up unto the Lord, (D. C. 102 : 3), makes the subject one of vast and thrilling import to the Church.

We have seen in former numbers of the ADVOCATE that, according to prophecy, a terrible apostacy was to mark the history of the Latter Day Saints, and that it was to be effected both by "seducing spirits," "hypocrites, and teachers," and that it would be accomplished by such cunning, craft, and brazen-facedness as to well nigh deceive "the very elect." In view of these things, may we not expect that Satan, and his human emissaries, will seek to use this very matter of an "endowment," as one of the principal means by which to entrap, mislead, and corrupt the Saints?

There has been, in various factions of the Saints, divers and strange institutions called *endowments*. Of these we may have occasion to speak at some length by and by, but it is our present purpose to furnish the reader with the leading facts, prophetic and historical, in respect to the Lord's endowments, in

their *methods*, and in their constituent parts. By doing this we furnish "the pattern" by which all things claiming that honored title may be weighed and measured, tested and tried.

It is well for us in starting out to know, definitely, what the word *endowment* means. For, showing just what it signifies will enable us to judge between the true and the false in every thing that claims to be an "endowment."

We are thus particular from the fact, that in no other way has vile teachers and evil "spirits" had greater success in deceiving the unwary and unskilled, than by *perverting the meaning of words*. In this way "baptism" is made to mean immerse, sprinkle, or pour! In this way "consecrating" is made to mean *stealing*! And in this way thousands of other words are clothed with false significations, and become the instruments of error and evil.

The word "endowment," in the connection in which it is used in the revelations in the Doctrine and Covenants, may be said to mean, "that which is given or bestowed on the person or mind by the Creator;" and that to be "endowed," is to be furnished, supplied, or enriched, with any gift or quality, or faculty. Another fact to be borne in mind is, that the Lord reveals his will to man according to man's language, that man may get knowledge and understanding. (Doc. & Cov. 1 : 5). With these facts before us, we may safely proceed to examine the promises of

God relative to the matter in hand.

The Saints were told, in a revelation given through Joseph, the Seer, January 1831, (Doc. & Cov. 38 : 7) :

“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, [37 : 2], that ye should go to the Ohio; and there I will give unto you my law; [found in Sec. 42, (18),]; and there you shall be *endowed with power from on high.*”

In this the giving of the “law” for the Church is promised, the *objects* for which it was to be given are stated, and the promise made that the Saints should “be endowed with power from on high.” None need err as to the source from whence this endowment was to come; nor need they err as to the specific character of it; it was to be one of divine “power,” directly “from on high.”

This promised “endowment” is alluded to, evidently, in a revelation given Feb. 1831, Doc. & Cov. 43 (14):4. It reads:

“Hearken ye elders of my church whom I have appointed; ye are not sent forth to be taught but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be *taught from on high.* Sanctify yourselves and ye shall be *endowed with power* that ye may give [teach—minister] even as I have spoken.”

Here the endowment from on high is promised, and *the condition* upon which the elders might look for it; namely, that they “sanctify” themselves. Of course, if they did not “sanctify” themselves they had no right to expect it.

In June, 1834, the elders had not yet received this promised “endowment,” but they were assured that inasmuch as they should prove “faithful,” “and *continue* in humility before” the Lord, they should receive it. And they

were also told that the knowledge, experience, teaching, and special preparation prerequisite to “the redemption of Zion” * * * “can not be brought to pass until mine elders are *endowed with power from on high*: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me.”—Doc. & Cov. 102 : 3.

In fulfilment of these promises an endowment was had at Kirtland, Ohio, in March 1836, yet it was not full and perfect, only with a few; and possibly not even with them. The *cause* for this lay in the unfitness and unpreparedness of some of the Elders and members. Nevertheless “the pattern,” and a large measure of the “power,” were given to a considerable number of persons.

Joseph foresaw the evil, Jan. 1, 1836, and writes of it thus: “The adversary is bringing into requisition all his subtlety, to prevent the Saints from being endowed, by causing a division among the Twelve, also among the Seventy, and bickerings and jealousies among the Elders and official members of the Church; and so the leaven of iniquity ferments and spreads among the members of the Church. But I am determined that nothing on my part shall be lacking to adjust, and amicably dispose of, and settle, all family difficulties on this day, that the ensuing year, and years, be they few or many, may be spent in righteousness before God. And I know that the cloud will burst, and Satan’s kingdom be laid in ruins, with all his black designs; and the Saints come forth like gold tried seven times in the fire, being made perfect through sufferings and temptations, and the blessings of heaven and earth be multi-

plied upon our heads, which may God grant for Christ sake. Amen."—*Mill. Star*, vol. 15, p. 551.

Of the events preparatory to, and of the endowment, Joseph writes as follows:

"Wednesday, Jan. 13. At ten o'clock I met in Council with the Presidency of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the Twelve Apostles, the High Council of Zion, and the High Council of Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, and many more of the Elders. Some of the Counsellors, both of Zion and Kirtland, were absent.

"The Council came to order, sung Adam-on-di-Ahman, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the Church, in general terms, laying before them the business of the day, which was to supply some deficiencies in the Bishop's Council in this place, also in the High Council."

"The newly elected Counselors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, to the High Priesthood, and Counselors in this Stake of Zion. Many great and glorious blessings were pronounced upon the heads of these Counselors, by President Rigdon, who was spokesman on the occasion."

"Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord."

"By the unanimous voice of the whole assembly, motioned, seconded, and car-

ried unanimously, that no whispering shall be allowed in our Councils or Assemblies, nor any one allowed (except he is called upon, or asks permission) to speak loud, upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn."

"President S. Rigdon requested to have some of the Presidency lay their hands upon him, and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ. The whole assembly responded, Amen.

"Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded, Amen.

"President Rigdon arose and made some very appropriate remarks touching the endowment, and dismissed the assembly by prayer.

"This has been one of the best days that I ever spent; there has been an entire union of feeling expressed, in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been good for us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed. Spent the evening at home."

"I then returned to the Council-room in the printing office, to meet my colleagues who were appointed with myself to draft rules and regulations to be observed in the "House of the Lord," in Kirtland, built by the Church of the Latter

Day Saints, in the year of our Lord 1834, which are as follows—

"I. It is according to the rules and regulations of all regular and legally organized bodies, to have a President to keep order.

"II. The body thus organized, are under obligation to be in subjection to that authority.

"III. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship, viz.—

1st. No man shall be interrupted who is appointed to speak by the Presidency of the Church, by any disorderly person or persons in the congregation, by whispering, by laughing, by talking, by menacing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said Church while officiating in his office, in anywise whatsoever, by any display of ill manners, or ill breeding, from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever. And if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of the house.

"2d. An insult offered to the presiding Elder of said Church, shall be considered an insult to the whole body. Also, an insult offered to any of the officers of said Church, while officiating, shall be considered an insult to the whole body.

"3d. All persons are prohibited from going up the stairs in times of worship.

"4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

"5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

"6th. All persons are prohibited from cutting, marking, or marring the inside or outside of the house with a knife, pencil, or any other instrument whatever, under pain of such penalty as the law shall inflict.

"7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their childrens' misconduct.

"8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the Church.

"9th. No imposition shall be practised upon any member of the Church by depriving them of their rights in the house."—*Mil. Star*, vol. 15, pp. 581–583.

"Friday, 15th, 9, a. m. Met in Council agreeable to adjournment, at the Council room in the Temple, and organized the authorities of the Church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under, to transact all our business in righteousness before God, inasmuch as our decisions will have a bearing upon all mankind, and upon all generations to come.

"Council opened in usual form, and proceeded to business by reading the rules and regulations to govern the house of the Lord, three times.

"The vote of the Presidency was then called upon these rules, followed by the High Council of Kirtland, the High Council of Zion, the Twelve, the Seventy, the Bishops of Zion and Kirtland, with their Counsellors, each in their turn; and after a few queries, answers, and debates, the above rules passed the several Quorums, in their order, by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

"In the investigation of this subject, I found that many who had deliberated upon this subject, were darkened in their minds, which drew forth some re-

marks from me respecting the privileges of the authorities of the Church, that each should speak in his turn, and in his place, and in his time and season, that there may be perfect order in all things; and that every man, before he makes an objection to any item that is thrown before them for their consideration, should be sure that he can throw light upon the subject, rather than spread darkness; and that his objection be founded in righteousness; which may be done by applying ourselves closely to study the mind and will of the Lord, whose Spirit always makes manifest, and demonstrates to the understanding of all who are in possession of His Spirit.

"Saturday morning, 16th. By request, I met with the Council of the Twelve in company with my colleagues, Frederick G. Williams, and Sidney Rigdon.

"Council opened with singing, and prayer by Thomas B. Marsh, President of the Twelve. He arose and requested the privilege, in behalf of his colleagues, of each speaking in his turn without being interrupted; which was granted them.

"Elder Marsh proceeded to unbosom his feelings touching the mission of the Twelve, and more particularly respecting a certain letter which they received from the Presidency of the High Council in Kirtland, while attending a Conference in the State of Maine; also spoke of being placed, in our Councils on Friday last, below the Councils of Kirtland and Zion, having been previously placed next the Presidency in our assemblies; also observed that they were hurt on account of some remarks made by President Hyrum Smith, on the trial of Gladden Bishop, (who had

been previously tried before the Council of the Twelve, while on their mission in the east), who had by their request, thrown his case before the High Council in Kirtland for investigation; and the Twelve considered that their proceedings with him, were in some degree discountenanced.

"Elder Marsh then gave way to his brethren, and they arose and spoke in turn until they had all spoken, acquiescing in the observations of Elder Marsh, and made some additions to his remarks, which were as follows—that the letter in question, which they received from the Presidency, in which two of their members were suspended, and the rest severely chastened, and that too, upon testimony which was unwarrantable; and particular stress was laid upon a certain letter which the Presidency had received from Doctor Warren A. Cowdery, of Freedom, New York, in which he preferred charges against them, which were false, and upon which we (the Presidency) had acted in chastening them; and therefore the Twelve had concluded that the Presidency had lost confidence in them; and that whereas the Church in this place had caressed them, at the time of their appointment to the Apostleship, they now treated them coolly, and appeared to have lost confidence in them also.

"They spoke of their having been in the work from the beginning almost, and had borne the burden in the heat of the day, and passed through many trials, and that the Presidency ought not to suspect their fidelity, nor lose confidence in them, neither have chastened them upon such testimony as was lying before them; also urged the necessity of an explanation upon the letter which they received from the Presidency, and

the propriety of their having information, as it respects their duties, authority, &c., that they might come to an understanding in all things, that they might act in perfect unison and harmony before the Lord, and be prepared for the endowment; also that they had preferred a charge against Doctor Cowdery, for his unchristian conduct, which the Presidency had disregarded; also that President Oliver Cowdery, on a certain occasion, had made use of language to one of the Twelve, that was unchristian, and unbecoming any man; and that they would not submit to such treatment. The remarks of the Twelve were made in a very forcible and explicit manner, yet cool and deliberate.

"I observed that we had heard them patiently, and in turn should expect to be heard patiently also. And first, I ~~remarked that it was necessary that the~~ Twelve should state whether they were determined to persevere in the work of the Lord, whether the Presidency were able to satisfy them or not.

"Vote called, and carried in the affirmative, unanimously.

"I then said to them that I had not lost confidence in them, they had no reason to suspect my confidence, and that I would be willing to be weighed in the scale of truth, to-day, in this matter, and risk it in the day of judgment; and as it respects the chastening contained in the letter in question, which I acknowledge might have been expressed in too harsh language, which was not intentional, I asked their forgiveness, inasmuch as I had hurt their feelings; but, nevertheless, the letter that Elder McLellan wrote back to Kirtland, while the Twelve were at the east, was harsh also, and I was willing to set the one against the other.

"I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councils of Kirtland next the Presidency, was because the business to be transacted, was business relating to that body in particular, which was to fill the several Quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the first Presidency, viz., myself, Sydney Rigdon, and Frederick G. Williams, who are now my Counsellors; (and where I am not, there is no First Presidency over the Twelve).

"I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself nor any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren I ask your forgiveness, for I love you, and will hold you up with all my heart in all righteousness, before the Lord, and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness, or among false brethren, or mobs, or wherever God in His providence may call us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath

the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitted confidence in your word, for I believe you to be men of truth. And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I know anything which I do not know. But I have already consumed more time than I intended when I commenced, and I will now give way to my colleagues.

“President Rigdon arose next and acquiesced in what I had said, and acknowledged to the Twelve that he had not done as he ought, in not citing Dr. Cowdery to trial on the charges that were put into his hands by the Twelve; that he had neglected his duty in this thing, for which he asked their forgiveness, and would now attend to it, if they desired him to do so; and President Rigdon also observed to the Twelve, if he had spoken or reproved too harshly at any time, and had injured their feelings by so doing, he asked their forgiveness.

“President Williams arose and acquiesced in the above sentiments, expressed by myself and President Rigdon, in full, and said many good things.

“The President of the Twelve then called a vote of that body to know whether they were perfectly satisfied with the explanation which we had given them, and whether they would enter into the covenant we had proposed to them, which was most readily manifested in the affirmative, by raising their hands to heaven in testimony of their willingness and desire to enter into this covenant, and their entire satisfaction with our explanation upon all the difficulties that were on their minds. We

then took each other by the hand in confirmation of our covenant, and there was a perfect union of feeling on this occasion, and our hearts overflowed with blessings, which we pronounced on each other's heads as the Spirit gave us utterance.

“My scribe is included in this covenant, and these blessings with us, for I love him for the truth and integrity that dwell in him. And may God enable us all to perform our vows and covenants with each other, in all fidelity and righteousness before Him, that our influence may be felt among the nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priestcraft and spiritual wickedness in high places, and break in pieces all kingdoms that are opposed to the kingdom of Christ, and spread the light and truth of the everlasting Gospel from the rivers to the ends of the earth.

“Elder Beeman came in for counsel, to know whether it was best for him to return before the solemn assembly or not. After consideration, the Council advised him to tarry.

“Council dismissed by singing and prayer.

W. PARRISH, Scribe.

“Sunday morning, 17th. Attended meeting at the school house at the usual hour; a large congregation assembled.

“I proceeded to organize the several Quorums present, first the Presidency, then the Twelve, and the Seventy who were present, also the Counsellors of Kirtland and Zion.

“President Rigdon then arose and observed, that instead of preaching, the time would be occupied by the Presidency and Twelve, in speaking each in their turn, until they had all spoken. The Lord poured out His Spirit upon

us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

"In the afternoon I joined three couple in matrimony in the public congregation, viz., William F. Cahoon and Maranda Gibbs, Harvey Stanley and Larona Cahoon, Tunis Rapley and Louisa Cutler. We then administered the Sacrament, and dismissed the congregation, which was so dense, that it was very unpleasant for all. We were then invited to a feast at Elder Cahoon's, which was prepared for the occasion, and had a good time while partaking of the rich repast; and I verily realized that it was good for brethren to dwell together in unity, like the dew upon the mountains of Israel, where the Lord commanded blessings, even life forevermore. Spent the evening at home.

"Monday, the 18th. Attended the Hebrew school. This day the Elders' school was removed into the Temple in the room adjoining ours.

"Tuesday, 19th. Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew bibles with much success. It seems as if the Lord opens our minds in a marvellous manner to understand His word in the original language; and my prayer is that God will speedily endue us with a knowledge of all languages and tongues, that His servants may go forth for the last time to bind up the law, and seal up the testimony.

FORM OF MARRIAGE CERTIFICATE.

I hereby certify, that, agreeable to the rules and regulations of the Church of Jesus Christ of Latter Day Saints, on matri-

mony, were joined in marriage, Mr. William F. Cahoon and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th instant.

JOSEPH SMITH, jun., } Presiding Elder.
of said Church.
Kirtland, Ohio, January 19th, 1836.

Wednesday morning, 20th. Attended school at the usual hour, and spent the day in reading and lecturing, and made some advances in our studies.

"At evening I attended on a matrimonial occasion with my family, at Mr. John Johnson's, having been invited to join President John F. Boynton, and Miss Susan Lowell in marriage, a large and respectable company assembled, and were seated by Elders O. Hyde, and W. Parrish, in the following order—The Presidency and their companions in the first seats, the Twelve Apostles in the second, the Seventy in the third, and the remainder of the congregation seated with their companions. Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency.

"A hymn was sung, after which I addressed a throne of grace. I then arose and read aloud a license (according to the law of the land) granting any minister of the Gospel the privilege of solemnizing the rights of matrimony, and after calling for objection, if any there were, against the anticipated alliance between Elder Boynton and Miss Lowell, and waiting sufficient time, I observed that all forever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony, according to the rules and regulations of the Church of the Latter Day Saints, in the name of God, and in the name of Jesus Christ; I pronounced upon them the blessings of Abraham, Isaac and Jacob, and such other blessings as the Lord put into my heart;

and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address, suited to the occasion, and closed the services of the evening by prayer.

"Elders Orson Hyde, Luke Johnson, and Warren Parrish, then presented the Presidency with three servers of glasses filled with wine, to bless. And it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed round in order, then the cake in the same order; and suffice it to say, our hearts were made glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled every bosom, and the countenances of old and young seemed to bloom alike with cheerfulness and smiles of youth; and an entire unison of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted after the order of heaven, which has a time for all things; and this being a time of rejoicing, we heartily embraced it, and conducted ourselves accordingly. Took leave of the company, and returned home.

"Thursday, 21st. This morning, a minister from Connecticut, by the name of John W. Olivea, called at my house, and inquired of my father, if "The Prophet lives here." He replied he did not understand him. Mr. Olivea asked the same question again and again, and received the same answer. He finally asked, Does Mr. Smith live here? Father replied, O yes, sir, I understand you now. Father then stepped into my room and informed me that a gentleman had called to see me. I went into the

room where he was, and the first question he asked me, after passing a compliment, was, How many members have you in your Church? I replied that we had between fifteen hundred and two thousand in this Branch. He then asked, Wherein do you differ from other Christian denominations? I replied, that we believe the Bible, and they do not. However, he affirmed that he believed the Bible. I told him then to be baptized. He replied that he did not realize it to be his duty. But when I laid before him the principles of the Gospel, viz., faith and repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, he manifested much surprise. I observed that the hour for school had arrived, and I must attend. The man appeared astonished at our doctrine, but by no means hostile.

"About three o'clock, p. m., I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord."—*Mill. Star* vol. 15, pp. 593-597.

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

"We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

"The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of the kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marvelled how it was he had obtained an inherit-

ance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

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

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

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept.

"I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches, he threw them down at his word, and leaped as an hart, by the mighty power of God. Also Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I

finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

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

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

"We then invited the Counsellors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Counsellors in Kirtland, and President David Whitmer the head of the President of the Counsellors of Zion.

"The President of each Quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

"The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host.

And I saw in my vision, all of the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each Quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands; and retired between one and two o'clock in the morning.

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

"At evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who were to receive this ordinance. The High Councils of Kirtland and Zion were present also.

"After calling to order, and organizing, the Presidency proceeded to consecrate the oil.

"We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

"The Twelve then proceeded to anoint and bless the Presidency of the Seventy,

and seal upon their heads power and authority to anoint their brethren.

"The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

"Bro. Don C. Smith, was also anointed and blessed to preside over the High Priesthood.

"President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.

I then observed to the brethren, that it was time to retire. We accordingly closed our interview and returned home at about two o'clock in the morning, and the Spirit and visions of God attended me through the night."

"Sunday, 24th. Met the several Quorums in the room under the printing office, and after organizing and opening by prayer, called upon the High Council of Kirtland to proceed and confess their sins, as they might be directed by the Spirit, and they occupied the first part of the day, and confessed and exhorted as the Spirit led.

"Afternoon, attended again, and saw the bread and wine administered to the Quorums and brethren who were present.

"In the evening met the Presidency in the room over the printing room, and counseled on the subject of endowment, and the preparation for the solemn assembly, which is to be called when the house

of the Lord is finished."—*Mill. Star*, vol. 15, p. 621, 622.

"Thursday, 28th. Attended school at the usual hour.

"In the evening, met the Quorum of High Priests in the west room of the upper loft of the Lord's house, and, in company with my Council of the Presidency, consecrated and anointed the Counselors of the President of the High Priesthood, and having instructed them, and set the Quorum in order, I left them to perform the holy anointing, and went to the Quorum of Elders at the other end of the room. I assisted in anointing the Counselors of the President of the Elders, and gave the instruction necessary for the occasion, and left the president and his Council to anoint the Elders while I should go to the adjoining room and attend to the organizing and instructing of the Quorum of the Seventy.

"I found the Twelve Apostles assembled with this Quorum, and I proceeded, with the Quorum of the Presidency, to instruct them, and also the seven Presidents of the Seventy Elders, to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As I organized this Quorum, with the Presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the Quorum, as we stood in the midst of the Twelve.

"When the Twelve and the Seven were through with their sealing prayer, I called upon President S. Rigdon to seal them with uplifted hands; and when he had done this, and cried hosannah, that all the congregation should join him, and shout hosannah to God and the Lamb, and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel, riding upon a horse of

fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints.

"President William Smith, one of the Twelve, saw the heavens opened, and the Lord's host protecting the Lord's anointed.

"President Zebedee Coltrin, one of the Seven, saw the Savior extended before him, as upon the cross, and a little after, crowned, with glory upon his head, above the brightness of the sun.

"After these things were over, and a glorious vision, which I saw, had passed, I instructed the seven Presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with uplifted hands.

"The Lord had assisted my brother Carlos, the President of the High Priests to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to thank God, with a loud hosannah, for his goodness to me and my father's family, and to all the children of men. Praise the Lord, all ye His Saints, praise His holy name.

"After these Quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried Hosannah to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord."

"In the evening of Saturday, 30th. went to the upper rooms of the Lord's house, and set the different Quorums in

order. Instructed the Presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the Seventy. Having set all the Quorums in order, I returned to my house, being weary with continual anxiety and labor in putting all the authorities in order, and in trying to purify them for the solemn assembly, according to the commandment of the Lord.

