

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, July, 1880.

No. 1.

## BAPTISM FOR THE DEAD.

It is not commonly known that President Young taught and administered baptism for the dead in a very different way than Joseph did, This he admits, in part, while at Nauvoo, after Joseph's death, as may be seen by consulting his sermons in the *Times and Seasons*.

It is not commonly known by the Utah Saints that Joseph said, as did also Hyrum, "No more baptisms for the dead until it is performed in the font in the Lord's house; for thus saith the Lord." This, too, may be known by consulting the *Times and Seasons* for 1843-4.

The command was given to stop such baptisms, but where can we find one for beginning it again? We would like to see any that came from Joseph to that effect. Again. It is not commonly known among the Utah Saints, that the records concerning baptisms for the dead, those had during Joseph's life time, are not, and never have been in Utah, nor in the hands of President B. Young; yet it is said to be a fact.

And it is not commonly known to Utah Saints that Joseph taught that baptism for the dead could be done properly, only by revelation; that is, that no living person should be baptized for a dead one unless there was a divine revelation through "the man of God; (to say that the dead one desired, and was prepared for, such proxy baptism); but such is the fact. Faith and repentance, *must* precede baptism; and

how can it be known that any dead person has the requisite faith and repentance except it is revealed through the legitimate channel, "the man of God?"

Let us hear what Joseph says on this matter, "Every man who has been baptized, and belongs to the kingdom, has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. A man may act as proxy for his relatives; the ordinances of the gospel which were laid out before the foundation of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too fast." History, for May 12th, 1844, *Mill. Star*.

Have President Young and his fellows observed this essential restriction? And do the Utah leaders observe it to-day? If not, then they, in this matter, as well as in hosts of others, have departed away from the teachings of the "Choice Seer," however much they may have claimed to follow him. Again; it is not commonly known to the Utah Saints that baptism for the dead can not be lawfully administered only "in Zion and in her stakes, and in Jerusalem," yet such is the appointment of God. See Revelation of January 19th, 1841, par. 11, Doctrine and Covenants. As for the Zion referred to, we know that is

in Missouri, and must remain there, for the Lord has said,—“Zion shall not be moved out of her place, notwithstanding her children are scattered.” As for Jerusalem we know where it is in Palestine. As for the “stakes,” we know by the revelations of Joseph the Seer where they are, in Ohio, Missouri, Illinois, and Iowa. And if baptism for the dead is restricted to Zion, in Missouri, and her stakes,” by what authority is it administered in Utah?

And inasmuch as the Lord commanded, by both Joseph and Hyrum, to cease baptism for the dead, where is the later divine revelation commanding it to be renewed? And inasmuch as that ordinance can not be administered except by “a revelation through the man of God,” how can the baptisms for the dead in Utah, which are administered without revelation, be of any force or value? And, if Joseph did not know how to teach and administer baptism for the dead in a right and proper way, what evidence is there that Brigham and his fellows could know and do any better? Here are important questions to be answered, and let us be careful to not be deceived by blind guides.” Read, reflect, conclude carefully, then act.

---

### “SEVEN WOMEN.”

A MORMON in Utah writes to enquire who the “seven women” are mentioned in Isaiah—chapter, and in 2d Nephi 8th chapter, who take hold of one man saying, “We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach.” Our reply is, that they are Jewesses; for the opening verses of the chapter states that the prophecy relates to “Judah and Jerusalem;” and this is further confirmed by the comments of

Nephi. That these “seven women” are in the ways of error and wickedness is seen by a careful reading of the chapter. They are manifestly under condemnation, and not under the favor of God. This chapter, and no part of it, can be made to apply to the Latter Day Saints without rank perversion. It appears from the contexts that a “remnant” of these suffering Jews will finally find favor with God and be blest in a most extraordinary manner.

The case of these “seven women” is a clear proof against polygamy in Utah or elsewhere.

The same writer wishes to know who the angels were who restored the gospel to young Joseph, and *when* they did so. We reply, that the claim is not made by Joseph and his co-religionists that angels, at anytime restored the gospel to him. He claims that the gospel was restored through his father, and that the said gospel, in its fulness, was and is contained in the Book of Mormon, and that it was, is, and ever is to be “the power of God unto salvation to every one that believeth,” male and female, priest and people; and that this great salvation secures to all, of every sex and nation a fulness of the glory, power, dominion, and heavenly bliss.

He claims to have been set apart by prophecy and anointing under the hands of his father, and to have been called by direct revelation to himself, and all this in fulfillment of the law and promises and testimonies in the standard books of the Church, and in keeping with the traditions of the Church both before and after his father’s death.

He claims that the Church went into a state of partial apostacy; that it was brought into a state of disorder and disorganization; and that for many years

many of the Saints have been under the leadership of self-appointed rulers, and under the galling yoke of spiritual, social, financial, and temporal bondage." He claims the divine authority of the Inspired Translation made by his father, which the Reorganization has published, also the authority of the books of Mormon and Doctrine and Covenants, and holds that any and all doctrines, principles, and practices which are contrary to the New Testament, Book of Mormon and Doctrine and Covenants are not of God, and should be avoided and rejected. He claims that the Reorganized Church is both authorized and ordained of God.

Our Utah inquirer informs us that the Utah Church this spring gave near \$1,000,000 to the poor by cancelling their debts to the "emigration fund." This was a good deed, if the motive that prompted it was pure. What a pity this deed had not been done many years ago? And, after all, it was giving by the church, to the church, what the church had previously paid to itself for emigration purposes, and, what is more than likely, what the church could not by law collect. Our inquirer tells us this act, with others of a like nature were done in fulfillment of the law of Moses touching the year of jubilee, Lev. 25th chapter. We would remind the Utah Saints again, that the entire law of Moses was fulfilled and terminated in Christ. To this essential fact the New Testament, Book of Mormon, and Doctrine and Covenants all bear witness. It is strange that any professing to be Latter Day Saints should teach and practice the laws and usages of the Mosaic and Patriarchal ages when the apostles, and prophets, and Christ the greatest of all, tells us they were done

away. A large percentage of the mistakes of the Utah Saints arise from their teaching and practicing those old laws and usages which Christ abolished forever. If they would carefully read the standard books they would soon be convinced of these facts, and their clouds of mist and darkness would give place to the bright, generous rays of "The Sun of Righteousness."

HEREWITH we give to our readers 'An open letter to the President of the United States,' written by the late Elder Charles Wesley Wandell. It is one of a series prepared on the Utah problem, and some of its points are so well taken we feel sure its perusal will richly repay the reader.

Elder Wandell was an old time Latter Day Saint, a man of fine moral character, excellent ability, and well posted in the doctrine and history of the Church, and also of the Utah faction, and was therefore well fitted to write on matters herein treated.—ED.

#### AN OPEN LETTER TO THE PRESIDENT OF THE UNITED STATES.

MR. PRESIDENT:—I feel impressed to conclude this volume, by calling the attention of the Government to a few thoughts upon the Mormon question, which question I regard as of much greater possible consequence to the country than many of our public men seem to think. I shall certainly bring to the discussion of my subject an understanding of its character.

When Joseph Smith commenced preaching his new and strange religion, it was at once set down by the churches as so altogether fanatical and false, that its spread in a Christian country would be very limited, and that it would soon

die away and cease to exist. This expectation has not been realized. On the contrary, Mormonism has steadily fought its way through all opposition; until it numbers many hundred thousands of zealous disciples, and presents to-day an advancing front remarkable for its solidity and firmness. The Mormon problem is yet unsolved. Indeed, as stated in its text-books, it is incapable of such a solution as its adversaries seek. This brings me to the grave and perhaps startling proposition, that original Mormonism has become a permanent institution among men.

This being the case, as I shall proceed to show, it becomes a matter of serious importance to the nation to clearly understand its general character, quite as much as it is to know that of any other large and increasing body of religionists. Mormonism has its primitive and genuine character; and its subsequent and spurious one.

#### PRIMITIVE MORMONISM.

By this term is to be understood the doctrines of the Church of the Latter Day Saints as found in their text books, and particularly in the Book of Doctrine and Covenants which contains their ecclesiastical constitution. This book in defining its ruling priesthood says:

"Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayers of the Church, from a quorum of the presidency of the Church. The twelve traveling counsellors are called to be the twelve apostles or special witnesses of the name of Christ, in all the world: thus differing from other officers in the Church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents, previously mentioned. The seventy are also called to preach the gospel, and to be especial wit-

nesses unto the Gentiles and in all the world. Thus differing from other officers in the Church in the duties of their calling: and they form a quorum equal in authority to that of the twelve special witnesses or apostles, just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions in order to make their decisions of the same power or validity one with another. \* \* \* And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the Church, otherwise there can be no appeal from their decision.

"The twelve are a traveling, presiding 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; to build up the Church, and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.

"The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the Church and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews;—the twelve being sent out holding the keys, to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles and then to the Jews.

"The standing high councils at the stakes of Zion, form a quorum equal in authority, in the affairs of the Church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

"The high council in Zion, forms a quorum equal in authority, in the affairs of the Church, in all their decisions, to the councils of the twelve at the stakes of Zion.

"It is the duty of the traveling high council to call upon the seventy when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

"It is the duty of the twelve in all large branches of the Church, to ordain evangel-

ical ministers, as they shall be designated unto them by revelation."—Doc. and Cov. Sec. 3; p. 102-4, Nauvoo edition.

The following is its faith as epitomized by Joseph Smith:

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy and by laying on of hands' by those who are in authority, to preach the gospel and administer the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, and that he does now reveal, and we believe that he will yet reveal many and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and accord to all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings,

presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, 'We believe all things, we hope all things,' we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."—*Times and Seasons*, vol. 3; p. 706.

Upon ethical questions it affirms:

"And again, I say, thou shalt not kill: but he that killeth shall die.

"Thou shalt not steal; and he that steal-eth and will not repent, shall be cast out.

"Thou shalt not lie; he that lieth and will not repent, shall be cast out.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out.

"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out.

"Thou shalt not speak evil of thy neighbor, nor do him any harm."—Doc. and Cov. Sec. 13; p. 168, Nauvoo edition.

Of governments and laws in general, it says:

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that

such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a republic), or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to him and to *him only* for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

To be continued.

---

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 6.

To W. W. PHELPS, ESQ.

*Dear Brother* :—Yours of the 6th ult. is received and published in this number. It contains so many questions that I have thought I would let every man answer for himself, as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many perhaps, and, indeed, the more I see the less I marvel on the subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit *now*, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit or angels, is a novel thing among the wise, and a piece of blasphemy among the craft men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehears-

ing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following: "God has chosen the foolish things of the world, and things which are despised, God has chosen," &c. This I conceive to be an important item. Not many mighty and noble were called in ancient times, because they always *knew so much* that God could not teach them; and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class. Paul proves this fact, when he says, "We are made as the filth of the world—the scouring of all things unto this day."

I am aware that a rehearsal of visions of angels at this day is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that, on reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically what is recorded of their sayings in the Holy Scriptures.

You will remember to have read in Daniel: "And at that time, [the last days], shall Michael stand up, the great prince who stands for the children of thy people;" and also in Revelations: "I am thy fellow servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Hebrews: "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions:

First: Are the angels now in glory the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? And, Thirdly: Have brethren and fleshly kindred in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on the earth? Fourthly: If angels are ministering spirits, sent forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and, Fifthly: If they do, will any one know it? Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: Will he defend them from their enemies? Eighthly: Will he lead them, as they were once led? and, Ninthly: If so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that they must be at hand in the heart and mind of every Saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah

came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord, and were then blessed with the Holy Spirit. The Holy Spirit being thus given, men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall; man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him; by the ministering of angels who delivered it as they were commanded.

Not only did the ancients look forward to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they prayed. Knowing, as they did, that the fall had brought upon them death and that man was sensual and evil they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who

should in their lives embrace the gospel, and live obedient to his requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest; (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous); but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion and resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles

—♦♦♦—

THERE can be little question that the prostrate condition of continental trade is in great measure due to the enormous burdens laid on the people by the military policy of their rulers. How heavy these burdens are some details taken from a report lately issued by the Hungarian ministry will show. According

to this report (the object of which is to exhibit the relative weakness of the Austro-Hungarian forces and advocate an addition to them), the military strength of Russia consists of 3,046,800 men, of whom 600,000 belong to the reserve and 2,446,800 to the standing army. The regular army of France comprises 1,689,000 soldiers of all arms, the territorial army 1,208,000; total, 2,289,000, to be increased in 1892 by the addition of 300,000 reserve men to 2,723,000. The German power of all classes is represented by 2,004,300 men, of whom 1,076,200 belong to the standing army, 307,200 to the landwehr, and 620,900 to the reserve. Italy has an army of 698,000, and a militia of 310,000. In 1892, when the reserve will number 1,016,200, her total strength will reach 2,024,200. Austro-Hungary possesses a standing army of 800,000, a landwehr of 299,318, and a reserve of 95,000 men; total, 1,194,318. The grand total of all these forces amounts to 16,471,918, the standing armies alone numbering 7,925,000. But it must not be understood that all the latter are now under arms; at least half of them are on furlough. They form the first line, and all would, of course, be at once called out in the event of a general war. It is nevertheless true that the great military powers have at their disposal 16,000,000 men who have learned, or are now learning, the soldier's art, and are bound to re-enter the ranks when required. The mind refuses to grasp the full significance of these portentous figures; but it may safely be affirmed that, so long as these bloated armaments are suffered to exist, Europe can count neither on lasting commercial prosperity nor on a long continuance of peace.

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends received by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, August, 1880.

No. 2.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

Continued.

### AN OPEN LETTER TO THE PRESIDENT OF THE UNITED STATES.

By Elder C. W. Wandell.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence

is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense: that murder, treason, robbery, theft and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

"We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided, that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority over men on the right of property or life, to take from them this world's goods, or put them in jeopardy either of life or limb, neither to inflict any physical punishment upon them, —they can only excommunicate them from their society and withdraw from their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, when personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroach-

ments of all persons, in times of exigencies, where immediate appeal can not be made to the laws, and relief afforded."—Doc. and Cov., Sec. CX; p. 440, Nauvoo Ed.

The foregoing quotations make up the sum of original Mormonism as stated by its founder, and formally endorsed by the priesthood and membership in conference assembled; and show,

First, That it is purely an ecclesiastical system;

Second, That its priesthood is so balanced in its quorum organizations, that, in its practical administration, it is theocratic.

Third, That its moral code is unexceptionable;

Fourth, Its faith is orthodox in its definition of the Deity;

Fifth, For a church organization, it takes the original Christian Church, as described in the New Testament, for its model; that is, with apostles, prophets, pastors, evangelists, and teachers;

Sixth, And, as the ancient church did, they baptize for the remission of sins, lay on hands for the gift of the Holy Ghost.

It is no marvel, that the doctrines founded upon this basis, and preached with a zeal which knew no obstacles and disregarded persecution, spread with wonderful rapidity during the life of Joseph Smith, gathering its thousands of disciples, fully ninety per cent of whom were from Christian Churches.

That among these should be many fanatics, and dishonest persons, is a matter of course; and that these, with many worthy but mistaken members, should follow a leader of extraordinary ability to the Desert of Utah, is not to be wondered at. Such things have been done before. But time is the great physician to heal mental excesses,

and the offspring of enthusiasts and fanatics are not apt themselves to be fanatics. When Mormonism shall have sloughed off its extreme fanaticism, it will probably settle down into an order of severe pietism.

Now, as to the permanent character of the Church of Latter Day Saints, I will instance the fact, that its first prophet did enough to perpetuate his reputation as a prophet in the minds of its members. Among his many prophecies, I will refer to one of his last. On the 19th of January, 1841, he produced a "revelation" commanding the building of the Temple at Nauvoo. In this the Almighty is made to say: [Doc. & Cov., p. 400, (306)]:

"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. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

"And it shall come to pass, that if you build a 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 out my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments upon your own heads, by your follies, and by all your abominations which you practice before me, saith the Lord."

This prophecy was delivered at Nauvoo, during a term of profound peace, and with no likelihood of its serious disturbance. Three years after this Joseph was killed; but the work of building the "House of the Lord" went on to partial completion. But it was then most impiously desecrated by the

"Endowment ordinances" held therein, which included the blasphemy of a dramatic representation of the Diety; the enunciation of treason against the nation, and the *practices* of polygamy.\* These were among the deeds and abominations committed in that Temple; and swiftly after them came the forced removal of the people "out of their place;" and, as if the Almighty was determined that nothing should be lacking to convince them of his displeasure, the Temple itself was completely destroyed.

There are to-day in the United States perhaps fifty thousand persons whose parents were Latter Day Saints, and who are not familiar with any phaze of Christianity except Mormonism. To such the above prophecy has all the force and authority of inspiration; and they fully believe, and will teach their children, and they in turn will teach their children to believe the Bible and the Book of Mormon to be equally the word of God.

Then again, in Mormonism, Joseph Smith is the modern Levi, whose posterity are the "legal" heirs to the priesthood; and so long as that posterity remain, there will not be wanting ministers whose business will be to keep up the organization and propagate its doctrines. This idea of legitimacy is a remarkable feature of Mormonism, and fixes its indefinite duration quite as much as any other thing. It is the idea of "legality" that has made the Church of Rome what she is, and renders it as certain as the future can be, that the

\*It is admitted by many who received the Brighamite "Endowments" either at Nauvoo or Salt Lake City, that they were made to covenant to "avenge the blood of Joseph and Hyrum upon this nation." This being true, we have clear evidence that the said "endowment" was not instituted by Joseph Smith, but by others after his death. For there was no occasion to "avenge" their blood till after it was shed.—Ed.

promised successors of St. Peter will continue to the end of time.

Mormonism claims that the Church of Rome lost the priesthood by transgression, but that it was restored to Joseph Smith by Peter, James and John who appeared to him and Oliver Cowdery as ministering angels, and ordained them to be apostles. This event is thus referred to in the Book of Covenants, page 271, (113) Nauvoo edition.

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry."

To the Mormon mind, this fixes the apostolic succession with absolute certainty; and has furnished a weapon of no mean power to the Elders upon mission, in their controversies with people or clergy.

To this idea of legitimacy must be added the doctrine of the "gathering," through which the disciples from all the world, are gathered to the same section of country, where they can be taught the faith in large congregations, and be under the ministrations of the chief priests and where their children be thoroughly instructed in its principles. This gathering involves the labor of forming settlements, the investment of property; the development of material interests generally; and the interlacing of those interests by marriage and otherwise. By these means the society of the Latter Day Saints becomes cemented together; and where a common faith and a sameness of interest unite to perpetuate a religious system, who will say that it is ephemeral, and will soon pass away?

To be continued.

Happiness does not consist in things, but in thoughts.

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 6 Cont.

To W. W. PHELPS, ESQ.

THEY however labored faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day; to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved—to declare that this was the only sure foundation on which they could build and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden down of the Gentiles, until their time should be fulfilled.

In the last days to fulfill the promises to the ancient prophets, when the Lord is to pour out his Spirit upon all flesh he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel.—This gospel has been perverted and men have wandered in darkness.—That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil, and the honest have been led by the designing, till there are none to

be found who are practicing the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this and, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for the time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times, and they shall be blessed with signs following.

Farther on the subject of the gathering of Israel. This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, where he said: and evil shall befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows: which was given to Moses in the tabernacle—remembering the expression—“in the latter days”—where the Lord foretells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

“I will heap mischiefs upon them; I will spend my arrows upon them.—They shall be burnt with hunger and

devoured with burning heat: I will also send the teeth of the beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs for he says:

"If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and unto his people."

I will give a further detail of the promises to Israel, hereafter, as rehearsed by the angel. Accept assurances of my esteem as ever.

#### LETTER VI.

When reviewing my letter No. 3, I am led to conclude that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know to go into every particular item noticed in yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the heart), with so much

force, that I can not pass without noticing it. It is a line or two from that little book contained in the Old Testament called "RUTH." It says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God."

There is something breathed in this not known to the world. The great, as many are called, may profess friendship, and covenant to share each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods. And why? Because Israel's God was God indeed, and by joining herself to HIM a reward was offered, and an inheritance promised with him when the earth was sanctified, and people, nations and tongues serve him acceptably. And the same covenant of Ruth's whispers the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident that the Lord has decreed to bring forth the fulness of the gospel in the last days previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a further de-

tail of the heavenly message, and if I do not give it in the precise words, I shall strictly confine myself to the facts in substance.

David said (Ps. 100): "Make a joyful noise unto the Lord, all ye lands;" that is all the earth. "Serve the Lord with gladness: come before his presence with singing." This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, (Ps. 107): "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and from the west; from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation."

Most clearly was it shown to the prophet that the righteous should be gathered from all the earth. He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he further knew that they would be gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the right-

eous, (see Ps. 144), when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garners of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."

Isaiah, who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says: "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers." He further says, while speaking of the iniquities of that people: "Thy princes are rebellious, and companions of thieves: every one loves gifts and follows after rewards: they judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord of hosts, the mighty one of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies." But after the calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Mo-

ses—I will heap mischiefs upon them. They shall be afflicted with hunger and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of the earth—he will also fulfil his further prediction uttered by the mouth of Isaiah: “I will turn my hand upon thee, and purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward you shall be called, the *city of righteousness, the faithful city.*” Then will be fulfilled, also, the saying of David: “And he led them forth by the right way, that they might go to a city of habitation.”

---

“Adam was the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity to the end.”—Joseph Smith, *Mil. Star*, vol. 18, p. 164.

“Now the purpose in himself [God] in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted peccisely in accordance with the preceding dispensations \* \* \* therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them. \* \* \* Adam acts under the direction of the Lord. \* \* \* God will not acknowledge that which he has not called, ordained, and chosen. \* \* \* The power, glory, and blessings of the priesthood could not continue with those who received ordination, only as their righteousness continued. \* \* \* It signifies then, that ordinances must be kept in the very way God has appointed; otherwise their priesthood will prove a cursing instead of a blessing.”—Joseph Smith's History, *Mil. Star*.

Brigham Young and his fellows taught that when the Saints enter the celestial world they have to pass in by Joseph and others of the priesthood, and that these chief priests will have power to admit or exclude whomsoever they will. This lying wonder has had the effect to terrify many, very many, into unquestioning obedience and servile submission to “file leaders.” Just one passage from the Book of Mormon crushes this senseless, vicious Pagan claim to atoms forever. Hear it: “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.

Again: “The gate of heaven is open unto all, even to those who will believe on the name of Jesus Christ, who is the Son of God; yea, we see that whosoever will lay hold upon *the word of God*, which is quick and powerful, which shall divide asunder all the cunning, and the snares, and the wiles of the devil, and lead the man of Christ in a straight and narrow course across the everlasting gulf of misery, which is prepared to engulf the wicked, and land their souls, yea, their immortal souls, at the right hand of God, in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.”—Helaman 2: 6.