"Sunday, 31st. Attended divine service in the school house, organized the several Quorums of the authorities of the Church, appointed door keepers to keep order about the door because of the crowd, and to prevent the house from being excessively crowded. The High Council of Zion occupied the first part of the day in speaking as they were led, and relating experiences, trials, &c.

"Afternoon. House came to order as usual, and President Sidney Rigdon delivered a short discourse, and we attended to the breaking of bread.

"In the evening of Monday, February 1st., attended to the organizing of the Quorums of High Priests, Elders, Seventy, and Bishops, in the upper rooms of the house of the Lord, and after blessing each Quorum in the name of the Lord, I returned home. Had another interview with Mr. Seixas, our Hebrew teacher, and related to him some of the dealings of God to me, and gave him some of the evidence of the work of the latter days. He listened cordially and did not oppose.

"Tuesday, 2nd. Attended school as usual, and various duties.

"Went to the school house in the evening, and heard an animated discourse delivered by president Rigdon. He touched the outlines of our faith, showed the scattering and gathering of Israel, from the Scriptures, and the stick of Joseph in the hands of Ephraim, aside

from that of Moses. It was an interesting meeting, the Spirit bore record that the Lord was well pleased."—*Mill. Star*, vol. 15, pp. 631–633.

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

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

This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this Quorum lost their blessing in a great measure.

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

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

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

"Sunday, 7th. Attended meeting at the usual hour. The Quorums were seated according to their official standing in the Church. The Bishop of Zion and his Counsellors occupied the forenoon in confession and exhortation. The Bishop of Kirtland and his Counsellors occupied the stand in the afternoon. The discourses of these two Quorums were very interesting. A number of letters of commendation were presented and read, a vote was called, and all were received into the Church in Kirtland. Bread was broken and blessed, and while it was passing, President Rigdon commenced speaking from Acts ii., and continued about fifteen minutes.

His reasoning was good. The wine was then blessed and passed, after which meeting dismissed.

"At evening, met with the Presidency in the loft of the printing office, in company with the Presidency of the Seventy, to choose other Seventy also. Blessed one of the Zion brethren. Dismissed and retired.

"Friday, 12th. Spent the day in reading Hebrew, and attended to the duties of my family, and the duties of the Church.

"I met in company with the several Quorums, in the school room in the Temple, at evening, to take into consideration the subject of ordination. I made some remarks upon the subject of our meeting, which were as follows—that many are desiring to be ordained to the ministry, who are not called, consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the Church, because they dishonor themselves and the Church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the Quorums to take some measures to regulate the same.

"Wednesday, 17th. Attended the school, and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I do live, I am determined to make this my object; and with the blessing of God, I shall succeed to my satisfaction."

"Sunday, 21st. Spent the day at home in reading, meditation, and prayer. I reviewed my lesson in Hebrew. Some

three or four persons were baptized, and the powers of darkness seem to be giving way on all sides. Many who have been enemies to the work of the Lord, are beginning to enquire into the faith of the Latter Day Saints, and are friendly.

"Monday, 22nd. Translated Hebrew with the first class, in the morning. Returned home and made out my returns to the county clerk, on eleven marriages which I had solemnized within three months—eight by license from the clerk of the court of common pleas in Geauga county, Ohio, and three by publishment. Sent them to Chardon by Elijah Fuller. I baptized John O. Waterman.

"Monday, 29th. Spent the day in studying as usual. A man called to see the house of the Lord, in company with another gentleman. On entering the door, they were politely invited, by the gentleman who had charge of the house, to take off their hats. One of them complied with the request unhesitatingly, while the other observed, that he would not take off his hat, nor bow to "Jo Smith," but that he had made "Jo" bow to him at a certain time. He was immediately informed by Elder George Morey, the keeper of the house, that his first business was to leave, for when a man imposed upon me, he was imposed upon himself. The man manifested much anger, but left the house. For this independence and resolution of Elder Morey, I respect him, and for the love he manifested towards me. And may Israel's God bless him, and give him an ascendancy over all his enemies."—*Mill. Star*, p. 643-647.

"Sunday, March 20th. Attended the house of worship. The Quorum of High Priests delivered short addresses to the congregation, in a very feeling

and impressive manner. One individual was baptized at intermission.

"In the afternoon, administered the Lord's Supper, as we are wont to do on every Sabbath, and the Lord blessed our souls with the outpouring of His Spirit, and we were made to rejoice in His goodness."

"Saturday, 26th. At home, attending to my domestic concerns in the morning. After breakfast, met with the Presidency to make arrangements for the solemn assembly, which occupied the remainder of the day.—*Mill. Star*, p. 708.

Extra postage to Europe, Otaheite, and Australia, to the amount of fifteen cents will be charged hereafter on each volume of the Advocate.

We send our subscribers twice the usual amount of matter in this number. If our subscription list continues to increase fairly, we shall increase the volume of matter so far as we can.

We ask our friends to procure us what subscribers they can, and that at an early day.

Send in clubs when convenient.

A large amount of valuable information is at hand, awaiting the issues of future numbers.

Truth and virtue love light; error and evil choose ways of darkness.

Truth is the noblest of virtues, and freedom the greatest of possessions.

Priests are fallible and mortals; but truth and right are unerring and eternal.

"There is nothing which is good, save it comes from the Lord; and that which is evil, cometh from the devil."—Omni 1:12.

"Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit."—Doc. and Cov. 10: (37) 6.

"And they said unto me, What meaneth the rod of iron which our father [Lehi] saw, that led to the tree [of life]? And I said unto them, that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction."—1 Nephi 4:5.

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

"Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there."—2 Nephi 6:15.

"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."—Doc. and Cov. 41: (61) 2.

"And ye [Elders] 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."—D. C. 41: (61) 2.

"He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue."—Prov. 28:23.

"But to be learned is good, if they hearken unto the counsels of God. But wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore their treasure is their God—2 Nephi vi:12.

THE SAINTS' ADVOCATE,

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The Saints' Advocate.

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

Vol. 1.

Plano, Illinois, December, 1878.

No. 6.

ENDOWMENTS.

[Continued.]

"Sunday morning, March 27th. The congregation began to assemble at the Temple, at about seven o'clock, an hour earlier than the doors were to be opened. Many brethren had come in from the regions round about, to witness the dedication of the Lord's House, and share in His blessings; and such was the anxiety on this occasion, that some hundreds (probably five or six) assembled before the doors were opened. The Presidents entered, with the door-keepers, and arranged them at the inner and outer doors; also placed our stewards to receive donations from those who should feel disposed to contribute something to defray the expense of building the House of the Lord. We also dedicated the pulpits, and consecrated them to the Lord.

"The doors were then opened. Presidents Rigdon, Cowdery, and myself, seated the congregation, as they came in, and, according to the best calculation we could make, we received between nine and ten hundred, which were as many as could be comfortably seated. We then informed the door-keepers that we could receive no more, and a multitude were deprived of the benefits of the meeting, on account of the house not being sufficiently capacious to receive them; and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I re-

commended them to repair to the school-house and hold a meeting, which they did, and filled that house also, and yet many were left out.

"The assembly was then organized in the following manner, viz.: west end of the house, Presidents Frederick G. Williams, Joseph Smith, senior, and William W. Phelps occupied the first pulpit for the Melchisedek Priesthood; Presidents Joseph Smith, junior, Hyrum Smith, and Sidney Rigdon, the second pulpit; Presidents David Whitmer, Oliver Cowdery, and John Whitmer, the third pulpit; the fourth was occupied by the President of the High Priests' Quorum, and his Counsellors, and two choristers. The Twelve Apostles on the right, in the three highest seats. The President of the Elders, his counsellors and clerk, in the seat immediately below the Twelve. The High Council of Kirtland, consisting of twelve, on the left, in the three first seats. The fourth seat, and next below the High Council, was occupied by Elders Warren A. Cowdery, and Warren Parrish, who served as scribes. The pulpits in the east end of the house, for the Aaronic priesthood, were occupied as follows—the Bishop of Kirtland, and his Counsellors, in the first pulpit; the Bishop of Zion, and his Counsellors, in the second pulpit; the President of the Priests, and his Counsellors, in the third pulpit; the President of the Teachers, and his Counsellors, and one chorister, in the fourth pulpit; the High Council of

Zion, consisting of twelve Counsellors, on the right; the President of the Deacons, and his Counsellors, in the seat below them; the seven Presidents of the Seventies, on the left. The choir of singers were seated in the four corners of the room, in seats prepared for that purpose.

"Received by contribution—nine hundred and sixty-three dollars.

"At nine o'clock, a.m., President Sidney Rigdon commenced the services of the day by reading the 96th and 24th Psalms.

"An excellent choir of singers, led by M. C. Davis, sung the following hymn—

TUNE—*Sterling.*

"Ere long the veil will rend in twain,
The King descend with all His train,
The earth shall shake with awful fright,
And all creation feel His might," &c.

"President Rigdon addressed the throne of grace in a devout and appropriate manner, and the following hymn was sung—

TUNE—*Weymouth*

"O happy souls who pray
Where God appoints to hear," &c.

"President Rigdon then read the 18th, 19th and 20th verses of the 18th chapter of Matthew, and preached more particularly from the 20th verse. He spoke two hours and a half in his usual, logical manner. His prayer and address were very forcible, and sublime, and well adapted to the occasion. At one time, in the course of his remarks, he was rather pathetic, and drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them; and added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them, and stay the unhallowed hands of

ruthless spoilers, who had uttered a prophecy, when the foundation was laid, that the walls would never be reared.

"In reference to his main subject, he assumed as a postulate, that in the days of the Savior there were synagogues where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem, yet, when on a certain occasion, one proposed to follow him whithersoever he went, he, though heir of all things, cried out like one in the bitterness of his soul in abject poverty—The foxes have holes, &c. This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them saying—Away with him, crucify him! crucify him!! It was therefore abundantly evident that his Spirit did not dwell in them. They were the degenerate sons of noble sires, but they had long since slain the Prophets and Seers, through whom the Lord revealed himself to the children of men. They were not led by revelation. This, said the speaker, was the grand difficulty among them—their unbelief in present revelation.

"He further remarked, that their unbelief in present revelation, was the means of dividing that generation into the various sects and parties that existed. They were sincere worshippers, but their worship was not required of them, nor was it acceptable to God. The Redeemer himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians, and Essenes, and others, differing from each other, they

were led by the precepts and commandments of men, each had something peculiar to himself, but all agreed in one point, viz., to oppose the Savior; so that we discover he could, with the utmost propriety, exclaim, notwithstanding their synagogue and temple worship—The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

“He took occasion here to remark, that such diversity of sentiment ever had, and ever would obtain, when people were not led by present revelation. This brought him to the inevitable conclusion, that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation, with those who were coeval with the Savior. He admitted there were many houses, many sufficiently large, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might, in this day of science, this day of intelligence, this day of religion, say to those who would follow him—The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

“After closing his discourse, he called upon the several Quorums, commencing with the Presidency, to manifest, by rising up, their willingness to acknowledge me as a Prophet and Seer, and uphold me, as such, by their prayers of faith. All the quorums, in their turn, cheerfully complied with this request. He then called upon all the congregation of the Saints, also, to give their assent by rising on their feet, which they did, unanimously.

“Now let us rejoice in the day of salvation,” was then sung.

“After an intermission of twenty minutes, during which time the congregation kept their seats, the services of the day were resumed by singing Adam-on-di-ahman—

“This earth was once a garden place,
With all her glories common,” &c.

“I then made a short address, and called upon the several Quorums, and all the congregation of Saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising.

“I then called upon the Quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to, by rising.

“I next called upon the Quorums and congregation of Saints to acknowledge the Presidents of the Seventies, who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the Gospel kingdom among all people, and to uphold them by their prayers, which they did by rising.

“I then called upon the Quorums and congregation of Saints to acknowledge the High Council of Kirtland, in all the authorities of the Melchisedek Priesthood, and uphold them by their prayers, which they assented to by rising.

“I then called upon the Quorums and congregation of Saints to acknowledge, and uphold by their prayers, the Bishops of Kirtland and Zion, and their Counselors, in all the authority of the Aaronic Priesthood, which they did by rising.

"I next called upon the Quorums and congregations of Saints to acknowledge the High Council of Zion, and uphold them by their prayers, in all the authority of the High Priesthood, which they did by rising.

"I then called upon the Quorums, and all the Saints, to acknowledge the President of the Elders, and his Counsellors, and uphold them by their prayers, which they did by rising.

"The Quorums and congregations of Saints were then called upon to acknowledge, and uphold by their prayers, the President of the Priests, Teachers, and Deacons, and their Counsellors, which they did by rising.

"The vote was unanimous in every instance, and I prophesied to all, that inasmuch as they would uphold these men in their several stations, (alluding to the different Quorums in the Church,) the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours; and when the Lord's anointed go forth to proclaim his word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until that city or that house that rejects them, shall be left desolate."—*Mill Star*, vol. 15, p. 708, 711.

"After singing, the following Dedicatorial Prayer was then offered to Almighty God, at the dedication of the Lord's House, in Kirtland, Ohio, March 27th, 1836, by me, Joseph Smith, junior, first President of the Church of Christ of Latter Day Saints.

PRAYER.

"Thanks be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou

who hast commanded thy servants to build a house to thy name in this place (Kirtland). And now thou beholdest, O Lord, that as thy servants have done according to thy commandment, and now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone, salvation can be administered to the children of men, we ask thee, O Lord, to accept of this House, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of man might have a place to manifest himself to his people. And as thou hast said in a revelation, given to us, calling us thy friends, saying, "Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye dilligently, and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom, seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God, that your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

"And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfilment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy House, which we now deedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshold of the Lord's House, may feel thy power, and feel constrained to acknowledge that thou hast sanctified it,

and that it is thy House, a place of thy holiness.

“And do thou grant, Holy Father, that all those who shall worship in this House, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a fulness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this House may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all the outgoings from this house may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy House to pollute it; and when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy House.

“And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of the Prophets, concerning the last days.

“We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy House, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thine anger be kindled against

them, and if they shall smite this people, thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

“We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports, abroad, over the world, against thy servant, or servants, if they will not repent, when the Everlasting Gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

“O Jehovah, have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them, as upon those on the day of Pentecost, let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof, and let thy House be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy Saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

“And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her Stakes,

the places of thine appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon that city.

“And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy Prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men! their souls are precious before thee; but thy word must be fulfilled; help thy servants to say, with thy grace assisting them, Thy will be done, O Lord, and not ours.

“We know that thou hast spoken by the mouth of thy Prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments, without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning.

“We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson county, Missouri) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

“Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow, because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and not make a display of thy testimony in their behalf?

“Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people!

“And if it can not be otherwise, that the

cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath, when thou lookest upon the face of thine anointed.

“Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever; remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the Churches, all the poor, the needy, and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us, that from among all these, thy servants the sons of Jacob may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

“We ask thee to appoint unto Zion other Stakes, besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

“Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles, but thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham their father; and cause that the remnants

of Jacob, who have been cursed and smitten, because of their transgression, be converted from their wild and savage condition, to the fulness of the Everlasting Gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

"O Lord, remember thy servant, Joseph Smith, junior, and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou has given unto him, and that he hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand; have mercy upon all their immediate connexions, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God.

"Remember, O, Lord, the Presidents, even all the Presidents of thy Church, that thy right hand may exalt them, with all their families, and their immediate connexions, that their names may be perpetuated, and had in everlasting remembrance, from generation to generation.

"Remember all thy Church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands, may become a great mountain, and fill the whole earth; that thy Church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for the day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the vallies to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the

Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

"O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fulness, from everlasting to everlasting.

"O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name! and also this Church, to put upon it thy name; and help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb; and let these thine anointed ones be clothed with salvation, and thy Saints shout aloud for joy. Amen, and Amen."

"The Choir then sung 'The Spirit of God like a fire is burning.'

"I then asked the several Quorums separately, and then the congregation, if they accepted the dedication payer, and acknowledged the house dedicated. The vote was unanimous in the affirmative, in every instance.

"The Lord's Supper was then administered; President Don Carlos Smith blessed the bread and wine, which was distributed by several Elders to the Church; after which I bore record of my mission, and of the ministration of angels.

"President Don Carlos Smith, also, bore testimony of the truth of the work of the Lord in which we were engaged.

"President Oliver Cowdery testified of the truth of the Book of Mormon, and of the work of the Lord in these last days.

"President F. G. Williams arose, and

testified that while President Rigdon was making his first prayer, an angel entered the window, and took his seat between father Smith and himself, and remained there during his prayer.

"President David Whitmer also, saw angels in the house.

"President Hyrum Smith made some appropriate remarks, congratulating those who had endured so many toils and privations to build the house.

"President Rigdon then made a few appropriate closing remarks, and a short prayer, at the close of which we sealed the proceedings of the day by shouting Hosannah, hosannah, hosannah to God and the Lamb, three times, sealing it each time with Amen, Amen and Amen.

"President Brigham Young gave a short address in tongues, and David W. Patten interpreted, and gave a short exhortation in tongues himself, after which I blessed the congregation in the name of the Lord, and the assembly dispersed a little past four o'clock, having manifested the most quiet demeanor during the whole exercise.

"I met the Quorums in the evening, and instructed them respecting the ordinance of washing feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills, and the rising of the vallies, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the spirit of prophecy.

"Brother G. A. Smith arose, and began to prophesy, when a noise was

heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues, and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was transpiring.

"The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion.

"This continued until the meeting closed at eleven p.m.

"Tuesday, 29th. Attended school, which was the last day of our course of lectures in Hebrew, by Professor Seixas.

"At eleven o'clock, a.m., Presidents Joseph Smith, junior, Frederick G. Williams, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery, met in the most holy place in the Lord's House, and sought for a revelation from him concerning our going to Zion, and other important matters. After uniting in prayer, the voice of the Spirit was, that we should come into this place three times, and also call the other Presidents, the two Bishops and their Councils, each to stand in his place, and fast through the day and also the night, and that during this, if we would humble ourselves, we should receive further communications from him. After this word was received we immediately sent for the other brethren who came.

"The Presidency proceeded to ordain George Boosinger to the High Priest-

hood, and anoint him. This was in consequence of his having administered unto us in temporal things in our distress, and also because he left the place just previous to the dedication of the Lord's House, to bring us the temporal means, previously named. Soon after this, the word of the Lord came to us, through President Joseph Smith, junior, that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and, also, during our stay, we must *cleanse our feet* and *partake of the Sacrament* that we might be *made holy* before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

"Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash each other's feet. President Sidney Rigdon first washed President Joseph Smith, junior's feet, and then, in turn was washed by him; after which President Rigdon washed Presidents Joseph Smith, senior, and Hyrum Smith. President Joseph Smith, junior, washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's, and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps's feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counsellors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying, and giving glory to God.

"Wednesday morning, 30th. At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies,

the High Councils, the Bishops and their entire Quorums, the Elders and all the official members in this Stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of this Church, and that this was a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round, and took up a liberal contribution, and messengers were despatched for bread and wine.

"Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of Presidents of the several Quorums. The brethren began to prophesy upon each other's heads, and cursings upon the enemies of Christ, who inhabit Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with hosanna and Amen, until nearly seven o'clock, p. m.

"The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Savior did, so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be

endued, would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and Amen. Also that the Seventies are not called to serve tables, or preside over Churches to settle difficulties, but to preach the Gospel and build them up, and set others, who do not belong to these Quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables, but to bear the keys of the Kingdom to all nations, and unlock them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one shall say, I wish to go to such a place, let all the rest say Amen.

“The Seventies are at liberty to go to Zion if they please, or go wheresoever they will, and preach the Gospel; and let the redemption of Zion be our object, and strive to effect it by sending up all the strength of the Lord’s House, wherever we find them; and I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri, by the *mob*, we will give ourselves no rest, until we are avenged of our enemies to the uttermost. This covenant was sealed unanimously, with a hosannah and an Amen.

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

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

“Thursday, morning, eight o’clock. This day being set apart to perform again the ceremonies of the dedication, for the benefit of those who could not get into the house on the preceding Sabbath, I repaired to the Temple at

eight a.m., in company with the Presidency, and arranged our door keepers and stewards as on the former occasion. We then opened the doors, and a large congregation entered the house, and were comfortably seated. The authorities of the Church were seated in their respective order, and the services of the day were commenced, prosecuted, and terminated, in the same manner as at the former dedication, and the Spirit of God rested upon the congregation, and great solemnity prevailed.

“Sunday, April 3d. Attended meeting in the Lord’s House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the elements of the Lord’s Supper to the Church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us—

“The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breast work of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great

waters, even the voice of Jehovah, saying—

“I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this House, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this *holy house*, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.”
—*Mill. Star*, vol. 15, p. 723-729.

“After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

“After this, Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

“After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said—

“Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers

to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

"Monday, the 4th. The Elders began to spread abroad in all parts of the land, preaching the word."—*Mill. Star.*

IN the foregoing we have seen the true order, the true pattern, of the endowment given of God, (and also the divine pattern of marriage). There were no secrecies in the endowment, no penal oaths and covenants, no secret grips, no secret passwords, no grotesque and mawkish robings, no bewildering scenic exhibitions, no theatrical twaddle, and no promises to follow "file leaders," or to blindly obey the dictates of the priesthood; but all was open, plain, pure, devotional, enlightening, elevating, sanctifying, joyful, and spiritual; while the sweet peace of God, and the power of his Holy Spirit manifest in tongues, interpretations, prophecy, visions, healings, and other marvellous things, testified that the endowment was genuine, and of heavenly origin.

This endowment was given under the direction of Joseph the Martyr, and there are hundred of living witnesses who testify to the plain, orderly, and humble manner of preparing for it, and to the loving, peaceful, and Holy Spirit which pervaded all hearts who faithfully received it, and of the mighty power of God which attended it, which was displayed to, and experienced by many hundreds, and probably by all whose hearts were right in the sight of God.

How basely contemptible do those endowments appear which have been palmed upon the confiding Saints since that time! At Voree, Wisconsin, in the winter of 1846-7, a large body of the Saints, led away from Christ by J. J. Strang, J. C. Bennett and others, were promised a great "endowment" from God; and when some were initiated, they found it a system of secret oaths, covenants, grips, passwords, and pompous declamation, ending with a Phosphorous illumination! Such is the testimony of living witnesses who passed through it.