---

Patriarch Hyrum Smith said, in a sermon at Nauvoo, 7th April, 1844:

“Never undertake to destroy men because they do some evil thing; it is natural for a man to be led, and not driven. Put down iniquity by good works. Many men speak without any contemplation, but when they have a

little contemplation it would not have been spoken. We ought to be careful what we say, and take the example of Jesus, cast over the mantle of charity and try to cover their faults. We are made to enlighten and not to darken one another; save men but not destroy men. Do unto others as you would have them do unto you."—*Times & Seasons*, vol. 5, p. 597.

Again, page 598: "God Almighty has made men's souls according to the society which he lives in, with few exceptions; and when men come to live with the Mormons, their souls swell as if they were going to stride the planets, as I stride the republic of America. I can believe that man can go from planet to planet, a man gets so high in the mansions above.

"A certain good sister came to my house and she was troubled because she heard so many big things; she thought it weakened her faith. I told her she had too much faith; she believed too much.

"I will tell you how you may know whether the thing is true or not. When any come to you with a lie, you feel troubled; God will trouble you and will not approbate you in such belief; you had better take some antidote to get rid of it. Humble yourself before God, and ask him for his Spirit; and pray to him to judge it for you. It is better not to have so much faith, than to have so much as to believe all the lies."

Brigham Young said at Nauvoo, Oct. 6th 1844:

"There never was a prophet on earth that dictated to the people, but he dictated their temporal affairs as well as spiritual;" (*Times & Seasons*, vol. 5, p. 683); yet the Doctrine and Covenants teach that the Bishopric shall manage

the temporal affairs of the Church; and said the Twelve after Christ, (Acts 6: 2), "It is not reason that we leave the word of God, and serve tables."

Joseph, the Seer wrote, *Times and Seasons*, vol. 5, p. 753: "We never enquire at the hand of God for special revelations, only in case of there being no previous revelation to suit the case, and that in a council of high priests." \* \* \* "It is a great thing to enquire at the hand of God, or to come into his presence; and we feel fearful to approach him with subjects that are of little or no importance, to satisfy the queries of individuals, especially about things, the knowledge of which men ought to obtain, in all sincerity before God for themselves, in humility, by the prayer of faith, especially a teacher, or a high priest in the Church."

If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis*.

I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers.—*Jesuits' Oath*.

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.  
Joseph Smith and H. A. Stebbins, Editors.

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, September, 1880.

No. 3.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE HISTORY OF POLYGAMY,

*As Found in the Bible and Book of Mormon, with Comments.*

BY ELDER CHARLES DERRY.

KNOWING the tenacity with which the people of Utah cling to the Bible as authority in behalf of polygamy, I have concluded to give the Bible history of that abomination, and show that there is no evidence in that sacred volume that it was ever given as a means of salvation or exaltation in the kingdom of God; and further, that the instances of its practice present no evidence of divine sanction, much less of divine appointment. I shall also refer to its history in the Book of Mormon.

In giving the Bible history of it, I shall follow the Inspired Translation, as given by Joseph Smith, the martyr.

The history of polygamy commences in the early ages of the world. In Gen. 5:30, we read, "And Lamech took unto himself two wives." This Lamech was a son of the murderer Cain, and he also was a murderer; and like his father, Cain, he was a member of a secret combination, introduced by Satan to Cain for the purpose of propagating falsehood, and of murdering and getting gain,— "and their works were abominations." The apostles of polygamy tell us Cain was cursed as pertaining to the priesthood, and they declare that none but

holy men can be permitted to enter this order of marriage, yet strange to say, they point to this murderer, this abettor of falsehood, this secret plotter of evil, as an example of the divinity of polygamy. The jewel, consistency, is not in their claim! I admit Lamech was a very proper example of polygamy, and strongly indicative of the source from whence it came. But that source was from beneath.

The next case claimed is that of Abraham. The so-called revelation on polygamy says that "The Lord justified Abraham, Isaac and Jacob, as also Moses, David and Solomon, as touching the principle and doctrine of their having many wives and concubines." I will offer one thought on this. "Marriage was ordained of God unto man," and this for the purpose that the command might be fulfilled, "Multiply and replenish the earth. The fact that God ordained marriage proves that he considered the relation of the sexes holy, and that it was of the highest importance that they should be regulated by divine law. In other words, that it should be made necessary that all who undertook to fulfill that divine command should be bound together in the sacred marriage bond. Had it been pleasing to him that their relations should be promiscuous, or outside of the law of marriage, he never would have ordained it; but would have left them free to follow their inclinations without restraint, and with whomsoever they pleased.

A concubine is an unmarried woman who is kept by some man for sexual gratification. Being unmarried, or not joined in the sacred bonds of wedlock, her relations with man are outside of the law of God; and not being governed by law, "It cannot be sanctified by law, neither by mercy, justice or judgment, therefore they must remain filthy still."—D. C. 85:8. Therefore God could not justify concubinage, whether practiced by his servants or by other men; for he can not deny himself, or contradict his laws. Thus we find that so-called revelation commences with a falsehood.

Polygamy is the marrying more wives than one. I will now show that Abraham was not a polygamist. Sarah is acknowledged both of God and of Abraham as his wife. She is called his wife twenty-two times from the 11th to the 23d chapters of Genesis, inclusive; whereas Hagar is not called his wife but once, and that is when the historian is giving an account of the transaction of Sarah in giving her to him; and the expression, "To be his wife," as found in 3d verse of 16th chapter, is rather expressive of Sarah's intention, and their cohabitation rather than of a lawful marriage. In fact, according to the polygamists' theory, "There is never but one on the earth at a time on whom this power [to marry] and the keys of the priesthood are conferred." There is not a single sentence in the Bible indicating any one else as engaged in the transaction, and certainly Sarah not having the priesthood (if the theory of polygamists on priesthood be true) she could not lawfully give, marry, or 'seal' Hagar to him as a wife. Moreover, the position of a wife is one of the highest and holiest that can be filled by woman. But the position of Hagar, both before

and after this transaction, was only that of a slave. The wife brings forth children to her own honor and happiness, but this "bond woman" was to bring them forth for the honor and happiness of her mistress. "I pray thee go in unto my maid; it may be that *I may obtain* children by her."—Gen. 16:2. Such then was the difference between the wife and the slave. God never recognized Hagar as Abraham's wife. She is called "a hand-maid," "my maid," "her maid." The angel calls her "Sarah's maid." He tells her "Return to thy mistress." She is called "Sarah's handmaid," "bond woman," and God calls her "thy bond woman" (Read from Genesis 16th to 25th chapters inclusive; also, Galatians 4th chapter.) Are all the plural wives of your church, friend polygamist, called "maids," "handmaids," and "bondwomen," to the first wife? If so, it must be an exalted (?) position. Are they employed to raise children for their mistresses? If not, you need not claim your are patterning after Abraham; for, for this express purpose did Sarah give Hagar to him. If this is your object in taking plural women, why do not you honestly tell them so? Are you afraid your harem would not be well stocked.

I will call the readers' attention to another feature. Sarah not only gives Hagar to Abraham, but gives the command for putting her away. It is nowhere written that God sanctioned the giving; but he does unmistakably sanction the "casting out of the bond woman."—Gen. 21:8-10. If this had been a "Celestial Marriage"—a marriage ordained of heaven, would the Eternal have sanctioned its dissolution? Moreover, we have the utterance of the Holy Spirit respecting this matter, when Paul,

in Galatians 4:22, 31, says: "He who was of the bond woman was born after the flesh, but he of the free woman was by promise." Now, if Abraham's cohabitation was of divine command, why this distinction? Why should Ishmael be declared "born after the flesh," while Isaac is declared "born after the Spirit?" Does not this fact give the lie to the pretension that God justified Abraham in taking Hagar to his embrace? Shame on the men who can so distort God's word and misrepresent his law! Furthermore, there is no evidence to show that Abraham cohabited with Hagar after Ishmael's birth. She was in his house as a bond woman fifteen years after this event, and had no issue; whereas, had she been his wife, and especially by divine appointment, he would have been in duty bound to have paid her the duty of a husband. Now the fact that she had borne Ishmael, and the further fact that she bore no more, is good evidence that Abraham did not pay the duty of a husband to her, and hence that she was not his wife. Hence, Abraham was not a polygamist.

To be Continued.

Continued.

#### AN OPEN LETTER TO THE PRESIDENT OF THE UNITED STATES

By Elder C. W. Wandell.

##### SPURIOUS MORMONISM.

By this term is understood those doctrines claimed to be a part of Mormonism, yet are not found in the Book of Doctrine and Covenants, and have not been submitted to the Church for adoption. These are:

First: A Theocracy, based upon a pure Theogomy: that is a government of God; and that man is God. This is commonly known in Utah as, "The One Man Power."

Second, The nullity of all Gentile "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations."

Third, Blood Atonement, which includes the death penalty for apostasy; and,

Fourth, Polygamy.

These monstrous doctrines are all included in a mock revelation of Brigham Young's, ascribed to Joseph Smith; but which has never been traced back to him; and, indeed, can not be by any rule of evidence admissable in a court of law or equity.

In so far as polygamy is concerned, its first connection with the Mormons is traceable to Udney R. Jacobs' pamphlet and no further. This man, an Elder in the Church, in 1843, at Nauvoo, published a pamphlet, in which he discoursed of the polygamy of the ancient patriarchs and kings of Judea, and defended the practice on both Scriptural and physiological grounds. Joseph Smith before the congregation and elsewhere, emphatically and unmistakably condemned this pamphlet and its doctrines; as he did also the libertinism of John C. Bennett and others, who were subsequently excommunicated from the Church on that account.

In 1846-7 Brigham Young led a large body of the Mormons to Salt Lake, and established his church upon this spurious Mormonism; and as there is but a step between the Church and the State, it is no marvel that in his isolated position, the State should disappear in the Church. This was precisely the result of his experiment in government; and was and is the cause of the difficulties which have existed between "Deseret" and the United States. And I will here predict, that

so long as this condition of things remain, the Territorial Government of Utah will be a practical nullity in so far as the Mormons are concerned.

The Government should understand that to-day, while his excellency George L. Woods is the legally appointed Governor of Utah, Brigham Young is equally the elected Governor of Deseret, with a legislative body which formally and solemnly enacts laws for the State; and has also a judicial system practically independent of the Territorial courts. It is true, that the laws passed by the Legislature of Deseret, are mainly identical with those passed by the Territorial Legislature, which may well be, when the same members which compose the Council and House of the one, compose the Senate and House of the other, and were duly voted for by separate ballots at the same general election. I know as well as it is possible to know, that the disciples of Brigham Young, in Utah, care nothing for the Territorial Government. They submit to it passively, because they must; and if they do not openly seek to repudiate it, it is because of the impolicy of such a course.

Upon the first settlement of the Salt Lake country, it was beyond successful contradiction, the purpose of Brigham Young to establish an independent government; which idea has never been abandoned, even though it should take another exodus to accomplish it; and he is sustained in this by polygamists, and blood-atonement assassins, who for manifest reasons prefer his government to that of the United States. The fact is, that they have become so deeply compromised in this spurious Mormonism, that they can not well repudiate it, and can see neither certain peace nor safety outside of its pale.

It is idle for the Government to seek to compromise with them short of giving them an absolute independence. Even a State government would not satisfy them; though they would be glad enough to get that for the time being. They are bound to "the kingdom" with bands which they can not sever. The despotic rule of Brigham with its blood-atonement suits them, because it protects their polygamy and other offences. With these parties, it is less a conscientious conviction of the importance or truth of polygamy and blood atonement as mysteries of Christ, or parts of his gospel, than the fear of the consequences of their great criminality, which binds them so closely together, and holds them with such tenacity; and their plea of the rights of conscience in this matter has not the force it would have in an honest faith in something better.

There is, however a large body of Mormons in Utah who have lost confidence in their leaders; and that number is increasing. Some have openly repudiated him; others, secretly. Many of these latter even continue to pay tithes to avoid collision with this power once so terrible, and still so strong in the completeness of its organization and fearful earnestness. These persons are, and desire to be, good citizens. They are noted for their industry and economy, and their peaceable disposition. Should Brigham Young ever deem it advisable to make another great removal, these persons will not follow him. In fact, were he to order an exodus the present year, in my opinion, not one-half of what are now considered good church members would consent to leave Utah. He would take with him only that class which the United States could very well spare.

In conclusion, permit me to say that the Mormonism of Joseph Smith was that of the Book of Doctrine and Covenants, while the religion of Brigham Young is that of his "revelation" on polygamy:

\*That the religious system of Joseph Smith was substantially a democracy; that of Brigham Young a Theocracy;

That the monogamic Mormonism of Joseph Smith is loyal to the Government of the United States, but the polygamic system of Brigham Young is not.

That monogamic Mormonism has become a fixed institution in the United States, and so has the polygamous system of Utah, if the Government permit.

That polygamy, if let alone, increases in the number of its votaries, principally because Brigham Young has made it a matter of faith; that the young Mormon

\*Mr. Stenhouse, in his very able work, "The Rocky Mountain Saints," on page 185, appears to have arrived at the conclusion that Joseph Smith was either a polygamist or a "free-lover," and that the evidence to prove that conclusion was "overwhelming." Certainly Mr. Stenhouse (who never knew Joseph personally) has suffered himself to be imposed upon by the perjured statements of John C. Bennett and others, who had been cut off, by Joseph, from the Church for their "free-love" teachings and practices. And as for the statement of Brigham's to a certain "brother," (p. 186) "years after," on the "banks of the Missouri," that his wife belonged to Joseph, and that he (Brigham) as Joseph's proxy must take her! is exactly like Brigham Young. And further, I venture to say, that there is not a truthful woman in Utah that will solemnly affirm that she was Joseph's wife during his life-time. There are many who have been sealed to him for eternity by Brigham since his death.

Now, I knew Joseph Smith personally, in Nauvoo. I knew him both in private and in public, and his confidence in me was such, that in the spring of 1844, he appointed me president over all the branches of the Church in the State of New York, the most important mission of that year. And I here affirm that he never taught me the doctrine of polygamy. Neither did I ever hear him mention it, nor Bennett's "free-love" system, except in condemnation of the same. And if the duty was laid upon me to prove before a legal tribunal, by good and reliable witnesses, that he was either a polygamist or "free-lover," I could not do it with any testimony with which I am acquainted. It was Joseph Smith's fate in this life, to be a target for unnumbered calumnies.

men are not generally averse to it; and the opposition of the young women is practically weak and ineffective.

That polygamy is *actually on the increase* in Utah; and the time has manifestly come when the Government should adopt some definite policy with regard to it. What that policy ought to be I will not presume to suggest, except that when the State of Deseret shall have been admitted into the Union, not polygamy only, but the complete theocracy of Brigham Young will become fixtures in the United States.

I am, Mr. President,

Your fellow citizen and

Most obedient servant,

C. W. WANDELL.

---

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 6 Cont.

LETTER VI.—Continued.

ISAIAH continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into pruning hooks; nations shall not lift up the

sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance; for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah should violate the covenant, the Lord, in the last days would make with them a new one; not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them, but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my law in their inward parts, and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tent's,

and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:— and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will say to the north, give up, and to the south, keep not back;—bring my sons from far, and my daughters from the ends of the earth. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping; for with supplications will I lead them; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite

it in its seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come; not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers, and they shall fish them, and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass that though the house of Israel has forsaken the Lord, and bowed down and worshipped other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his people will be willing to hearken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfillment. Thus God is preparing the way for their return.

But it is necessary that you should understand that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the

same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fullness first, in the last days; for it is written: the first shall be last, and the last first. Therefore, when the fullness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients. They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness, for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earthquakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day; for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso

is not prepared can not abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvelous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing

eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvelous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his Saints, until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Blano, Illinois, October, 1880.

No. 4.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### BRIGHAM'S FOLLIES.

SHALL the priesthood dictate the temporal affairs of the Saints?

To this the Brighamite leaders long ago answered, Yes.

The editor of the *Millennial Star*, vol. 17, p. 289, echoes what has been taught by the leaders in Utah from its first settlement until now, when he says: "Are we not responsible to him (God) for the use we make of them, (life, power, property, wealth), one and all—not the most insignificant excepted? And shall not He do with His own as seemeth Him good? Shall He not direct us in the use of those things which in His goodness He bestows upon us? Shall He not do this through the instrumentality of the Holy Priesthood, whom He has called and chosen to act for Him upon the earth? How then can any man imagine that he has business with which the Almighty has nothing to do, or which His chosen channel of instruction and administration among men has nothing to do? Every Saint will see that the idea can not be entertained for a moment, and that it can only be urged by a person enveloped in the darkness of false traditions, and almost entirely, if not wholly, unacquainted with the genius of the gospel. The simple fact is this,

and every Saint must realize it sooner or later, that there are no private interests in the kingdom of God."

Brigham Young had given voice to this very theory as early as in October, 1844, near four months after the death of Joseph the Seer. He said: "There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual." *Times and Seasons*, vol. 5, p. 683. This idea seemed to inspire all his teachings and administrations up to his latest years.

This unscriptural and irrational dogma has done more to enslave, degrade, and corrupt the Saints than any other, and may be said to be largely the cause of all their woes. It demands a complete surrender to the priesthood of all the individual possesses, whether it be private judgment, personal liberty, property, family, and all else. When this surrender is made, the individual is no longer a free man, he loses his agency, and is thenceforth a tool, a mere thing in the hands of the priesthood, to do their will, and to be used as they may choose.

There is not a sentence, nor a line, in the New Testament, Book of Mormon, or Doctrine and Covenants, by which this can be sustained; but on the contrary, all these works teach directly to the opposite.

The right of private judgment, and the fact of personal responsibility, is everywhere brought to light in these

books. "Every man shall be made accountable to me, (God), a steward over his own property, or that which he has received by consecration." (gift). Doc. and Cov. 42:9. Again: "The inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."—Doc. and Cov. 64:7. But if the right to dictate the "temporal affairs as well as spiritual," belongs to the priesthood, as taught by Brigham and his fellows, then the only right the Saints have in the premises is to obey, "follow counsel," "do as you are told," which is just the right of slaves, and no more.

If the Saints must submit to the dictation of their leaders, how can they be responsible to God as stewards over temporal things? And if they must follow the counsel of their leaders, how shall they "judge all things pertaining to Zion?" And how shall "liars, and hypocrites" be "proved by them?" And how shall they know "who are not apostles and prophets?"

The utter folly of the priesthood dictating in temporal things, ought to be seen by the Utah Saints in the many signal failures of Brigham Young. His proposition to build a temple in Salt Lake City out of "adobes;" his attempt to wall in Salt Lake City, and other towns, with mud walls; his ruinous scheme for opening up commerce on the Colorado river; his failure in speculating in flour in the Montana trade; his failures in the iron making, and sugar making business, his standing folly in the style and proportions of the "Great Tabernacle," in which persons can see moderately and hear miserably; these and scores of other signal and distress-

ing failures are conclusive proof against the theory of priestly dictation in all things.

Of Joseph the Seer it was said: "Thou shalt devote all thy service in Zion," and yet it was further said to him: "In temporal labors thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all Scriptures."—Doc. and Cov. 23:4.

In this one case alone we have a clear refutation of the claims of the Utah leaders. Joseph stood highest in the priesthood, and his calling was to the spiritual concerns of the Church; but in temporal affairs he should "not have strength." This clearly means that he should not, in temporal matters, have skill and wisdom. It certainly did not mean that he should not have physical—bodily—strength, for in physical ability he was unsurpassed. And if Joseph should not have skill and wisdom in temporal labors, how could he dictate others therein successfully? If he was not fitted to dictate in temporal matters, and yet so learned in spiritual things, may not others of the priesthood be skillful in spiritual things, and yet be very weak and unskillful in temporal affairs? We think so. If the reader will but stop and reflect a moment, he may recall many instances where persons have evinced decided talents as ministers, who, at the same time, are failures, utterly, in the temporal business and political affairs of life.

Some persons are fitted by natural gifts to be poets, artists, musicians, warriors, jurorists, statesmen, historians, and the like, and some have gifts qualifying them for the ministry. The owl can not sing like the linnet; and the

ape is not wise as is man. All have gifts differing.

Had it not been for the Hooper's, Hill's, Sharp's, Lawrence's, Godbe's, Walker's, Jennings's, Eldridge's, Little's, Groesbeck's, and others of that class, Utah Mormonism would never have been so successful in temporal affairs as it is. And had it not been for the unwise and ruinous dictation of the ruling priesthood in Utah, she might have been to-day, at least one hundred per cent in advance of what she now is, in all that relates to her material wealth and prosperity.

But the time is come when her priesthood does not dictate in all things, as formerly, and when her people are waking up to a just appreciation of their rights and duties. Her day star is rising.

### TITHING.

IN the October conference at Nauvoo, in 1844, "President Young wanted to say a few words on the principles of tithing." He said: "There has been so much inquiry it becomes irksome; the law is for a man to pay one tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood."—*Times and Seasons*, vol. 5, page 694. To this we oppose the "law of the Lord," given July 8th, 1838.—*Doctrine and Covenants*, 106.

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the buliding of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and, after that, those who have thus been tithed shall pay one tenth of all their interest

annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

By comparison we discover a wide difference between Brigham's "law," and the Lord's law. Brigham says, "The law is for a man to pay one tenth of all he possesses;" while the law of the Lord says, "I require all their surplus property, \* \* \* and after that, those who have thus been tithed [of their surplus property] shall pay one tenth of all their interest [not time, nor earnings] annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

The poor have no "surplus," and therefore should not be tithed, and can not be tithed under the law of the Lord. The Lord said to the elders in February, 1831, "ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple."—*Doc. and Cov.* 41:2. Again: "Thou shalt take the things which thou hast received, which have been given unto thee in my scripture for a law, to be my law, to govern my church; [priesthood and people alike.—ED.]; and he that doeth according to these things, [in the law], shall be saved, and

he that doeth them not shall be damned, if he continue."—Doc. and Cov., 42: 16.

This is right to the point. The elders are solemnly enjoined to see that God's law is kept. In the next place, he that does not keep that law is not the Lord's disciple; for the law was given to govern the Church—all of them, priest and people, and lastly, the salvation of all, minister or member, depends upon keeping God's law.

If Brigham and his fellows taught and practiced contrary to the law, then they did not keep it; and the law is vastly greater than the priesthood, and will condemn them. All may well fear and tremble at God's word; it will judge them at the last day. God is "no respecter of persons." Priestly office will not excuse one for teaching and practising falsely. "God is just, and his justice will not sleep forever.

---

### BRIGHAM vs. JOSEPH THE SEER.

At Nauvoo, April 6th, 1845, Brigham Young said: "Joseph in his life time did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God."—*Times and Seasons*, vol. 6, p. 955.

Brigham and his fellows were teaching, and about to teach, new and strange doctrines, such as the Church had never heard of before, and he takes this cunning method to prepare the minds of the people for whatever new doctrines he and his co-laborers might wish to introduce. He had sagacity enough to see that the Saints would reject what he intended to teach, unless he could first

make the people believe that himself and others knew more about the plan of redemption than the "Choice Seer;" hence this bold statement, "Joseph in his life time did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God." Joseph was ignorant of these things—lived in ignorance and died in ignorance of them—but certain parties with whom Joseph "left the key," these could "receive" and "teach" them!

If it were true that Joseph in his life time did not receive and teach all to the Saints that was and is "necessary for their salvation and exaltation in the celestial kingdom of our God," then he was a rank impostor, and the gospel restored through him was and is a vain thing, and a snare, the Book of Mormon false, and the Doctrine and Covenants a delusion.

The revelation to Joseph, May, 1829, par. 15, declares that the Book of Mormon "Shall bring to light the true points of my [Christ's] doctrine; yea, and the *only* doctrine which is in me, [Christ], and this I do that I may establish my gospel, that there shall not be so much contention."—D. and C. 9: 15. Inasmuch as the Book of Mormon brings to light the *only* doctrine that is in Christ—the fullness of the gospel—it, therefore, certainly teaches to the Saints every doctrine and principle "that is necessary for their salvation and exaltation in the celestial kingdom of our God," even though Brigham and his fellows say it ten thousand times.

Not only did Joseph receive and teach "the fullness of the gospel," which

alone, is "the power of God unto salvation to every one that believeth," (Rom. 1:16), but he also received, by direct revelation, the knowledge of temple-building, and all things that pertained to that matter and to the priesthood, in proof of which we quote: "And I will show unto my servant, Joseph, *all things* pertaining to this house [the temple] and the priesthood thereof."—D. and C. 107:13, given January, 1841. This being true, how about the statement of Brigham, that Joseph was ignorant of some things "connected, with the doctrine of redemption" which were necessary for the Saints, in order for them to procure "their salvation and exaltation in the celestial kingdom of our God?" Will the Saints open their eyes and see the base imposition practiced upon them in the name of religion!

In this same speech of Brigham's we find this strange, and false, and hurtful doctrine: "And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth; if he wishes to be *saved* he *can* not be saved without a woman by his side. This is spiritual wifeism; that is, the doctrine of spiritual wives." \* \* \* "I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see things you never thought of before." And here, April 6th, 1845, ten months after Joseph's death, is the public proclamation of "spiritual wifeism." Evidently Brigham had turned that wonderful "key" and let this strange "cat out of the bag."

But this is not all that was strange and new in Brigham's remarkable speech.

He proceeds to correct Joseph in regard to baptism for the dead, and says: "A man can not be baptized for a woman, nor a woman for a man, and it be valid." Yet such had been practiced under Joseph's teaching and administration. We mention this to show how bold and audacious was Brigham in changing the affairs of the Church after the death of the Seer.

But Brigham does not stop here in correcting Joseph, and in teaching new doctrines. He says: "Know ye not that the millennium has commenced?" If the millennium had commenced prior to 1845, we would be pleased to know where and among what people. Most Christian people think the devil was let loose "having great wrath," and that the millennium is some distance in the future.

The doctrines taught by Brigham in this singular speech, are only equalled by the Adam-God, blood atonement, tithing the poor, polygamy, Zion in Utah, adobe temples, etc., etc. It is high time the Utah Saints should pause and consider.

---

## THE HISTORY OF POLYGAMY,

*As Found in the Bible and Book of Mormon, with Comments.*—No. 2.

BY ELDER CHARLES DERRY.

BUT you will tell me he had concubines. The very fact that the Scriptures speak of wives as distinct from concubines proves that their relationship to the man is not the same. All understand the sacred relationship of a wife to her husband is as one bound to him, and he to her, according to the laws of marriage ordained of God; hence a woman not so united with a man bears no legal relation to him. Webster defines the word concubine, "A woman in keeping;

a mistress." And he defines concubinage, "The keeping of a mistress." If concubinage was right in the sight of God, the ordinance of marriage was unnecessary, for man would naturally have followed the bent of his passions, and kept as many women or "concubines" as he pleased. But the Divine one considered the relation of the sexes too sacred, and the sphere of woman too high and holy to allow them to be degraded as *things* merely to gratify the lust of the opposite sex; hence he threw around this relation the sacred ordinance of marriage, and that, too of one woman to one man, "and all this" that the earth might answer the end of its creation, and be filled with the measure of man, according to his creation before the world was made."—D. and C. 49. Concubinage and all other illicit intercourse is forever ruled out. The polygamists justify concubinage, and find fault with Congressmen, whom they charge with having kept mistresses. Why, bless you, they are doing the works of Abraham when he took Hagar! And if *those* works of Abraham were righteous, what should hinder these voluptuous Congressmen from going to his patriarchal bosom? If the polygamist, who does not do the works of Abraham, may flatter themselves that they are going there, surely the concubine who is doing those works, at least ought not to be frowned away. But I fear that neither polygamists nor concubine will ever reach that place, unless, like Abraham, they repent and put away their Hagar, and all their other concubines. The polygamists urge that Abraham married Keturah. Yes, he did, but not until he had buried Sarah. Gen. 23:1 and Gen. 25:1.

One word more on this point. The

fact that neither the children of the concubines, nor yet Ishmael, were reckoned as "the seed of Abraham" is another evidence that concubinage is not of God, nor sanctioned by him. "In Isaac shall thy seed be called," gives forever the divine seal to monogomy, and hurls the thunder of his displeasure against concubinage. But the sophists claim that it must be divine because God blessed the children. Why should he not bless the children? And if they do his will, why should he not exalt and honor them? Were they to blame? Does not God bless the illegitimate child of to-day? As though to recompense it for the dishonor entailed upon it by its parents, the illegitimate child is often brighter in intellect than those born in wedlock from the same pair. Will they tell us that because of this God sanctions illicit intercourse? And yet, if the argument is good in the one case, it is equally good in the other. Much stress is laid upon the fact that an angel appeared to Hagar. She was subject to her mistress, and submitted to her command. We have no evidence that she sought Abraham; her condition was forced upon her. Shall the Judge of all the earth spurn her then? The wrong was between Sarah and Abraham—it was not the bond-woman's. Hence He, "who is too wise to err, and too good to be unkind," sends his angel to her in her distress, and comforts her. And so he has comforted many a poor misguided woman when they have called upon him; and thus he has taught us a lesson full of the sublime eloquence of heaven, that we are not to despise those erring ones, but rather seek to reclaim them.

Again: It is urged that Abraham was the father of the faithful. I grant

it. He became so after he had ceased the evils before mentioned. Thirteen years after Ishmael's birth, "The Lord appeared unto Abraham, and said unto him, I, the Almighty God give unto thee a commandment that thou shalt walk uprightly before me, and be thou perfect."—Gen. 17:1. God never does anything in vain; and if Abraham had all the time walked uprightly, and had been perfect up to that time, he would not have visited him to command him to do so. We read of but one being, in the flesh, whose life was without a stain—"the man Christ Jesus." No human being, except the Son of God, ever claimed to be a perfect pattern for humanity, and he pointed to the excellency of the divine law rather than to his own acts, as a standard for our lives. Paul told the people to follow him, as he followed Christ. And shall we be so vain as to conclude that every act of God's people is necessarily according to the divine pattern, if we do not happen to hear the thunder of the Almighty directly declaring against such act? Patriarchs and prophets were liable to go astray. And when God has given his law, it is not necessary that he should be continually uttering fulminations against the breaking of it. He holds every man responsible to the law revealed for his government. But it is a remarkable fact that the first time the Lord visited Abraham after his intercourse with Hagar, he commands him to walk *uprightly* before him and to be *perfect*, and lays down the conditions upon which he would bless him. Nor is there the slightest hint after this that he was guilty of intercourse with any woman but his wife, Sarah; and after her death, Keturah. He died a monogamist, and not a polygamist, as is vainly claimed.

He taught his son Isaac monogamy, and Isaac lived up to it, notwithstanding the false claim in the pretended revelation, that God justified him in polygamy. Thus we expose the second falsehood in that bundle of falsehoods. Had Abraham been a polygamist, and realized it to be a celestial law, he would have taught it to his son Isaac; for after he had given proof that he loved God, by putting away Hagar, God said, "I know him, that he will command his children and his household after him." He commanded Isaac to take a *wife*, but never *wives*. Isaac obeyed, and lived and died a monogamist. The next case of polygamy is that of Esau. If, as polygamists seem to claim, the character of a man gives a coloring to his acts, then the character of Esau, like that of Lamech, gives rather a dark shade to the practice of polygamy. He was a wicked man, and a murderer at heart. (See his history). Judging, then, from their mode of reasoning, we should have to class polygamy as one of the darkest of crimes. Yet polygamists flaunt him before our eyes as one of the examples of their pet iniquity. I certainly think he properly represents it; but please excuse me if I can not accept the abomination, though presented by such an illustrious (?) example.

The next case is that of Jacob. Now all marriages, to be proper and legal marriages must be the result of voluntary choice, springing from the holiest of influences—love. Isaac and Rebecca instructed him to take a *wife*, not wives. He goes to Padan-aram, and true to parental instruction and the impulse of his own heart, he seeks the hand of Rachel. He proves his love for her by seven years' hard labor, at the end of which time he says to Laban, "Give me

my wife, that I may go and take her; for the days of my serving thee are fulfilled."—Gen. 29. The wedding feast is prepared; the ceremony must be performed; and in the evening shades, a woman is brought veiled; yes, doubly veiled—veiled as was the custom of the country, and veiled in the darkness of the night. She went in with him and slept with him. The morning dawns. The silvery light sheds its rays upon the nuptial couch. Jacob turns to embrace his beloved Rachel, the light of his soul, the apple of his eye; but he shrinks with horror as he gazes upon the guilty face of sore-eyed Leah! Springing from his couch as he would from a serpent, he rushes into the presence of the treacherous idolater, Laban, and in tones of thunder, and in the strength of wounded love, honor and justice, demands, "What is this thou hast done unto me? Did not I serve thee seven years for Rachel? Wherefore hast thou beguiled me?" Reader, was this a truly legal marriage? And if not, would you fix the seal of the Eternal God to it? But to return: I imagine I hear the whining tones of the avaricious old idolater, excusing his treachery and deceit by saying, it must not so be done in our country to give the younger before the elder;" and then shamelessly demanding seven years more of hard toil for the precious jewel already fairly earned. There being no chance for redress, burning with indignation, yet glowing with a holier fire, that of love, he consents again to pay the price, making fourteen years in all, and having done this, he is given the one jewel of his heart, Rachel. But he has humbled the tender-eyed Leah, and he honors her as his wife. "But he loved Rachel more than Leah."

Is their any man or woman so dead to honor and virtue, and the impulse of a holy love, as to claim that this act of

Laban was a righteous transaction? Is there any being so sunken in falsehood and shame as to claim that this act of treachery and deceit was of God's appointment?

I blush for the name of humanity when I reflect that men claiming to be apostles of Him whose tongue was never polluted by falsehood, whose heart had no place for deceit—I say I blush when I hear them declare this whole infamous transaction was not only sanctioned of, but ordained by the Immaculate Jehovah. Can humanity sink to lower depths of crime? Can the name of Jehovah be worse polluted? Can the Holy Ghost be more wickedly blasphemed when, in the light of God's eternal truth, they can so defile, and belie the name and character of Him who is the embodiment of truth? Surely the climax of blasphemy is reached by these men, and I tremble for their fate.

*To be continued.*

### PAY THE PRINTER.

Look at the label on your *Advocate* and see if your time is out. If so, please renew your subscription at once, and get us all the new subscribers you can.

Those in arrears are expected to pay up without delay. We need what is due us. Our bills for printing and postage we must pay in advance.

Remit by Post Office Order, Registered Letter, or Stamps, to Joseph Smith, Plano, Kendall county, Illinois.

### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.

Joseph Smith and H. A. Stebbins, Editors.

### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, November, 1880.

No. 5.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE LAW SUPREME.

IN these days when the Utah Mormon priesthood demand of their church members implicit, unquestioning obedience to their counsels and dictation, it becomes proper and essential to know by what right they do so. Do the law of the Church and the revelations of God authorize it? Let us see. The Lord says to the "elders" of the Church, Feb. 4th, 1831: "Ye shall receive my law, that ye may know *how* to govern my Church, and have *all* things right before me. And I will be your ruler when I come; and behold, I come quickly, and ye [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."—*Doctrine and Covenants*.

By this we learn (1) that the priesthood can know how to govern the Church, only by means of Christ's revealed law; (2) that by that law they could, in the government of the Church, "have all things right" in the sight of Christ; (3), that the elders are solemnly required of the Lord to see that this all-important law is "kept" by the Church; (4), that any person, minister or member, who would receive said law and

obey it, the same would be Christ's disciple; but, (5), they who profess to receive it, and yet do not keep it—obey it—the same are not Christ's disciples, and should be cast out from the Church. This latter clause defines, clearly, who are and who are not the disciples of Christ. His disciples are such by virtue of their receiving, and keeping, his revealed law.

The "law" that is here alluded to, was one then soon to be given to the Church as the special rule for its government, and was revealed through the Seer five days after, viz., on the 9th of February, 1831, found in *Doctrine and Covenants*, sec. 42. Of this revelation Joseph the Seer, in the history of the Church for that period, says:

"On the 9th of February, 1831, in the presence of twelve elders, and according to the promise heretofore made, [*Doc. and Cov.*, Jan. 2d, 1831, and Jan. 4th, 1831.—*Ed.*], the Lord gave the following revelation, embracing the law of the Church."—*History of Church*, for that date in *Times and Seasons* and *Mill. Star*. This identifies, in an unmistakable way, that particular law of Christ which the priesthood of the Church are commanded to both keep, themselves, and see that the Saints, one and all keep it; that law the keeping of which makes one a disciple of Christ, and the violation of which destroys his right to such discipleship. By what we have seen, this law is made superior to the priesthood—the priesthood is to

both govern themselves and the Church of Christ by it. By this law Christ rules both the ministry and membership. All the ministry, and all the members, must receive and obey this fundamental law. If any minister, though he be prophet, seer, apostle, or deacon, violates this law, he is a transgressor, and should be dealt with as the law directs. To sin against that law is to sin against Christ, the giver of it.

In further proof that all the priesthood, at all times, were subordinate and should be subordinate to this law, we quote one of its very first requirements, viz: "Again I say unto you, hearken and hear and *obey the law* which I shall give unto you." This law was, and was to be, greater and higher than the ministry, any or all of them. Of the priesthood it is further said, "They *shall* observe the covenants and church articles to *do* them."

In the very bosom of this all important and incomparable law, we find this further requirement upon the priesthood: "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my Church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he continues." By this we see that the priesthood, each and all of them, are in duty bound to take the things given in Christ's Scriptures, (embracing evidently the New Testament and the Book of Mormon, the Old Testament laws and usages having been abolished by the introduction of the gospel), such as were given "for a law" to the Church, to be Christ's law in this last dispensation, by which to "govern" his Church. By this we also learn, what may well cause

many to fear and tremble, that "He that doeth according to these things [provided in this law of Christ] shall be saved, and he that doeth them not [whether prophet, apostle, deacon or member] shall be damned, if he continues." Thus we see this law becomes unto all "a savor of life unto life, or of death unto death."

That the law of God is superior to all priesthood, is seen in the fact that Joseph the Seer was sometimes rebuked of God for his transgressions. For instance, "How oft have you transgressed the commandments and laws of God, and have gone on in the persuasions of men."—Doc. and Cov., July, 1828. Again, "Thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more."—Doc. Cov., July, 1830. Again, "He [Joseph] has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death."—Doc. Cov., Sept. 11, 1831. And still again, "Verily, I say unto Joseph Smith, jun., you have not kept my commandments, and you must needs stand rebuked before the Lord."—Doc. Cov., May 6th, 1833. All this shows that the law of the Lord is superior to the highest office of the priesthood.

The law of the Church is to govern the High Council of the Church, and is, therefore, superior to the High Council. Doc. Cov., March 28, 1835. And the law declares, "There is not any person belonging to the Church who is exempt from this council of the Church." *Ibid.* And this same law provides for the trial of "a president of the high priesthood," in case he "shall transgress;" "and thus none shall be exempted from the justice and the laws of God,

that all things may be done in order and in solemnity before him, according to truth and righteousness." *Ibid.*

When the Church holds the law supreme, and superior to all priestly offices and callings, then the encroachments and corruptions of ambitious or ignorant priests can be prevented, and priestcraft becomes impossible. But when the priesthood is made superior to the law, then blindness, iniquity, bondage, and all kinds of corruption may prevail. Then the people are left to the craft of their leaders; justice and mercy flee away; truth and righteousness are no longer but empty names. When the Church of Christ shall fully keep his law as given in the standard works of the Church, then the glory of the Lord will be seen upon her. Until then, she will be under condemnation of the law of Christ, and her enemies will prevail against her, and the powers of the heavens will not be given her.

All should seek earnestly to "magnify the law, and make it honorable."

#### TEMPLE GARMENTS.

If the temple garments used in Utah were given to the Church through Joseph, as some pretend, and are of such value to prevent accident, sickness, and all harmful influences; also to secure a certain and a glorious resurrection, why did not Joseph and Hyrum when they went to Carthage Jail, right into the midst of danger—why did they not wear them, and so prevent their brutal assassination? And why were they not buried in such garments? They neither wore such garments to Carthage, nor were they buried in them. These facts damage the temple garment theory immensely.

#### THE HISTORY OF POLYGAMY,

*As Found in the Bible and Book of Mormon, with Comments.—No. 3.*

BY ELDER CHARLES DERRY.

But to return, we throw the mantle of charity over Leah's wrong. We have no evidence that it was of her seeking. Under a tyrant's control, she submitted to the deception. Bilhah and Zilpha were evidently given to Jacob, not as wives, but as the servants of their mistresses, through the envy and jealousy of Rachel and Leah. They were not supposed to be bearing children for themselves, but for their mistresses, just as Hagar was expected to do. Ye women who have submitted to the practice in this day, do you look upon yourselves as wives. Your husbands solemnly swear in court that you are not their wives; that they have "but one lawful wife." If their oath is correct, you have simply become their slaves—the Hagers of the church. Your late President set them this example, because he lacked moral courage to take the consequences of obeying what he called the "celestial law." Surely, the ordinances of heaven need not be disowned; but the lusts of the flesh lead to dishonor and shame; and the transgressor fears the vengeance of a broken law. Remember, the fact that divine wrath does not immediately follow a crime, is no evidence that such crime is a virtue.

It is claimed that Moses was a polygamist. The proof is lacking. Moses had been absent from Egypt forty years, and, contrary to the custom among the seed of Abraham, he had married a woman of a strange nation, Zipporah, the daughter of Jethro, Priest of Midian. This Midian is said to be a part of Ethiopia, as Utah is a part of America. Moses returns to Egypt. Israel is delivered

through his instrumentality. The transactions recorded in the Book of Numbers began a little over a year from the time of the Exodus. Aaron and Miriam now began to manifest jealousy towards Moses, and gave vent to it in complaining against his marrying this Ethiopian woman, the daughter of Jethro. It is not hinted that he had any other wife, and the fact that Midian is a part of Ethiopia is strong evidence that the Ethiopian woman and Zipporah are one and the same. But if it were possible to prove that this were not the case, it would then be impossible to prove that Moses had two women *at the same time*. It is very rare that the death of a woman is recorded in the Scriptures. Polygamists are driven to miserable straits when they undertake to make Moses a polygamist.

In Judges we read of Gideon. This was a young man living with his father, and said to be a mighty man of valor. The Lord made choice of him to deliver Israel from the Midianites. He accomplished this through faith in God. Alas for the frailty of earth's mightiest! No sooner has he accomplished this mighty feat through the power of God, than, like Aaron amid the thunders of Mount Sinai, he calls for the golden ear-rings, casts them into the furnace, and makes of them an "Ephod and puts it in Ophrah, and all Israel went thither a whoring after it, which thing became a snare to Gideon and to his house." The country was then in quietness forty years, and Jerubbaal—Gideon—went and dwelt in his own house, which means that he got married and went to house-keeping. And at the end of that forty years we read that Gideon had "three score and ten sons of his own body begotten; for he had many wives. And

his concubine that was in Shechem bare him a son whose name was Abimelech."—Judges 6th, 7th, 8th chapters. We are safe in saying Gideon was not in polygamy when God called him, nor did he go into it until after he made the golden Ephod which led Israel into idolatry, and was a snare unto himself. Having been ensnared by one evil, he quickly falls into another, and thus polygamy and idolatry went hand in hand. Nor is there the slightest evidence that he had any more divine authority for going into polygamy than he had for making an idolatrous snare for Israel.

The next cases found are those of Ibzan and Abdon, judges in Israel, found in Judges 12th, 9th, 14th. They were not necessarily good men because they were judges, nor would their characters weigh anything in the matter unless we could find the express command of Jehovah authorizing their polygamy.

The case of Elkanah comes next. He had two wives. Hannah, the first, was childless. The other, like many a foolish woman of Utah, mocked the first because she bare no children. It does not follow that this man was perfect, but credit is given him for "going up yearly to worship." This, however, was a custom among the Jews in general. He loved Hannah, she was the wife of his youth, and her barrenness had not dried up his love for her. That is more than can be said of many polygamists of this day. But it is not written, it is not even hinted, that the Lord gave him these two wives. Would the Lord give a good man a wicked woman like Peninah to be a scourge to as noble a woman as Hannah? The fact that God hears Hannah's prayer is no endorsement of polygamy. It is only an endorsement of her earnest prayers and holy offerings,

and of the integrity of her heart. Moreover, had polygamy been the law of Celestial Marriage, and hence essential to the future glory of man, she would have trained her darling boy in it, and he would undoubtedly have practiced it. But no! Like many a first wife whose sacred rights have been intruded upon, and whose feelings have been crushed, and their hearts made to bleed at every pore in this day, through some mocking Hagar, or hateful Peninnah, she had seen enough of polygamy, she knew there was no God in it. It was only one of the "statues that were not good," (Ezek. 20 : 26); and, although she visited him yearly at the temple, no word of polygamy is taught him as the "celestial law of marriage." Nor did Samuel fall a victim to the snare as Gideon had. He knew too well its meaning and intent in the law of Moses to become a victim to it; which is evidence that it had no relation to the eternal well-being of humanity.

We are told Saul was a polygamist, but we fail to find any direct evidence of it. It is true Nathan is made to say to David, "I gave unto thee thy master's house, and thy master's wives."—2 Sam. 12 : 8. I have only been able to trace out one wife. In 1 Sam. 14 : 50, I read "the name of Saul's wife was Ahinoam, the daughter of Ahimaaz." I find that he had a concubine whose name was Rizpah. 2 Sam. 3 : 7. From the *wife* he had three sons and two daughters. From the *concubine* he had one son. But Saul was a wicked man, and followed the desires of his own heart. As a concubine is not a wife he was not a polygamist in the true sense of the word; and he would be grossly ignorant of God's law who should tell us concubinage was of God.