At Nauvoo, about the same time, two years after the death of Joseph and Hyrum, a somewhat similar "endowment" is said to have been given, excepting the Phosphorous illumination. Many living witnesses testify that it consisted in washings, anointings, robings, scenic displays, theatrical declamation, penal oaths and covenants, promises to yield unquestioning obedience to their "file-leaders," with a covenant to avenge the blood of Joseph and Hyrum upon this generation.

This is anti-Christian, and utterly opposed to the letter and spirit of Christianity as taught in the New Testament, Book of Mormon, and Doctrine and Covenants, those books which teach the true faith and doctrine of the true Latter Day Saints, and by which they are finally to be judged.

The covenant to avenge the blood of Joseph and Hyrum, has been gotten up, evidently, since the assassination of those men! And if this part has, is it not possible, and very likely, that the whole scheme has; especially when we remember the altogether different endowment given under the administration of Joseph the Seer, at Kirtland.

The endowment at Kirtland being of God, the others mentioned certainly are not. There is no more likeness between the former and the latter, than between good and evil, or light and darkness.

That Joseph the Seer was not the author of the endowment given either at Voree, Nauvoo, or in Utah, may be further seen by the following questions by the writer in July last, and their answers by W. B. Smith, the only surviving brother of the Seer, and one of the Quorum of the Twelve at his death.

Ques.—Did Joseph the Seer teach or give an endowment at Nauvoo, or elsewhere, the same or similar to that given by the Brighamites?

Ans.—My answer is, he did not.

Q.—Did Joseph the Seer teach or sanction, in Church affairs, the giving of secret oaths, covenants, signs, grips, passwords, etc.

A.—My answer is, he did not.

Q.—Did Joseph the Seer teach that the Twelve, or any one of them, should lead the church after his death?

A.—My answer is, he did not.

Q.—Did Joseph the Seer teach that the priesthood was superior to the law of the Church and the revealed word of God?

A.—My answer is, he did not.

Joseph's teaching always was that the law was the supreme rule of the Church, and that all other powers were in subjection to the law and the books.

Q.—Did Joseph the Seer teach that polygamy was essential to salvation and a fullness of glory?

A.—My answer is, Joseph taught no polygamy—not to my knowledge.

Q.—Did Joseph the Seer teach that, by the will of God, the Saints would be gathered to the Rocky mountains?

A.—My answer is, he did not. For at the last General Conference held in Nauvoo, in the spring of 1844, Joseph's teaching was that the next great work to be accomplished after the completion of the Temple, would be to divide the United States into districts, [in which to build up the Church], charging the ministry with special care to this work.

This testimony, it is seen, is a direct denial of the claims made for the Brighamite endowment, and matters connected with it, and is given by one who should know of what he testifies to.

In conclusion we may say that all persons with whom the writer has conversed who passed through the endowment at Kirtland, in 1836, Bro. George Morey, the temple-keeper; Ebenezer Robinson (editor *Times and Seasons*) and wife; John E. Page, one of the Twelve at the time of Joseph's death; Ebenezer Page; William B. Smith, the Seer's brother; and others,—all join in testifying to the plain and significant ceremonies that were connected with the endowment; to the purity of heart and life essential to receive it; and to the wonderful and glorious manifestations of the Spirit and power of God that attended all such as were prepared and faithful before the Lord.

Reader, have you been ensnared, and bewildered, and bound, by spurious endowments? Turn from them! Turn to Christ, as revealed in the gospel; and He will deliver you and save you! "Fear ye not the fear of man, neither be ye afraid of his revilings"

"Cursed be the land for ever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe."
—Alma 17: 10.

THE TWELVE—IN VISION.

A GOOD brother writing from Utah says he finds one "hard" thing in Joseph's vision (page 43), where he saw the "Twelve in the celestial kingdom."

"Is it possible," says the brother, "that they with all their sins and abominations are in the celestial kingdom?"

In reply we would say, (1) That this was said of "the Twelve" as a quorum, and did not relate directly to those who were then members of it. If it related to the persons who were then its members, then Thomas B. Marsh, John Boynton, Luke Johnson, W. E. McLellin, Wm. Smith and Lyman E. Johnson, some of whom were afterwards severed from the quorum (and some of them from the Church), must be reinstated in that quorum. It clearly relates to the quorum of "the Twelve," as such, whoever it may be composed of as to its members, when that day shall come.

Joseph says, (on page 42), "I saw the Twelve Apostles of the Lamb who are now upon the earth, who hold the keys of this last ministry, in foreign lands, together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept." This could only relate to the quorum, and not to the persons in it, for all the Twelve, as persons, were never in a foreign land. Some of them were, and they represented the quorum.

Jesus said to his apostles, "Ye which have followed me, in the regeneration [resurrection, I. T.], when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones

judging the twelve tribes of Israel."—Matt. 19:28. Yet after this Judas Iscariot apostatized (and others of them might have done the same), and Jesus said of him, "It had been good for that man if he had not been born."—Matt. 26:24. When Judas violated the conditions of his discipleship and apostleship, he forfeited all right to the promise made by the Savior to his quorum. This great principle, if borne carefully in mind, will prevent stumbling at, and, possibly, condemning, the word of God. "Unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified."—D. C. 85 (7):9, 10. In exact keeping with this the Lord has said by Ezekiel, chapter 33:13-15:

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."

And to this agrees the Revelation which says: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise;" and, "unto the soul that sinneth shall the former sins return."—D. C. 81 (87):32. "The Father, without respect of persons, judgeth according to every man's work."—1 Pet. 1:17.

The Lord's promises to man, where man's agency and will may affect them,

are usually made upon conditions either stated, implied, or understood, as we have seen in the foregoing. Here is another case, out of very many, directly in point—"I said indeed [Ex. 29 : 9] that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me will I honor, and they that despise me shall be lightly esteemed."—1 Sam. 2 : 30.

Apostles or members, anciently or modernly, forfeit their claims to promises made them, if they violate the conditions upon which those promises were made.

2. No amount of official authority, no amount of ministerial or spiritual experience, no amount of talent, or wealth, or prayers, or tears, or sealings, or anointings, or promises, can save a man who persistently sins against God's holy law, and who tramples the plain, pure precepts of Jesus Christ beneath his feet. "A man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him."—D. C. 2 (30) : 2.

Such were the words of God to Joseph the Seer. To this agrees the Book of Mormon: "I say unto you again, that he [Christ] cannot save them [his people] in their sins."—Alma 8:10. Again: "The soul that sinneth, it shall die."—Ezek. 18 : 4, 20. "To him that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4 : 17. And, "There is no respect of persons with God."—Rom. 2 : 11.

The promise, made in vision to Joseph

the Seer, that "the Twelve" should finally be in the celestial kingdom, is no proof that none of its members would sin, and come short of it; nor is the falling away of its members, in part or in whole, an evidence that the vision was not inspired of God. Such are our views.

JOSEPH—THE PRESIDENCY.

Another brother in Utah writes that he objects to what purports to be a statement of Joseph the Seer, on page 38, that, "Where I am not, there is no First Presidency over the Twelve."

Common sense would teach that this is an interpolation. The statement is clearly opposed to the provisions of the law of the Church which says: "In case that he himself [the President of the Church, and of the High Council] is absent, the other presidents have power to preside in his stead, both or either of them."—D. C. 99 (5) : 6. "Thy brethren, Sidney Rigdon and Frederick G. Williams, * * * are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe."—D. C. 87 (85) : 3. Again: "A majority may form a quorum, when circumstances render it impossible to be otherwise."—D. C. 104 (3) : 11. By these and many similar passages it may be seen that the three First Presidents of the Church are co-ordinate in their duties, rights and powers of presidency. In keeping with this the law provides that "The Twelve are a *traveling*, pre-

siding high council, to officiate in the name of the Lord, under the direction of the presidency of the Church, agreeably to the institution of heaven."—D. C. 104 (3):12. And further: "Unto you [the Twelve] and those [the First Presidency], who are appointed unto you to be your counsellors and leaders."

That Joseph recognized his Counselors in his absence as "the Presidency," may be seen on page 728, vol. 15, *Mill. Star*, where he says, "It was expedient for me and the Presidency to retire," etc. Indeed, the early history of the Church and the general tenor of this history of the endowment fully confirms this fact.

Under the "new departure," which occurred at Nauvoo, after the death of Joseph and Hyrum, this singular and absurd claim that where Joseph was not, there was no First Presidency over the Twelve, was first made and enforced. The object, clearly, was to crowd out S. Sigdon, and force the Twelve into the duties, rights, and authority which appertained exclusively to the First Presidency.

We shall have occasion to notice at some length hereafter, alterations that have been made in Church documents since the death of Joseph the Seer. In the meantime persons may compare the letters of Joseph, written from Liberty Jail, and printed in the *Times and Seasons*, under his own personal notice, and the same letters as they were reproduced by the Utah Mormons in the *Deseret News* and *Mill. Star*; also the twenty-fourth chapter of Matthew as found in the Inspired Translation, by Joseph the Seer, and the same chapter as found in *The Pearl of Great Price*. These will serve to show, in part, why we question

portions of Joseph's history as published by the Utah Mormons.

A CORRESPONDENT suggests in reference to the vision of Joseph, respecting the Twelve in a foreign land dejected, tattered and weary, with the Savior unrecognized in their midst; that at the time the vision was seen, and at the time the Mormons went there, Utah was in Mexico, and was a foreign land; that their condition, weary, tattered, and dejected, represented them shorn of their right to represent Christ, and the fact of the Savior being in their midst unnoticed represents that they had departed from him and did not in truth recognize his commandments, precepts and rule. This seems to be the condition of that body now.

"While I have powers of body and mind; while water runs and grass grows; while virtue is lovely, and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity, will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded and damned to hell, where the worm dieth not and the fire is not quenched."—*Joseph Smith, the Seer.*

"I say unto you, there is none that knoweth these things, [mysteries of God], save it be the penitent; yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing; unto such it is given to know the mysteries of God."—*Alma 14: 16.*

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BRIGHAMISM—ITS SHRINK- AGE.

UTAH Mormonism has steadily declined since 1852-4, when polygamy, tithing the poor; and the Adam-God theory, were taught, and forced upon its members. At that time it had large conferences, with thriving branches, in the United States and Great Britain, and it was sending missionaries to East India, China, Africa, South America, Australia and to various parts of Europe, and the Canadas. Its journals were numerous, and its miscellaneous and book publications very extensive.

Besides its journals published in Utah, there was *The Western Standard*, published in California; *The Luminary*, at St. Louis, Mo.; *The Mormon*, at New York; *The Seer*, at Washington, D. C.; *The Skandinaviens Stjerne*, in Denmark; *The Mill. Star*, in England; *The Udgorn Seion*, in Wales; *Le Reflecteur*, in Switzerland; *L'Etoile Du Deseret*, in France; *Zion's Watchman*; *The Monthly Visitor*; *The Mormon Herald*; *Der Darsteller*; *The Journal of Discourses*, etc., etc.

Four fifths of these publications have utterly ceased, whilst the circulation of its chief organ in Europe, the *Mill. Star*, instead of increasing the number of its issue, for the past twenty-five years, it

has decreased largely, so that now the number of its copies per issue is not, probably, one tenth as many they were twenty five years ago. These are significant facts, as they afford conclusive evidence that Brighamism has been shrinking, and that, too, very rapidly.

In further proof that Utah Mormonism began to decline rapidly with its public promulgation of polygamy, the Adam-God theory, blood atonement, tithing the poor, etc., we offer the following facts.

In 1852, Dec. 31st,—the total number of its members in the British Islands, as seen by the *Mill. Star*, vol. 15, p. 78, was 32,339. (The editor claims, on p. 73, that it was 33,257). Its branches numbered 742, while the increase by baptism for six months was 3,400. On Dec. 31st, 1854, just *two years after*, the statistical report of the same mission, as seen on p. 75, *Mill. Star*, vol. 17, shows the number of the branches then to be only 702, and the total numbers of the members, 29,441,—a decrease of 42 in the number of its branches, and of 2,898, (or, as claimed by the editor, 3,816), in the number of its members, while the number of baptisms for the six months preceding was but 2,317, or 1,083 less than for the same length of time, as indicated, in 1852.

By these facts we see, that notwithstanding the mighty and persistent efforts that were made through the press and extended missionary labors, that church suffered very decided reverses,

lessening its influence, and its progress, in a very remarkable degree.

This falling off in its numerical progress, and in its publications in foreign missions, great as it is, has been far more than equalled in the lessening of its spiritual, moral, and intellectual forces. There is a wide and striking contrast in the general condition of that society as it was up to 1851-2, and in what it has been since. Old Latter Day Saints need but be reminded of this, to fully endorse the statement.

The Brighamite Church was largely represented abroad—in England, Scotland, Wales, Ireland, France, Italy, Switzerland, Germany, Sweden, Norway, Denmark, Cape of Good Hope, East India, Australia, Tahiti, the Sandwich Islands, California, Oregon, Nevada, the United States, the Canadas, Nova Scotia, and the Islands of the Sea, in 1852-4, but since then it has rapidly lost ground in all these places, till now there are but few branches comparatively, or members of that body outside of Utah and the adjoining territories; and the probabilities are, that through a very limited emigration, and a large apostasy, the vital strength, in faith and numbers, of that church in those regions is actually less now than it was ten years ago.

It is a notable fact, that in the very year—1852—when polygamy and its kindred false doctrines were publicly avowed, and when, as a legitimate consequence, Utah Mormonism began its rapid decline and fall, the Reorganized Church of Christ began its work of promulgating and defending “the faith once delivered to the Saints” through Joseph the Seer, and others.

When the Utah leaders had so far “departed from the faith” as to publicly teach that “Adam is our Father, and

our God; and *the only God with whom we have to do,*” thus *denying* that Jesus Christ is the God of the Saints, it was time for the Lord Almighty to arise in His hot indignation and vindicate His cause. And when these same leaders, in 1852, publicly proclaimed polygamy (which the Lord calls “abominable,” a doctrine of the Church of Christ, and an essential to salvation and glory in Christ’s kingdom, thus contradicting the New Testament, the Book of Mormon, the Church *articles and covenants*, outraging common sense, and the common sentiment of mankind, it was high time that the Lord should move to defend his Church, to rebuke the rebellious, and to maintain the purity and honor of His kingdom.

These leaders had been walking in the dark shadows of apostasy for many years, as predicted by the Seer in the revelation of 1837, but now, in 1852-3 the black, blinding mists of more than Egyptian midnight settled down upon them, and out from hence has proceeded those pernicious doctrines and precepts that has made Brighamism what it is—a system wholly opposed to the letter and spirit of Christianity as contained in the Bible, Book of Mormon, and Doctrine and Covenants.

We do not wish to be understood to allow that Brighamism from 1844 to 1852, was true and right; but only that in 1852 it reached that point in its iniquitous teachings that rendered it specially and utterly obnoxious to God and man.

Up to that time it had hypocritically denounced polygamy through its journals, its books and miscellaneous publications, and its ministry; but then, with a “conscience seared with a hot iron,” and with the brow of a harlot it

unblushingly avowed as holy, and essential, what it had hitherto denounced as vile and anti-christian, and boasted that for many years, while publicly denying it, they had been secretly teaching and practicing the "grosser crimes." Apostasy can know no deeper depths in degradation than this—to secretly teach and practice evil while denying and denouncing it, and then to boldly justify both the evil and the lies!

The Reorganized Church began now to arise, clothed with the power of God's free Spirit, and taking the revealed word of the Lord as "a lamp unto" their "feet, and a light unto" their "path," both testifying that the time was near when the eldest son, Joseph, the "head" of the Seer's posterity would be called to lead the Church of Christ.

Its numbers were very few, and they were poor in worldly wealth, but God by His Spirit called it into existence, and its humble members enjoying in a wonderful degree the light and power of that Spirit that enabled them to "endure as seeing Him who is invisible," they pressed forward till 1860, when the Lord called the martyred Seer's lawful "seed" to unite with it as its president and prophet, since when, though opposed fiercely, by the various factions of the great latter-day apostasy with falsehood, slander, and even violence it has moved steadily forward, the Lord giving it "grace and favor," till now it is spreading abroad to foreign nations, and to the islands of the sea.

Whilst all the factions but Brighamism have fallen, or are hastily passing away; and whilst Brighamism is rapidly gathering itself up upon the barren plains, and into the inhospitable mountains of Utah, Arizona, and New Mexico, isolating itself from the great world

of mankind, and shrinking in all the elements of true religion, and in numbers, the Reorganized Church is rapidly gaining numbers, influence, and favor; and is "lengthening her cords," and sending abroad her conquering standard-bearers with the gospel of peace, and love, and full salvation to all countries, climes, and kindred.

ALTERATIONS IN CHURCH DOCUMENTS.—No. 1.

WE promised in ADVOCATE No. 6 to notice alterations that have been made in Church documents since the death of Joseph, the Seer; and we now undertake the important, though unpleasant task.

In the *Millennial Star*, pp. 52-56, vol. 17, is a letter from Joseph Smith, the Seer, and others, written in Liberty Jail, Missouri, in March, 1839. The same letter is found in the *Times and Seasons*, vol. 1, pp. 99-104, published at Nauvoo, in the lifetime of the Seer, and under his immediate notice, and printed by Don C. Smith (his brother) and E. Robinson.

Now, the letter as published in the *Star*, differs widely from the same letter as originally published in the *Times and Seasons*. From this we are forced to conclude that those who published it in the *Star* (it is claimed to have been simply transferred into the *Star* from *Deseret News*, which is undoubtedly true.—ED.) have published but a garbled and corrupted copy of the original. And finding this corrupted copy in the Brighamite publications, we are led to enquire why, and by what authority they have made these changes; and to enquire, furthermore, if they have not made equally as great, or greater, changes in other original Church documents.

These are grave questions.

If the Utah leaders have had the unblushing audacity to change and corrupt the original documents of the Church as they were published in the accredited organs of the Church in the lifetime of the Seer, what assurance have we that they have published anything correctly that purports to have been designed for the Church by the Seer, or that is claimed by them to be Church history, or doctrine? If they are convicted of having corrupted matters published before the great apostasy in 1844, is it not probable, highly probable, that they have corrupted other Church documents since?

Here are some specimens of alterations in the letter alluded to, that amount to little less than forgery. We now copy from the *Times and Seasons*: "It is probably as unnecessary for us to say that we are thus treated and held in bonds without cause, as it would be for you to say that you were driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the State of Missouri had not abused the Saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day, and we should not have been in this wretched place and burthened with the society of demons in human form and compelled to hear nothing but oaths and cursings, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widows have ascended, or the blood of the Saints have stained the soil, and cried for vengeance against them."

And now we copy the same passage, in its mutilated condition, from the *Milennial Star*: "We have no need to say

to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the State of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this State unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debauchery of every description. And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri."

While there are some points of general agreement in these extracts, there are many more in which the sentiment and spirit are entirely different.

Here is another extract from the same letter, as found in the *Times and Seasons*: "And now brethren, after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge by his holy Spirit, yea, he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea the fulness of that promise which our fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity, shall be manifest to all those who have endured valiantly for the gospel of Jesus Christ. If there be

bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the 'Dispensation of the fulness of times' according to that which was ordained in the midst of the Council of heaven in the presence of the eternal God before this world was."

We now copy the same passage, in its corrupted form, as found in the *Mil-lennial Star*: "And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the eternal God of all other Gods, before this world was, that should be reserved unto the finishing

and end thereof, when every man shall enter into His eternal presence, and into His immortal rest."

By a patient comparison of these extracts it will be seen that those from the *Mil-lennial Star*, printed by the Utah Mormons in 1854, are a base counterfeit of what was printed at Nauvoo, in May, 1840.

It is a matter of deep mortification and shame to us, that any persons called to be Latter Day Saints, especially those once among the leading ministers, should be guilty of the heinous offence of corrupting the records of the Church, thereby falsifying its history and vitiating its sentiments. If the passages quoted embraced all the alterations complained of it would still be very bad, but they do not. There are but few of the Church documents that have escaped mutilation in some manner and degree, as investigation will show.

The Church history, as published by the Utah Mormons, as found in *The Saints' Advocate*, p. 51, gives a very different account of the acceptance and endorsement of the First Presidency and the Twelve at Kirtland, March 27, 1836, than that given in the *Messenger and Advocate*, and edited for the Church by Pres. John Whitmer at that time. In the latter it is said (vol. 2, p. 277): "President J. Smith, jr., then rose, and after a few preliminary remarks, presented the several Presidents of the Church, then present, to the several quorums respectively, and then to the Church, as being equal with himself, acknowledging them to be prophets and seers."

But not a thing is said, or intimated, as to the Twelve being received as "prophets, seers and revelators," as claimed in the history, on page 51 of

the *Advocate*. Pres. Whitmer would scarcely have omitted such a very remarkable and noteworthy transaction, if it had occurred.

It may be asked by some as to why, if the Utah leaders have so badly corrupted the history of the Church, why do we quote it? To this we reply, that defective and corrupted history is often better than none at all. The light that shines through clouds and mists is far better than none. And however corrupt that portion of the history may be which has been published by the Utah leaders since the death of Joseph and Hyrum, still there is enough truth contained in it to entirely unmask and demolish polygamy, the Utah endowment, and the usurpation of the Presidency by the Twelve. Very much of it is true, and what is not is either of little value in its subject matter, or may and will be discovered and denounced. These corruptions have dimmed the light of history, but they have not extinguished it. Let us separate the true from the false, the good from the evil.

POLYGAMY.

It originated with a murderer—Lamech (Gen. 4 : 19-23); it was abandoned by Abraham, at the command of God (Gen. 21 : 10-12); it was forced by fraud upon Jacob, by heathen Laban (Gen. 29 : 21-30); and this vicious deed seems to have paved the way for a series of low trickery, concubinage, falsehood, and theft (Gen. 30 : 3, 9, 15, 18, 31 : 19, 30, 32, 35, 50); and though provided for under the law of Moses, like divorce-ment, revenge, slavery, etc., they all were done away by Christ under the gospel (Matt. 5 : 32, 38; 19 : 4-9; Rom. 3 : 28; 4 : 13, 14; 7 : 1, 4; 8 : 2-4; 9 : 31, 32; 13 : 7-10; 2 Cor. 3 : 3-13;

Gal. 3 : 2, 5, 10, 11, 13, 17-29; 4 : 21-31; Luke 4 : 18; Rom. 8 : 21; 2 Cor. 3 : 17; 5 : 1; Philemon 15 : 17); and though practiced by Gideon, who added to it idolatry (Judges 8 : 27), and by David, who added to it murder (2 Sam. 12 : 9, 10); and by Solomon, who added to it idolatry (1 Kings 11 : 1-11); it was bitterly denounced as a "an abomination," a "grosser crime," by the Lord in the Book of Mormon (Jacob 2 : 6).

Our Savior declares the having two wives at one time to be adultery (Matt. 19 : 9). And in keeping with this Paul said, "To avoid fornication, let every man have his own wife, and let every woman have *her own* (not another woman's) husband (1 Cor. 7 : 2). Monogamy tends to prevent fornication, while polygamy tends to induce it by depriving men of women to marry.

Polygamy is utterly forbidden the Latter Day Saints, by the fundamental and *unchangeable* law of the Church (D. C. 42 : (13:) 7).

It is tolerated only by barbarous and semi-civilized nations, and is believed and practiced now by *only a few* professed Latter Day Saints—they only who have "departed from the faith."

Polygamy is contrary to the true order of society as given of God (Gen. 2 : 18, 24; 6 : 19; 7 : 7, 13; Matt. 19 : 5); is opposed to the laws and usages of civilized nations; was introduced *privately* among Latter Day Saints, in violation of the laws of Illinois, by deceit, falsehood, treachery, and crime, making the people transgressors of the laws of the land which the laws of the Church require them to honor and obey; (D. C. 42 : [13] 22; 58 : [18] 5); and it is now practiced by some in defiance of the laws of our national congress, to the disgust of good society, the disgrace of

our nation, and to the shame and hurt of the Church of Christ, causing "the way of truth to be evil spoken of," and hindering the spread of the gospel.

Polygamy can *never* find toleration in this and other civilized nations, and those Latter Day Saints who teach and practice it are "rebellious" to the laws of God and man. Such are violators of their gospel covenant to follow the precepts and example of Christ, and of their marriage covenant to keep themselves "wholly for each other, and from all others, during" their "lives" (D. C. 111: [109] 2). The only hope for such is to humbly return to their "first love," both in respect to the gospel and to marriage, putting their entire trust in Christ and his gospel, following no one only as they follow Christ.

May the Lord greatly help the erring to repent and return.

JOSEPH the Seer, said, May 16th, 1841: "That Satan was generally blamed for the evils which we did; but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to evil—all was voluntary. Those who resist the Spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be partakers of such great glory—God would not exert any compulsory means, and the devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths and difficulties which surround us. Where is the man that is free from vanity? None ever were perfect but Jesus, and why was he perfect?

Because he was the Son of God, and had the fulness of the Spirit, and greater power than any man. But notwithstanding our vanity, we look forward with hope, (because 'we are subjected in hope'), to the time of our deliverance. * * * Now we read that many of the bodies of the saints arose, at Christ's resurrection, probably all the Saints, but it seems that David did not. Why? because he had been a murderer. If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters can not be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer. * * Why did God say to Pharaoh, 'For this cause I have raised thee up?' Because Pharaoh was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature. * * * Unconditional election to eternal life was not taught by the apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man's sins, but visits them with corrections, and if his children will not repent of their sins, he will discard them."—*Times and Seasons*, vol. 2. pp. 429-30.

JOSEPH the Seer said, Oct. 1st, 1841: "The proclamation of the first principles of the gospel was a means of salvation to men individually, and it was the *truth*, not *men*, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in

bringing multitudes of their kin into the kingdom of God. He explained a difference between an angel and a ministering spirit; the one a resurrected or a translated body, with its spirit, ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body laying in the sepulcher, to the spirits in prison, to fulfill an important part of his mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an angel to his disciples. Translated bodies can not enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John upon the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. The only way to obtain truth and wisdom is not to ask it from books, [alone.—Ed.] but to go to God in prayer and obtain divine teaching.”—*Times and Seasons*, vol. 2, p. 577.

“God has set his hand to change the *times* and the *seasons* and to blind the minds of the wicked, that they may not understand his marvellous workings, that he may take them in their own craftiness, because their hearts are corrupt; and the distress and sorrow which they seek to bring upon the Saints shall return upon them double; and not many years hence, they and their posterity shall be destroyed from under heaven.”—Joseph Smith, Liberty Jail,

Mo., March, 1839, *Times and Seasons*, vol. 1, p. 101.

“OH, my God! how long will this monster intemperance, find its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come, Lord Jesus, and cut they work short in righteousness.”—Joseph the Seer, *Mill. Star*, vol. 15, p. 662.

“We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; that Christ is true; that the ministering angels sent forth from God are true, and that we know we have an house not made with hands eternal in the heavens, whose builder and maker is God.”—Joseph the Seer.

“The Lord God worketh not in darkness. He doeth not anything saveth 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.”—2 Nephi 11: 15.

“Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward.”—Doc. & Cov. 5:(8) 15.

“Behold, I say unto you, wickedness never was happiness.”—Alma 19: 8.

“Meddle not with him that flattereth with his lips.—Prov. 20: 19.

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W. W. BLAIR - - - EDITOR.

MIRACULOUS CONCEPTION OF CHRIST.

A VERY notable feature in the great latter day apostasy, and one not confined to a particular faction alone, is the disbelief in, and denial of the miraculous conception of Jesus Christ.

Anyone who will carefully read the Bible and Book of Mormon, may well be surprised, that any person professing to believe in their divine authority and origin should doubt that doctrine. And it is more than likely, that many of the doubters, and disbelievers in it, have given the subject but little thought, and the books but a superficial examination.

No one who believes in the Bible, or Book of Mormon, or Doctrine and Covenants, but what must believe in miraculous manifestations. The Bible opens with a miracle; and it closes with a miracle. The divine pathway that stretches from Eden to Patmos, from—"In the beginning God created,"—to "Behold, I come quickly,"—is strewn with evidences of God's miraculous dealings. The miracles of Moses, of Joshua, of Gideon, of Elijah, of Elisha, of Jesus and the apostles, all prove that theirs was a miracle-working God. The miracles of the Jaredites, and of the Nephites attest, equally, that theirs, too, was a miracle-working God. Those who believe

in the aforementioned books, can not disbelieve in the miraculous conception on the ground that such a thing was *impossible* with God. To deny its possibility, is to deny the creative, and also the redemptive power of the Almighty. Such a position would be utterly inconsistent with the letter and spirit of the divine records, and wholly opposed to the history and genius of Christianity. The Almighty power by which man was first created; by which Aaron's rod was made to bud and blossom; by which the widow's oil and meal were increased; by which the Hebrew children were preserved in the fiery furnace; by which Jesus turned the water into wine, fed the thousands with the seven loaves and the few fishes, gave eyes to the blind, ears to the deaf, a tongue to the dumb, stilled storm-tossed Gallilee, raised the dead, took his dead body from the tomb, and ascended to heaven—that same Almighty power was sufficiently potent to cause "a virgin to conceive and bear a son" without intervention on the part of man. The books nowhere intimate a want of power on the part of God to effect such a work as the miraculous conception. The opposite is constantly asserted. Man is naturally a doubter, in respect to the power of God. He dislikes to admit anything, or anybody, superior to himself or his fathers, hence is ready to oppose anything and everything beyond his measure. Everywhere throughout the divine records the illimitable power of God is proclaimed, and

man is called to recognize it. Miracle is the Alpha and Omega of divine religion. And miracle once admitted, the impossibilities of the miraculous conception vanish forever.

The question is not one to be determined by the philosophies of the present or the past; it is one of prophetic and historic verity—What has God's servants, the prophets, declared *should be* in regard to that matter? and what has His servants declared *has been* in respect to it? Let us who believe in the divine records, hear and heed their testimony; and if any teach or believe to the contrary, then by so much do they come short of, or are opposed to, the testimony of God's word.

Brigham Young declared in a sermon, printed in *Journal of Discourses*, vol. 1, p. 50:

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; [Adam]; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacle of Cain, Abel, and the rest of the sons and daughters of Adam and Eve." * * * "Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, [Adam], and who is our Father in heaven."

Brigham here flatly denies that Jesus was begotten by the Holy Ghost; and then asserts that he was begotten by Adam, who, he blasphemously states, "is our Father in heaven."

Others claim that Joseph, the husband of Mary, was the real, actual father of Christ. We have now only to record, that some of the early enemies of Christianity asserted that a Roman soldier was his father!

What with the Scripture?—"To

the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Paul, who ought to know, says:

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law."—Gal. 4: 4.

He is God's Son; and "*made of a woman.*" Man's agency, or angel's agency, in respect to his parentage is excluded by the text. That God was the direct and immediate author and creator of the body conceived by Mary, is confirmed by Paul; Heb. 10: 5: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." To this agrees the testimony of Luke 1: 35: "The Holy Ghost shall come upon thee, [Mary], and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." In harmony with this is the testimony of Matthew 1: 20: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Now let us hear the testimony of the prophet Abinadi. "God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was *conceived by the power of God*; and the Son because of the flesh; thus becoming the Father and Son; and they are one God, yea, the very eternal Father of heaven and earth."—Mosiah 8: 5.

Adam and Joseph are not known in this transaction. The *power of God* is declared to be the immediate cause of the conception. To this we add the

testimony of Alma, which gives additional confirmation :

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

These testimonies, historical and prophetic, are clear and unequivocal, and go right to the point, proving beyond question that neither man nor angels had any agency in the conception of Christ; but that it was effected by the direct “power of God,” the miraculous agency of “the Holy Ghost.”

But we are not done with producing evidences of this wonderful fact. The angel of God said unto Nephi, nearly six hundred years before Christ was born :

“Behold *the virgin* whom thou seest, is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time, the angel spake unto me, saying, Look! And I looked, and beheld *the virgin again*, bearing a child in her arms, and the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father.”—1 Nephi 3 : 15, 16.

The special point in the foregoing text is this: “the mother of the Son of God” is declared to be a “virgin” both before and *after* her child is born. This could not be true, if, as Brigham claimed, Jesus was begotten in a similar way with Cain, Abel, and the rest of the sons and daughters of Adam and Eve; nor could it be true if Joseph, the husband of

Mary, was his father, as others claim.

The testimony of Matthew is essentially the same as the last given. It reads :

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, (which being interpreted is, God with us.”—Matt. 1 : 23.

By this Scripture it will be seen, that Mary was a *virgin* when she was with child. This could not be true, if she sexually had known man; or if it were possible that the Archangel Michael—Adam—had known her. The latter is a heathenish doctrine, and too absurd to be even mentioned.

The idea of “a virgin born Redeemer,” has been had in some form or another, among nearly or quite all of the principal nations, in both hemispheres. This can be referred only to some wonderful tradition, common to them all, that had its origin away back in the grey dawn of time, and has been handed down along the ages, varying in some of its details, but maintaining its chief and essential features, so that a general likeness is discovered between it and the statements of the divine records. Confucius, the Chinese sage and philosopher, 500 years before Christ, said that, “In process of time a Holy One shall be born who shall redeem the world. The nations shall wait for him as the fading flowers desire the summer rain. He will be virgin-born, and his name will be, the Prince of Peace. China shall be visited with his glory; its beams will penetrate to the depths of savage lands where no ships will ever come.”

Zoroaster, the Chief Persian Sage, long before the time of Christ, declared that “A virgin should conceive and bear a son, and a star would appear

blazing at midday to signalize the occurrence. When you behold the star, follow it whithersoever it leads you. Adore the mysterious child, offering him gifts with profound humility. He is indeed the Almighty Word which created the heavens. He is indeed your Lord and everlasting King."—*Faber* vol. 2. p. 92.

"According to Humboldt's 'Researches in Mexico,' Lord Kingsborough's 'Mexican Antiquities,' and other works, the Mexican God Quexalcote was born of a spotless virgin, by the name of Chimalman, and led a life of the deepest humility and piety; retired to a wilderness, fasted forty days, was worshipped as a God, and was finally crucified between two thieves; after which he was buried and descended into hell, but rose again the third day."—*Worlds Sixteen Saviors* p. 325. Latter Day Saints can easily account for these traditions, especially the latter one; for, as we have seen from the Book of Mormon, the ancient inhabitants on this continent knew very much of Christ both by prophecy and history.

The traditions of ancient nations teach that a "virgin born" world's Redeemer would come. The prophets of the Bible and the Book of Mormon predict the same great fact. Bible history declares that such a personage was Jesus Christ—angels and apostles being the witnesses. What, then, should be the attitude of true Latter Day Saints in respect to this doctrine? Shall they not receive and endorse the blessed mystery? Or shall they, like Brigham, reject and deny it, and thus give the lie to prophecy, to history, and to tradition?

The doctrine, though highly miraculous, is scriptural and divine, and lies at the very foundation of the divine origin of Christianity.

CHRIST—NOT ADAM—THE GOD OF THE SAINTS.

"And without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 3: 16.

To the first Twelve in this dispensation Christ said, "You are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it" (D. C. 16 (43): 5). Christ, then must ever be the Lord and the God of his Twelve. Further: "For he [Christ] was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him" (D. C. 90 (83): 1). This is the true God—the God of the Saints.

Again: "By these things [Bible, Book of Mormon, and Doctrine and Covenants] we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female [Adam and Eve]; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship" (D. C. 17 (2): 4). Again: "Thus saith the Lord your God,

even Jesus Christ, the Great I Am, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes; I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into my own bosom; and verily I say, even as many as have believed on my name; for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them,"—D. C. 38 (12 : 1). This testimony is very plain.

Hear the Book of Mormon: "Behold I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me; and in me hath the Father glorified his name" (Nephi 4 : 8). "I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. * * * I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world" (Book of Nephi 5 : 4, 6). "Behold, this [America] is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ" (Ether 1 : 4).

Now hear Paul: "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. * * * Unto the Son he saith, Thy throne, O God, is forever and ever. * * * And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1 : 6, 8, 10). "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14 : 9). "Wherefore, God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2 : 9-11). "Jesus Christ the same yesterday, and to-day, and forever" (Heb. 13 : 8).

These things being true, how can latter-day apostles, and latter-day saints choose Adam to be their Father, and their God, and the only God with whom they have to do, unless they have apostatized? Have not they who have adopted Adam as their God, and the only God with whom they have to do betrayed Christ? Are they not worshiping and serving "the creature" instead of the Creator? Can a man serve and worship the God of the Bible, Book of Mormon, and Doctrine and Covenants, and also worship Adam? Is not this Adam-God doctrine the darkest and most damning grade of apostasy? Is it not really an abandonment of Christ? What are the standard books of the Church good for, and what are the verified teachings of Joseph the Seer, good for, if "Adam is our Father, and our God, and the only God with whom we

have to do," as taught by Brigham Young? Brigham must have taken this doctrine from the teachings of Mahomet, the Arabian prophet; for in the Koran, in chapter two, it is written, "And when we said unto the Angels, Worship Adam, they all worshipped him except Eblis [Lucifer], who refused." Brigham could never find such an idolatrous thought in any of the standard works of the Church of Christ, for their teachings are directly to the contrary, as we have before seen.

If "Adam is our Father and our God, and the only God with whom we have to do," then the Bible is false, the Book of Mormon a lie, the Doctrine and Covenants a snare, the verified teachings of Joseph the Seer a base delusion, and the religion of Jesus Christ a deception and a farce. And if Adam was not "our Father and our God," then Brigham Young was a false teacher, a blind leader, and all who receive his teachings must suffer great loss and the displeasure of the true and living God.

The books are right! The teachings of Jesus are right! But Brigham's teachings were and are wrong! Joseph the Seer defended and maintained the books. Brigham contradicted them and made them void. Joseph's evident fears of the apostasy of the Twelve—many of them—and of the Saints—many of them—are seen in the following:

"O, ye Twelve! and all ye 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; that you do not betray the Revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man, in this world or that which is to come.

Yea, in all your kickings and your flounderings, see to it that ye do not 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."—*Mill. Star*, vol. 17, p. 295.

When Latter Day Saints adopt Adam as their Father and their God, and the only God with whom they have to do, they "betray Christ," they "betray heaven," and they "betray the Revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants," and they prove traitors to the "brethren" of Christ.

If, when this Adam-God doctrine was first introduced to the Saints, they had said, Moses-like, "Depart from me, Satan! for this one God only will I worship, which is the God of glory" (D. C. 22 : 4), they would have done their duty only, and prevented a multitude of sin and scandal.

O, that God would open the eyes of those who are blinded and deceived by this soul-destroying doctrine; and that he would lead them to see that Christ is and always will be, "the light and the life of the world," "the God of Israel."

EXTRACTS FOR ADVOCATE.

Of the peculiar calling and mission of the Twelve, Joseph the Seer said:

"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*. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and

to preach the gospel to every creature. This is the power, authority, and virtue of their Apostleships." * * * "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 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 vailed. 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. No standing High Council will ever be established only in Zion or one of its Stakes. When the Twelve pass a decision, it is in the name of the Church, therefore it is valid.

"No official member of the Church has authority to go into any branch thereof, and ordain any minister for that Church, unless it is by the voice of that branch. No Elder has authority to go into any branch of the Church, and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch."—*Mill. Star* pps, 213, 261.

Have the "Twelve" faithfully observed the above instructions? Have they not rather for the past thirty-four years, violated every item of them!

May 7th, 1840, about five years only from the time Joseph gave the foregoing instructions, B. Young writes to him to know—"Will the Twelve have to be together to do business as a quorum? Or shall they do business in the name

of the Church? Why I ask this, is for my "own satisfaction."—*Mill. Star*. 17: 773.

Joseph seemed to anticipate his question, for in a letter of May 14th, 1840, he writes,—“It is the duty of one of the Seventies, acting under the special direction of the Twelve, [as a quorum, clearly, Ed.], being duly commissioned by them with their delegated authority, to go to that Church [that is out of order any way], and if it is agreeable to a majority of the members of said Church, to regulate and put in order the same; otherwise, he can have no authority to act.”—*Ibid* 775.

O. Cowdery, in his charge to Apostle P. P. Pratt, said: “You r.u. bear some testimony, or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one Mediator; he that has seen Him will know Him, and testify of Him. Beware of pride, beware of evil; shun the very appearance of it; for the time is coming when, if you do not give heed to these things you will have a fall. * * * Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God.”

To the Twelve he said: “The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns.”—*Mill. Star* 15: 210-12.

Joseph the Seer said, Jan. 22d, 1843. “Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism

of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the gospel of Jesus Christ, and the prophets whom God hath sent, the judgments of God have been upon the people, cities, and nations, in various ages of the world, which was the case with Sodom and Gomorrah, which were destroyed for rejecting the prophets. * * * Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man, unto whom God gives his oracles, [revelations. Ed.], there is the kingdom of God. And where the oracles of God are not, there the kingdom of God is not. * * * As touching the gospel and baptism that John preached, I would say that John came preaching the gospel for the remission of sins. He had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. * * * There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom. Because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ, and his apostles, and on the day of Pentecost, than under

John's administration, it does not prove by any means that John had not the kingdom of God any more than it would that a woman had not a milk pan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

"John was a priest after the order of Aaron, and [held] the keys of that priesthood, and come forth preaching repentance and baptism for the remission of sins, but at the same time cries out, 'There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose.'

"And Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchizedek priesthood and kingdom of God, and had before revealed the priesthood to Moses; yet Christ was baptized by John to fulfill all righteousness. And Jesus in his teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation! * * * John, at that time, was the only legal administrator in the affairs of the kingdom there was then on earth and holding the keys of power. The Jews had to obey his instruction or be damned by their own law, and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the Mount, and thereby magnified it and made it honorable, instead of destroying it.

The son of Zachariah wrested the keys, the glory, the kingdom, the power from the Jews, by the holy anointing and decree of heaven. * * * I know what I say; I understand my mission; * * * God Almighty is my shield; * * * I shall not be sacrificed until my time comes; then I shall be offered freely." —*Joseph the Prophet* pps. 413-15.

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W. W. BLAIR - - - EDITOR.

"OLD MORMONISM."

SINCE 1844 there has been a great inquiry among the Saints for "old Mormonism," such as was taught by Joseph the Seer, and his co-laborers, from the Bible, Book of Mormon, and Doctrine and Covenants.

That kind of Mormonism brought light, and love, and peace, and joy, with all the gifts and graces of the Holy Spirit. That kind of Mormonism was the ancient gospel, simply. It was New Testament Christianity restored. And as such it was approved by God's Spirit to the souls of all who received and lived it; for the Spirit bore joyful witness of it, making the heart glad, and filling the soul with the sweet hope of heaven and life eternal.

And during all the years from 1844 till now, many, very many, have been sighing and crying for the love of Christ, the Spirit's precious assurance of heirship with Christ, and for the heavenly places in Christ Jesus which they enjoyed when they first obeyed the gospel. Many have mourned, and wandered, and wept; some have turned away to the beggarly elements of the world; others have been deceived by "spirits of devils," who claimed to be spirits of the dead, while others have been bound fast in the chains of priestcraft and false

doctrine by an apostate ministry. Yet there are others who have put their trust in Christ only, who have held on to "the rod of iron" in the midst of all the temptations, trials, and deceptions which assailed them; and these happy souls, having their "lamps trimmed and burning," have steadily pressed forward, looking to Christ as their only lawgiver and example, and have kept the fire of God's love in their hearts, and the light of his Spirit in their souls, while his written word has been "a lamp unto their feet, and a light unto their pathway."

The statement made by blind guides, that "Mormonism is not now what it was at the first. It would not be the Church of Christ if it were the same as at the first," (*Mill. Star*, vol. 15 : 4), did not draw them from the original gospel, from the original and approved doctrines and ordinances of the Church. They would not endorse the anti-christian assertion that through polygamy "did Abraham inherit the promise, and through it will his seed receive of their fathers' inheritance, or of the promises made to their fathers ; (*Mill. Star* 15 : 10); for Paul had said, "the son of the bondwoman [plural wife] shall not be heir with the son of the free woman." Gal. 4 : 30. "Abraham *believed* God, and it was accounted to him for righteousness. Know therefore that they which *are of faith*, the same are the children of Abraham."—Gal. 3 : 6, 7. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—

vs. 29. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Rom. 4 : 13. And this faith in the promises of God related to events that should happen in the line of that seed that should be derived from Sarah, the only lawful wife, and not from "Hagar, the bondmaid," or plural wife.