The case of David stands next. In Deut. 17 : 17. God forbids kings multiplying wives unto themselves. Is it reasonable to suppose that the immutable Jehovah would turn around in the face of his own law, and encourage them to do that which he had so imperatively forbidden? He could not even wink at it. But when he sees them given up to the hardness of their own hearts, he leaves them to follow their idols and then the consequences of a broken law must follow. In the Book of Mormon we read that "many plain and precious parts" have been taken out of the Bible, and doubtless among them were some scathing rebukes of the licentiousness of these men.

Great stress is laid upon the saying of Nathan to David, 2 Sam. 12 : 8. "I gave thee thy master's house and thy master's wives into thy bosom; and gave thee the house of Israel and Judah, and if that had been too little I would moreover have given unto thee such and such things." I have shown that Saul had but one wife and one concubine. I have traced the wives of David, eight in number, and ten concubines; but I can not find any evidence that Saul's wife or concubine is among them. David first married Michal, the daughter of Saul. 1 Sam. 18 : 17, 28. But her father took her away from him. 1 Sam. 25 : 44. She returns to David after Saul's death. 2 Sam. 3 : 14, 16. But before Saul's death he is married to Ahinoam, the Jezreelite. 1 Sam. 27 : 3. This woman is of the same name as Saul's wife, but the latter was the daughter of Ahimaaz. Moreover, when he married Abinoam, David had not yet come in possession of the kingdom, for Saul was yet seeking his life; and in 1 Sam. 25 : 26, Saul blesses him, calls him his son, and prophecies of David's ultimate victory. It is cer-

tain that at this time David had not Saul's wife, hence the woman Ahinoam, the Jezreelite, was not the same as Saul's wife Ahinoam, the daughter of Ahimaaz. Nor is there the least evidence that David had either the wife or concubine of Saul as his wives at any time. He received them in the same sense that he received the house of Israel and Judah. They were his subjects. Had he ever received them as his *wives*, we should find them particularized as such as well as the rest of his wives; but no mention is made of them in that relation. Hence the claim of polygamists in the case of David is too far-fetched, and shows the straits they are driven to to prop up their favorite system.

*To be continued.*

---

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 6 Cont.  
LETTER VI.—Continued.

You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that (to use a familiar phrase), "any tune can be played upon the Bible." What is here meant to be conveyed, I suppose, is that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying, "This is the way," and the other, "This is the way," while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition; admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from the Deity, if that Being is perfect and consistent in his ways. But although I am ready to admit that men, in previous

generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straightforward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place to lead to those things within the veil, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, For whom are they held in reserve, and by whom are they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed faces, while mourning over the corruption of their fellow men, an inheritance in those mansions? If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is there efficacy and virtue sufficient in the blood of him who groaned upon Calvary's summit to expiate our sins and cleanse us from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fullness of that which we now only anticipate—the

full enjoyment of the presence of our Lord. Happy indeed, will be that hour to all the saints, and above all to be desired, (for it never ends), when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fullness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt; also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again; also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes. But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was a heavenly one, the fulfillment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared; he heard the words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which

our brother had now engaged. He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

To be Continued.

### JERUSALEM'S FUTURE.

Rev. Dr. Newman lectured in New York on Tuesday evening, on behalf of the city mission of the Methodist Episcopal Church in the Attorney Street Church, his subject being "Jerusalem and Its Future." After an interesting description of the Holy City as it was he traced its marvelous vicissitudes to the present time. "Eleven cities," he said, "have been built on that site, and during the twenty-seven sieges from which they have suffered the rubbish has accumulated to the depth of 150 feet. The city is now in the hands of the Moslems, and where stood the temple now stands the mosque. Jerusalem has a prophetic future. It is yet to be again the great Jewish capital of the world. The Hebrews are intermingled with all people on the face of the globe, yet confounded with none. They are a nation without a country, a people without a government; and they have been proscribed by Emperors, Popes, Sultans,

Infidels and Christians, yet the civilized world to-day is singing their psalms.

"They have not only survived the adversities of two thousand years, but many of them have risen to distinction. There will be no sudden exodus from Egypt—the return to Jerusalem will be gradual. Some will go for pleasure, for wealth, for patriotism, and some for religion. Their return is prophetically announced, and the Word of the Lord standeth forever. Palestine is the great high bridge between Europe and Asia. Jerusalem is a capital, not from choice, but from nature; its location has a political significance. Forty thousand Hebrews are now there, and Disraeli is the minister of Providence for the re-establishment of the commonwealth of his fathers, whose power and glory shall be brightened by the acceptance of Divine Christianity."

### PAY THE PRINTER.

Look at the label on your *Advocate* and see if your time is out. If so, please renew your subscription at once, and get us all the new subscribers you can.

Those in arrears are expected to pay up without delay. We need what is due us. Our bills for printing and postage we must pay in advance.

Remit by Post Office Order, Registered Letter, or Stamps, to Joseph Smith, Plano, Kendall county, Illinois.

### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.  
Joseph Smith and H. A. Stebbins, Editors.

### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337, Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, December, 1880.

No. 6.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE PLAN OF SALVATION UNCHANGEABLE.

UNDER the above caption, Elder Samuel W. Richards, editor of the *Millennial Star*, for October 30th, 1852, presents in a clear, sensible, and Scriptural way the genuine doctrine of the Latter Day Saints in respect to what, and what only, is essential to salvation. The article possesses decided merit; and just now it may be read with profit, proving that the Mormons in Europe, up to 1852, were taught facts and principles which since 1853 have been repudiated by the Mormon priesthood in Utah and elsewhere.

We claim that a woful apostasy has occurred among the Latter Day Saints since 1843-4, and that the leaders of the Utah Mormons were chief among those who have brought it about. No clearer evidence of the fact is needed than that furnished by the Book of Mormon, the Nauvoo edition of the Doctrine and Covenants, and the New Testament. Yet further evidence is found in the changes—decided and striking—made in the doctrine and practice of the Church as admitted by the Utah Mormons. These changes, we are told, are evidences of progression—of growth. To this we reply that, apostate Christianity, under its various forms, may with equal propriety claim that their various and conflicting theories are but the results of progress and growth. The idea in either case is a flimsy, deceptive, and destructive one. The real fact is, as

held by Elder Richards, (and the Latter Day Saints under Joseph the Seer). "It is contrary to reason, to common sense, to analogy, to the Bible, to the Book of Mormon, other revelations of God, and to the voice of the Holy Priesthood from the foundation of the world, to imagine for one moment that God has devised more than one plan of salvation for the human race. \* \* \* The same ordinances and conditions are necessary to be complied with by one generation of men as by another." This is sound and sensible. Therefore, inasmuch as the New Testament, Book of Mormon, and the Nauvoo edition of the Doctrine and Covenants, each and severally contain and teach that "one plan of salvation for the human race," how dare Latter Day Saints accept of anything for salvation which is not clearly taught in them, or anything that is opposed to what they teach? "Be not deceived; God is not mocked." But here is the article:

### THE PLAN OF SALVATION UNCHANGEABLE.

There are many honest and well-disposed people living in the world who make no profession of religion whatever. But they have souls that need salvation as much as others. Doubtless there are many reasons which cause this class of persons to stand aloof from the subject of religion; but we conceive one of the most important and plausible to be, the strife, contentions, and contradictions of religious teachers—those who profess to have authority to declare how sinners may obtain pardon for their sins, and become reconciled to God, and eventually gain admission into His presence, to dwell and reign with Him in a future and never-ending state of existence.

The majority of religious teachers declare the world to be naturally in a state of alienation from and rebellion to God, and that, although the Lord Jesus Christ, the Son of God the Creator of the heavens and the earth, came upon this earth to bleed and to die, that by thus offering himself as a sacrifice, an Atonement might be made for the sins of mankind, yet something must be done by mankind them-

selves in order that they may be fully entitled to forgiveness for their sins, and be completely reconciled to their God.

This is right so far; but here the grand difficulty commences. The most learned and talented religious teachers differ most widely upon this point:—What is required on the part of mankind in order that the benefits of the atonement of Jesus Christ may be fully realized by them? Their contradictory opinions and irreconcilable differences upon this matter are great stumbling-blocks in the eyes of many who earnestly desire to know the truth. The Bible is pointed out by all as the standard of reference. All claim to support their peculiar, conflicting doctrines from its pages. They can not be all right through, that's certain.

The Scriptures represent mankind in a state of rebellion against God, and also, that through the intercession of Jesus Christ, a general amnesty has been declared, to be realised by all who will comply with certain stipulations. Compliance with these stipulations entitles mankind to all the blessings of a full pardon for their sins, and all the privileges of citizenship in the kingdom of God.

When an earthly government grants an amnesty to a rebellious portion of its subjects, upon certain conditions, those conditions are generally plain and definite, and are expected to be rigidly observed by all who are included in the amnesty, otherwise pardon can not be claimed. And no earthly sovereign or ruler would commission a number of officers to dispense the conditions of pardon to rebels, and give to one officer instructions conflicting with the instructions given to another. If a ruler were to do this, his integrity would with reason be called in question, and his conduct would be considered as taunting his rebellious subjects.

And if an earthly ruler would commission proper officers to dispense plain, definite, unconflicting conditions to his rebellious subjects, that they might have pardon and privileges pertaining to this life, with how much greater propriety might we expect that the great King of Heaven would commission proper officers to dispense plain, definite, unconflicting conditions to all mankind, that those conditions might be properly complied with, and that men might rest perfectly assured of pardon for their sins, and the privileges of eternal life? Shall man be more just and consistent than God? Verily not. It would be the most consummate folly for us to suppose that the Great Jehovah, who is full of truth, and justice, and love, and mercy, would act in a more uncertain, ambiguous, and contradictory manner in relation to His rebellious subjects, than an earthly ruler would in relation to his. It would be highly derogatory to the character of the Almighty to represent that the innumerable schemes of salvation which are palmed upon the world by the various grades of religious teachers, are the offsprings of His superlative wisdom, when even earthly monarchs are not found to commit themselves so egregiously.

It is contrary to reason, to common sense, to analogy, to the Bible, to the Book of Mormon, to other revelations of God, and to the voice of the Holy Priesthood from the foundation of the world, to imagine for one moment that God has devised more than one plan of salvation for the human race. All the human race alike need salvation. The antediluvians needed the same salvation as the postdiluvians. Adam and all his fallen posterity alike need an interest in the atonement of Jesus Christ. "All have sinned, and come short of the glory of God." And it is the privilege of all to reform, and attain to the glory of God. And in order to attain to it, the same ordinances and conditions are necessary to be complied with by one generation of men as by another.

St Paul, in the first chapter of his Epistle to the Galatians, passes a double anathema upon any one, whether Saint, Prophet, Apostle, or even an Angel, who should dare to propound conditions of salvation to the children of men contrary to those he advocated, which he declared he received from the Lord Jesus Christ the Author of salvation. The conditions which St. Paul presented before men, comprised, amongst others, the following:—Faith in God, and in His Son Jesus Christ's atoning sufferings and death; Repentance of past sins; Baptism in water for the remission of sins, followed by the Gift and manifestations of the Holy Ghost. This was the order which St. Paul anathematized any or all departers from—and departure from this order is the great cause of the darkness, disorder, confusion, and uncertainty which pervade the Christian world at the present moment, and is a remarkable fulfillment of St. Paul's words.

In the tenth chapter of the First Epistle to the Corinthians it is declared that the Israelites attended to this order of things by the Red Sea. In the third chapter of the Epistle to the Galatians it is stated that this order was made known to Abraham. In the prophecy of Enoch, referred to by St. Jude, and revealed again through Joseph Smith, it is related that this same order of things was revealed to Adam for his salvation. Enoch too was commanded to teach this order unto the children of men. The Book of Mormon informs us that this order was taught and practised on the American continent both before and after the Christian era. And in these last days the Lord has commanded this same order of things to be again taught to the inhabitants of the earth. And all this is quite consistent and reasonable. The sober, thinking mind will consider it in perfect consonance with the exalted character of the Creator of the heavens, and the earth, and the inhabitants thereof. It was quite as easy, and quite as requisite for Adam, Abraham, Moses, Nephi, and their cotemporaries to believe in the atonement of Jesus Christ prospectively for their salvation, as it was for the Christians of the primitive ages, and as it is for the people of the present age, to believe in it retrospectively for their salvation. Though the Christian

world do not really believe it, yet the Bible, the Book of Mormon, and the Latter Day Saints, declare that the ways and purposes of God towards the children of men, the salvation which is needed by them, and the plan of salvation itself, are intrinsically the same in all ages.

Many will adduce two notable periods in the history of the world, when the Almighty has appeared to deviate from this course. The first is the period of the Mosaic dispensation; the second is the period succeeding the time of the Apostles. The Almighty dispensed the true plan of salvation to Moses, but the children of Israel did not sufficiently appreciate it, and would not live in keeping with its requirements; consequently the Lord withdrew it from their midst, and gave them a burdensome system of laws and observances, which after all, according to St. Paul, was unable to save them, and only served as a rod, or a "school-master," to chasten them, and to prepare their posterity to receive the true plan when it should be revealed again by the ministration of Jesus Christ. In what is termed the Christian dispensation, Jesus Christ, whilst upon the earth, endeavored to gather the Jewish nation together, and prevail upon them to comply with the requisitions of the true scheme of salvation; but they, as a nation, rejected him and his teachings, and he actually wept over them, because of the darkness, confusion, and distress which he predicted would be their portion for rejecting the conditions he proposed. After his death however, his Apostles preached much to the Jewish nation, to save all who would; but, after a time, St. Paul turned away from them wholly, and went publishing the plan of salvation among the Gentiles. Some of the Gentiles received his teachings, but the majority of them did not, and eventually they proved no better than the Jews, and St. Paul himself foretold them that they would fall away from the truth. But God did not change; He was the same. The children of men neglected His propositions for their salvation, and consequently they could not reap the benefits, nor enjoy the privileges, which a faithful observance of them would have secured.

But as a final and irresistible testimony to all the world of the unchangeableness of His nature, God has mercifully deigned once more to reveal, through His servant Joseph Smith, that scheme of salvation which He has so often revealed before, and which has been so often rejected by mankind. And we bear testimony to all the world that God has not changed, that the scheme of salvation has not changed, and that every man who wishes to obtain pardon for his sins, and be saved in the kingdom of God, must believe on the Lord Jesus Christ, repent of his sins, be baptized in water for the remission of them, and then it is his privilege to have the hands of the Elders of the Church of Jesus Christ laid upon him, that he may receive the Gift and manifestations of the Holy Ghost. Unless he comply with this eternal

order, he can receive pardon for his sins, nor be saved in the kingdom of God.

Return then, O, reader, to the good old path, that you may find rest to your souls, and perish not, for God will be no more mocked nor resisted, having set His hand to regenerate the earth, but will make a short work in this the last dispensation. If you comply with these requisitions with full purpose of heart, pardon shall be yours, the Gifts of the Holy Ghost shall be yours, and you shall know for yourself and not for another, that you have obeyed that form of doctrine which will entitle you to all the blessings of salvation in the kingdom of God.

The above article being strictly true, Polygamy, and sealing, and secret covenants and endowments, are not parts of the "one plan of salvation for the human race." Let them be put away; and, "Return, O reader, to the good old path, that you may find rest for your soul, and perish not."

## THE BOOK OF DOCTRINE AND COVENANTS.

### ITS AUTHORITY IN THE GOVERNMENT OF THE CHURCH.

In Utah, where the Book of Doctrine and Covenants has been pretty much a dead letter for the past thirty-three years, it is of value to know just what position said book was intended to occupy in the government of the church. To those who will carefully read the book, it must appear that the doctrines and principles contained therein were designed, particularly, as the rule of faith and practice for the church. If further evidence of this fact were needed, it is furnished in the proceedings had in relation to the compilation and acceptance of said book, found in *Mil-lennial Star*, vol. 15, pps. 183 and 299, as follows:

"Minutes of High Council, Kirtland, September 24, 1834. Joseph Smith, Jun., presiding, assisted by Sidney Rigdon, and Frederick G. Williams, Counselors. \* \* \* The Council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter Day Saints, which Church was organized, and commenced its

rise, on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church, up to this date, or shall be until such arrangements are made. Counselor Samuel H Smith nominated President Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, and Fredrick G Williams, to compose said committee, which was seconded by Counselor Hyrum Smith. The Counselors gave their vote in the affirmative, which was also agreed to by the whole Conference."

After this,

"A general assembly of the Church of Latter Day Saints was held at Kirtland, on the 17th of August, 1835, to take into consideration the labors of the committee appointed by a General Assembly of the Church, on the 24th of September, 1834, for the purpose of arranging the items of doctrine of Jesus Christ, for the government of the Church. The names of the committee were—Joseph Smith, jun., Sidney Rigdon, Oliver Cowdery, and Frederick G Williams; who having finished said book according to the instructions given them deem it necessary to call a General Assembly of the Church, to see whether the book be approved or not, by the authorities of the Church; that it may, if approved, become a law, and a rule of faith and practice to the Church. Wherefore, Oliver Cowdery, and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, jun., and Fredrick G. Williams, being absent on a visit to the Saints in Michigan,) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, Clerks, and proceeded to organize the whole Assembly. \* \* \* President Cowdery arose, and introduced the Book of Doctrine and Covenants of the Church of the Latter Day Saints, in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the Assembly, for or against said book."

This done, each quorum through its President "bore record to the truth of the book" and "accepted and acknowledged it as the doctrine and covenants of their faith, by an unanimous vote." Then "the whole congregation," and "the several authorities and the General Assembly by an unanimous vote, accepted the labors of the committee."

Such was the origin of the Book of Doctrine and Covenants. It was compiled by the highest officers in the

Church, and then unanimously approved by each separate quorum, and, finally, by the entire Assembly. It was designed to embrace "the items of doctrine of Jesus Christ, for the government of the Church;" also to "become a law, and a rule of faith and practice to the Church." Having received this high endorsement, we can see the fitness of this saying in the first revelation in the book—"Behold this is mine authority, and the authority of my servants." It contained the doctrine, the law, and the ordinances, by which the elders were to teach and govern the Church. It was to stand in the same relation to the Church as the constitution and laws of a state or nation to its people. As the people of the latter should be governed by its accredited laws, so the Church was to be governed by the principles contained in the Book of Doctrine and Covenants. And, as civil rulers have their authority only as provided by the law of the state, so the priesthood have authority only as provided by the duly accredited law of the Church. To this view agrees the statements in the Doctrine and Covenants, "neither shall anything be appointed to any of this Church contrary to the Church covenants;" September, 1830,—"Ye shall remember the Church articles and covenants to keep them." Rev. October, 1830; And they [the priesthood] shall observe the covenants and Church articles to do them;" Rev. February, 1831; "And they [the saints] 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." Rev. September 22d, 1832.

From all this we see that the Doctrine and Covenants contains the law of the Church, and that the priesthood have no authority to govern the Church except in accordance with its doctrine and precepts.

In conclusion; Let all Saints, as commanded in Doctrine and Covenants 1:7, "Search these commandments, for they are true and faithful, and the

prophecies and promises which are in them shall all be fulfilled." And let them remember, that no General Assembly has yet repealed, or amended, the revelations and doctrine in said book.

### WHAT MUST I BELIEVE?

THESE are serious times. The world is going in all directions at a break-neck speed. Many believe, but the mass disbelieve, or are strangely indifferent. To one looking on, the question would seem to be, not so much one of salvation, absolute, for salvation seems to be offered abundantly everywhere, but one of how little, or how much is there a necessity to believe that the salvation offered in the gospel economy as a reward for belief in Christ may be secured. What is a belief in Christ? What does it take to constitute a man an orthodox believer in Christ unto salvation?

Latter Day Saints are as much interested in this question as are any, or all others; and from the strange history modern Israel has been busily making for the past thirty-six years, there is reason to fear that many answers, widely different from each other, would be made to this simple inquiry, What must I believe to be saved?

The Saints of all classes are fond of putting before the people for their attention and consideration, the celestial salvation, or salvation in the celestial kingdom. Just what some of the extremists among them may mean by this term celestial salvation, we believe themselves can not intelligently explain; but we are contented to suppose that it means the best to which man may aspire, or that he can obtain.

To one proposition the larger portion of thinkers in all classes of believers in the latter day work will agree; that whatever salvation is accorded to man,

or that he may receive, there is but one from whom it is received; and but one through whom it comes. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." In this statement the two are revealed, and no amount of special pleading in regard to the force and binding character of later revelations from God, will change this important revelation. These words were spoken by Christ while in the discharge of his duty as a "teacher sent from God." The blaze of his glory, left for love borne to man, was still upon him. The dread realities of man's disobedience and consequent destruction before him, and the wondrous possibilities unto which he and his followers might attain, in his mind when he uttered it; and therefore, there is no reason left for supposition that any subsequent reflection, or afterthought of Deity would ever change them, or their design.

The burden of the teachings of the apostles was in accord with this. Belief that Jesus was the Christ, formed the only central prerequisite to baptism, sought to be enforced by them. Said Phillip, "If thou believest with all thine heart thou mayest." "I believe that Jesus Christ is the Son of God," replied the Eunuch. Upon this confession of belief this man was baptized—and who that believes in baptism will say that this man's sins were not there remitted and he saved if he retained his integrity? Whatever knowledge and wisdom he afterward obtained by study, meditation, and prayer, would go to the enlargement of the sphere he might, after the death of the body attain unto; but, so far as the fact of salvation is concerned, that would not be affected by belief or unbelief of other things, subsequently taught by the apostles or other teachers in the church. It would indeed appear that when some sought to enforce certain things upon some part of the disciples, or learners, the decision of the council

was against such enforcement; and to "abstain from meat offered to idols, and from blood, and from things strangled, and from fornication," was declared sufficient. This seemed "good to the Holy Ghost," and those who kept themselves from these things it was stated should "do well." Acts 15: 28, 29.

The Holy Ghost, it would appear, did not afterwards lose sight of the things then decided; for in both the Book of Mormon and in the Doctrine and Covenants, the declaration is made, "Whosoever believeth and is baptized shall be saved." That was declared to be the gospel; and whatever was more, or less than this was pronounced as coming of evil.

The gospel as taught by Paul, briefly told, is that men hearing that Jesus Christ is the Son of God, believe it; and repenting of their sins are received by baptism in water into fellowship with him and the redeemed. The evidence and token of their acceptance into such fellowship are provided by the gift of the Holy Ghost through the laying on hands; and this Spirit continuing with the disciple leads into all truth and provides the power of life unto the resurrection from the dead, and secures the individual in the judgment unto eternal life. To this agrees the statements touching the gospel in the Book of Mormon, and the later revelations to Joseph Smith, upon the same subject.

From these things we conclude that if men believe thus much now, it is a belief unto salvation.