It is highly proper for the Saints to seek for "old Mormonism," for Joseph the Seer taught just what the standard books now teach, that the gospel, the plan of salvation, was, and is, and always will be the same. He says, "The order of the house of God has been, and ever will be, the same, even after Christ comes."—*Mill. Star*, vol. 15 : 423. This squarely refutes the teachings of all classes of apostates from the one revealed order of the Church of Christ. Again Joseph the Seer says, "Paul * * * knew that *all* the ordinances and blessings were in the Church. Paul had these things."—*Mill. Star*, vol. 17 : 311. And yet Paul did not have Polygamy, nor spiritual wifery, but he said to the Saints, "Let every man have his own [not another man's] wife, and let every woman have her own [not another woman's] husband."—1 Cor. 8 : 2.

When many of the Saints in 1852-1855 were crying out, "This is not ancient Mormonism—this is not the old religion we used to have years ago in the days of Joseph; something is entirely wrong;" they were answered by blind guides, "We will admit it; things are entirely different to what they were twenty years ago."—*Mill. Star* 17 : 101. And they then compare the church to corn that grows, and by their sophistry seek to make the people believe that the changes that had occurred among them

in doctrine and practice was the result of growth—legitimate growth! Corn may grow, and yet it is the same corn in every age. Wheat grown on the plains of Egypt, or in the valleys of Judea 2,000 or 4000 years ago, is essentially in form, flavor and constitutional elements the same as that grown to-day on the plains and hillsides of America. The various branches of the great latter day apostasy can find no parallel for their new and strange doctrines and ordinances, except in similar apostasies recorded in history. The changes that constitute that particular kind of growth claimed by them, are simply and only the changes that produce apostasy. The same laws and influences that govern the growth of corn when it sends forth the "tender blade," are the same that cause it to develop and mature, and they are very simple and uniform. The natural growth of corn leads to uniform results—it never produces thistles, brambles, nor Dead-sea apples. If it be claimed that a huge wart on a man's nose is a growth, we may reply that it is neither ornamental nor natural. Cancers, tumors and ulcers grow, but that is where the laws of life and health are violated; they are not proper and beneficial growths. We might as well say that warts and ulcers, cancers and tumors, are the natural and essential growths of the human body, as to say that polygamy, priestly dictation, blood-atonement, the Adam-God theory, spiritual wifery, etc., etc., are the necessary and essential growths of the Church of Christ. Such growths are only outward indications of inward corruption and disease.

The following may serve to show how rapidly, and extensively, Brighamism was "growing" away from the original

faith and institutions of the Church as early as 1855: "Strong things are being revealed in these days, and, like fire-brands thrown among the corn, they are setting the world on fire. Many apostatize because they get so far behind the spirit of the work that they lose sight of it altogether. The minds of others become darkened—they conceive that something must be wrong because 'Mormonism' is getting so far ahead of them, therefore they cling to what they imagine is 'old Mormonism,' and become the dead branches which cumber the vine."—*Mill. Star* 17 : 665. This is growth with a vengeance! growing so fast, and so different, that the old Saints "lose sight of it altogether!" This is "Mormonism" growing away from itself, in all its peculiar and distinguishing features, to that degree that the Saints could not recognize it as "old Mormonism!" The only redeeming feature in this admission is its truth—that faction of "Mormonism" had grown into something entirely different from the original. When republics grow into monarchies; when the Church of Christ grows into a priestly despotism; when virtue grows into vice, and truth into a lie, then and not till then will the Church of Christ, organized by Joseph and others, grow into any or either of the apostate factions that have risen up since 1844.

Israel had grown rapidly in the times before Christ—they had grown far away from the institutions given them of God through Moses. But still those institutions were binding upon them, apostates though they were, and the Lord said unto them, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. 3 :

7. And so we say to all erring Saints, Return unto Christ, to original doctrines, principles and practices, and Christ will receive you, and give you the peace, the love, and the light which you enjoyed at the first.

HEIRS OF GOD.

PAUL, the apostle, declares to the Saints that, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our Spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8 : 14–17.

By the foregoing we are assured, 1, that the Saints "are the children of God;" 2, they are "heirs of God;" 3, they are "joint heirs [equal, united, common heirs] with Christ;" 4, they are "to be also glorified together" with Christ; 5, they are not subject to "the spirit of bondage again to fear;" 6, they have received the Spirit of adoption;" and, 7, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Such is the exalted position, occupied by the true Saints of God, those who "are led by the Spirit of God."—Vs. 14.

Inasmuch, then, as the Saints are "the children of God," "and joint heirs with Christ," it follows that "all things that the Father hath" are to be theirs; for the Father hath "given all things" into Christ's hands. (John 13 : 3; Matt. 11 : 27; 28 : 18; Heb. 2 : 8–10). To this agrees the direct statement of Paul, (Rom. 8 : 32),—"He that spared not

his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" In view of such a vast and glorious inheritance the apostle might well comfort the Saints, saying,—“All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christs; and Christ is God's.”—1 Cor. 3 : 21–23. And again, “Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” The inheritance here promised is more than equal to the loftiest desires, the most exalted conceptions, and the divinest longings of the soul. In this is seen the immeasurable wisdom of God, and the fulness and tenderness of his unspeakable love.

John says to the Saints, (1 Jno. 3 : 2), “Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him.” Paul says, Christ “Shall change our vile body, that it may be fashioned like unto his glorious body.” Of this “glorious body” of Christ, Paul has informed us that it is spiritual, incorruptible, immortal, and the embodiment of power and celestial perfection. John says,—“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; * * * and his countenance was as the sun shineth in his strength.” (Rev. 1 : 14–16). Herein is seen a prominent feature in the “all things” which “the children of God” inherit.

Peter tells us that the Saints “look for a new heaven and a new earth, wherein dwelleth righteousness.” (2

Pet. 3 : 13). And John the Revelator, after describing the “new heaven and a new earth,” the “New Jerusalem coming down from God out of heaven,” and the blessed conditions of immortality there, declares that “He that overcometh shall inherit all these things. (Rev. 21 : 1, 2, 7). To this we may add the saying of Jesus,—“But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.” (Luke 20 : 35, 36). By this quotation we learn, that the resurrected children of God “neither marry, nor are given in marriage;” and, that “they are equal unto the angels;” also that they “obtain that world” to come. All these sayings combined give us some general ideas of that to which the Saints, “the children of God” are heirs. And it should be constantly borne in mind that, whilst they are “heirs of God,” they are also, by God's grace, “joint heirs with Jesus Christ.” Whatever Christ inherits, they inherit; whatever he possesses, they will possess. Such are the precious promises of God.

The question may now be asked, How do persons become “heirs of God, and joint heirs with Christ?” To this the Scriptures reply, as we have seen, that they are such when they are “the children of God,”—“My sons and daughters, saith the Lord Almighty.” (2 Cor 6 : 18). Now Paul says to the Saints,—“Ye are all the children of God by faith in Christ Jesus.” and he then tells us how this “faith” is made available and effective—“For as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there

is neither bond nor free, there is neither male nor female: for ye are all one [as "children"—"heirs"] in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 26-29.

John said of Christ, "But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—Jno. 1: 12, 13. And Jesus said, "Marvel not that I said unto thee, Ye must be born again." (Jno. 3: 7.) And further,—“Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God.”—Vs. 5. With this Jesus himself complied—he was “born of water, and of the Spirit”—and then “a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”—Luke 3: 22.

To this agrees the revelations of Joseph the Seer:—“Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all these who receive my gospel are sons and daughters in my kingdom.”—Doc. & Cov. 24: (48) 1. And in harmony with the foregoing are the teachings of the Inspired Translation of the Bible, by Joseph the Seer.—

And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God.

For no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time.

Therefore I give unto you a command-

ment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul;

Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.

For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.

Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment.

And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.

And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized.

And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying, Thou art baptized with fire and with

the Holy Ghost; this is the record of the Father and the Son, from henceforth and for ever;

And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

Now, in all these quotations we learn just the means by which all, in every age, may become "the children of God"—the "sons and daughters" of God, and therefore become equal heirs with Christ to "all things which the Father hath."

To close this branch of our subject we quote the testimony of Joseph and Sidney, D. & C., 76: (92) 5.

"And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just; they are they who receive the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall sub-

due all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the Church of Enoch, and of the first born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

The testimonies here given are plain; pointed and overwhelming, as to the Saints being heirs to "all things that the Father hath," and also that all may become "heirs of God, and joint heirs with Christ," by receiving the gospel as taught in the days of Adam, in the times of Christ and his apostles, and as restored to and taught by Joseph the Seer, and by the faithful Elders of the Church. And in all this we see the truth of Paul's statement, that the gospel of Christ is "the power of God unto salvation to every one that believeth."—Rom. 1:16.

These things being true, polygamy and sealing wives for eternity are excluded. They are matters not so much as hinted at in describing the means of salvation and exaltation in the kingdom of God. Yet ministers under the great latter-day apostasy blasphemously assert, that polygamy and sealing wives to men

for eternity, are a means, and an essential means by which mankind can attain to a fullness of glory in the world to come! This would set aside the gospel as *the* means of salvation and glory in God's kingdom, and make polygamy and spiritual wifery the means in its stead! Such a doctrine is so foolish, and so unscriptural, that it seems more than strange that any Latter Day Saint should have been deceived and misled by it.

In view of this anti-christian doctrine the apostle Paul might well predict that "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron." (1 Tim. 4: 1, 2). And well might Moroni prophesy, saying, "O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker. why have ye polluted the holy Church of Ged?"—Mormon 4: 4.

EXTRACTS FOR ADVOCATE.

FALSE PROPHETS AND TRUE.

"The only way of ascertaining a *true* prophet, is to compare his prophecies with the ancient word of God, and see if they agree; and if they do, and come to pass, then certainly he is a true prophet. For it is not possible that the Lord will suffer *false* prophets to bring forth the truth, moved upon by the Holy Ghost; for it is written that the Holy Ghost dwelleth not in unholy temples. By their fruits ye shall know them.

"When, therefore, any man, no matter who, or how high his standing may be, utters or publishes anything that afterwards proves to be untrue, he is a false prophet: and if he does it uncalled for, for the sake of injuring his fellow be-

ings, or for the sake of gain, or to deceive any man by putting a false coloring upon a matter of religion, to lead astray or prejudice the minds of any, to hinder them from receiving the truth, wo unto him; he is a false prophet, and will have his part with the beast in the lake of fire and brimstone, where their worm dieth not, and the fire is not quenched!

"Truth is light, and needs no art to recommend it to the soul that loves the Lord. A wise man is choice of his heart; but the fool expresses his to the world, and is not the better for it. Here then we can say, where we find a person uttering or publishing what he does not know to be a truth, merely to make a noise, whereby the least saint on earth might be offended, beware of false prophets, lest you have a portion with them in the lake of fire and brimstone, where their worm dieth not and the fire is not quenched.

"Brethren in the Church of Christ, did you ever hear of a true prophet that persecuted any one for his religion, whether pure or of man? Did you ever hear, or have you ever read of a true prophet that spake evil of any man, or that would *lie* to further the cause of God or any thing else? If you have, brethren, then has the hypocrite an excuse for leaving his own fault unexposed, and publishing his neighbor's to the world. Then has the false prophet an opportunity to plead his right to send his lying words abroad that he may obtain the praise and glory of this world, and deceive the simple. But this is not so; what is good comes from the Lord, and what is evil comes from Satan: therefore, brethren, when any man, priest or prophet, minister or member, walks after the image of his own god, which is the image

and likeness of the world, and is filled with evil contentions, mark that man: for his heart is not right before the Lord, and his soul, without repentance, will have a part in the lake of fire and brimstone, where their worm dieth not and the fire is not quenched.

"Brethren, when a man who obeys the ordinances of the Lord, preaches, prophesies, utters or publishes anything that will make men better; anything that will guide men in the path of eternal life; anything that will promote the fulness of the gospel of Christ, showing by a godly walk and holy conversation that he is meek and humble; and witnessing unto the world that he is willing to leave father and mother, wife and children, houses and lands, for the sake of his Savior, follow his example, for his end will be peace, and his glory eternal in the presence of God."—*Evening and Morning Star, June 1833. Reprint by O. Cowdery.*

FROM Private Journal of Elder E. Robinson:—"Joseph the Seer said, in a sermon, that Jesus was 'the least in the the kingdom of heaven,' and also 'the greatest; and that the Parable of the Prodigal Son did not relate to national matters, but to individuals—the Prodigal to sinners."

The Seer also said,—“When you see the rainbow, you may know that that year there will be seed-time and harvest; but when you see not the rainbow, then look for famine and pestilence, and after that look for the coming of the Son of Man.” In 1844 he prophesied, saying,—"The revelation of Jesus Christ will not take place for forty years."

Bro. Edmund Kelsall, of Canton, Iowa, states that in Nauvoo, Illinois, Jesse Baker, then president of the elders, quorum, said to him in 1843, that he (Baker) heard Joseph the Seer say, more than once, that if Brigham Young should ever lead the Church he would lead it to hell. Sr. Kelsall says she remembers well of then hearing conversations of that import. There are

scores of the old Nauvoo Saints who say they, too, heard the same things from the lips of the Seer. The direful prediction proves true!

Bro. Kelsall also says,—“Joseph the Seer said in public, from the stand, in 1843, that he was no longer the Prophet of the Church; that his work as such was done; and then presenting his son Joseph, he said that he was their Prophet. This was much talked of by many as a strange thing, for Joseph the Seer was then in the prime of life, and bid fair to live many years.”

HOPEFUL SIGNS IN PRIEST- RIDDEN SOUTHERN UTAH.

Editors Tribune:—E. C. Brand, a missionary of the original Mormon Church known here by the name of Josephites, preached here on Saturday night and on Sunday and Sunday night. He preached to crowded houses of eager listeners, many regretting that he could not stay longer. I could not help comparing the difference now with that of about eight years ago. This same Mr. Brand was then visiting Utah on a similar mission, and was in constant danger of his life; and those few who accepted his doctrines had to emigrate back to the States, where they could be secure in life and property.

Now is undoubtedly the accepted time for the Josephites (as they are termed) to send their missionaries to Utah, as a large portion who are dissatisfied with the present condition of affairs here, still cling to what they are pleased to call Old Mormonism, would gladly flock to their standard, now that they can do so with comparative safety. A. B.

MONROE, Sevier Co., Jan. 21, 1879.

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W. W. BLAIR - - - EDITOR.

POLYGAMY,—ITS PUBLIC PROCLAMATION.

It is probable that but few of our readers know the leading facts in respect to the public proclamation of polygamy. There are some things very peculiar about that affair, and they are likewise very suggestive; therefore we give some of them, with comments that naturally occur, leaving the reader to ponder the matter and profit by it.

The majority of the non-mormon world have believed for many years that polygamy was a primary and fundamental principle of Mormonism from the first; while those who have read the standard works of the Church,—the Bible, Book of Mormon, Doctrine and Covenants, and the Church papers and periodicals up to 1844,—have wondered that a principle so utterly opposed to the letter and spirit of the teachings of Christ and the Apostles, and so pointedly condemned, and so clearly and thoroughly excluded by the Book of Mormon, Doctrine and Covenants, and the Church publications up to 1844, (and publicly even by the Brighamite faction up to August 29th, 1852), should ever have been believed in and adopted by any who sincerely believed in original Mormonism.

And well they may wonder. History furnishes no parallel to this rank and

radical apostasy since the time when Aaron made the golden "calf" for Israel to worship, which the people accepted, and said,—“These be thy Gods, O Israel.” (Ex. 32.4.

The Lord had proclaimed amid the fire, and flame, and thunders of Sinai,—“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them;” (Ex. 20:3-5); yet when Moses was but a short time away, Israel fell into the most horrible idolatry, worshipping a god of their own manufacture, and “dancing” (Ex. 32:19) in the midst of their blind infatuation, suffering Aaron to lead them, at his will, into degradation—“For Aaron had made them naked unto their shame among their enemies.” vs. 25. And, with sorrow we pen it, similar evils have befallen some of the Latter Day Saints.

But here is our synopsis of facts with comments in relation to the public introduction of polygamy.

This dark, portentous cloud that has cast its blighting shadow across the shining pathway of the living Church of God,—that Church which was coming up out of the wilderness, clear as the moon and fair as the sun, and terrible as an army with banners,” rose upon the horizon of the outer world from

amidst the bleak mountains, and the inhospitable plains of Utah.

There, upon the silent shores of "the Dead Sea of America," with its parched and cheerless plains stretching out far away on the one side, and the snowy peaks of the everlasting mountains on the other,—there, on the 29th of August, 1852, a thousand miles away from the civilized world without, this monster polygamy was born, and swathed and christened.

Fit place for such a horrid birth! The surroundings, how suggestive of its shameful character! The barren plains could not be more desolate and waste than the lives of many who should feel the foul breath of polygamy! The dark, sullen waters of the sea were not more bitter than the anguish that should come to the soul because of polygamy! And the black, snow-clad mountains were but a fit symbol of the hard unfeeling hearts of those who, in the exercise of unpriestly and despotic power, should force upon the faith and life of confiding Saints the unnatural, and unscriptural dogma of polygamy!

When we say "force" was used in fastening this doctrine upon the Saints, we think the record fully sustains the statement.

As may be seen by the *Deseret News Extra*, September 14th, 1852, and the *Supplement, Millennial Star vol. 15*, O. Pratt, at a special conference, at Salt Lake City, August 29th, 1852, preached a sermon introductory to, and in defense of, the Revelation on polygamy, in the course of which he says;—"What will become of those individuals who have this law [polygamy] taught them in plainness, if they reject it? [a voice in the stand, 'They will be damned.'] I will tell you; they will be dammed,

saith the Lord God Almighty."—*Supplement, p. 26.*

When we remember that the Brighamite Mormons had for many years been taught to "obey the counsel of their leaders at any cost, and that the word of their leaders was to them an end of all controversy, then the declaration "from the stand," and from O. Pratt, that all would "be damned" who would not receive polygamy when it was taught them, was *force*,—the force of priestcraft—that kind of force that tramples the freedom of the soul into the very dust, and wrings obedience from its victims irrespective of their reason or their will.

Not far from these times Brigham Young said: "the people have entered into a covenant to do as I tell them." *Millennial Star, vol. 15*, p. 390. Again he said:—"I have not the least fear of any division in this Church, for I can turn them whithersoever I will," page 386.

Such was the despotic will of Brigham Young, and such the unlimited sway of the priesthood of Utah over its people, at the time the doctrine of polygamy was publicly promulgated; and such was the manner in which polygamy was presented to the people. The Revelation authorizing it was read, O. Pratt, B. Young, and others vindicated and explained it; and then, without submitting the revelation to any kind of examination or test by conference, quorum, or council, as was the provided custom in the times of Joseph the Seer, the people were told in a dictatorial, lordly way, that they must accept it or "be damned!"

When we consider that in the Apostolic Church "the Apostles and elders, with the whole Church," (Acts 15:2, 4, 22,) had a voice in determining the teachings and practices of the ministry

and of the members; and also that the Book of Mormon teaches that the children of God ought always to enjoy the largest liberty of thought and action; (2 Nephi 7:2, 3, Alma 20:7, 10, 12, Ether 1:4); and when the Book of Doctrine and Covenants, which, as its name implies, contains the doctrine and covenants of the Church of Christ, plainly declares that "All things shall be done by *common consent* in the Church by much prayer and faith," (D. C. 25 [49]:1, 27:[51]74), and likewise that God has ordained that all mankind shall be "agents unto themselves," (D. C. 28:[10]9, 10, 58:[18]:6, 90:[83]5:98:10), we are compelled to regard the action had in publicly introducing polygamy, as an unmitigated outrage upon the rights of the Saints, an act wholly at war with the entire letter and spirit of the work of God and the civil institutions of our nation.

When the Lord gave to Israel commandments and covenants through Moses, the people were first left free to accept or reject them. (Exodus 19:8). And when the New Covenant was introduced by Christ and his apostles, the people were free to accept or reject it; and those who did accept it were still free in the largest sense of the word, to reason, to judge and to act. So, too, when the gospel was restored in these latter times, through the ministering of angels, men were called by it to personal and religious freedom. The key note of the latter day call was, "Fear God, and give glory to him; * * * and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

When the Church was first organized, April 6th, 1830, the first ministers were ordained by "common consent" of all

the members present. When the "items of the doctrine of Jesus Christ, for the government of His Church of the Latter Latter Day Saints," were adopted, which items were "taken from the Bible, Book of Mormon, and the revelations which have been given to said Church up to this date," (Sept. 1834), they were first selected by a committee chosen by a General Assembly of the Church, and then they were submitted for adoption to a subsequent General Assembly held at Kirtland, Ohio, August, 17th, 1835, and were accepted and adopted, first by the several quorums in their order, and then by a "unanimous vote" of the entire assembly, as a law, and a rule of faith and practice to the Church. (See Kirtland edition Book of Doc. & Cov., page 255, also *Mill. Star* vol. 15, page 299. Here the right of the entire ministry, and of the people to judge of and to act upon all doctrinal matters for the Church is clearly seen. In further confirmation and defense of the right of the ministry and membership to approve or disapprove, whatever is proposed as the doctrine and rule of faith and practice of the Church, we submit the testimony of the Utah leaders themselves.

Orson Hyde said in a High Council at Nauvoo, Illinois, Sept. 8th, 1844, in the presence of Brigham Young and many of the Twelve, at the time they were trying Sidney Rigdon for apostasy, and giving false revelations:

"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 inquiring into. You must see to it."
—*Times and Seasons*, vol. 5, p. 649.