To say that salvation is to be made dependent upon a belief in later and differing conditions is to sadly embarrass poor humanity, and to charge the Deity and Christ with making changes in, and additions to the gospel economy without adequate reasons therefor. This we can not afford to do. It is true that it is written that man shall not "live by bread alone, but by every word that proceedeth from the mouth of God." But it is nowhere written that we shall accept words as proceeding from the mouth of God, that are unlike himself as he is revealed to us in Christ; and for this reason, Latter Day Saints, of all people,

should be the last to be led away by what purports to be words proceeding from the mouth of God, that are distinctly in opposition to his word already received; and more especially, when a belief in such opposing declaration is declared to be essential unto salvation.

In answer then to the question, What must we believe? we reply, Believe that Jesus Christ is the Son of God; that the gospel is sent through him; repent, be baptized for the remission of sins, receive the laying on of hands for the gift of the Holy Ghost; it will lead you into all truth, and raise you from the dead. He who believes this and keeps himself unspotted from the vices of the world will be saved.

JOSEPH SMITH.

PLANO, Nov. 17th, 1880.

## THE HISTORY OF POLYGAMY,

*As Found in the Bible and Book of Mormon, with Comments — No. 4.*

BY ELDER CHARLES DERRY.

POLYGAMISTS also harp upon the statement found in the Old Translation, 1 Kings, 15:5. "David did that which was right in the eyes of the Lord, and turned not aside from anything he commanded him all the days of his life, save only in the matter of Uriah the Hittite." This is not strictly true.

David sinned in numbering Israel; 1st Chron. 21:7, 8. And in the 24th Psalm, 7th verse, he says, "Remember not the sins of my youth, nor my transgressions;" and in the 11th verse, "O Lord pardon mine iniquity, for it is great." In verse 18, "Forgive all my sins." In Psalm 40:12, he says, "Innumerable evils have compassed me about. Mine iniquities have taken hold upon me. They are more than the hairs of mine head." In Psalm 51, "Blot out my transgressions." Indeed, throughout this Psalm he bewails his iniquities. I will give the rendering of the Inspired Translation as found in 1st Kings, 15:5. "Because David did right in the eyes of the Lord, and turned not aside from all that he commanded him to sin against the Lord, but *repented* of the evil all the days of his life, save

only in the matter of Uriah the Hittite, wherein the Lord cursed him." In the 11th chapter, 33d verse, of 1st Kings, God says of Jeroboam, "His heart is become as David his father; and he *repenteth not* as did David his father that I may forgive him." Again, to the same Jeroboam, "Thou hast not been as my servant David *when he followed me with all his heart* only to do right in mine eyes." All these passages agree with David's confessions, and they show that although his heart became hard and rebellious at times, yet when he repented and turned unto the Lord, his transgressions were remembered no more, save in the case of Uriah, and in that condition he was spoken of as free from iniquity. But we would be foolish, indeed, to class all the acts of his life as righteous, and his sins among the highest virtues. Yet polygamists are guilty of this folly in order to gild over their own corruption. In all David's polygamy I find not the least pretention to the divine sanction, which sanction certainly would have been written if polygamy was so important in the economy of God as some claim for it. The Lord would never have permitted so important a law, as they claim it is, to have rested for evidence of its divinity upon the merely supposed fact that God never reproveth them for it. That God blessed them, or even communicated through eternal and indispensable laws, must rest upon something stronger than this. God communed with Adam, but he fell, although prior to his fall he was not troubled with the evils that now afflict our nature. From this we may well despair of finding perfection in poor humanity. Noah communed with God, yet he was weak enough to fall into the sin of drunkenness. Lot was visited by angels, and miraculously saved from the destruction of Sodom, yet he added incest to drunkenness; and we read of no reproach. [Note.—In the Inspired Translation by Joseph the Seer, it is said the daughters of Lot did wickedly in this case. Ed.] Does it therefore follow that drunkenness and incest are of God? A polygamist in Ogden told me Lot's incest was of

God. Did he echo the sentiment of his teachers? He was one of the professedly anointed ones. To what groveling depths the human mind can sink when once started on the downward road of sin! But right here we refer the reader to the testimony of the Almighty as found in the "truth" which sprang "out of the earth" when righteousness in these last days looked down from heaven. From that you will get a proper estimate of David's polygamy. (See Book of Mormon. Book of Jacob, 1:5, also 2:6, 9.) Here is the condemnation of polygamy as strong as Holy Writ can make it. And from this we learn unmistakably, that God did not and could not sanction the abomination, and be true to his own eternal nature.

Solomon's was the most glaring case we have on record. He had seven hundred wives and three hundred concubines. His glorious reign and towering wisdom is flaunted in our faces as an evidence of the Divine sanction to his and his father's polygamy. The Book of Mormon above referred to settles that matter forever. But we are told that his great wrong was in "taking women of other nations." If the glory of his reign and the excellency of his wisdom are evidence at all in favor of his polygamy, they are evidence in favor of all his marriages and his concubinage. If they are not evidence in favor of one part, they are not evidences of God's approval in any part; and when in the Book of Mormon the Almighty utters his emphatic disapproval, He does not particularize, but says, "Behold David and Solomon truly had many wives and concubines, which thing was *abominable* before me saith the Lord." Here then is a sweeping condemnation of the whole of their polygamous practices. Hence the fact of Solomon's prosperity proves nothing for polygamy. It simply proves that God loved Israel, and delighted in their prosperity, and that He remembered His covenant with their forefathers, which he made with them after they had humbled themselves before him, as in the case of Abraham before referred to. Now let us listen to his fatherly instructions to his son. He

has had experience, and the fruit of it is wisdom. He loves his child; he will not feed him with the poison of deceit, nor will his warnings have an uncertain sound. "Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let *her* breast satisfy thee at all times; and be thou ravished always with *her* love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger. For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.—Prov. 5:18-23. The excellence of this lesson Solomon had learned by bitter experience, and like a true, repentant father, he is anxious to shield his son from the baneful effects of polygamy and concubinage. But some polygamists of this day learn nothing by experience, their eyes being blinded by lust, and their hearts hardened by deceit.

We have now proved by the unerring word that the practices of David and Solomon in having many wives and concubines were abominable before the Lord. The advice of Solomon was lost upon Rehoboam. He had eighteen wives and sixty concubines. 2d Chron. 11:21. Abijah, his son, had fourteen wives. 1st Kings 15, 2d Chron. 13:21. Ahab had many wives. 1st Kings 20:3-7. 2d Kings, 10th ch. Jehoram had two wives. 2d Chron. 27:17. Joash had two. 2d Chron. 24:3. Ashur, the son of Tekoah, had two. 1st Chron. 4:5. It is said in Judges 10th chapter, Jair, a Gilleadite, had thirty sons; perhaps he was a polygamist. Thus I have enumerated all the cases found in the Bible. I think I have missed none. If I have it is not intentional. All these cases are flaunted before us with a brazen-facedness that savors more of the brothel than the church.

If the folly and wickedness of Rehoboam, the life long rebellion of Abijah, and the double dyed corruptions of Ahab can give character to any system, then is polygamy the dregs of filth and pollution. Nor can the partially good character of a Joash, backed by a priest,

redeem it from its stains. If polygamy had been only for the good and the pure, as is hypocritically claimed, then would Joash have had more wives, that his "exaltation" might be greater than filthier men, but instead of this we find, all through the history, that the corruptest men, as a rule, have the most wives and concubines, which proves that it is of the flesh and panders to the flesh, and stands out in dark contrast to the God ordained law of monogamy, which is in itself a restraint to the baser passions and speaks in thunder tones of the necessity of bringing the flesh subject to the spirit. It demands purity of life, integrity of heart, unblemished, uncorrupted love, and honor without a stain. But polygamy demands none of these. It is the food and fire of lust, the incentive to unfaithfulness, the polluter of the fountains of life. It crushes out the holiest feelings, and ruthlessly tramples under foot the holiest, purest, God given sensibilities of woman's heart. Polygamy blights the fondest hopes, blasts the brightest prospect, and reduces woman, the holiest and most divine of God's creation, to the low, degraded condition of a thing, a bauble to gratify the lust of man. Gloss it over as you will. Gild it with your sanctimonious phrases, paint it, (aye! it needs painting); paint it with the glitter of the sun beam, yet it is a slimy, poisonous serpent still.

To be Continued.

---

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kenda l County, Illinois.

---

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, January, 1881.

No. 7.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### "TO THE ELDERS ABROAD"

BY JOHN TAYLOR AND

LEADING AUTHORITIES, APRIL 1st, 1844.

"We very frequently receive letters from elders and individuals abroad, inquiring of us whether certain statements that they hear, and have written to them, are true: some pretaining to John C. Bennett's spiritual wife system; others in regard to immoral conduct, practiced by individuals, and sanctioned by the church; and as it is impossible for us to answer all of them, we take this opportunity of answering them all, once for all.

"In the first place, we can not but express our surprise that any elder or priest who has been in Nauvoo, and has had an opportunity of hearing the principles of truth advanced, should for one moment give credence to the idea that any thing like iniquity is practiced, much less taught or sanctioned by the authorities of the Church of Jesus Christ of Latter Day Saints.

"We are the more surprised, since every species of iniquity is spoken against, and exposed publicly at the stand, and every means made use of that possibly can be to suppress vice, both religious and civil; not only so, but every species of iniquity has frequently been exposed in the *Times and Seasons*, and its practisers and advocates held up to the world as corrupt men that ought to be avoided.

"We are however living in the 'last days,' a time when the scriptures say 'men shall wax worse and worse; deceiving and being deceived;' in a time when it is declared, 'if it is possible the very elect should be deceived.' We

have in our midst corrupt men, (and let no man be astonished at this for "the net shall gather in of every kind, good and bad"), these corrupt men circulate corrupt principles, for a corrupt tree can not bring forth good fruit; these spread their pernicious influence abroad, 'they hatch cockatrice's eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper;' their words eat as doth a canker; 'the poison of asps is under their tongue, and the way of peace they have not known.' Such men not unfrequently go abroad and prey upon the credulity of the people, probably have clandestinely obtained an ordination, and go forth as elders, the more effectually to impose upon the public. Some have got horses, and others money, under specious pretences, from the unwary and unsuspecting, among the newly formed branches who have not had the sagacity to detect them.

"There are other men who are corrupt and sensual, and who teach corrupt principles for the sake of gratifying their sensual appetites, at the expense and ruin of virtue and innocence. Such men ought to be avoided as pests to society, and be frowned down upon with contempt by every virtuous man and woman.

"All of the above, of whatever name or nature, are 'reprobate concerning the the faith;' if they write, they write corruptly; if they speak, they speak corruptly. They are such as the apostle speaks of, they speak 'great swelling words, having men's persons in admiration.'—They are high and lifted up, and would trample upon the humble, and the meek, and the unassuming, and are not afraid to teach for the commandment of God, their own corrupt, and

devilish doctrines, and principles; let no man therefore, be deceived by them. let no man harbor them, nor bid them God speed; don't be partakes of their evil deeds.

"If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to which they belong, and if you can not find that out, if they are not members of an official standing, belonging to Nauvoo, report them to us.

"Follow after purity, virtue, holiness, integrity, Godliness, and every thing that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles."

In the above article "spiritual wifery" is fathered upon John C. Bennett. If Bennett was the author of "spiritual wifery," why should Mr. Taylor, since that time, claim that the said doctrine came through Joseph Smith? Explanation is needed here. If in 1844 a man was "an impostor" who taught "doctrines contrary to the Bible, the Book of Mormon, or the Doctrine and Covenants," is not a man who so teaches now, an impostor? If not, why not? If persons teaching or practicing contrary to either, or all of these books, should be tried by "the acknowledged word of God," and disfellowshipped, why should they not be so tried and disfellowshipped now?

And if those who teach polygamy—spiritual wifery—tithing the poor and exacting labor tithing, "Adam our Fa-

ther and our God, and the only God with whom we have to do," priestly dictation in political and business affairs, etc., etc.—if such were tried "by the principles contained in the acknowledged word of God"—the New Testament, Book of Mormon, or Doctrine and Covenants—who of the leading authorities of the Utah Church would remain uncondemned?

## THE HISTORY OF POLYGAMY,

*As Found in the Bible and Book of Mormon, with Comments*—No. 5.

BY ELDER CHARLES DERRY.

WE now turn to the 3d chapter of Isaiah, Inspired Translation. This passage is the 1st verse of the 4th chapter in King James' Translation. It is loudly harped upon and paraded by polygamists as a clincher for their favorite theme. It is a prediction of Isaiah.—"And in that day *seven* women shall lay hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—verse 27. It is claimed that this is being now fulfilled in Utah. But if so, and this prophecy was to be understood as foretelling the practice of polygamy here, then every instance of polygamy must be after this pattern; but every polygamist does not have seven women; very few, comparatively, have that number; besides, the seven women were to *seek the man*, whereas it is well known that the men have almost invariably sought the women, and have been compelled to put on their blandest smiles, and use the softest words, and the tenderest embraces, to persuade the women to come to their nuptial couch, and have even employed their own wives to plead their cause and win for them, if possible, the shy and blushing but erring maiden.

Whereas the passage referred to represents that the seven women will seek after the man, take hold on him, and plead with him to let them bear his name that their reproach may be removed from them. But by even the women in Utah it would be considered a terrible reproach if they had to crouch at the feet of a man, and beg to be received into his arms; yet this would have to be if they were fulfilling this prediction in the sense claimed by pluralists. But the grey haired old polygamist with one foot in the grave, who goes blinking and grinning his ghastly smiles in the face of the buxom and blooming damsel, knows that he has to win, by flattery and deceit, by hollow promises of gilded trinkets and domestic joys, and even to disgrace the priesthood he claims to bear by pointing to it as the lever of her exaltation, in order to win her over to his lecherous embrace. But further; the object of the "seven women" is to be called by the man's name; but the plural wives of Utah are not called by the man's name; they retain their own, *e. g.*, Eliza R Snow. Their men disown them in courts of justice, in the most solemn manner. Even Brigham Young *swore* he had "but one wife," thereby disowning the women he had taken.

Again. If this prediction referred to polygamy, it would accurately describe the number. In other words, the numbers stated would have to be the number each man should have; but in Utah some have more, and some have less; hence they are not living up to the prophecy; and it is sheer hypocrisy to point to this scripture as authority, or even an example of their polygamy. But we utterly deny that it has any relation to the system carried on in these valleys. Examine with me. It begins

with the word "And," which shows its connection with what has been written immediately preceding it. In the second and third chapters of Isaiah the subject matter, of which this prediction is the sequel, is the corruption of Judah and Jerusalem, and the dreadful straits to which they were to be reduced on account of this corruption. And from the 16th to the 27th (Inspired Translation), a vivid picture is given of the terribly degraded and filthy condition of "the daughters of Zion"—haughty and wanton, with scabby heads, their natural and once beautiful covering fallen off by disease, brought on through their wantonness, leaving them bald and degraded. Their once beautiful forms now "stink;" they are stripped of their "ornaments" and their comely "apparel" not even a "veil" to hide their blush of shame; sack cloth girt upon their loins; and "instead of beauty" an intollerable "burning" with its crimson glare apparent in every lineament. In addition to these evils their natural protectors have "fallen in the war," and thus degraded, desolate and lonely, they seek to hide their shame or "reproach," by seven taking hold of one man, saying, "we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach."

Women of Utah, is this your condition? Do you recognize yourselves in this horrible picture? If not, you are not fulfilling that prophecy; but unless you repent, you may find yourselves in a similar dilemma; for history often repeats itself. Stand erect! assert your womanhood! You are man's equal. Burst the terrible, galling bands that bind you to his lusts, and in the name of Israel's God, claim your freedom; your God-given right to one perfect,

complete, undivided, and loving heart, in which you may reign as queen, and in which none dare claim a part, either as wife or concubine. Daughters of Eve! your noble mother reigned alone as queen in the undivided affections of her husband, and herein is the promise, and guarantee, of the same glorious right for you. Then bow not at the shrine of lust! Do not bend your necks to the polygamous yoke! It is more cruel than death; more relentless than the grave!

There is another instance which is claimed as an example of polygamy. It is in Hosea, first and third chapter. Israel had gone a whoring after other gods, and to win them back, as well as to present their shame before them in a proper light, God gives them an example, and uses Hosea as an instrument in the example. "The beginning of the word of the Lord to Hosea. And the Lord said, Go and take unto thee a wife of whoredoms; for the land hath committed great whoredoms departing from the Lord."—Hosea 1:2. He does as he is commanded. She bears him two sons and one daughter. Years roll by and we hear no more of this woman. But in the third chapter, the Lord said to him, "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel." He bought her and he makes a covenant with her, "And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man, *so will I also be for thee*". Here he enters into a sacred covenant with her, she to keep herself entirely for him, and he pledges himself that he will also keep himself for her. She is not to be for another man, and he not for another woman. Is this a case of polygamy?

Apostle Pratt says it is, and boasts of it as an example of God commanding a prophet to practice it. Shame on such teachers! If error had not beclouded their vision they would see that there was no polygamy in the matter. Where was the plural woman? The record is silent; but women sometimes die; no doubt the first one was dead, for the covenant Hosea makes with the second proves that he has only her at a time. Read the 3d verse in the 3d chapter, "Thou shalt not be for another man; so will I also be for thee." So surely as he binds her to keep herself entirely for him, just so surely he binds himself to be for her and no other, which he could not do if he practiced polygamy; hence the folly of the Apostles of Polygamy is made manifest. But if it were otherwise, then the polygamists to be true to this example must take such characters as described above. But there is not a vestige of polygamy in these two marriages.

---

### BONDAGE.

WHEN persons remain members of a church through fear of losing a business position, they are in bondage.

When they vote a certain ticket through fear of losing employment, they are in bondage.

When they remain members of a church, or vote a certain ticket, through fear of priestly authority, they are in most dangerous and degrading bondage.

When they remain members of a church through fear of personal violence, loss of property, loss of business, loss of society, loss of church favors, or loss of priestly smiles, partiality or aid, they are in wretched bondage.

A church that treats its members in any of the above mentioned ways, is a

blind, heartless despotism. It is Pharaoh personified, and will, sooner or later, meet his fate.

God hates tyranny. In the church it is doubly cruel, and doubly despicable. And when a church, its ministry, or its members, seek to prevent inquiry, hinder investigation, or obstruct free discussion, that is tyranny that is despotism, and the people who suffer it are in bondage. Joseph the Seer, quoting Addison, says: "An hour of virtuous liberty is worth a whole eternity in bondage." To this noble sentiment, every true heart, every upright soul will respond, Amen. God has created all men free and equal. The gospel makes all who receive it free and equal; and under it there can be no distinction in respect to its saving power, its blessings, and its obligations, because of sex, race, color, or former condition. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3: 26-28. The laws of our country make all men, who are its faithful citizens, free and equal; and any and all persons, religious or non religious, who would deprive them of this priceless legacy, or in any way hinder its full enjoyment, are unworthy the name of American citizens, are a disgrace to the Church of Christ, and a hurtful stumbling block in the way of its progress.

"When liberty is lost,  
Let abject cowards live."

Tyrants, especially those ruling under the sacred garb of religion, are first and most persistent in teaching their subjects to think themselves quite free; and thus

"They cheat the deluded people with a show  
Of liberty, which yet they ne'er must taste  
of.

They say, by them our hands are free from  
fetters;  
Yet whom they please they lay in basest  
bonds;  
Bring whom they please to infamy and sorrow."

Such rulers should be opposed and avoided, and such government should be denounced and rejected.

#### LETTERS OF O. COWDERY, ON THE RISE AND PROGRESS OF THE CHURCH.—No. 7 Cont.

ALTERNATELY, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous, because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—'Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare

and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again with the thought or hope of obtaining, his mind would be carried back to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk from two to three miles: the distance from his

father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne county, to Canandaigua, Ontario county, N. Y., and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short dis-

tance, say half or three-fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jeredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the Book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error]. In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophecies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous: far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was called Ramah; by it, or around it, pitched the

famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath contending, as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires, and the dissolution of govern-

ments? O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

---

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kenda l County, Illinois.

---

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 8.

Plano, Illinois, February, 1881.

No. 8.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### MOSES' LAW ABOLISHED.

THE tenacity with which the Utah leaders cling to the law of Moses when defending polygamy, retaliation, blood atonement, divorce, and the like, is simply astounding when we remember that Jesus, and Paul, and Nephi, and King Benjamin, and Abinadi, and Alma, and Mormon, all declare the law, all of it, "every whit," abolished at the death and resurrection of Christ, when "the new covenant," the gospel was authoritatively confirmed and made binding upon all the world. (Heb 9:15-17).

That the authorities we cite testify as we state, may be seen by reading Matt. 5:23, 24, 29, 30, 35-38, 40, 41, 45, 46; Matt. 19:7-9; John 1:17, 18; Rom. 3:28; 6:14; 7:6, 7; 8:2, 3; 2 Cor. 3:7-13; Heb. 8:13; Gal. 3:10, 19, 23-25; 4:4, 5, 21-31; 5:4; 2 Nephi 11:7, 9; Jacob 3:2; Mosiah 1:14; 8:1, 2, 9; Alma 16:27, 28; Book of Nephi 4:8; 5:10, 11; 7:1; Book of Nephi, one of the disciples of Jesus, 1:4; Ether 5:1. We are thus copious in our citations that the reader may see the false and untenable grounds, the unsafe and ruinous grounds, upon which the Utah leaders are building their Church. Jesus says: "In me is the law of Moses fulfilled," (Book Nephi 4:8); "Those things which were of old time, which were under the law, in me are *all* fulfill-

ed. Old things are done away, and *all things* have become new," (5:11). "The law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end. \* \* \* 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," (7:1).

From this we must conclude that no part of the "old things," the law of Moses, or any part thereof, are of force since the "new covenant" in Christ has been introduced. The evil in adhering to any part of Moses' law is seen in these words to Paul: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," (Gal 5:4). The same testimony, in kind, was given through Joseph the Seer. Hear him: "You can not enter in at the straight gate by the law of Moses, neither by your dead works," (Doc. & Cov., Rev. April, 1830). Again, "Now in the days of the Apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving [Jewish] husband was desirous that his children should be circumcised, and become subject to the law of Moses, which law [as well as the law of circumcision.—ED.]

was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers [as the Utah leaders are doing.—ED ], and believed not the gospel of Christ, wherein they became unholy; wherefore, for this cause the Apostle wrote unto the Church, giving them a commandment, not of the Lord, but of himself, that a believer [in the gospel] should not be united to an unbeliever, except the law of Moses should be done away among them," (Doc. Cov., Rev. January, 1832).

By this we learn that the law of Moses, and also the law of circumcision (given to Abraham four hundred years before the law given to Moses) were both "done away" under the gospel of Christ. We also learn that those "brought up in subjection to the law of Moses, gave heed to the traditions of their fathers," and relying on these things, they "believed not the gospel of Christ, wherein they became unholy;" or, as Paul would say, "Christ is become of no effect unto you, whosoever of you are justified by the law. Ye are fallen from grace." "The gospel" (and the gospel alone) "is the power of God unto salvation," (Rom. 1:16), and when persons rely on anything besides the gospel for salvation they betray a want of faith in it as *the* means of salvation; they say, in effect, that they trust in something besides the gospel for salvation, and this unbelief renders them "unholy;" they are fallen from grace;" "Christ is become of no effect unto" them. Such is the unequivocal testimony of the Scriptures.

Christ will have his people trust his doctrine, his gospel, and that only, as the one and only means of salvation. In view of this Paul said, "Though we, or an angel from heaven, preach any

other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. Again; "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 further confirm this we quote the words of Jesus in the Book of Mormon:

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold, this not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me; for he will

visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one.

"And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."—Book of Nephi 5: 8, 9.

### TITHING.

IT may be interesting and profitable to many to know that, when the temple at Nauvoo was being erected, the Saints voluntarily contributed "every tenth" day's labor, or "one-tenth of their produce," for that purpose. This was not done, nor claimed to be done, in compliance with the law of tithing given to the Church, but "gratuitously." In proof we quote the leading article in the *Times and Seasons* for July 1st, 1841; also minutes of conference held at Zarahemla, Iowa, August 7th, 1841. The first quotation reads: "Most of the labor that is done [on the temple] has been accomplished by the citizens devoting every tenth day *gratuitously* to that purpose." The second reads: "Elders G. A. Smith and John Taylor spoke at some length upon the necessity of the Saints contributing for the building of the temple at Nauvoo, and for the support of the poor; the conference *voted* that they would contribute one-tenth of their produce for the building of the Temple at Nauvoo."

These acts, with others of a similar

kind, have been elevated to the dignity of law by the late Pres. B. Young and his followers. But the law of the Church, as defined in a revelation given through Joseph the Seer, July 8th, 1838, requires of the Saints "all their *surplus* property to be put into the hands of the bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church; and this shall be the *beginning* of the tithing of my people; and after that, those who have thus been tithed shall pay one-tenth of *all their interest* annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."—Doc. & Cov. 107: 1. The italicised words help to distinguish "the law" from its *perversion* as made by B. Young and others.

The old Nauvoo Saints well remember, that paying a tenth day's labor, or a tenth of their produce, were not enjoined as a matter of law, but solicited as a free-will offering. This distinction should be carefully borne in mind.

Oppression, reproach, and many other evils have resulted, not from the law itself, but by its gross perversion.

Saints who will not assist to build up the Church of Christ, when able, by tithing or free-will offerings, are not worthy of membership. But to enjoin as law, what was once a merely gratuitous act, is to "Lord it over God's heritage," and to bring confusion and ruin." Has the Lord said in vain, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself?" Verily, nay. Professed apostles and priests may build, however, extensively; yet if they build without the warrant of God's law, He will not accept the work.

OUR readers can see by the following article what were the sentiments of the Church under Joseph the Seer as to the all sufficiency of the gospel to save and exalt all who receive it:

"There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another; and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

"Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change, its laws are the same; its ordinances are the same; its institutions are the same; its commands are the same, and its regulations are the same. Whatever it required of one man in order to obtain eternal life, it required of all men, and in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitions enter into the rest which God has prepared for them. And it is not only the same yesterday, to day, and forever, and changes not, but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light, so says Paul, 2d Timothy 1: 15, and as the knowledge of life and immortality is essential to salvation, it is easily seen, that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

"Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved; there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists. As to the time the gospel was promulgated to man, it must have been as early as life and immortality were known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is

a matter of faith, and faith can not exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus; and Peter that says there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

"May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him. If God ever at any time condescended to speak to man, there can no good reason be shown why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it, we may conclude that he did declare unto man the gospel or the way by which he has been saved; but what would be very strange would be that there should be a greater number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophesy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still, would be that men could be saved by faith, and yet never hear nor know of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men can not have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that God saves men by the gospel and nothing else, for whatever will save men is gospel; so long as it will be believed by every thinking man, that the

gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

"There are some other considerations which force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as the days of Abel. If we inquire what are the things which attend the gospel? we will find that prophesying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Matthew 23: 34, 35. Enoch was also a prophet, for he foretold of the second advent as recorded by Jude. Who does not know that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy; seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we can not see where there can be a risk in believing that wherever there are or were prophets, there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also. This generation is all the proof we need on this subject, for if we ask why has prophesying ceased in this generation? the answer is, because they have lost the gospel. And not having the gospel, they can not have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet not have the gospel, is a question we will leave for those more learned than ourselves to answer."—*Times and Seasons*, vol. 2, p. 345.

The gospel—the plan of salvation—being the same in its doctrines, ordinances, powers, and requirements in all ages, why is it that polygamy, sealing wives and husbands for eternity, blood-atonement, etc., etc., are taught now by some as essential parts of the plan of salvation, and yet such things were no part of the gospel plan in the times of

Adam, Enoch, Noah, Abraham, Moses, Jesus, James, Peter, Paul, Nephi, Alma, Moriancumer, Mormon, nor in the Nauvoo edition of the Doctrine and Covenants of the Church of Christ, issued in 1845?

Where these appendages are tacked on to the one and only plan of salvation, is it not uncalled for? Nay, is it not positively hurtful? Is it not basely corrupting? And are not they, or any of them, clear evidences of blindness and apostasy in those who teach or endorse them?

If the Saints would put their trust in the plain, simple gospel, as taught from Adam to Joseph the Seer, and reject everything opposed to it, or not required under it, then would their light, and peace, and joy, and gladness return and abide, and God would "make their enemies to be at peace with them."

#### PRES. J. TAYLOR'S LOYALTY.

LET no one doubt from this time forward that the Reorganized Church is laboring in vain in sending their ministers and their publications to Utah. In the Salt Lake *Daily Herald*, January 4, 1881, Pres. John Taylor is reported as saying that the Utah Mormons "were living in the United States, and should they obey the laws of the land? Yes. Pay the taxes? Yes. Be loyal? Yes. Sustain the officers? Yes. Fight them? No. Say hard things about the officials? No. The Saints should do right; obey the laws and they would be blessed. They wanted to be let alone in their belief. They wanted to believe and worship as they pleased, and they would do so, God being their helper, to which declaration the audience shouted a loud Aye."

Had President Taylor quoted Joseph

Smith the Seer when he said, "In the United States the people are the government; and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentlemen that should be honored, at home and abroad, on the land and on the sea," (*Times and Seasons*, vol. 5, p. 533); and, that "the power not delegated to the United States and the States [by the Constitution.—ED ] belongs to the people; and Congress, sent to do the people's business, have all power," (*Ibid*, p. 395); and, that "Congress, with the President as executor, is as almighty in its sphere as Jehovah is in his," (*Ibid*, 396); he could with propriety have then said to his hearers that, to teach and practice polygamy was to disobey "the only sovereign that should rule, the only power that should be obeyed," and none could suspect him of having any mental reservation in his loyal utterances. Perhaps he really had none. We shall see, by and by.

President Taylor might have called attention still further to the Seer's teachings relative to civil governments, as seen in the following: "There is a duty which, we in common with all men, owe to governments, laws, and the regulations in civil concerns of life; these guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested;" (*Times and Seasons*, July, 1840); and then explained to them that if Congress, or the States and Territories, should allow Mormons to practice polygamy, while they severely punish all others when they practice the same thing, it would not be exactly "equal," nor be requiring the Mormons to obey law "in common with all men," nor make Mormon and Gentile "all alike interested" in obeying all the laws of

our common country. Perhaps Pres. Taylor had forgotten that Joseph taught the Saints these lawful, loyal, christian sentiments, and, that they were held as of first importance to good citizenship in the nation and to good membership in the Church of Christ. If he and others have forgotten these things, there are many who have not; and the time is at hand when they will reach the ears and the hearts of the Utah Saints, and be to them like oil poured on troubled waters.

Probably Pres. Taylor could not have concluded his loyal sermon better than by quoting from the Doctrine and Covenants of the Church the following commandment, telling the Saints at the same time that it meant all that it said and was binding for all time.

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. 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. 58:5.

---

### SATAN, THE PUSHER.

"WHEN Satan can no longer prevent the Saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind and push them beyond the mark, thus causing them to err in spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth."

Thus taught P. P. Pratt in the *Mill. Star*, in Sept., 1840. Observation proves this true in all the different ages, but in none so emphatically as in this last

one. Satan has pushed many of the Saints beyond the doctrine of Christ, the gospel, into polygamy, blood-atonement, Adam-God worship, tithing the poor, secret "endowments" with oaths and covenants, obedience to the Priesthood rather than to the written law of God, disobedience to the laws of the land, a corrupt and swindling "Order of Enoch," baptizing for the dead without God's command, building temples without God's command, locating Stakes without God's command, gathering the Saints to the Rocky Mountains without God's command, teaching and practicing *revenge* for injuries real or supposed, and into clamoring loudly for civil and religious liberty when abroad, but often denying it in fact and in deed when in Utah.

This is the "push" work—force work—of Satan and his servants; but it will not stand forever.

### THE PRESIDENT AND UTAH MORMONISM.

PRESIDENT HAYES recommends in his late Message to Congress, that Congress provide for the government of Utah by a Governor and Judges, or Commissioners, appointed by the President and confirmed by the Senate,—a Government analogous to the Provisional Government established for the territory north-west of the Ohio by the Ordinance of 1787. "If, however," says the President, "it is deemed best to continue the existing form of local Government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah, be confined to those who neither practice nor uphold polygamy." And Gov. Niel, of Idaho, asks the Legislature of his Territory to adopt stringent measures for the suppression of polygamy, and for the

crushing out of priestly dictation in political affairs among the Mormons in Idaho.

The signs of the times are decidedly ominous, and it is high time the Utah leaders read the "hand-writing on the wall," and take the necessary steps to avert the impending wrath and ruin. It is criminal folly for these leaders to think of resisting the tide of public sentiment now sweeping down against them, or to oppose the laws of the Nation, which make polygamy a crime. It is high time they remembered "the new covenant, even the Book of Mormon, and the former commandments given [prior to 1832—Ed.], not only to *say*, but to *do* according to the thing therein written." For until they do this, they will remain under condemnation," and "the kingdoms of this world will prevail against them," and they will be found "like salt which has lost its savor, which is only fit to be cast out and trodden under foot of men."

### UTAH, AND HER PROSPECTS.

It is now evident that there will be built through Utah by some of the main lines east, at least two more railroads to the Pacific coast, and that at an early day; The Denver, Salt Lake and Pacific Railroad Company have already contracted for the building one hundred miles of their road westward, another year; and it is probable that under the auspices of the C. B. & Q. the Atchison, and Topeka and Santa Fe Railroads, backed by Cornelius Vanderbilt and his powerful company, another road will be built into and through Utah at an early time. These with two companies lately organized to build roads to Southern and South-eastern Utah, right into the finest iron and coal region in America—a region also abounding in antimony, salt, copper, lead, silver, etc., etc.—these all bespeak a business future for Utah largely extended beyond what it is now. Besides this, there is likely to be built a road—a branch of the Union Pacific—from Ogden to Boise City, Baker City, and so on to and

through Oregon, beginning another spring.

In this way Utah is to be opened up to the outside world, and her mineral and agricultural wealth made available to all.

Why can't the people of Utah see that the predictions of B. Young and his fellows concerning Utah's being the "secret chambers of the Lord," in which the Saints were to be "hid up" when God would destroy the wicked, are all false? The non-Brighamites have a strong foothold all through Utah, and it is increasing rapidly. The railroads, reduction works, mines, and chief lines of commerce, are mostly in their hands, and the Utah Mormons are largely becoming their "hewers of wood and drawers of water." The Utah Mormons should awake to the fact that the "secret chambers" of Utah are being exposed, that their "gates" have been opened for all time to come, and that whatever secrets still remain unrevealed, they are likely to be sought out and made manifest.

Our ardent desire and prayer for Utah is, that her people may be greatly blessed of God, and highly honored by the good among men; but we are sure this can not be till they cast off priestly dictation, whether in matters of politics, religion, or the common business concerns of life, and then turn to "the law of the Lord," and keep it faithfully from the heart. "Great peace have they which love thy law; and nothing shall offend them."

#### THE COMPASS A TYPE OF CHRIST'S WRITTEN WORDS.

"And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass, (now these things were temporal) they did not prosper; even so it is with things which are spiritual. For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course, to the promised land. And now

I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow, into a far better land of promise."—Alma 17:13.

The Utah leaders claim that they are "the living oracles." This is another ruinous perversion. The word "oracles" — "the oracles of God" — mentioned in Revelations March 8th, 1833, and Jan. 19th, 1841, mean' clearly, the written revelations of the Lord. Joseph and his counsellors were "to receive the oracles for the whole Church." This is its legitimate, authoritative meaning.

Elder P. P. Pratt said at the trial of Sidney Rigdon, at Nauvoo, September 8th, 1844, "I was the first man who presented the Book of Mormon to him, (Rigdon), and bore testimony to him concerning the gospel."—*Times and Seasons*, vol. 5, p. 651. Orson Hyde, at the same time and place, said: "When any man comes here with a revelation purporting to be from God, we feel in duty bound to question its validity." Are not others "in duty bound" to question what is presented to them as revelation? Suppose we "test" the validity of the polygamy revelation, and that of the Adam God?

We are distributing over three thousand copies of the December number of the *ADVOCATE*, free, mostly in Utah. They fall like the snow and small rain, silently, yet we hope with generous, life-giving effect.

SALT LAKE CITY, Utah, January 19, 1881.

We intend to prosecute the Utah Mission with renewed vigor for 1881; and as our little *ADVOCATE* is a well nigh indispensable aid in the work, we earnestly solicit the few who are in arrears on subscriptions to pay up without delay, renew their subscriptions, and get as many new ones as they can, sending all to Joseph Smith, box 50, Plano, Ills. Aid to our little paper is aid to this mission, in which we distribute free many thousand copies. W. W. BLAIR.

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, March, 1881.

No. 9.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR

EDITOR.

### OBEDIENCE TO LEADERS.

It is no news that the Utah Saints have been disciplined in unquestioning obedience to their "file leaders." It is a matter of common report, and well authenticated.

The following extract from a sermon delivered in the Assembly Hall, Salt Lake City, January 2d, in the presence of Pres. John Taylor, the chief dignitaries of the church, and a large congregation of people, will serve to show how abjectly even the ministry obey their superiors in authority.

"Elder John L. Smith addressed the congregation briefly. He said \* \* \* he had learned to be obedient to those who were placed to guide the people of Israel, and that knowledge had been a source of much comfort to him. If the people would do as the leaders told them, there would be nothing that they could not accomplish."—*Herald*, January 4th, 1881.

In this is taught unqualified submission to the counsel and dictation of the leaders.

Obedience to leaders and rulers in matters of religion is right and proper when what is just and right, and that only, is required. But to say that man should obey his superiors when they require him to perform immoral, unlawful, or unwise acts, is to say that men may commit crime, practice immorality, and play the fool generally, and be re-

sponsible only to those whose tools they are. Such a principle is false, dangerous, and vicious. It has been the cause of untold evils. It is as squarely against the teachings of the Scriptures as it is repugnant to sound sense. History bears witness that religious leaders, whether Jewish, Christian, or Pagan, have cruelly imposed upon mankind and basely perverted the principles of truth and right. If it were impossible for Jewish or Christian leaders to err in their teaching and practice, why were their people plainly and strictly warned against false prophets, false pastors and teachers?

The Lord said to Israel, by Moses,

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them, [thus changing the manner of their service, as also the God they should worship]; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."—Deut. 18:1-5.

God's commandments must be kept. They are of first importance; and prophets who seek to pervert the true service of God, and thus corrupt and mislead the people, should be resisted and rejected, even though signs and wonders are

given by them. God's well authenticated law—his properly attested commandments—are the rule of evidence by which to prove the teaching and practice of all men, let them be prophets, priests, or the common people.

"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.

The security which all have against false teachers, is found in the genuine word of God, in the laws of nature, and in the natural perception of moral right with which God has so wisely endowed mankind.

If the Saints would carefully bear in mind that the salvation or damnation of the ministry, from first to last, depends on their teaching and administering according to the things made obligatory in the authentic and lawfully endorsed Scriptures, they would see how perfectly they are shielded from blind or corrupt teachers. The Lord said to the Elders in 1831:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, [New Testament and Book of Mormon. Ed.], to be my law to govern my Church; and he that doeth according to these things [in these said "Scriptures." Ed.] shall be saved, and he that doeth them not shall be damned, if he continues."—Doc. and Cov. 42:16.

The meaning of all this is plain—the ministry can have no authority to teach or practice contrary to these Scriptures. The accredited Scriptures are the *test* by which to try, and the *standard* by which to measure, the teachings and practices of all.

All spirit manifestations are thus to be tried; for the law says, when giving the "pattera" by which to know the deceptions of Satanic power and cunning:

"He that trembleth under my power shall be made strong, and shall bring forth fruits

of praise and wisdom according to [not contrary to] the revelations and truths I have given unto you."—Doc. & Cov. 62:4.

Here it is seen that "the revelations and truths" God had given to the Saints in 1831 was *the standard* by which to measure whatever might afterwards come claiming to be revelations and truths. The elders must preach, not contrary to, but "according to" God's "word;" (Doc. & Cov. 52:2; 75:1), the Bishop and his Counsellors must "judge his people" \* \* \* "according to the laws of the kingdom;" (Doc. & Cov. 58:4); the Saints are to deal with offenders "*as the Scripture saith* unto you, either by commandment or by revelation;" Doc. & Cov. 64:2; "the high priest and elder" must "administer in spiritual things, agreeable to [not contrary to—ED] the covenants and commandments of the Church;" Doc & Cov. 104:7); and the "presidency of the high priesthood, and its counsellors" have to "decide upon testimony *according to the laws of the church.*" (104:35). The law of the Lord is greater than priest or prophet, and will either justify or condemn the priesthood, as well as the people. How foolish, how dangerous, to follow the counsel of church leaders, irrespective of God's law! It is a clear evidence of blindness; and only a blind or corrupt priesthood would either exact, advise, or even accept of such a following. An enlightened and righteous ministry would prove and rebuke it.

"Thus saith the Lord; 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."—Jer. 17:5, 6.

## BEECHER AND INGERSOLL.

IN one of his characteristic sermons, recently, Mr. Beecher said Col. Ingersoll was finding all that was evil among professed Christians, and on that finding denounced Christianity; and that in this he reminded him of the buzzard that went hunting about for carrion, but cared nothing for the peaceful, beautiful scenes that attracted the gentle dove. And, carrying his comparison further, said the physician who gathered men covered with disease and warts and wens and pronounced them proper representatives of humanity, was equally just with Mr. Ingersoll when he presented all that was really unchristian among professed Christians as Christianity, proper.

If Mr. Ingersoll is guilty to the extent indicated, he has plenty of company in many who talk and write of Mormonism, they hunt for the evils done by professed Latter Day Saints, and finding them they denounce their entire system as evil. And, not a few fail to confine themselves to what are real facts, but greedily accept unfounded reports, foolish tales, base falsehoods, and circulate them with all the unction that should attend only well established truths.

Persons claiming intelligence and religion, and even ministers, proclaim with undisguised relish the senseless stories about Joseph Smith undertaking to walk on the water, at Nauvoo, in Ohio, or somewhere else—their stories differing as to place, time, and surrounding circumstances—also his attempt at getting revelations, in a public assembly, by means of an old darkey in the top of a hollow stub near where he (Joseph) was preaching; with numerous others equally nonsensical.

Only the last of December, 1880, there appeared an article—editorial—in the Salt Lake *Tribune*, stating that Joseph Smith and a man named James Noble took two young women, at night, down to the river at Nauvoo, and there Joseph sealed one of these young women to Noble, and Noble, in turn sealed the other to Joseph; that the young woman sealed to Noble became insane over the matter, and died; and that Joseph's wife, learning of Joseph's evil doing, died of grief and shame. All this information it credits to the *Anti-Polygamy Standard*, of Salt Lake City.

This is strange news to Latter Day Saints—a very munchausen.

As for Joseph's wife she neither died at the time indicated in the above, nor of the cause there assigned; and the editor has been betrayed into error by others, or has betrayed himself and misled his readers. The wife of Joseph the Seer, died at Nauvoo, April 30th 1879, aged 75 years, 9 months and 21 days, in the midst of her family and friends, honored and beloved by the community in which she had lived for over 40 years prior to her death.

As to her knowing that Joseph had other wives sealed to him, her own testimony, given but a few months previous to her death, ought to be of prime value. Here it is.—“He (Joseph) had no other wife but me; nor did he to my knowledge, ever have. \* \* \* He did not have improper relations with any woman that ever came to my knowledge.”—*Life of Joseph the Prophet*, page 792.

One of the great evils among some who seek to reform the Latter Day Saints, is the readiness with which they seize rumors and false stories and

hurl them at random, against the entire system. Reformers should be truthful and just. Those who wilfully circulate false and slanderous reports are kin to those who originate them.

---

### WILFORD WOODRUFF'S DREAMS.

IN a sermon, printed in the *Deseret News*, December 18th, 1880, Elder Woodruff is made to say to the conference here (Salt Lake City) last October 10th. "I have had many interviews with Brother Joseph until the last fifteen or twenty years of my life; I have not seen him for that length of time." Don't be startled, dear reader, for he says it was in his "dreams in the night season," that he saw him.

But of "President Young, Heber C Kimbell, Geo. A Smith, and Jedediah M. Grant, and many others who are dead," who he claims to have seen in his "travels in the southern country," his language, though ambiguous, would lead one to conclude that he saw and conversed with them openly. Perhaps he wished to be understood that he saw them not openly, in a waking vision, but in a dream, as he claims to have seen Joseph.

Joseph the Seer taught that the spirits of the just could be revealed only in flaming fire, or glory. Moses and Elias were revealed in this manner to Jesus and his three chief disciples on the mount.

It is probable, if Elder Woodruff had such a revelation as that on the mount, and such as the Seer said must attend the spirits of the just when they appear personally, he would have readily proclaimed it. Hence it is likely that the Elder wished to be understood as having seen Brigham and many others

as he claimed to have seen Joseph twenty years ago and more.

Now it strikes us that dreams are rather thin and unsubstantial food with which an aged apostle should feed the people. And for an apostle to confess that his administrations and conduct were based upon his dreams, chiefly, is to confess his unreliability as a teacher, adviser and leader.

Persons of reflection need not be told that the chief amount of dreams, such as have come under their own personal observation, and many of those found in the Scriptures, were not inspired of God—not trustworthy. But this is not to say that all dreams are not inspired of God, and that all are to be rejected as of no value.

But when an apostle parades his dreams for the instruction and guidance of himself and the people of God, it is about time for that people to inquire as to what such dreams are good for.

The wise man informs us, just what is found by experience, that "a dream cometh through the multitude of business"

When Israel was led by a lawless and corrupt priesthood, in the days of Jeremiah the prophet, the Lord said of them and their leaders:

"I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord Is not my word like as a fire? saith the Lord; and like a

hammer that breaketh the rock in pieces? Therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."