But when the polygamy revelation was presented to the Saints, it was not submitted to the judgment of the ministry at all. The people were not consulted as to whether or not they would accept and adopt it; but they were told they *must* receive and obey it "or be damned!" Those leaders who thus forced polygamy upon the trustful, confiding Saints, knew they were doing so in violation of the usages had in the times of Moses, in the times of Christ and the Apostles, and in open violation of the usages of the Church of Christ of Latter Day Saints, and of "the test" especially provided by Joseph the Seer as is seen in their own published words.

This base and lawless transaction is one of the darkest clouds that shadows the history of the Brighamite faction. Such deeds cannot be hid. Like the blood of Abel, the wrongs, the bitterness and woe resulting from them cry to God for remedy and redress; nor will they cry in vain. The reaction of such irreligion, such injustice, and tyranny, will be certain, swift, and extreme.

When the people of Utah "entered into a covenant" to do as Brigham Young should tell them, as claimed by Brigham, they did themselves, and the Church a great wrong. They surrendered to man their own agency, that which God ordained they should enjoy and exercise in its largest sense, and that for which God will hold all personally accountable to Him. This covenanting "to do as I tell them," explains *why* the people of Utah have accepted, not only polygamy, but many other principles and practices that their own

judgment condemned as wrong, such as blood-atonement, the Adam-God, tithing the poor, etc, etc.

No true man of God ever sought for, or would accept such a surrender. God has ordained, as taught in the books that all men should be free, and equal; the Constitution of our country proclaims the same great fact; and when priests or politicians deprive them of these rights, they are traitors to God and to their country.

"Cursed be the man that trusteth in man, and maketh flesh his arm." (Jer. 17:5).

The people of Utah having covenanted to do as Brigham and his fellows might tell them," had only to listen in sorrow and in shame to the hateful decrees of those who had robbed them of their rights of private judgment and personal liberty, and so accept polygamy or "be damned," whatever that might mean according to Utah phraseology.

The people had been lulled to sleep with the syren song of spiritual and temporal success, if only they would "obey counsel," and "follow the file-leaders;" and in this sleep they suffered the strong cords of that ungodly, Satanic "covenant to do as I tell them," to be securely bound upon them; and now if they proved true to that "covenant," it only remained for them to accept polygamy as a part of their religious faith and practice, however revolting it might be to their inborn sense of purity, or however contrary to their personal sense of right, reason and revelation.

These deeds are as black as the ebony brow of night; and they have scarcely an equal in the darkest ages of kingly despotism and priestcraft!

When the thing is unmasked, and seen in its naked deformity, it is absolutely

hideous to those who love liberty, purity, truth, and right.

But these acts were only in keeping with the teachings and prophesyings that took place on that occasion. Orson Pratt said at that time that "Angels are inferior to the Saints who are exalted as kings;" thus contradicting the teachings of Christ, and of Joseph the Seer. Jesus said:—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for *they are equal unto the Angels*; and are the children of God, being the children of the resurrection." Luke 20:35-36. Moroni, John the Baptist, Peter, James, John, Noah, Elijah, Moses, Adam,—these all are angels—yet Mr. Pratt and his fellow teachers propose that Saints who receive polygamy shall be greater than they! For "Angels are inferior to the Saints who are exalted as kings," says Mr. Pratt.

Jesus Christ was called an Angel, (Book Nephi ch. 7:1, with Acts 7:38), and shall polygamists presume to be greater than he! Joseph the Seer said that Jesus, "After his resurrection appeared as *an Angel* to his disciples" (*Times and Seasons*, vol. 2, p. 557).

This self-exalting spirit reminds one of the prediction of St. Paul, (2 Thes. 2:4), that a certain character "exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God.."

And again; "I will exalt my throne above the stars of God: * * * I will be like the Most High." "Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:13-15.

On the occasion when the polygamy

revelation was first introduced, Brigham Young said:—"You heard Bro. Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophesy upon it. Though *that doctrine has not been practiced by the Elders*, this people have believed in it for years.

"The *original* copy of this revelation was *burnt up*; William Clayton was the man who wrote it from the mouth of the prophet. In the mean time it was in Bishop Whitney's possession. He wished the privilege to copy it, which Bro. Joseph granted. *Sister Emma burnt the original*. The reason I mention this, is, the people who did know of the revelation, suppose it is not now in existence.

"The revelation will be read to you. The principle spoken upon by Bro. Pratt, this morning, [polygamy] we believe in. And I tell you—for *I know it*—it will sail over and ride triumphantly above all prejudice and priestcraft of the day; it will be *fostered* and *believed in* by the more intelligent portions of the world, as one of the *best* doctrines ever proclaimed to any people. Your hearts *need not beat*; you need not think that *a mob* is coming here to tread upon the sacred liberty which the constitutions of our country guarantees unto us, for *it will not be*. The world have known, long ago, even in Bro. Joseph's days, that *he had more wives than one*. One of the Senators in Congress knew it very well. Did he oppose it? No! but he has been our friend all the day long, *especially upon that subject*. He said pointedly to his friends, 'If the United States do not adopt that very method—let them con-

tinue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are *thirty years old*; they are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone' Said he 'Joseph has introduced *the best plan* for restoring and establishing strength and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people.'

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

"This revelation has been in my possession *many years, and who has known it?* None but those who should know it. I keep a patent lock on my desk, and there does not anything *leak out* that should not."—*Supplement, vol. 15, p. 31, Millennial Star.*

In this lengthy extract it is seen, that at this time, August 29th, 1852, polygamy was a new thing to the people then in Utah. It is further seen, if we are to believe Brigham Young, that but "a small portion of the world" was then opposed to polygamy; and, still further, that "that doctrine has not been practiced by the Elders." He tells them that "the original copy" of the revelation was "burnt up;" that "Sister Emma burnt the original." He then informs the assembly that *he* believed in polygamy, and tells them he knows "it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day," and that "it will be foster-

ed and believed in by the more intelligent portions of the world." "Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the constitution of our country guarantees unto us; for it will not be." All this shows that Brigham was proclaiming what he knew, and what he knew the main part of the people knew, was a strange and an extraordinary doctrine. He pours in his predictions of the coming popularity of polygamy with the more intelligent part of society, and assures the people they will have no difficulty from abroad in respect to it, and that belief in it, and the practice of it was guaranteed to them by the constitution of our country. I need not remind the reader that this—all of it—has proven false; for polygamy was never held in greater detestation by all intelligent people than at this time. The absurdity, and the falsity of the claim, that so important a matter as a revelation purporting to come from God, commanding polygamy to be received by the Saints on pain of being "damned,"—the idea that it was to run the chances of being *copied* incorrectly, or of being "burnt up," is so ridiculous that it needs no argument in disproof.

Is it consistent and credible, that Joseph the Seer, would permit a revelation which he believed came from God, to go visiting around, and to be copied by Bishop Whitney, or any one else, till it had been *tested*, and adopted by the Church? Are we to believe that Joseph regarded a revelation, which denounces damnation upon all who do not receive it, in so light and trifling a manner as to allow the "Original copy" of it to be "burnt up?"

Did *he* burn it up? or did he permit

some one else to do it? And if *he* burnt it up, or suffered others to do so, how much value did he attach to it? Could he have regarded it as of divine authority, or of *any* value at all.

Are not these statements of Mr. Young mere excuses for not producing the "Original Copy," *with the Seer's Signature attached to it*? Have not all of Mr. Young's statements touching the matter, the sound and semblance of bombast, deceit, and falsity? "Sister Emma" states, unequivocally, that she never *saw* or *knew* of that revelation. How, then, could she have "burnt" it? "Sister Emma's" word is equally good with that of any other person, and much better than the word of those who have *confessed* that they were practising polygamy at a time when they stoutly and persistently denied it, both to the Church and to the world.

There is a wise saying, that—

"The liar ne'er will be believed

By those whom he has once deceived."

This being true, we may well be excused from believing anything said touching polygamy by those who denied and denounced it, when at the same time they were *secretly* teaching and practising it. In this light, how much value can we attach to the statements of Mr. Young, and others, that the polygamy revelation was given through Joseph the Seer?

Mr. Young told the people, evidently to soothe their wounded and insulted feelings, and to more easily fasten this "cable chain of the Church" upon them, that, "The world have known, long ago, even in brother Joseph's days, that he had more wives than one." If "the world" knew so much, then *the Church* ought to have known quite as much, and to have known it more perfectly; and the ministry should have known it still better than they. And if the Church knew it; and if the ministry knew it; and if Mr. Young and his fellows knew it; and yet positively, and re-

peatedly denied it—denied it up to August 29th, 1852, then they have simply "made lies their refuge," and "under falsehood" they hid themselves, till Mr. Young tore off the hateful covering by confessing for himself and others what they had so long and persistently denied.

If Mr. Young and his fellows had been deceiving and misleading the people, out of the Church and in it, for so many years—nine or ten years—of what value was or is their word? If they deceived and misled the people so long, who that has common sense and common honesty would trust them any longer? Is it wise, and safe, to accept the testimony of these parties who, to force polygamy on the Church, confess to their having deceived the people for so long a time?

"The man who dares to dress misdeeds, And color them with virtue's name, deserves A double punishment from gods and men."

Mr. Young claims to have kept "this revelation" in his "desk" which had "a patent lock on" it, so that it should not "leak out" till "its time" came. And he asks the people, "Who has known it?" Isn't there something here that savors strongly of imposition! Why keep the revelation for so "many years" from the people, when it claims to be the very and *only* means to exaltation in celestial glory? Why deny and denounce the very doctrines it teaches, during all these years that it lay hid away in that wonderful "desk" with its "patent lock?" If Mr. Young knew the revelation was from God, and knew that its doctrine of polygamy was to be such a great blessing to the world as he claimed, and knew that but "a small portion of the world" was opposed to it, and also knew *what it was* in keeping with "the sacred liberty which the Constitution of our country guarantees unto us," why should he and his fellows keep it in the dark—in the desk with a "patent lock" on it—for so "many years"? Why not have brought it into the councils and conferences of the Church at Nauvoo and have it tested, and see if it would pass the quorums—all of them—without "running against a snag," as was taught by Joseph the

Seer? Why not have brought it before the Church where there would have been a fair and full representation of those who lived at and near Nauvoo in the life-time of the Seer—those who had a fair knowledge of the teachings of the Seer, and who had not yet surrendered their agency to think and act for themselves as they might deem proper and right? Why keep it till a people had been drilled, and dragooned into abject submission to the dictates of their “file-leaders”?

Ah! Mr. Young and his fellows were conscious, that if they had introduced such a revelation while they were at Nauvoo, or in Iowa, torpedo-like, it would have blown their church to atoms, and consigned its authors and abettors to speedy and merited infamy! The people had to be prepared for the fatal snare. They must be wheedled, cajoled, petted and threatened, until the right time came; and that proved to be Aug. 29th, 1852.

As to who the author of that revelation was, God knows. The writer does not pretend to know. But one thing is certain, the testimony of Brigham Young that it came through Joseph the Seer, is so weak, so inconsistent, and so irresponsible that it has no just grounds upon which it should be received.

It is incredible that Joseph the Seer received a revelation that teaches what he himself denounced as crimes up to as late as 1844.

It is incredible that he received and taught a revelation that flatly contradicts the acknowledged doctrines and covenants of the Church.

It is incredible that he received and taught a revelation that justifies a doctrine which the Book of Mormon denounces as a “grosser crime,” and an “abomination.”

It is incredible that he received and taught a revelation so utterly at war with the teachings of Christ and the apostles, which he always advocated and maintained.

It is incredible that he received and taught a revelation which commanded him and others to break the laws of the land, which laws provided that persons

having two wives at one and the same time were bigamists, and should be punished with fine and imprisonment.

It is incredible that he should receive such a revelation and allow “the original” to be “burnt up.”

It is incredible that he should receive such a revelation, and allow it to go into the hands of others to be copied.

It is incredible that he received a revelation that, if adopted, would revolutionize and reverse the accepted doctrines of the Church, and yet not have had it examined and tested thoroughly by the councils, quorums, and conferences of the Church, as he himself had specially taught and practiced.

The whole transaction—the revelation, and the manner in which it was brought out into the daylight—bears the unmistakable evidence of fraud! It looks like an imposition. There is not one trait or trace of truth, of right, of honesty, and of fair-dealing connected with it.

There is but a *bare possibility* that Joseph the Seer did give that or a similar revelation, and the grounds upon which such a thing might have occurred is provided for, Ezek. 14:4-11, Deut. 18:20-22.

But all the probabilities, judging even from the testimony of Brigham Young, Aug. 29, 1852, are that Joseph the Seer never gave the revelation presented at that time. The authenticity of the revelation is seen to depend solely upon his testimony, and certain it is that his testimony is neither reasonable nor reliable.

NOTICE.—Numbers one and two of the ADVOCATE can not be furnished to subscribers. All gone months ago.

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W. W. BLAIR - - - EDITOR.

TO THE UTAH SAINTS.

BY E. W. TULLIDGE.

Need I affirm that Latter-day Israel, like Former-day Israel, has gone astray. Hear the Lord's complaint: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

It is the sin of Israel ever. But our Shepherds of the Mountains who have so long and faithfully watched over and fed our flocks will not believe the text applicable to them. Be to them given therefore a merciful covering. We the sheep will bear the Lord's reproach, and confess "We all have sinned and come short of the glory of God."

"Joseph! Joseph! Joseph!" It was Brigham's last cry for help. Perchance his dying words had also a deeper significance. Who shall say it was not the voice of the Spirit giving utterance to the name of the Lord's anointed, who should lead Israel back to the pleasant pastures from which he hath strayed, and to the Living Fountain which Jacob hath so long forsaken?

At least it was the cry of the expiring Leader for help. And this was exactly mine the other day, when after weeping over my wife and little babe I hastened from Utah with feeling of one bidding

an eternal adieu, half-conscious that though I might return to them I had left for ever the Church to which I had belonged.

I left Utah under the curse of a Church. Twelve mighty Apostles had sent a proclamation of war out against me, or allowed their despotic chief to do it in their name; and this because I had written a testament to the mission of Joseph the Prophet. Did their pontiff fear that testament? The majority of those Apostles endorsed this first book ever published embodying his life, his mission, and his themes, and yet they were forced to permit its proscription in their name.

All that priestcraft could do in its anathema it had done. But the God of Israel was above it all. He was driving me with the rod of his pleasure to his own purposes. He was bringing my life from under the curse. He was planting my feet once more upon the rock. He was teaching me henceforth not to put my trust in man, nor my hope in the arm of flesh. And this though the voice of my distress cried for Joseph and help, for Christ had once sent him in his name as the minister of a dispensation.

It was a strange Providence that led me to Plano, to attend the Conference of the Reorganized Church. True, my coming to this place was designed; true, before I reached Plano I had well grounded my resolve to unite my future life with "Young Joseph" and his

brethren, for they to me formed a branch of Latter-day Israel, and I could not cut myself off altogether from Israel. But I have found more than I sought. Wonderful—wonderful, indeed, beyond all my expectation, that I have found again the Church of Jesus Christ of Latter Day Saints existing in its primitive simplicity and purity of Spirit, just as I knew it in England thirty years ago. A striking example is this of what the Elders used to affirm, namely, that when Christ's Church was upon the earth it was ever the same in its character, its Spirit, and its gospel graces;—truly a Church in which the power and ministry of Christ are manifested to the glory of the gospel in its evangelical mission in the world.

The Reorganized Church of Latter Day Saints, as it exists in the United States, is altogether misjudged in Utah. The basic view taken is that these Saints are a gathering of old apostasies of Joseph the Martyr's time—the scrapings together of the debris of Mormon society. This is a very false view. I find the Churches down here composed almost entirely of new element—people who have been converted by the preaching of the Latter Day Gospel in its purity, just as it was preached in America and England in the early days. I find too that this gospel is preached by the Elders in the power and demonstration of the Holy Ghost. I have not heard such preaching these twenty-five years as I have listened to in Plano. There are but a few Elders in all Utah who have enough of the fire of God in them to preach as these men preach, or enough living gospel in their minds to interest an intelligent congregation for an hour, much less to evangelize society again as in the early rise of the Church.

One of the first signs of a living church of Latter Day Saints that struck my attention was that the Reorganized Church evidently possessed the power to evangelize society. In this respect it is the acknowledged pattern to churches in all the regions around. It is freely confessed by its contemporaries that this church of Latter Day Saints has more spiritual power to electrify a city by the preaching of its Elders, and to convert the intellect to a faith in the Bible plan than any other church extant. Scarcely need it be observed parenthetically that the preaching of Mormon Elders from the beginning has been addressed to the intellect and not to the feelings, —to prove and explain an everlasting gospel plan, and not to bring sinners for awhile to the penitent form in a paroxysm of spiritual insanity. When they have preached with the power and demonstration of the Holy Ghost, nothing in the world has taken such a deep hold of the human intellect nor so impregnated the disciple with an almost superhuman faith as this Latter Day Gospel. The infidels everywhere have observed and confessed this, so far honestly yielding the vantage ground at once to the Bible and to the Mormon Elders, confessing that if the former be of any divine value the feet of the latter are planted upon the eternal rock. Such then is still the character and convincing power of the preaching of the Elders of the Reorganized Church of Latter Day Saints, down in these States of America. And will any in astonishment enquire if this statement designs a line of demarkation drawn, suggestive of the fact that this is not the case with the Elders of the Utah Church, as in their experience in the early days in their missions abroad? Need I answer you at home

this question? If there have been twenty-five intellects converted to the Latter Day Gospel by all the preaching in the Tabernacle during the last twenty-five years, out of the tens of thousands of visitors, christians or sceptics, who have crossed the sacred threshold of that Tabernacle to hear the divine wisdom of Mormonism, it is something of the marvelous more than the historian has been able to trace.

But now let me give you an example at Plano. At the close of the week's conference on the second Sunday Elder Mark H. Forscutt was under appointment for the evening's discourse. The subject was Joseph the Prophet and God's own witnessing proofs of his divine mission. Well the Methodist minister closed his chapel that himself and congregation might attend, a number of the Baptist choir joined the Latter Day Saint choir for the performance of the singing service, the chapel was crowded and many were without who sought admittance. The observation of astonishment of the Methodist minister which was current the next few days will illustrate that sermon with sufficient mark: Never in his life he said had he before heard such preaching. I have already observed myself that for twenty five years I have not heard such preaching as I have listened to at Plano and Sandwich, a neighboring city, during the last two weeks. Moreover, during that time, there have been several interesting occasions of public baptism, so it may be appreciated that this preaching by the Holy Ghost has brought forth its increase as in the early days.

Limit of space compels me to interrupt the volume that the kindled mind could indite, of the wondrous subject of this Reorganized Church of Jesus Christ

of Latter Day Saints, and wisdom tempers the prophetic enthusiasm of its promised future. Suffice to say that the Church which Joseph the son of Joseph leads has before it a mighty destiny in the age—that it is in fact the Church of Israel's future, concerning which, O Israel of the Mountains, more shall be said in my next communication.

LETTER OF JOSEPH THE SEER TO N. E. SEATON.

Times and Seasons, vol. v., p. 705.

Below we give the readers of the *Advocate* a letter written by the Seer in 1833, which for prophetic precision and forecast is very remarkable, and which for clearness and comprehensiveness of the essential doctrines of salvation is of great worth.

To those saints who have been led away by "divers and strange doctrines," we heartily commend a thorough reading of the *ninth and tenth* paragraphs.

The letter as a whole is of great value, and we are confident it will be read with deep interest, and preserved with becoming care.

KIRTLAND, January 4th, 1833.

Mr. Editor:—Sir, Considering the liberal principles, upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite, at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand, beholding the manifest withdrawal of God's Holy Spirit, and the vail of stupidity which seems to be drawn over the hearts of the people; and upon the other hand beholding the judgments of God that have swept, and

are still sweeping hundreds and thousands of our race, (and I fear unprepared) down to the shades of death.—With this solemn and alarming fact before me I am led to exclaim, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” &c.

I think that it is high time for a christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child, that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world; but, trusting in that God, who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again, the second time, to recover the remnants of his people, which have been left from Assyria, and from Egypt, and from Pathros, &c., and from the Islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them which was promised when their sins should be taken away. See Romans 11:25, 26, and 27, and also; Jeremiah 31:31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or, no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their un-

belief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of his power; and then his people, *Israel*, should be a willing people;—and he would write his law in their hearts, and print them in their thoughts; their sins and their iniquities he would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them “lo we turn unto the Gentiles,” and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the saints, and have broken the covenant in which their fathers were established: (see Isaiah 24:5,) and have become high minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Has not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw his Holy Spirit from them, and send forth his judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark 16:17 and 18,) that “these signs” should follow them that believe; “in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover:” and also, in connection with this, read 1st Corinthians 12th chapter. By the foregoing testimonies, we may look at the christian world and see the apostasy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, “the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant.”

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter day glory begins

to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or, all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations; when he shall rule them with a rod of iron, and break them in pieces like a potters vessel. The Lord declared to his servants, some eighteen months since, that he was then withdrawing his Spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or, but very few; and this is not all, the governments of the earth are thrown into confusion and division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion, and non-professors, in order that they may enjoy the Holy Spirit of God to a fullness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth—Repent of your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the *only* way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the gospel of Christ: then “add to your faith, virtue; and to virtue, knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; (or love,) and if these things be in you, and abound, they make you

to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ.”

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of a holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph that was sold into Egypt, and that the land America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion, spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, “and the ransomed of the Lord shall return and come to it with songs and everlasting joy upon their heads,” and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32, Isaiah 26:20, and 21st. Jeremiah 31:and 12. Psalms 50:5. Ezekial 34:11, 12, and 13. These are testimonies, that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away, before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, *hau*, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Mis-

souri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, "fear God and give glory to him for the hour of his judgment is come"—Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant,

JOSEPH SMITH.

The following letter is said to have been written by Oliver Cowdery, who, with Joseph Smith, claimed to have received the priesthood under the hands of John the Baptist, claimed to have seen the plates in the hands of the angel of God, from which the Book of Mormon was translated, and to have heard the voice of God out of heaven confirming the truth of the translation made by Joseph.

He withdrew from active membership in the church in 1838, and engaged in the practice of law, yet he never deviated in his testimony in respect to the divine origin of the Book of Mormon, the divine authority of the priesthood and the church organized April 6th, 1830.