"For thus saith the Lord of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, neither hearken to your dreams which ye caused to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the Lord."—Jeremiah 23: 25-32; 29: 8-9.

The Lord, by Moses, had warned them of the false dreamers and corrupt prophets that might arise among them in these words:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."—Deut. 13: 1-4

When ministers feed the people on "chaff," and refuse them the pure "wheat," it is quite time they were neither revered nor feared.

Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way.  
—*Benjamin Rush.*

## THE HISTORY OF POLYGAMY, *As Found in the Bible and Book of Mormon, with Comments*—No. 6.

BY ELDER CHARLES DERRY.

BUT the climax is reached in Malachi 2<sup>d</sup> chapter. The Prophet describes the evils that Judah has been guilty of, and after declaring the punishment for certain crimes he charges them with still further crimes, as follows in verses 13 to 16. "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant." A man deals treacherously with "the wife of his youth," whom, according to God's unchangeable law, he hath pledged himself to love, and to keep himself for her, and from all others during their lives, "when, in violating this covenant, he permits his eyes to wander after other women wantonly. Every man deals thus "treacherously" who practices polygamy. As though to put the seal of condemnation upon polygamy, the prophet points them back to the morn of creation, when God ordained and sealed the order of monogamy as divine by making one woman for one man. He says, "And did not he make one? Yet had he the residue of the spirit. And wherefore one?" Mark the answer, "That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Can condemnation of polygamy be more emphatic than

this? Could God proclaim his own ordained monogamy in a more explicit manner? Surely, the seal of heaven is affixed to it, and polygamy is condemned as the basest treachery, and abominable in his sight. In keeping with this, is God's utterance in the Book of Mormon, to which we now turn. Book of Jacob, first chapter. "And now it came to pass that the people of Nephi, under the reign of the second king began to grow hard in their hearts, and indulge themselves somewhat in wicked practices such as like unto David of old, desiring many wives and concubines, and also Solomon his son." We turn to the second chapter of Jacob. Here the Prophet is crying out against their pride, and then charges them with what he calls "a grosser crime" even than that; "For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord." Now, the Nephites believed that because David and Solomon had many wives and concubines, polygamy must be of God. The polygamists of this day think the same, or profess to. But God shows that the Nephites were mistaken in this, and that this practice of David and Solomon was "abominable" before him, hence the polygamists of this day are mistaken, and their spurious revelation on this subject is proven a huge falsehood. Then the Almighty forbade the practice and denounced it as whoredom,—"For there shall not any man among

you have save it be one wife, and concubines he shall have none; for, I, the Lord God delighteth in the chastity of women and whoredoms are an abomination before me. Thus saith the Lord of Hosts."

Utah may claim that her polygamist women are pure; but in the language above, God speaks of polygamy as opposed to chastity, and no woman can be chaste in the eyes of God who willingly goes into the evil. Women may be pure in their intentions, but not in their acts. From the Book of Mormon we also learn that God had given commandments unto their "fathers" upon this matter before, forbidding them to have more than one wife, and concubines they shall have none. Page 119. Now, who were their "fathers," who had received this commandment? Fathers, in the plural, means more than one; hence it does not refer to Lehi alone, but it must date back to Jerusalem, and the "fathers" there. And the knowledge of this command had been perpetuated among them when they left Jerusalem; and, although our Bible speaks nothing of this command, (for Jacobs time was before Malachi), yet from this Scripture it is evident that God did denounce polygamy and concubinage among ancient Israel. And this denunciation is undoubtedly one of the "plain and precious parts" that has been taken out of the Bible. But there is a clause that polygamists use to make it appear that at some time God may give a law authorizing it. They forget that God changes not, and that evil changes not its nature; hence, what was evil in the sight of God in the beginning must be so now. But for the passage:—"Wherefore this people shall keep my commandments saith the

Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." The word "for" signifies, because of; hence it might truly be read: Because of these corruptions, (polygamy and concubinage) if I will raise up seed unto me I will command my people; "otherwise," or, if I give no further command, "they shall hearken unto these things." Or, in other words, "the command I give you now shall be amply sufficient to assert the divinity of the marriage covenant of one man with one woman." It is impossible to put any other construction on these words, without degrading the character of the immutable God. Polygamy was "abominable" then, and must be abominable to day; for like every evil it is unchangeable. It may be destroyed but never changes its nature while it exists.

The next case we read of is that of King Noah. Book of Mosiah, chapter 7. "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." I need not dwell upon the wickedness of King Noah and his priests, who like himself "committed whoredoms." I will just remark that in the second Book of Jacob, God declares if the Nephites did not quit these practices, and keep his commandments, the land should be cursed for their sakes. The desolation of this country, when discovered by Columbus; the almost utter destruction of the Nephites; their ruined cities, their deserted temples, and the dissolution of their once mighty empire, speaks in tones louded than thunder against the corruption of this

debasement and degrading practice of polygamy with other kindred evils. In conclusion let me call the readers attention to the fruits of polygamy and concubinage in all ages. The latter brought discord into Abraham's family. It caused Sarah to be despised, until in the bitterness of her soul she cried to Abraham, "My wrong be upon thee; the Lord judge between me and thee." In Jacobs house it was the source of envyings, jealousies, deceit, and falsehood. In Elkanah's house it wounded the heart of Hannah, and was a constant scourge to her troubled soul. We are not permitted to look at the discord and strife that must have reigned amid the families of Gideon, David, and Solomon; but we learn from Malachi that it was the cause of "tears, weeping and crying out" for anguish of soul, until the noise of it reached to heaven and covered the altar of the Lord, so that he would not accept their offerings any more. And from the Book of Mormon we learn that it hardened the hearts of men, rendering them callous and insensible to the tears and pleadings of their wronged and broken hearted wives, making them dead to honor and virtue, while it wrung the hearts of their lawful wives with grief, insomuch that their cries and tears, like those of Judah's daughters, reached to heaven against the perpetrators of the unnatural crimes. It engendered lust, and was an incentive to murder, as in the case of David. Idolatry was its boon companion as in the case of Gideon. Is it changed to day? Let the vales of Utah answer. Listen to the stifled cries as I have heard them. See the domestic broils and the terrible bitterness, envyings, and heart burnings that are manifest daily, but sought to

be hid. Yet like "murder they will out," and then, dear reader, you will know that polygamy is the same, man the same, and woman the same, in all ages; and hence the degrading practice bears the same fruits it ever did, and ever will do while the monster lives to crush the hearts of women or harden the hearts of men.

Ye women who fasten the degradation upon your unsuspecting sisters, you may gloss over the hideous monster, and assume a sickly smile while you parade this shame before the world. You may boast of being the polygamous wives of prophets and apostles, and assume a sanctimonious air, and even pollute the holy name of God with blasphemous pretensions that you "know it is of God;" but after all it remains as it ever was, an "abominable" monster in the sight of heaven, the offspring of sin, and unless you and all who have embraced the monstrous evil free yourselves from its evils by a life of godly purity and virtue, it will drag you down to final, eternal degradation and shame. And now, in the language of God's Anointed, the Son of Man, whom God first called to open up the dispensation of the fulness of time.—"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 armour 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 doctrine and the shackles of sin. In the name of bleeding Zion, I call upon all those who have been wandering in by an forbidden paths, and have been led astray by

wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof 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."

Finally, let me say, If I have written plainly, it is because I am in earnest. I wish good to all, and evil to none, and may God bless this effort to all who read, is my earnest prayer.

SALT LAKE CITY, Utah, January 19, 1881.

We intend to prosecute the Utah Mission with renewed vigor for 1881; and as our little ADVOCATE is a well nigh indispensable aid in the work, we earnestly solicit the few who are in arrears on subscriptions to pay up without delay, renew their subscriptions, and get as many new ones as they can, sending all to Joseph Smith, box 53, Plano, Ills. Aid to our little paper is aid to this mission, in which we distribute free many thousand copies.

W. W. BLAIR.

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

# The Saints' Advocate.

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

Vol. 8.

Plano, Illinois, April, 1881.

No. 10

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE BOOKS IN UTAH.

THE cheering announcement is now made, by high authority, that the Utah Mormon Church holds the Bible, Book of Mormon and Doctrine and Covenants, as its standards "on doctrine, discipline and Church government;" and that "The Doctrine and Covenants is our [their] special authority on government."

This is just as it should be; and it should have been thus from 1814 until now. Had it been, thousands would have been saved from Infidelity; thousands would have been spared the odium, the bitterness, and the degradation of polygamy; millions of dollars paid as tithing would have been kept by the toiling multitudes to educate their children, and to beautify and bless their homes. There would have been fewer temples, and far more good schools; fewer useless Tabernacles and Amelia Palaces, and more suitable and happy homes; fewer rich, and fewer poor; and there would have been far less opportunity for attack by non-Mormons, and far less occasion for defense of manifestly weak points in the teachings and practices of the Utah Mormon leaders. But it is refreshing and encouraging to see the organ of the Church flee to the books for defense against the attacks of non-Mormons. It serves to show that

the Utah leaders now see their greatest security lies in adhering to the books, especially the Doctrine and Covenants.

When, recently, Judge Goodwin, of the *Tribune*, made a fierce onslaught upon Utah Mormonism in an article in the *North American Review*, the *Deseret News* replied with "shot and shell" from the Doctrine and Covenants, with such force and fitness as would have annihilated the Judge had not the Utah leaders taught and practiced, in the past, in a very large degree, what they now deny and condemn.

They have taught and practiced the very opposite of the New Testament, Book of Mormon, and, notably, the Doctrine and Covenants; but now, when arraigned for these same teachings and practices, or some of them, they flee for shelter and defense to the very books they have "treated lightly" and dishonored.

All who carefully read them, know full well that polygamy, tithing the tenth of one's substance or time, secret endowments, Adam-God worship, the Utah School of the Prophets, the Communism of their Order of Enoch, dictation in political and business affairs by the priesthood, are not only not taught in those books, but are either condemned, or forever barred out. These books teach that Jesus Christ is the God of the Saints; they teach that polygamy is an abomination, a crime, "a grosser crime" than pride; they teach that only those who have a surplus of property

should pay tithing, and after that such parties should pay one-tenth of their interest, annually; they teach that the School of the Prophets relates, purely, to spiritual and literary matters; they teach a united order, the benefits of which should go to the poor; they condemn the uniting of Church and State—"My kingdom is not of this world,"—*Jesus*; they teach that the Priest's duty is to look after the affairs of the Church, and that the laws given to the Saints by the Church are purely the laws of the Church; and they teach that secret teachings and organizations (hence secret endowments) are not of God; yet the Utah leaders have taught the opposite.

The *Deseret News* for February 21st, 1881, says:—

"The Bible, the Book of Mormon and the Doctrine and Covenants are our written authorities on doctrine, discipline and Church government. We defy any one to prove from these works or either of them anything like the accusations of 'Judge' Goodwin. We do not suppose that he knows anything about them. He has had the folly to write against the Book of Mormon, and at the same time acknowledge that he had never read it. We presume that he is equally ignorant of the book of Doctrine and Covenants, and also of 'the code of Peru under the rule of the Incas,' or he would never have attempted to draw any parallel between them. The Doctrine and Covenants is our *special authority on government*. It is to us the word of the Lord. It contains our *ecclesiastical code*. And it is in letter and in spirit the very reverse of that which has been so rashly asserted by the pretended 'Judge.'"

As an offset to his untruths we will give a few quotations from that book:

"We believe that governments were instituted of God for the benefit of man and that he holds men accountable for their acts in relation to them."—Doc. and Cov. p. 439.

"We believe that all men are bound to

sustain and uphold the respective governments in which they reside while protected in their inherent and inalienable rights by the laws of such governments."—*Ibid*, p. 440.

"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference."—p. 440.

"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."

"Behold, the laws which ye have received from my hand are the laws of my Church, and in this light shall ye hold them forth." p. 202.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me." p. 312.

"Seek ye out of the best books, words of wisdom; seek learning by study and also by faith." p. 200.

"And study and learn and become acquainted with all good books and with languages, tongues and people." p. 296.

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." p. 421.

"Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come."

"Thou shalt not lie; he that lieth and and will not repent shall be cast out." p. 158.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned." p. 387.

If the Utah leaders carry out all that is expressed and implied in the foregoing, there will be a reformation in their church bordering on revolution. We know that reforms have occurred in the last four years, especially in the last year or two, and this strengthens our confidence that still greater reforms will come in the near future.

If the Utah people would just bear in mind that "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 [the Lord] have given unto them, not only to *say* but to *do* according to that which I have *written*, (Revelation, Sept. 22d, 1832, par. 8), it would be profitable to them."

### JOHN TAYLOR AND TITHING.

WE herewith present our readers with a most cheering evidence of a reformation going on among the Utah priesthood under the presidency of John Taylor.

The Reorganized Church has, for the last twenty years and more, persistently urged that the system of tithing practiced by Brigham Young and his fellows was contrary to the law of the Church, was unjust, oppressive and cruel; and we now gladly publish the fact that Pres. John Taylor pronounces Brigham's system unlawful, says "the law" stands unrepealed, and that he will not justify any who teach contrary to it. This is well; but it is a pity Pres. Taylor had not thought of this error and opposed it during the past thirty-six years. But it may be he has had more occasion to reflect upon the law since it has been so thoroughly urged of late through the *ADVOCATE*, the tracts, and the sermons of the missionaries of the Reorganized Church. At any rate reform has come, and for this all may rejoice.

Here are the statements of Pres. Taylor, as reported in the *Desert Evening News*, January 10th, 1881, made in the Assembly Hall, January 8th and 9th, 1881, at a Stake Conference:

"Pres. John Taylor said: As there is considerable misunderstanding in regard to the law of tithing, he felt impressed to make some explanations on this subject. There were revelations requiring the Saints to

consecrate all their property which they failed to observe, and in answer to the inquiry of the Prophet Joseph Smith, the Lord gave the revelation on tithing, as follows:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

"President Brigham Young had adopted the system of asking one-tenth of the property of the new comers in lieu of the surplus spoken of in the revelation. After this the Lord required one-tenth of our interest annually. This was not a requirement of man but of God, and no man has a right to change or modify this commandment. He did not care personally whether this law was observed or not, so far as the means contributed was concerned, nor did he think the Lord did, but it was given as a test to the people of God, and was as much a portion of the law of God as any other ordinance or requirement of the gospel, and did not admit of modification. The priesthood was not called to prevent the ways of the Lord, and if there were those who sought to modify this law or teach or justify others in so doing, they must do so on their own responsibility, he would not bear it. No one had any right to divert the tithing they owed for any other purpose or object, but were required to abide the law, and then whatever they did in addition to this was a free-will offering, which they were at liberty to give or withhold according to their discretion or circumstances.

"Sunday, January 9th, 1881, 10 a. m.

"President John Taylor was the first speaker. In relation to the subject of tithing, upon which he spoke yesterday, he wished to say a few additional things. He again read on the 418th page (new edition) of the Doctrine and Covenants (or section 119 old edition), the answer of the Lord to Joseph the Prophet respecting the matter of tithing. He said an opinion was held by some that the payment of tithing was something to be decided entirely by the individual himself; many considered it of little importance and thought it had little to do with their good standing in the Church. He spoke of the *diversities of opinion* existing among the people, and among bishops and presidents of Stakes, regarding tithing, and the manner in which and the amount which should be rendered the Church. Described the order of the priesthood, the various duties pertaining to and required of each office, and reminded his hearers that this system, so complete and harmonious in all its parts, and so different to anything existing anywhere else, was revealed from God for the benefit of his earthly children. Said that many had a great deal to say about free will and liberty, and that these were good and true principles, for all men should have the privilege of doing, without coercion, anything they choose to do which would not interfere with the rights of others. Some say, 'You Latter Day Saints are serfs, under a sort of domination which compels you to do its will, whether it be your own or not. If any of you think you are in this situation, I freely absolve you from it to-day.' The speaker further showed that no Latter Day Saint is forced to do anything by the Church of which he is a member. It is his own choice to do right or do wrong, and assuredly a man may believe and think as he pleases. A person's faith can not be taken from him. His life may be, but his faith will still exist and he will take it with him to another world. Our faith is that God has revealed certain laws from heaven and commanded us to obey and teach others to obey them. What for? To establish his kingdom, to

root out wickedness, and redeem the human race from their fallen condition. He felt to bless all who were endeavoring to do this, in the name of the Lord; whether they were operating at home or abroad, presiding and laboring in Zion or preaching, exhorting and instructing among the nations of the earth. We are the friends of all men, the friends of our government and its righteous principles, and of all other good governments and principles, and though we are abused and persecuted by those for whose welfare we are working, we must still be their friends and do the will of God in the interest of humanity. Our aims and intentions are misinterpreted, our words and actions misrepresented, but we must not despair; we must push on in the good work in which we are engaged, return good for evil, and leave the result with God. To return to the law of tithing, which is one of the laws revealed for the government of the Saints; it was given in the year 1838 in Far West, in answer to prayer, as a preparatory law to the establishment of the United Order which will eventually prevail among this people. It will be seen by the Doctrine and Covenants that the people of God in that day were expected to *give all their surplus property into the hands of the Bishop of the Church*, and that all who joined the Church were to be tithed of their surplus means, or they should not be considered worthy to abide with the Saints. *This law has never been annulled.* It is the word of God, plainly expressed, which we have had forty-two years to study upon, and yet *to-day many of us do not know what it means.* Do we want to know what it means? But what is to be done with those who will not observe the law of tithing? First, teach them the law, so that they may understand it and afterward they will be held personally responsible. Harsh measures should not be employed. Mercy and kindness first. In regard to donations of various kinds, they were matters outside of the law. There is no law commanding these things. But there *is* a law on tithing."

We have italicised the most notable points in the above, that the attention

of the reader may be carefully fixed thereupon.

President Taylor thrusts his lance into the very vitals of Brigham's tithing "system," and does it in such a direct and merciless way as to enlist our respect for his stroke, and renewed abhorrence for the "system." If this good work goes on for awhile, may we not expect some will be ready to affirm by and by, that Brigham's "system," like "blood-atonement," and "Adam-God," was misinterpreted, and was the merest myth! We shall see.

If money and properties paid under Brigham's "system" by the poor had been used to feed, clothe, and educate the rising generation, Amelia Palaces would not have been so common, nor would a few of the favorites become so rich and tyrannical.

Pres. B. Young having set aside the law of the Church on tithing and "adopted," in "lieu" of said law, a "system" of his own, may it not be that he has done similarly with other Church matters? A careful reading of the standard books of the Church, also the history of the Church up to 1844, reveals the fact that Mormonism under the leading of Brigham Young was no more what it was from 1830 to 1844 than Christianity during "the dark ages" was like Christianity in the times of Christ and the apostles. This all will see by and by, when the "refuge of lies" is "swept away."

#### LETTER FROM JOSEPH SMITH JUNIOR.

Liberty Jail, Missouri,  
December 16th, 1838.

To the Church of Jesus Christ of Latter Day Saints in Cadwell county, and to those who are scattered abroad, who are persecuted and made desolate, and

who are afflicted in diverse manners, for Christ's sake and the Gospel's. \* \*

We are sensible also, that your perils are greatly augmented by the wickedness and corruption of false brethren. May grace, mercy and peace be and abide with you. And notwithstanding all your sufferings we assure you that you have our prayers and fervent desire for your welfare both day and night.

We believe that that God who sees us in this solitary place, will hear our prayers and reward you openly.

Know assuredly, dear brethren, that it is for the testimony of Jesus, that we are in *bonds* and in *prison*; but we say unto you, that we consider our condition better, notwithstanding our sufferings, than that of those who have persecuted and smitten us, and have borne false witness against us; and although our enemies seem to have a great triumph over us for the present, we most assuredly believe and know, that their triumph will be but short, and that God will deliver us out of their hands, notwithstanding their bearing false witness and otherwise. \* \* I say unto you that those, who have thus vilely treated us, shall like Haman be hanged on their own gallows, or in other words, shall fall into their own gin and ditch, which they have prepared for us, and shall go backward and stumble and fall, and their name shall perish, and God shall reward them according to all their abominations.

Dear brethren, do not think that our hearts are faint, as though some strange thing had happened unto us, for we have seen these things before hand, and have an assurance of a better hope, than our persecutors, therefore God has made our shoulders broad, so that we

can bear them: we glory in our tribulations, because we know that God is with us, that he is our friend, and he will save us. We do not care for those that can kill the body; knowing that they can not harm our souls. We ask no favors at the hands of mobs, of the world, or of the devil; nor yet of any of his emissaries, the *dissenters*. We have never dissembled, nor will we for the sake of our lives: inasmuch then as we know we have been endeavoring with all our mights, mind, and strength to do the will of God in all things whatsoever he has commanded us, we feel a satisfaction which we would not part with for any worldly advantage whatever. As to our light speeches which may have escaped our lips from time to time, they have nothing to do with the fixed principles of our hearts; and those who have taken offense at anything which may inadvertently have escaped our lips, we would refer them to Isaiah's description of those, who make a man an offender for a word, and lay a snare for those that reprove in the gate. We have no retraction to make, we have reprov'd in the gate, and men have laid snares for us; we have spoken words and men have made us offenders; yet notwithstanding all this, our minds are not darkened, but we yet feel strong in the Lord. But behold the words of the Savior, "If the light which is in you became darkness, how great is that darkness?" Look at the dissenters.— And again. "If you were of the world the world would love its own. \* \*

In speaking thus some of our brethren may think we are offended at those characters. If we are it is not for a word, neither because they reprov'd in the gate; but because they have been

the means of shedding innocent blood.— Are they not murderers then at the heart? are not their consciences seared as with a hot iron? We confess that we are offended. The Savior said "that offences must come; but woe unto them by whom they come!" And again, "Blessed are ye when men shall revile you and speak all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you."

Now dear brethren, if any men ever had reason to claim this promise we are the men, for we know that the world not only hates us, but "speak all manner of evil against us falsely," for no other reason, but because we have been endeavoring to teach the fullness of the gospel of Jesus Christ. After we were \* \* taken into the camp of the militia, we had all the evidence we could have wished, that the world hated us, and that most cordially too. The priests of the different sects hated us. The Generals hated us, the Colonels hated us, the officers and soldiers hated us; and the most profane blasphemers, drunkards, and whoremongers hated us. And why? Because of the testimony of Jesus Christ. Was it because we were liars? Was it because we had committed treason against the government, or burglary, or larceny, or arson or any other unlawful act; we know that such things have been reported by certain priests, lawyers and judges, who are the instigators and abettors of a certain gang of murderers and robbers, who have been carrying on a scheme of mobocracy to uphold their priestcraft against the Saints of the last days; and have tried by a well contemplated and premeditated scheme to put down by

physical power, a system of religion that all the world, (by fair means), and all their intelligence, were not able to resist. Hence mobbers were encouraged by Priests and Levites, by Pharisees and Saducees, by Essenes and Herodians, and by the most abandoned and wicked characters that are suffered to live upon the earth, indeed a parallel can not be found anywhere of such characters who gathered together to steal, to plunder, to starve and to *exterminate* the Saints: these are the characters, who by their treasonable, acts, have desolated and laid waste Daviess county. These are the characters that would fain make all the world believe that we are guilty of the above named acts; but they represent us falsely; we say that we have not committed treason, nor any other unlawful act in Daviess county.