His two sisters, Lucy and Phebe, the wives of Phineas H., (brother to Brigham Young) and Daniel Jackson, remained for a season with the Utah Mormons. It appears that Oliver had heard that polygamy was secretly taught and practiced at Nauvoo, and he wrote his sister Lucy inquiring as to the truth

of the reports. Young would not allow his wife to answer him, but Mrs. Jackson wrote him giving a full report of the strange and vile system, and the following letter is in answer to hers.

Brigham Young is said to have stated that Oliver was the first to practice polygamy in the Church. This letter informs us as to what Oliver, speaking for himself, thought of it, as late as 1846. Oliver's testimony is better than Brigham's, surely:

"TIFFIN, Seneca County, Ohio,
July 24th, 1846.

"*Brother Daniel and Sister Pheobe:* Pheobe's letter mailed at Montrose on the 2d of this month was received in due time, and would have been replied to immediately, but it came in the midst of toil and the business of court, which has just closed, and I take the earliest moment to answer. It is needless to say that we had long looked for and long expected a letter from you or Sister Lucy.

"Now, brother Daniel and sister Pheobe, what will you do? Has sister Pheobe written us the truth? and if so, will you venture with your little ones into the toils and fatigues of a long journey and that for the sake of finding a resting place, when you know of miseries of such magnitude as have, as will, and as must rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible that you have written us the truth, that though there may be individuals who are guilty of the iniquities spoken of—yet no such practice can be preached or adhered to as a public doctrine. Such *may* do for the followers of Mahomet; it may have been done some thousands of years ago; but no people professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before

the world at this distance of time and be guilty of such folly, such, wrong, such abomination. It will blast, like a mill-dew, their fairest prospects, and lay the ax at the root of their future happiness.

"You would like to know whether we are calculating to come on and emigrate to California. On this subject everything depends upon circumstances not necessary for me to here speak of. We do not feel to say or do anything to discourage you from going if you think it best to do so. We know, in part, how you are situated. Out of the Church you have few or no friends, and very little or no society—in it you have both.

"So far as going West is concerned I have thought it a wise move—indeed I could see no other, and though the journey is long and attended with toil, yet a bright future has been seen in the distance if right counsels are given and a departure in no way from the *original faith*, in no instance, countenanced. Of what that doctrine and faith are and were I ought to know, and further it does not become me to now to speak."

Here follows a page or more concerning family matters, and then the signature of Oliver Cowdery.

THE *Chicago Times*, April 7th, 1879, whose reporter was present during the late Annual Conference, says "The Saints in Illinois and Iowa, are highly spoken of by their neighbors for industry and good order. Most of them are people of small means, hard-working tillers of the soil and good citizens."

Of Pres. Joseph Smith it says: "He makes no claims to infallibility or sovereignty, but he is by hereditary right the first President of the Church, its prophet, seer and revelator. When the

Almighty has anything to communicate to the human race he does it through Joseph Smith. Yet Joseph exercises no autocratic power, moves around among the people like a Methodist minister in a small town, and is treated with no more deference than are other men. He is a modest, quiet, and useful man, and is highly esteemed in Plano. Latter-day-sinners are unanimous in speaking of him with courtesy and treating him with deference. Ordinarily he appears amiable to the exclusion of being energetic, but when occasion requires he shows resolution and strength of character. He is a forcible and graceful speaker, a man of intelligence and capacity."

From the *Sandwich Gazette*, April 22d, 1879 :

"It seems probable that Joseph Smith at the head of the Latter Day Saint Church will be the man to solve the hard problem of polygamy without bloodshed, by a religious and not a civil revolution. A man of sterling principle, of a sweet and gentle spirit, and of a pure and irreproachable life, his personal character alone will give him great prestige as the leader of this movement."

"And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety."—Doc. and Cov. 102:7.

This, thank God, is being fulfilled in a remarkable manner.

"The Plano conference of the Latter Day Saints has been a very successful meeting. Those attending were representative men, and report great prosperity wherever established. As was early predicted by the *Argus*, this branch is gradually overthrowing the system

of polygamy practiced by the Salt Lake branch, and bringing instead a purer faith, giving evidence that in the near future they will fully wipe out this evil that our government seems so loath to attack. In connection with this conference they have been holding a series of meetings in this city, which will be continued tomorrow (Sunday) evening at their church at 7:30 p. m., when Elder Mark H. Forscutt will preach. Other elders of the church will be present and possibly assist. Let our citizens give a full attendance.—*Sandwich Argus*, April 19th, 1879.

“The proportion of soldiers who can read and write in the several armies of Europe is as follows: Germany, 965 in 1,000; Sweden, 930; England, 860; Holland, 750; Belgium, 700; France, 635; Portugal, 495; Spain, 490; Austria, 460; Italy, 450; Russia, 115; Turkey, 75.”

What a commentary on polygamy and priestcraft!

Russia, Italy, Austria, Spain, Portugal, France—the victims of priestcraft and bigotry, rank far below Holland, England, Sweden and Germany in point of education and general intelligence; while Turkey—polygamous, fanatical, bloody-handed Turkey, ranks far the lowest of all.

“Every tree is known by its fruits”

“We have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and eternal Head.”—*Helaman 5:4*

“Pleasures are the incentives to life-supporting acts, and pains the deterrents from life-destroying acts.”—*Herbert Spencer*.

“For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.”—*Ether 3:13*. “And they did reject all the words of the prophets, because of their secret society, and wicked abominations.”—*Ether 4:12*.

“In order to distinguish good from evil you should not consider whence it comes, but whither it tends. Whatever makes life happy is good by its own right and cannot become evil.”—*Seneca*.

“Whatever I can do ought to be directed to this end alone, usefulness to the community.”—*M. Aurelius*.

“He is a good man who benefits as many people as possible and harms nobody.”—*Cicero*.

“Meditate upon your actions. What have I omitted that is conducive to happiness? What have I done contrary to the interests of my friends or my race?”—*Epictetus*.

“Guard religiously the bond which unites man to man, and establishes the common rights to all the race.”—*Seneca*.

“Now, conceive a Supreme Intelligence, and what is the effect in our mind? Immediately, our conceptions from being most indistinct and general, are concentrated upon one object having many attributes. For we cannot think of intelligence apart from mind, of mind apart from body, of body apart from members, and of members apart from functions.”

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

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W. W. BLAIR - - - EDITOR.

TO THE UTAH SAINTS.—No. 2.

BY EDWARD W. TULLIDGE.

JOSEPH AND THE REORGANIZED CHURCH.

In my opening letter to you, I said that we of Utah have hitherto taken a very false view of the Reorganized Church. We have also been blind to the mission and character of him whom the Lord has called to lead his people, and restore his Israel to the excellent ways in which they once delighted. Let me present to you, then, O, Israel of the mountains, who have so long waited for the salvation of our God, this Israel restored to divine favor by works of righteousness, as the view opened to me at Plano, at the recent General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints.

It was on the morning of the sixth of April, being the forty-ninth anniversary of the Church. The birthday of the Church this year fell on the Sunday. Plano seemed to feel the spiritual presence. Once more in my life I could comprehend what the Sabbath meant. It was a feeling I had scarcely ever experienced in Utah. It was both old and new to me. In England when I was born into the Church of Christ and during the beautiful, hopeful period of spiritual childhood, I comprehended the joy

and sanctification of the Saints' Sabbath. I would not presume to say that there has been no Sabbaths in Utah to the faithful, but if so their experience deserves at once both admiration and astonishment.

But again a Sabbath had come. Intuition caught the prophecy of the times; the spiritual sense was on the *qui vive* to discover all the meanings of this new experience so like that of the earlier days. Thus the feeling and thought as I assembled with the Saints in their pretty chapel at Plano, and the place was full.

It was an intelligent, respectable congregation such as you might see in our best Christian Churches of the primitive type, yet which would not have suggested to the visitor a sister of those fashionable synagogues in which christianity on the Sabbath glitters in the gaudiest colors of modern civilization. You from Great Britain at the thought can recall the picture of an assembly at London, Birmingham, Manchester or Edinburgh, at the opening of a Conference of the Church. Well, the congregation at Plano was somewhat superior to this example in general intelligence and appearance of class. There was more uniformity; evidently not so many from the lower stratum of society, nor so many who could feel comfortable in ignorance, and take a rude, hearty delight at hearing the first Elder open the series of Conference sermons with the exultant boast that he was illiterate and had never

"brushed his elbows inside a college walls." I confess this was quite old-fashioned among the Latter Day Saints; but here were a people congregated who showed in their beaming countenances considerable mental culture.

These, I said to myself, are not "old apostates;" these are not gathered from the rubbish of Mormon society; these are as living stones of the temple of God. We have known worse than nothing of the character and spiritual material of this Reorganized Church of Latter Day Saints.

Such were my first thoughts; such my quick conclusions. Already I was drinking into the spirit of this, to me, new found branch of the house of Israel.

The President and Secretary of the Conference having been chosen at the opening by the vote of the assembly, Joseph arose as the Shepherd of the Church and gave out the hymn. Then choir and congregation rising with one accord burst forth in praises to God, led by the pastor whose metallic tenor voice sustained the theme, and who conducted the whole with gentle movements of his hands, much like the conductor of a trained choir. This was real congregational singing of the first class. Angels might well have been invited to enter the sanctuary where the Saints were thus praising the Lord on this anniversary of the Latter Day Church. You will all remember how the singing of the Saints charmed in the early days, how the passers by would be attracted by it, how it seemed at the very outburst to bring us into communion with God and his angels; indeed the familiar hymn, "The Spirit of God like a fire is burning," has redeemed many a sermon in which there was but little of the Spirit of God or the intelligence of man. And

so now this soul-stirring congregational singing signified to me that the fire of the Holy Ghost was "burning" down in these United States, and that the latter day glory was again coming forth to the salvation of those who have sat in darkness.

A fervent prayer followed from Apostle Lambert. Then came the reading of a chapter and the sermon delivered by the pastor of the Church—Joseph Smith. At once I was struck with the essential difference between the preaching of this minister of Christ and the preaching of the Elders in the Salt Lake Tabernacle. We heard no vain boastings of triumphant Mormonism, nothing of the marvelous excellence of "us the Saints of the living God," nothing of the awful corruption of God's great humanity excepting our elect selves; nothing of this, but much of Christ and his gospel in the sermon itself, or in its suggestions, much of the Lord's beautiful teachings inculcated, and this with the earnest simplicity of a true shepherd, and the breathings of the Spirit of the Divine Master in every sentence and thought. I seldom descend to any personal examples, but the very charm of correspondence and contrasts started before the fancy a picture of one in the Tabernacle on this anniversary of the Church standing as the supreme representative of Christ in all the world. Need I suggest that picture to you at home who have seen it so often? One towering in priestly majesty and arrogance with his proud intellectual head thrown into the very front of heaven as if challenging the archangels with his fitness; one in the presence of Almighty God telling him how much his Christ and the universe needed the man John and the Latter Day Saints in "these valleys of the moun-

tains" for the fullness of their glory and the salvation of the world. What a contrast this to the picture before me at Plano on this Sabbath day—the forty-ninth anniversary of the Church!

The service of the morning had not yet closed before I had written down on the historic tablets of my mind for future use—"Joseph Smith is a Christian Shepherd, and this at Plano is a Christian Church. I have found the Latter Day Saints again!"

In the afternoon there was a "Saints' meeting." I need not tell you what this means nor describe its peculiar spirit and manifestations. Suffice it to say that it was a genuine meeting, after the good old style of the Latter Day Church. It was given into the hands of the Saints, including the Elders, Seventies, High Priests and Apostles, to bear their testimony, pray, relate a vision, give a prophecy or speak in tongues, just as the Spirit directed; yes, even the mighty Apostles were given this privilege, not excepting "our file leader," and at some of the meetings held during Conference the Apostles spoke in tongues and prophesied. Imagine anything so utterly marvelous if you can as the Twelve Apostles of the Utah Church speaking in tongues and prophesying in the great tabernacle at the forty-ninth anniversary of the Church!

You know it is scarcely possible to be hugely serious when we touch by comparison the sacred burlesques of the Tabernacle. There is nothing grander than a Church with Apostles, Prophets, Evangelists, &c., gifts, prophecies and tongues, a Church not denying the power of God, when this is all genuine; but when this has all ceased except "a form," that Church is the hugest burlesque in the world, yet one of the most

humiliating and melancholy examples that the historian could possibly find for record.

I will here add that during the Conference week and the one following, before the Apostles and Elders had separated for their various fields of labor, at these many testimony meetings there was more of the power of God and manifestations of the Spirit than I remember ever witnessing at one Pentecostal season. Especially was this the case on the closing afternoon of the Conference. On that occasion the Apostles rose like little children and testified, and magnified the Lord, the High Priests, Seventies and Elders did the same. Strong men were as choked with the utterance, tears ran down the Apostles' cheeks, High Priests, Seventies, and Elders wept with joy, and the entire congregation glorified God, yet with a subdued spirit. It was indeed marvelous that there could be so much power and presence of the Lord with not a ripple of excitement. All was subdued and toned by a wise and peaceful spirit.

Sketch we now in closing a few outlines of the growth of the Reorganized Church of Latter Day Saints, under the presidency of "young Joseph," a subject which, when fully treated, will form one of the chief volumes in the series of Mormon history. The narrative of preparation can be only barely touched. Say in brief, that in 1851 the Spirit began to move upon a few sons of Latter Day Israel who were very like those prophets in ancient Israel who had not bowed the knee to Baal at the time when Israel fell into idolatry. Each one could have answered the Lord as did Elijah, "I have been very jealous for the Lord God of hosts, because the children have forsaken thy covenant,

and I, even I only am left" But the Lord began now to give promises to this almost disconsolate "remnant" of the prophets of our modern Israel, and the burden of the Lord's Spirit was to them, "Comfort ye, comfort ye my people saith your God." Say unto Zion "that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." It is precisely the burden of the word of the Lord which will come unto you, by and by, O, Israel of the mountains. You shall soon hear the "Comfort ye my people, saith your God;" for though your sins have been many, your warfare has been terrible, and your days comfortless; but these watchers of Zion in the States heard this comforting word of God first, and, let us confess it frankly, they were more worthy than we to herald the glad tidings of Zion's redemption and Latter day Israel's restoration to the Divine favor from which they had fallen.

The promise had now come to these few watchers of Zion that the church was about to be reorganized in its primitive forms and with its pure original Spirit, and that in the Lord's due time Joseph, the Son of the Martyr, would be sent by Divine promptings to take his father's place—"the Lord's Anointed" once more raised up to lead Israel. Suffice it to say that, in 1860, "Young Joseph" was thus sent; and at a Conference at Amboy, convened by the direct word of the Lord to the Church for the Elders to assemble on this anniversary to receive their divinely called Prophet and Leader, Joseph the son was duly installed in his father's office.

Thus much is briefly sketched to prepare a passing view of the growth of the

Reorganized Church under the leadership of Joseph.

Now even in 1860, this Reorganized Church was very nearly the exact counterpart of the original Church at its organization in 1830. The disciples in fact were not more numerous, for though there were but six members in the first organization others were rejoicing in the "marvelous work," about to come forth. Just thirty years had passed when the counterpart of this original organization of the Church of Jesus Christ of Latter Day Saints was represented at the Amboy Conference.

Pass now to the present, just nineteen years to this Conference at Plano. Mark here the representation of churches (see the Saint's Herald for May 1st,) Australia 5 churches; England 9; Scotland 1; Switzerland 1; Denmark 2; Wales 11; Canada 17; Alabama 7; California 18; Connecticut 2; Colorado 2; Florida 6; Illinois 41; Indiana 8; Iowa 59; Idaho 3; Kansas 20; Kentucky 1; Maine 13; Massachusetts 7; Michigan 13; Missouri 38; Minnesota 4; Montana 2; Nebraska 16; New Jersey 1; New York 2; Nevada 4; Ohio 11; Oregon 4; Pennsylvania 7; Rhode Island 2; Texas 5; Utah 10; Virginia 2; Wisconsin 9;—total of churches 359. The membership of these branches with the scattered members not given in the report, is estimated at about 15,000,—12,176 being represented in branches. But estimating as we estimate numbers in Utah,—namely, counting families, the "Josephite" Church is substantially nearly fifty thousand strong. It is to be questioned whether there are more than fifteen thousand, certainly not more than twenty thousand members of the Mormon Church in all Utah, such as any church in the world would esti-

mate as its living members of the spiritual body of Christ. We will not declare that there is no *spiritual* church at all in Utah Mormondom as Gentile visitors have so often declared upon the examples of the utter lack of spirituality in the Tabernacle; but they shall all be accounted as lively members of the Church in accord with the Mormon judgment. Over and above these fifteen or twenty thousand, the remainder have nothing better than a family connection or nominal membership, including those whom the Bishops themselves consider dead members who are numbered with the church simply because they were years ago spiritually alive and abounding in the Latter Day faith. Realizing these facts the authorities long since instituted their favorite classification of the two great divisions of their church—the superior as the Latter Day Saints, the inferior as Mormons. And these Mormons represent the body of Utah, the Saints the real church. This classification may be accepted for the example; and thus it appears that the real Church of Utah gives a membership not more than equal at best to that of the Reorganized; for be it emphasised that the latter is an entire church of Saints, adult *believers*, who have all been "*born of the water and the spirit.*" Moreover, though I will not aim to give offense by affirming too pungently the superior excellence of the Reorganized Church of Saints, quite conscious am I that the historian in making up his just volume of accounts would be forced to dwell largely, and with great exactness, on this very point, and the conclusion I conscientiously believe could be no other than that this is indeed *the true Church of Jesus Christ of Latter Day Saints.*

A remark should be here made rela-

tive to the material of the reorganized Church. Three parts of it consist of entirely *new* element. It is a singular fact that, notwithstanding its signature—Reorganized Church—it has *created* its own members by conversion, primitive and essential conversions, as exemplified in the rise and growth of churches generally.

Thus it may be seen at a glance that this Reorganized Church of Latter Day Saints is substantially a birth and growth under the Presidency of Joseph Smith, the Son of The Martyr; and dating from the Amboy Conference when the "heir" took his father's place, this growth has been in the period of nineteen years,—exactly the period of the decline of the elder church under the Utah leadership. For illustration, take the decline of the once powerful British mission which has given to Utah the body of her people. That decline, and its significance considered side by side with the contrast view of the growth of the Reorganized Church in this same given period, shall be brought into an historic chapter in some future number. Let the suggestiveness of the facts here suffice.

And now in closing but glance at the organic presentation of the Reorganized Church. It consists of nearly four hundred branch organizations. These are established in twenty-nine States and Territories while the foreign missions are represented by Great Britain, Switzerland, Denmark, Australia and Canada. How suggestive: the "True Church of Latter Day Saints" rooted in twenty-nine States of the Union; but the old trunk of the "Mormon Church" in the Rocky Mountains rotting,—rotting to the very sap, worthy the ax whose stroke has been stayed thus long by some pleading love in heaven urging, "Spare it

another season, for it was the planting of my hand" O may that Pleading Love prevail and the ax be found in the hands of the Son with power to save the Father's house when He shall give command—"Hew it down and cast it into the fire!"

MONOGAMY vs. POLYGAMY.

"EVERY tree is known by its fruit."—Jesus.

History is written for our learning and admonition. By it we learn of men, and things; of the workings of principles, and the results of practices. Viewing polygamy and monogamy in the light of history we may readily judge of the respective qualities of the two systems. Let us compare them as presented to us in the Book of Mormon—"look on this picture, and then on that"—and then judge.

When godly King Benjamin assembled the people to teach them, "they pitched their tents round about, [the temple], every man according to his family, consisting of *his wife*, and his sons, and his daughters, from the eldest down to the youngest, every family being separate one from another," and he said unto them:

"I have not commanded you to come up hither that ye should fear me, or that ye should think that I, of myself, am more than a mortal man; but I am like as yourselves, subject to all manner of infirmities in body and mind; yet as I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler, and a king over this people; and have been kept and preserved by his matchless power, to serve thee with all the might, mind, and strength which the Lord hath granted unto me; I say unto you, that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver, nor any manner of riches of you; neither have I suffered that ye should be

confined in dungeons, nor that ye should make slaves one of another, or that ye should murder, or plunder, or steal, or commit adultery, or even I have not suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you; and even I, myself, have labored with mine own hands, that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne; and of all these things which I have spoken, ye yourselves are witnesses this day. Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that I can answer a clear conscience before God this day. Behold, I say unto you, that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

"And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God. Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then had not ye ought to labor to serve one another."—Mosiah 1: 7, 8.

Again, after Christ:

"And now behold it came to pass that the people of Nephi did wax strong, and did multiply exceeding fast, and became an exceeding fair and delightsome people. And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. And they did not walk any more after the performances and ordinances of the law of Moses, but they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass that there was no contention among all the people, in all the land, but there were mighty

miracles wrought among the disciples of Jesus.

"And it came to pass that the seventy and first year passed away, and also the seventy second year; yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away; and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away. And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murders, neither were Lamanites, or any manner of ites; but they were one, the children of Christ, and heirs to the kingdom of God; and how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land."—Nephi 1 : 4, 5.

All this under monogomy, and the following under polygamy :

"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness. And he laid a tax of one-fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings;

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

"And it came to pass that King Noah built many elegant and spacious buildings; and he ornamented them with fine work of wood, and of all manner of precious things, of gold, and of silver, and of iron, and of brass, and of ziff, and of copper; and he also built him a spacious palace, and a throne in the midst thereof, all of which was of fine wood, and was ornamented with gold, and silver, and with precious things. And he also caused that his workmen should work all manner of fine work within the walls of the temple, of fine wood, and of copper, and of brass; and the seats which were set apart for the high priests, which were above all the other seats, he did ornament with pure gold: and he caused a breast work to be built before them, that they might rest their bodies and their arms upon, while they should speak lying and vain words to his people."—Mosiah 7 : 1, 2.

"And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and concubines: and so did also his priests spend their time with harlots. And it came to pass that he planted vineyards round about in the land: and he built wine presses, and made wine in abundance; and therefore he became a wine bibber, and also his people."—Par. 5.

"And it came to pass that there was a man among them, whose name was Ab-

inadi: and he went forth among them, and began to prophesy, saying, Behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth and say unto this people, thus saith the Lord: Wo be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms: and except they repent, I will visit them in mine anger. And except they repent, and turn to the Lord their God, behold, I will deliver them into the hands of their enemies; yea, and they shall be brought into bondage; and they shall be afflicted by the hands of their enemies. And it shall come to pass that they shall know that I am the Lord their God, and am a jealous God, visiting the iniquities of my people. And it shall come to pass that except this people repent, and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord, the Almighty God. Yea, and it shall come to pass that when they shall cry unto me, I will be slow to hear their cries; yea, and I will suffer them that they shall be smitten by their enemies. And except they repent in sackcloth and ashes, and cry mightily unto the Lord their God, I will not hear their prayers, neither will I deliver them out of their afflictions; and thus saith the Lord, and thus hath he commanded me."—Par. 8.

Again, and to conclude:

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for that he did have many wives and concubines, and they did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings. And he did erect him an exceeding beautiful throne; and he did build many prisons, and whose would not be subject unto taxes, he did cast into prison; and whose was not able to pay taxes, he did cast into prison; and he did cause that they should labor continually for their support; and who so refused to labor, he did cause to be put to death: wherefore he did obtain all his work; yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in

prisons. And it came to pass that he did afflict the people with his whoredoms and abominations; and when he had reigned for the space of forty and two years, the people did raise up in rebellion against him, and there began to be war again in the land, insomuch that Riplakish was killed, and his descendents were driven out of the land."—Ether 4: 5.

Such are the workings of the two systems, and such are their fruits. Reader, which is right, and which will you choose? Your welfare in this world, and your salvation and glory in the world to come depend largely upon the choice you make.

Monogamy tends to virtue; polygamy tends to vice. Such is the testimony of philosophy, of history, and of revelation.

THIS number closes the first volume of the *ADVOCATE*.

We thank its patrons for the support given it.

In some things we have not pleased a few of its readers, but the very many kind words sent us from abroad assure us it is filling a place of high importance to the stability and progress of the Church.

As announced at the first, its purpose and mission is to present the doctrine and history of the Church, anciently and modernly, in its true light, pointing out "the way" ordained of God, and at the same time exhibiting the heresies and apostasies that have cursed the Church, past and present.

We have but fairly entered upon the work in hand. Precious jewels of truth—God's saving truth—are at hand in abundance, to be woven into the literature of the Church for its protection, its edification and its glory.

As in the past, we propose for the future to exhibit the errors of men and the

apostasies of God's people only so far as this may contribute to the clearer discovery of the true principles of salvation and divine progress.

To this end we shall make evil and error do good service.

We dislike to think or speak of the weakness or wickedness of men, yet when it is *needed* in the interest of truth and righteousness, we shall venture to do both, leaving the results in the hands of our heavenly Father.

To successfully carry on the publication of the *ADVOCATE*, we must have the prompt and efficient co-operation of all who are interested in its efforts.

Those engaged in its publication must be sustained with necessary means. The price of subscription per copy, (fifty cents), is but small, and it is thus placed within easy reach of all.

Should any wish to take it, and yet are not able to pay in advance, they may send in their address with the understanding that they will pay within six months. We wish all to have it who desire it.

We respectfully solicit subscriptions, and ask all to do what they can in sending us subscribers.

Please act at once in this matter, so that we may know about how many copies to print from the first of volume second.

Remit to the editor, W. W. Blair, Box 337, Sandwich, De Kalb Co., Ill., or to H. A. Stebbins, Box 50, Plano, Kendall Co., Ill.

JOSEPH THE PROPHET.

This work, written by E. W. Tullidge, is now on sale at the *Herald* office, Plano, Ills. Price \$2.50 postpaid to any place in the United States. It contains much valuable matter relative to the life and times of Joseph the Seer.

JOHN WHITMER'S TESTIMONY.

1836.

ON retiring from the editorship of the *Messenger and Advocate*, March, 1836, John Whitmer took occasion to bear valuable testimony in regard to the Book of Mormon, the Church of Christ, the Book of Covenants, etc. It will be remembered by the readers of the *Herald* that he, just previous to his death, bore unequivocal testimony to the "marvelous work" of God in these last days. And it was fitting that, just before passing to the world of spirits, he should reiterate the essential facts he knew, and had known of God's strange and wonderful work, founded through the agency of Joseph Smith, "the choice Seer."

He and Oliver Cowdery were not permitted to die with the seal of silence upon their lips. They must, when just parting from those who were to remain on the the shores of mortality, renew and reaffirm their testimonies in the very presence of eternity and its vast concerns.

Oliver Cowdery (about 1846), stricken with a fatal disease, went to near Council Bluffs, Iowa, and was rebaptized and ordained an elder, after which he took occasion to restate his former testimony in respect to the latter day work. (He could not endorse the strange doctrines and practices held by the "Twelve" and their fellows, yet it would seem he thought they, some of them, held authority to baptize, and ordain elders). At this time he reaffirmed, to a large conference, the chief features of the wonderful facts he had learned in his connection with the coming forth of the Book of Mormon, the prophetic mission of Joseph the Seer, and the organization and progress of the Church of Christ, after which he returned to his kindred

in Missouri and waited, only briefly, his call to the world of spirits.

That Bro. J. Whitmer and he should, in a most public and emphatic way, renew their former testimonies only a little while before they died, is a matter of great importance, and it is very suggestive of the special providence of God. And while it is a source of strength and comfort to the believer, it is a voice of instruction and warning to the world.

Here is the first mentioned testimony of Bro. Whitmer :

"While I reflect on leaving the editorial department, such a complicated mass of ideas burst upon my mind, that it is not possible to communicate them all. The great and responsible relation which a man sustains in occupying this station, to his fellow man, will have a tendency to humble, rather than exalt him in his own eyes; for he truly becomes a servant of all; and his words are left on record for present and future generations to scrutinize.

"However there is consolation attached to these responsibilities, that gladdens the heart of an honest and humble Saint, even a servant of servants; for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—It is those things, which the world by their wisdom count foolishness, which converts the soul, and will prepare it to dwell in the presence of God, in the day of the Lord Jesus. 'God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are.'

"While I reflect on the above sayings of the holy writer, it gladdens my heart that I enjoy the privilege of living in this age of the world, when God in his kind providence, has began to work for the good of his long dispersed *covenant people*; when he has again made manifest his will, and has called servants by his own voice out of the heavens, and by the ministering of angels, and by his Holy Spirit; and has chosen the weak and simple to confound the wisdom of the wise; and to raise up and bring the church of the Lamb up out of the wilderness of wickedness, fair as the sun and clear as the moon, which church took its rise April 6, 1830; and has thus far come up through much persecution and great tribulation.

"It may not be amiss in this place, to give a statement to the world concerning the work of the Lord, as I have been a member of this church of Latter Day Saints from its beginning. To say that the Book of Mormon is a revelation from God, I have no hesitancy; but with all confidence have signed my name to it as such; and I hope that my patrons will indulge me in speaking freely on this subject, as I am about leaving the editorial department.—Therefore I desire to testify to all that will come to the knowledge of this address, that I have most assuredly seen the plates from whence the Book of Mormon is translated, and that I have handled these plates, and know of a surety that Joseph Smith, jr., has translated the Book of Mormon by the gift and power of God, and in this thing the wisdom of the wise most assuredly has perished: therefore, know ye, O ye inhabitants of the earth, wherever this address may come, that I have in this thing freed my garments of your blood, whether you believe or dis-

believe the statements of your unworthy friend and well-wisher.

"It is no trifling matter to sport with the souls of men, and make merchandise of them; I can say, with a clear conscience before God and man, that I have sought no man's goods, houses or lands, gold or silver; but had in view for my chief object the welfare of the children of men, because I know that I have been called of God, to assist in bringing forth this work in these last days, and to help to establish it, that as many as would believe, and obey the truth, might be saved in his kingdom, and also assist in bringing about the restoration of the house of Israel, that they might magnify his name for what he has done and is doing for the fulfillment of the prophecies of all the holy prophets that have written on this great and important subject since the days of Adam to this present time. And while I have been in the editorial department, I have endeavored to write, obtain and select such matter as was calculated to promote the cause of God, as far as my judgment was capable of discerning; and wherein I may have erred, I am conscientious and innocent; but do cheerfully and humbly ask pardon of those whose feelings in any wise I may have injured by digressing in the least from the strict-path of rectitude.

"I would do injustice to my own feelings, if I did not here notice, still further, the work of the Lord in these last days: The revelations and commandments given to us, are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation; it is necessary to live by every word that proceedeth from the mouth of God; and I know that the Bible, Book of Mormon, and Book of Doctrine and Covenants of

the church of Christ of Latter Day Saints, contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people, until he has gathered his *elect* into his *fold*, and prepared them to dwell in his presence.

"Men at times depend upon the say of others, and are influenced by their persuasions to embrace different systems. This is correct, inasmuch as the principle is a just one: God always commissioned certain men to proclaim his precepts to the remainder of the generation in which they lived; and if they heeded not their sayings, they were under condemnation."

We have distributed *gratis*, from 800 to 1500 copies of each issue of the *Advocate*, in Utah and elsewhere. The seed thus sown is bearing excellent fruit.

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A CARD.

Please allow me through the *ADVOCATE* to thank the Saints of Idaho and Utah, as well as some of Iowa and Nebraska, who so kindly aided me and ministered to my wants during my late mission, and to inform them of my safe arrival at home, and that I expect still to labor in the interests of the Utah mission.

E. C. BRAND.

NOTICE.—Numbers one and two of the *ADVOCATE* can not be furnished to subscribers. All gone months ago.

FAITH AND WORKS.

There was an era of Christianity when the author of the epistle on good works was ruled out of scriptural canon, principally because he came in conflict with the doctrine of "Justification by Faith."

James had a disagreeable way of putting questions in such a form that they answered themselves; such as "If a man say he hath faith and have not works, can faith save him?" "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?'"

Some of the doctors of divinity, not being able to give satisfactory answers to such pesky questions, took to calling hard names. Luther says the epistle which contains these questions is an "epistle of straw." People who resort to blows and hard names, usually do it for lack of stronger arguments. Truth has a wonderful, elastic power—bears any amount of crushing to the earth. The gospel of Good Works, according to St. James, bore the external pressure of the Church for ages, but its power to rise and bless mankind was never greater than now. In Luther's time it combated the declaration that no amount of sin could imperil the soul so long as it possessed the marvelous talisman of *perfect belief*. James, "Son of Thunder," cried out to the Christian world in the midst of its pious reverie, or idle controversy over an imagined conflict between Faith and Works, "Thou believest, dost thou? Thou doest well; the devils also believe and tremble;" the inference being, that they went right on with their devilish work all the same.

The Christian world needs occasionally to be roused from the fatal *reverie of blind faith* to the glorious *activity of faithful work*—needs to be told in the tones of the Thunderer, that we are justified 'beford God, not so much by what we *believe*, as by what we *achieve*; not by the sacred words spoken by our *lips*, but by the *holy deeds* wrought in our lives; not by pious meditation on the *words* of the Master and holy admiration of his *works*, but by that *active sympathy* with his Spirit and *emulation* of his works which sets us on fire with enthusiasm for humanity, making us eyes to the blind, and feet to the lame. The world does not need greater exaltation of the Divine righteousness, but a better manifestation of human righteousness. To what a degree have we overcome material forces! We make sunlight, steam, and lightning our servants; art, science, music, the handmaids of our pleasure. If now we could put in practice St. James' Gospel of Good Works, how it would transform the face of the earth! If only we could climb to Job's level when he answers the question "Where shall Wisdom be found? The depth said it is not in me; and the sea said it is not in me. God understandeth the way and knoweth the place thereof, and unto man he said *to depart from evil, that is understandiag.*"

In the intensity of our efforts to find out the unsearchable things of God—in our ambition to discover new and great truths, we sometimes miss the elementary, the *essential* and eternal truths that touch life on every side—truths found only by that clearness of eye which righteousness gives; that discernment which seeks God, not so much in the mazes of metaphysics and the subtleties of philosophy, neither when we are "on

the highs" of life, nor yet in its whirlwind and storm, but in the still small voice of doing faithfully the duty that lies nearest to us in our humble pathway along the earth.—*Selected.*

OBEDIENCE TO CIVIL LAW.

The Lord said, through Joseph the Seer: "I have established the Constitution of this land, [United States], by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—D. & C. 98: 10.

Article I. of said Constitution provides that Congress shall enact laws for the government of the people living under it. Article II. provides for the execution of said laws; while article III. provides judicial authorities for the trial and adjustment of all questions arising under said Constitution and laws.

Congress passed a law in 1862 making polygamy a crime, and suit was entered against some who had violated it. Conviction followed; an appeal was taken to the Supreme Court of the United States to test the constitutionality of said law, and its constitutionality was unanimously affirmed by said Court. This is the highest and the final court of appeal. Now, what remains for polygamous Mormons, but to quietly and readily submit to this, and every law of the land? Upon this point there can be but one safe and proper answer:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be until He reigns, whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye

have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doc. & Cov. 58: (18): 5. Now is the time for the Utah Mormons to give heed to what the Lord declared by Joseph the Seer "is wisdom." They should speedily turn away from every one who acts or counsels contrary to it. And if they will not, indignation and wrath must soon follow.

JEWS IN JERUSALEM.

At the beginning of the present century the Porte allowed no more than 300 of the hated people to live within the city. Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted only to reside in a particular quarter of the town, which was much too small for them. It is about ten years since this last regulation was abolished, and since then the progress made by the Jews in peopleing their ancient capital has been extraordinary. Almost every one of the old houses as they fell vacant have been bought up by them, while they have built a prodigious number of new ones in all parts of the town. Schools, hospitals, and religious associations have been started on a grand scale, and the Jewish population, which eighty years ago was barely 300, amounted in 1875 to no less than 13,000 in Jerusalem alone. Nor have the immigrants neglected to provide for the material improvement of the country. A school of agriculture has been founded and endowed by a rich Jew of Venice, besides many other examples of liberality.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—D. C. 42: 7; English ed. 13: 7.

SABBATH SCENE IN NAUVOO;

March 20th, 1842.

We present the readers of the *ADVO-
CATE* with the following article from
the *Times and Seasons*, vol 3, pps. 751-
753, that they may see what were the
teachings of Joseph the Seer in 1842,
relative to the means, the only means,
of salvation in the Kingdom of God.
He was the editor of the *Times and
Seasons* at that time, therefore we are
safe in believing that the article is genu-
ine, and expresses his sentiments cor-
rectly. We ask for it a careful reading.
—ED.

“A large assembly of Saints gathered
together at the place of meeting at an
early hour, to hear a discourse delivered
by President Joseph Smith, upon the
subject of Baptism. A child of Mr.
Windsor P. Lyons being deceased, the
body of which lay before the assembly,
called forth many remarks from the
speaker, upon the subject of death and
the resurrection, which were in the
highest degree interesting and edifying,
as were also his remarks upon the sub-
ject of baptism.

“The following is a brief synopsis of
some of the items delivered by the
speaker.

“President Smith read the fourteenth
chapter of Revelations, and said:—

“We have again the warning voice sound-
ed in our midst, which shows the uncer-
tainty of human life; and in my leisure
moments I have meditated upon the subject,
and asked the question, Why is it that in-
fants, innocent children, are taken away
from us, especially those that seem to be
the most intelligent and interesting? And
the strongest reasons that present them-
selves to my mind are these:—This world is
a very wicked world; and it is a proverb
that the ‘world grows weaker and wiser;’
if it is the case, the world grows more

wicked and corrupt. In the early ages of
the world, a righteous man, a man of God,
and of intelligence, had a better chance to
do good, to be believed and received, than
at the present day; but in these days such
a man is much opposed and persecuted by
most of the inhabitants of the earth; and
he has much sorrow to pass through here.
The Lord takes many away even in infan-
cy, that they may escape the envy of man,
and the sorrows and evils of this present
world. They were too pure, too lovely, to
live on earth; therefore, if rightly consid-
ered, instead of mourning we have reason
to rejoice, as they are delivered from evil,
and we shall soon have them again.

“What chance is there for infidelity when
we are parting with our friends almost
daily? None at all. The infidel will grasp
at every straw for help, until death stares
him in the face, and then his infidelity takes
its flight, for the realities of the eternal
world are resting upon him in mighty pow-
er; and when every earthly support and
prop fails him, he then very sensibly feels
the eternal truths of the immortality of the
soul. We should take warning, and not
wait for the death-bed to repent, as we see
the infant taken away by death, so may the
youth and middle aged, as well as the in-
fant suddenly be called into eternity. Let
this then prove as a warning to all, not to
procrastinate repentance, or wait till a
death-bed; for it is the will of God that
man should repent, and serve him in health,
and in the strength and power of his mind,
in order to secure his blessing, and not
wait until he is called to die. Also the doc-
trine of baptizing children, or sprinkling
them, or they must welter in hell, is a doc-
trine not true, not supported in holy writ,
and is not consistent with the character of
God. All children are redeemed by the
blood of Jesus Christ, and the moment that
children leave this world they are taken to
the bosom of Abraham. The only difference
between the old and young dying, is, one
lives longer in heaven and eternal light and
glory than the other, and is freed a little
sooner from this miserable wicked world.
Notwithstanding all this glory, we for a mo-
ment lose sight of it, and mourn the loss;

but we do not mourn as those without hope.

“My intention was to have spoken upon the subject of baptism, but having a case of death before us, I thought proper to refer to that subject. I will now, however, say a few words upon baptism, as I intended. God has made certain decrees, which are fixed and immovable; for instance, God set the sun, the moon, and the stars, in the heavens, and gave them their laws, conditions, and bounds, which they cannot pass, except by his commandments. They all move in perfect harmony in their sphere and order, and are as lights, wonders, and signs unto us. The sea also has its bounds which it cannot pass. God has set many signs on the earth, as well as in the heavens; for instance, the oak of the forest, the fruit of the tree, the herb of the field; all bear a sign that seed hath been planted there; for it is a decree of the Lord, that every tree, plant, and herb, bearing seed, should bring forth of its kind, and cannot come forth after any other law or principle. Upon the same principle do I contend that baptism is a sign ordained of God, for the believer in Christ to take upon himself, in order to enter into the kingdom of God, for “Except ye are born of water and of the Spirit ye cannot enter into the kingdom of God,” saith the Savior. It is a sign and commandment which God has set for man to enter into his kingdom. Those who seek to enter in any other way, will seek in vain, and God will not receive them, neither will the angels acknowledge their works as accepted; for they have not obeyed the ordinances nor attended to the signs which God ordained for the salvation of man, to prepare him for and give him a title to a celestial glory; and God has decreed that all who will not obey his voice shall not escape the damnation of hell. What is the damnation of hell? To go with that society who have not obeyed his commands. Baptism is a sign to God, to angels, and to heaven, that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to him to be saved and enter into the kingdom of God, except faith in Jesus Christ, repentance and baptism for the re-

mission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost. What is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we can not obtain the blessing by pursuing any other course, except the way marked out by the Lord.

“What if we should attempt to get the gift of the Holy Ghost through any other means, except the signs or way which God hath appointed? Should we obtain it? Certainly not. All other means would fail. The Lord says, Do so and so, and I will bless so and so.

“There are certain key-words and signs belonging to the priesthood, which must be observed in order to obtain the blessing. The sign of Peter was, to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost, and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him as they did to the sons of Sceva—‘Paul we know, and Jesus we know, but who are ye?’ It matter not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.

“As concerning the resurrection I will merely say that all men will come from the

grave as they lie down, whether old or young, there will not be 'added unto their stature one cubit;' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God, and the Lamb, with bodies of the same stature that they had on earth; having been redeemed by the blood of the Lamb, they will there enjoy the fulness of that light, glory, and intelligence which is prepared in the Celestial kingdom. 'Blessed are the dead who die in the Lord; for they rest from their labors and their works do follow them.'

"The speaker before closing called upon the assembly before him, to humble themselves in faith before God, and in mighty prayer and fasting to call upon the name of the Lord, until the elements were purified over our heads, and the earth sanctified under our feet; that the inhabitants of this city may escape the power of disease and pestilence, and the destroyer that rideth upon the face of the earth; and that the Holy Spirit of God may rest upon this vast multitude.

"At the close of the meeting President Smith informed the congregation that he should attend to the ordinance of baptism in the river near his house, at 2 o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and President Smith went forth into the river and baptized with his own hands eighty persons, for the remission of their sins; and what added joy to the scene was, that the first person baptized was Mr. L. D. Wasson, a nephew of Mrs. Emma Smith; the first of her kindred that have embraced the fullness of the gospel. At the close of this interesting scene the administrator lifted up his hands towards heaven, and implored the blessing of God to rest upon the people; and truly the Spirit of God did rest upon the multitude, to the joy and consolation of our hearts. After baptism the congregation again repaired to the grove, near the Temple, to attend to the ordinance of confirmation: and, notwithstanding, President Smith had spoken in the open air to the people, and stood in the water and bap-

tized about eighty persons, about fifty of those baptized received their confirmation under his hands, in the after part of the day. While this was progressing great numbers were being baptized in the font.

"Those who wish for further information concerning the scenes of the Sabbath in Nauvoo, or any other day in the week, would do well to "come and see."

W. WOODRUFF.

CLOUDS SILVER LINED.

Multiplying evidences point to the fact that important and joyful changes are at hand for the sincere and truth-loving Saints of the Utah Church. Great changes for their benefit have transpired in the near past, and those of equal or greater worth are just at the doors. The arm of the Lord is stretched out. A crisis is at hand. The follies and iniquities of false shepherds will be revealed. Their plans will be frustrated and their power will be broken. They must "show their hand."

It remains for the Reorganized Church of Christ to guide, to comfort, and to bless them in their time of need. Let us work to this end.

"The ancient, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed."—2 Nephi 9: 15.

Measure "the leaders" by the precepts and example of Christ. He is the perfect teacher of perfect truth.

"The slaves of custom and established mode, With pack-horse constancy we keep the road,

Crooked or straight, through quags or thorny dells,

True to the jingling of our leader's bells."

—Cowper.

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