Was it for murder in Ray county, that we were thus treated? We answer no. We were not present when the mobs came forth in that direction, who after dragging our brethren from their homes, and burning their habitations and killing several of our beloved friends, but not without the expense of some of their own lives; retreated and after getting clothed with the authority of militia, raised the cry of murder! treason! &c., and appeared as innocent as sheep. This suited their purpose, but if their borrowed garb had been torn off; instead of the peaceable sheep we should have found all the characteristics of the prowling wolf, guilty of the murder of innocent and harmless men; therefore, on the heads of that mob \* \* be the crime, and upon them rests the curse.

Was it for committing adultery? We are aware that false and slanderous re-

ports have gone abroad, which have reached our ears, respecting this thing, which have been started by renegadoes, and spread by the dissenters, who are extremely active in spreading foul and libelous reports concerning us; thinking thereby to gain the fellowship of the world, knowing that we are not of the world; and that the world hates us. But by so doing they only show themselves to be vile traitors and sycophants. Some have reported that we not only dedicated our property, but likewise our families to the Lord, and Satan taking advantage of this, has transfigured it into lasciviousness, a community of wives, which things are an abomination in the sight of God.

When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy according to the laws of God, and when a man consecrates or dedicates his wife and children to the Lord, he does not give them to his brother or to his neighbor; which is contrary to the law of God, which says, "Thou shalt not commit adultery, Thou shalt not covet thy neighbor's wife," "He that looketh upon a woman to lust after her has committed adultery already to his heart."—Now for a man to consecrate his property, his wife and children to the Lord is nothing more nor less than to feed the hungry, clothe the naked, visit the widows and fatherless, the sick and afflicted; and do all he can to administer to their relief in their afflictions and for himself and his house to serve the Lord. In order to do this he and all his house must be virtuous and "shun every appearance of evil." Now if any person, has represented any thing otherwise than what we now write, they have wilfully misrepresented us.

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

Thus we find that there 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 practiced upon the church in our name. And now brethren, what can we enumerate more, is not all manner of evil of every description spoken against us falsely, yea we say unto you falsely. We have been misrepresented, misunderstood and belied, and the purity of our hearts has not been known. And some have gained influence by their hypocrisy sanctified appearance and the *pious* discourses which they have delivered. And our souls have been bowed down, and we have suffered much distress in consequence thereof, and truly we have had to wade through an ocean of trouble.

We could enumerate the names of many who have acted in a mean and dastardly manner, some of whom we once considered our friends, men whom we once thought would never condescend to such unhallowed proceedings,

but their love of the world and the praise of men has overcome every feeling of virtue, and they have yielded obedience once more to their old master, consequently their last end will be worse than the first. It has happened to them according to the words of the Savior. "The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire." If those under Moses' law died without mercy under two or three witnesses, of how much severer punishment, suppose ye, shall those be thought worthy, who have betrayed and denied the new and everlasting covenant, by which they were sanctified, and called it an unholy thing; and have done despite to the spirit of grace. Again we would say inasmuch as there is virtue in us; and the keys of the kingdom have not been taken from us; and the holy priesthood has been conferred upon us, (for verily thus saith the Lord, be of good cheer, for the keys I gave unto you are yet with you); therefore we say unto you dear brethren, in the name of the Lord Jesus Christ, that we deliver these characters unto the buffetings of Satan, until the day of redemption, that they may be dealt with according to their works and from henceforth shall their works be made manifest.

And now dear and well beloved brethren, to you who have continued faithful, both men, women and children, we exhort you in the name of the Lord Jesus to be strong in the faith of the new and everlasting covenant, and nothing frightened at your enemies for what has happened to us is a token to our enemies of damnation, but unto you and us of salvation, and that of God: "therefore hold on, even unto death, for he that seeks to save his life shall lose it,

but he that loseth his life for my sake and the gospel, shall find it" saith the Savior.

Brethren, from henceforth let truth and righteousness prevail and abound in you, and in all things be temperate, abstain from drunkenness, profane language, and from everything which is unrighteous and unholy, and from the very appearance of evil: be honest one with another; for it seemeth some have come short in this thing, and some have been uncharitable towards their brethren who were indebted to them: while they have been dragged about in chains and cast into dungeons: such persons will have their turn and sorrow in the rolling of the great wheel; for it rolleth and none can hinder: remember whatsoever measure you mete, it shall be measured to you again.

Zion shall yet live; although she seemeth to be dead. We say unto you, Brethren, be not afraid of your adversaries: contend earnestly against mobs, and the unlawful works of dissenters, and of darkness; and the very God of peace shall be with you: and make a way for your escape from your adversaries. We commend you to God and the word of his grace; which is able to make you wise unto salvation. Amen.

---

### THE SEER'S SAYINGS.

JOSEPH the Seer taught that Adam was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity to the end."—*Mill. Star*, vol. 18, p. 164, 165. And yet we find nothing of polygamy, sealing wives and husbands for eternity, nor secret grips, secret oaths and covenants, in all the accounts given of Adam in the Inspired

Translation of the Bible, or any other sacred records.

The Seer further said:

"Now the purpose in himself in the winding up scene of the last dispensation is, that all things pertaining to that dispensation should be conducted precisely in accordance with the preceeding dispensations. \*\*\* Therefore he set the ordinances to be the same for ever and ever, and set Adam to watch over them. \*\*\* Adam acts under the direction of the Lord."

In the days of Adam, Noah, Jesus, Lehi, Mormon, and others, there were no provisions made for polygamy, sealing wives, secret endowments, etc., etc.

Hear him Again:

"God will not acknowledge that which he has not called, ordained, and chosen."

This prohibits the Priesthood from becoming a law unto themselves or appointing any thing, spiritual or temporal, that can procure or defeat salvation. Again:

"The power, glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued. \*\*\* It signifies then, that ordinances must be kept in the very way God has appointed; otherwise their priesthood will prove a cursing instead of a blessing."

This is valuable as showing that the priesthood are not infallible, while truth and righteousness are. This is sensible, and in harmony with the facts of scriptural history. All the ministry should heed it and profit by it.

---

### THE LATE PRES. WM. MARKS.

It has been reported throughout Utah of late, that the late Pres. Wm. Marks was cut off the Church before the death of Joseph the Seer.

An aged Mormon of Lehi City, said his chief objection to the "Josephite Church" lay in the fact that Pr. . . m.

Marks was disfellowshipped in Joseph's life time; therefore Young Joseph's ordination to the Priesthood and Presidency of the Church under his hands could not be valid and proper.

To relieve those under such error, we subjoin some facts touching the authority and conduct of Pres. Marks two to four months after the death the Seer, which we take from the 5th volume *Times and Seasons*:

"TRIAL OF ELDER RIGDON.

"Minutes of a meeting of the Church of Jesus Christ of Latter Day Saints, held on the meeting ground in the city of Nauvoo, on Sunday, Sept. 8th, 1844.

"Present, quorum of the Twelve, President Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Orson Hyde, George A. Smith, John Taylor and Amasa Lyman.

"The High Council organized themselves with Bishop Newell K. Whitney at their head, as follows: William Marks, President of the Stake, and Charles C. Rich, Counsellor; Samuel Bent, James Alred, Lewis E. Wilson, Alpheus Cutler, David Fullmer, George W. Harris, Thomas Grover, Aaron Johnson, Henry G. Sherwood, also Reynolds Cahoon, Asahel Smith and Ezra T. Benson, in the place of three absent members."—Vol. 5., p. 647.

"President Wm. Marks arose and said he felt disposed to say a few words in defense of Elder Rigdon. There has been a strong team against him. They all seem to speak against him, and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defense, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are

some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has always been the case before the High Council that some should speak in defense of the accused. I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I don't wish to justify any man in an error, but there is a trial before this church and council. In regard to his character there has been many things said which appear to be objectionable, but I can do some of them away. I hear objections to his authority, and to his conduct for four or five years past. There were charges brought before the conference, last Fall, and one or two days spent in hearing of them, and it seemed to me, that every exertion was made that could be made, to criminate him and cut him off. There was time given to bring all the charges that could be got at, but there was not a single particle of the charges sustained, if I recollect right, as to proving him guilty of committing any of the acts specified in the charges. Now I think if Brother Rigdon was restored at that time we ought not to go beyond the conference to fetch up charges to-day; but here are charges fetched up for years back. It is known that he was restored to full faith and fellowship last Fall. I have heard Brother Joseph say repeatedly since that time, that all things were right between them. Just before Elder Rigdon left here, I heard Bro. Joseph say that all things were right between them. Sister Emma had a good many feelings against Elder Rigdon, but they are all done away. She has said within a few months, and in fact within one week, that she was on as good terms

with Elder Rigdon as she had ever been since he was a member of the church.

"As respects his not presenting his vision or revelation before the first quorum, I can say, that Elder Rigdon did not know that this order was introduced. Brother Joseph told us that he, for the future whenever there was a revelation to be presented to the church he should first present it to that quorum, and then if it passed the first quorum, it should be presented to the church. But Bro. Rigdon did not know this, for he was only just brought into the quorum before he left to go to Pittsburgh.

"There have been many things said of his course since he came from Pittsburgh which I know nothing of, as to his wishing to lead this people, I don't know anything about it. And as to his revelations being from the devil, I am sure I don't know whether they are from God or the devil. The Twelve and the High Council both know that my mind differs from theirs respecting organization. I had always been taught that the First Presidency would remain and always be with the church. I had always understood that the church would be imperfect without a quorum of three to stand as a First Presidency, and I can not find any law to say that this quorum should ever be dropped. I laid my hands on Brother Sidney with Brother Joseph, and he ordained him to be a "prophet and a seer and revelator," and to be equal with him in holding the keys and authority of this kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement.

I always felt that there was a power and responsibility in that quorum which did not exist any where else. I will read an extract from the 84th section of the Book of Doctrine and Covenants: 'Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another.' This is what I ever supposed would be the case, that through him the oracles should be given to another who should be a prophet, and a seer and revelator, and through him to the church. I have always felt since last special conference that the order was not according to this pattern. Sidney Rigdon and Frederick G. Williams were appointed to stand equal with Joseph in this kingdom; and I always supposed that one would receive the oracles from Joseph and give them to the church. Now brethren, I have searched diligently to get at the right of the matter, and I know I am honest and wish to know how it should be.

"I will read another extract from the Doctrine and Covenants, which you will find on the ninety-sixth page. I never supposed that this quorum could be disorganized while there was one or two left. I have ever felt that Elder Rigdon sustains his authority; I never believed he had lost it through transgression; I believe he is the man to receive the oracles from Brother Joseph and give them to the church; all I want is to have the thing right, and when I believe it is right, I am as ready to confess it as any other man. (Read several extracts from D. & C.)

"When this organization [First Presidency] is broken up, there is a quorum broken up which is of great power and

authority, and I always thought it ought to have been continued. The church has always supposed that the Twelve were to bear the gospel to all the world, and when they are absent, who will preside over the church? We know that it is necessary for individuals to preside over the whole church. Now we are losing this office and power and authority, but I feel as though we don't want to lose any thing. I feel that we ought to keep up the organization, if it is right to do so.

"When Elder Rigdon first came from Pittsburgh, he said it was his place to receive the oracles, but there was a delicacy in Brother Rigdon in presenting his claims to the people; he supposed there would have been some individuals who would have taken up the case. It appears from what has been stated this morning, that questions have been put which seem to bring contradiction. If Elder Rigdon has done anything worthy of being severed from the church, I feel to go with the church, and to be satisfied with what they do. I don't know that I can see any thing worthy of cutting him off at the present time. Probably I am prejudiced in his favor; if it is wrong I hope the brethren will forgive me. When I have sat with the High Council I have always tried to divest myself of prejudice. I am willing that the High Council and church should act on his case if they think best. I felt as though there was a great many men here who were saying hard things against him, and nobody to speak a word for him, and I have volunteered to say a few words in his defense.

"I have had a conversation with Elder Rigdon and I can not find that he has committed a crime. The church has never cut off any person without a crime

was proven against him. Now is there a man in the church who has received the ordination of a prophet, seer and revelator? If there is I want to see him. There has men been ordained prophets, priests and kings, but I have never heard of any one being ordained a seer and revelator. I think I am knowing to all the ordinations, but I don't know of a man who has been ordained to the office and calling Brother Sidney has; and if he is cut off, who will we have to obtain revelations? A man must be in possession of this power to be able to ordain a prophet, seer and revelator. If there is a man ordained to lead this people, I do not know it. I don't believe there are sufficient revelations given to lead this people, and I am fully of the belief that this people can not build up the kingdom except it is done by revelation."

"President Young arose and replied— I feel it a duty to make some remarks in reply to what Brother Marks has said with regard to Brother Rigdon's character. I have not been beyond the last Fall conference to fetch evidence. There was enough brought forward at the conference, and abundance more could have been presented, but Brother Hyrum plead so hard it was kept back. Brother Rigdon did enough when he came from Missouri, to cut him off from the priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings; was not this enough to cut him off? There was enough to cut him off long ago, but Bro. Marks has endeavored to soft soap the people. I have known that Brother Marks 'had no evidence but the written word;' but if this people have no evi-

dence but the written word, it is quite time to go to the river and be baptized for the remission of their sins. Who can not see that Elder Rigdon would sacrifice this people? Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word."—Vol. 5, p. 665, 666.

In the foregoing is the needed evidence to show Pres. Marks a member of the Church, and President of the Nauvoo Stake, and member of the High Council, up to September 8th, 1844, over two months after the death of the Seer. In it we also see how faithfully he stood by the order of the Church as set forth in its laws, notwithstanding the slurs and inuendoes cast at him by prominent ministers.

At the conference, October 7th, 1844, Pres. Marks was "dropped" from the presidency of the "Stake," (but not from membership in the Church), in the following irregular way:

"President John Smith moved that William Marks be sustained in his calling as president of this stake.

"Elder W. W. Phelps objected inasmuch as the High Council had *dropped* him from their quorum.

"Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because *he did not acknowledge the authority of the Twelve*, but the authority of Elder Rigdon.

"President Young said that a president of a Stake could be dropped without taking his standing from him in the church. But not so with the *First Presidency or the Twelve*. A president of a Stake is only called for the time being, if you drop him he will fall back into the High Priests' Quorum."

It is needless to remind those familiar with the Book of Doctrine and Covenants, that this manner of dealing with officers, without any notification, or trial,

was improper and unlawful. It was a species of ecclesiastical "Lynch law;" a practice that has largely prevailed with the Utah leaders for many years.

As a further specimen of it note the following:

"Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

"President Young showed that it was because he had got a little money, and was lifted up."

Other similar cases might be cited, but these may suffice to show the harsh and unlawful proceedings of the leading authorities in those times of darkness and disorder.

The Elders are required to "obey the law" given for the government of the Church; and when they teach or administer contrary to that law, their acts are of no binding force on earth or in heaven. Everywhere the law of the Church demands that the ministry shall do according to the "covenants and commandments of the Church;" and they provide that offending members shall be dealt with by visitation, charges, notification and trial, when it is possible or practicable. But this method of procedure was not had in the case of Marks, Butterfield, and others. Their treatment only condemns the authors.

#### COMPARE THE BOOKS

In the revelation of July 8th, 1838, we read that after the surplus properties are put in the hands of the bishop of Zion, then those who have thus been tithed shall pay one-tenth of their *interest* annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. According to that, the Saints was to pay one-tenth of their *interest*. Now, if we take the Doctrine and Covenants printed in Dan-

ish language, 1864, Göbenhavn, Denmark, translated from the Nauvoo edition, we read those who have thus been tithed shall pay one-tenth of their indnamster (Danish) *income* (English) annually. Is there any difference in these two words, *interest* and *income*? Interest is what a man has over and above expenses; income is all his earnings.

That mistranslation, which I am bound to believe was willfully done, has brought the Utah Church thousands of dollars from Scandinavians from year to year, and keeping the people in ignorance and in bondage. Also, if we read par. 2, same revelation: "Verily, I say unto you, it shall come to pass that all those who gather into the land of Zion shall be tithed of their surplus properties." According to that the Saints were to be tithed of their surplus. Danish language we read: "Verily, I say unto you, it shall come to pass that all those who gather unto the land of Zion shall *consecrate their surplus* properties, and shall observe this law, or they shall not be found worthy to abide among you." Here is this difference—"be *tithed* of their surplus" and "*consecrate* their surplus."

There is other things I shall refer to. In the revelation given to Joseph Smith, January 19th, 1841, par. 18: "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him." In the Danish translation we read: "For this anointing have I put upon his head, that his blessing shall also be put upon his posterity after him." What can be the reason that "the head of" is left out in the Danish translation? I am bound to believe it is a willful mistranslation, done just on purpose to keep the Scandinavian Saints in ignorance and bond-

age; because it is for the Utah leaders a very important thing, as well as that of tithing. "The head of his posterity" is the first born son, but by leaving "the head of" out, it only says "his posterity after him," meaning one of his children, and not necessarily the first one. When I was in Scandinavia, four years ago, of course according to what Brigham said in 1860, that Joseph should never lead the Church, but David should, we were told of the Mormon Elders, and referred to that statement that "his posterity after him" did not mean Joseph.

This and other things have been done in like manner, to take advantage of a people that trust in them as the servants of God. And when they first get them to Utah, they are in their power, and of course are told the living priesthood is here, and not much need for the books any more. The most of them are hard laboring people, trying to get a home, and the most of them have not learned the English language. It is a sinful thing to change the written word of God, and deceive an innocent people. Therefore, let us do all we can to get tracts in the Danish language, for many are here in Utah who are honest, and would do the will of God if they knew how; but trusting in God and his servants that something will be done to bring light to them that are in darkness, I remain yours in Christ,

A. TH. CHRISTENSEN.

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 8.  
To W. W. PHELPS, Esq.

*Dear Brother:*—In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited; the

first promise I have fulfilled, and must proceed to the latter.

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top, down its side; and when myself visited the place in the year 1830, there were several trees standing, enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feelings of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not, neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho.—And I confess that my mind was filled with many reflections; and though I did not then loose my shoe, yet with great gratitude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, and is ready to conclude that they were some feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.—It is sufficient for my present purpose to know that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance for almost seven years, actually discovered, by the vision of God, the plates from which the Book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the Book of Mormon; though I hope never like Jerusalem, and the sepulcher of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they *now* contain than for what they

have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First, a hole of sufficient depth (how deep I know not) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c., from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars, composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box containing the record was covered with another stone, the bottom surface being flat and the upper crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the

edges were concealed by the soil and grass, from which circumstance you see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the events of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while this word endures forever and his promises to the last generation.

Continued.

---

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.

---

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions are earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate

JAS. C. KILPATRICK

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

Vol. 3.

Plano, Illinois, May, 1881.

No. 11.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### FANATICISM.

It will astonish many of the readers of the *Advocate*, to learn that the little boys and girls of the Utah Mormon Church, are taught polygamy with the greatest assiduity, by not only their preachers, but by their Sunday School teachers, and members of their Ladies' Relief Societies. What the Lord, in the Book of Mormon, pronounces "a grosser crime" than pride, and "abominable," is now taught the Mormon children as the highest virtue, and as an essential to salvation and future bliss. That this should be, seems utterly impossible, especially when we know that not only the Book of Mormon, but the Nauvoo edition of the Book of Doctrine and Covenants, condemns everything like polygamy in the most emphatic manner, as does also all the Church journals up to 1844, the time of Joseph the Seer's death, and for many years after.

What in those times was reprobated, denied, and punished, as a grievous sin against God and his Church, a shameful social offense, and a crime against the laws of the land, is now proclaimed the highest reach of righteousness, and exalted to the dignity of a saving doctrine. This calling evil, good; this naming vice, virtue; indicates a degree

of spiritual blindness and moral deadness that is deplorable indeed.

That very many of the Utah Mormons are sincere in their polygamic notions, is beyond question; and that many who teach, practice, and uphold polygamy, do so from mere policy, or from sensual motives, is equally certain. When persons tell you they would give nothing for the Mormon religion, with polygamy stricken out of it, as some do, it is not difficult to discern the animus and fundamentals of their religion!

Such parties would do well to remember that before polygamy became a part of the Mormon creed, when the gospel, as contained in the standard books of the Church, was proclaimed as the Alpha and Omega for salvation, then converts were made with great rapidity, the Lord gave great witness to the work, and the Saints were filled with joy and light and love; but that when polygamy and kindred false doctrines were forced upon the Saints, darkness came at noon-day; disappointment and disgust filled the hearts of many, and thousands turned away in sorrow and shame.

The Church of Jesus Christ of Latter Day Saints lived and flourished when polygamy was justly branded as an odious crime; and it will yet live and triumph when polygamy is consigned to a richly-merited infamy, and its funeral dirge is sung by its disenthralled victims throughout the vales of the Rocky Mountains. No one need doubt this for a moment. The Lord proclaims

against it. The higher instincts of the human soul proclaim against it. The authentic records of the Church proclaim against it. The laws of the land, which the Saints are commanded of God to honor and obey, proclaim against it. And the Latter Day Saints in Utah—especially the women and young men of Utah—they in their heart of hearts proclaim against it. It is doomed of heaven and earth, and no power or craft can successfully hinder.

The Jews, prior to the final fall of Jerusalem, were confident God would deliver them from impending ruin; but nevertheless their desolations came. The slave power of our Union never doubted the success of its cause, claiming that God and right were on its side, yet defeat and disaster overwhelmed it, and none are left to mourn its fall. The Oneida Communists boasted that God, and nature, and the Constitution, permitted their system of complex marriages; but their rotten bubbleburst; it is a thing of the past, and passing out of memory, and like a horrible nightmare, will soon be forgotten with gladness.

So will it be with polygamy, notwithstanding the Utah leaders and some of their followers profess confidence in its divinity, and perpetuity. As an evidence of the extremes to which its advocates, to bolster its totterings, are driven, we may relate what comes to us from seemingly reliable sources, as one of the methods of Miss Eliza R. Snow. It is said that last Summer, when on a teaching tour in Provo Valley, she warned the women not to reject or oppose polygamy, for if they did they would wither and be destroyed. One who heard this, and who feared the threatening, told some of her lady

friends about it, one of whom, who weighed near two hundred and fifty pounds avordupois, replied, "Well, I know that is a lie, for I have fought it for the last nineteen years, and see how fat I have grown on it!"

That many have withered who have been bound in its corroding chains, and that many have been destroyed in its blighting, deadly embrace, is a fact apparent all over Utah.

Polygamy, gloss it as they will, praise it as they may, has filled Utah with doubtings, with disquiet, with jealousies, with heart-burnings, with bitterness and anguish, with deceit, with hypocrisy, with falsehood, with malice and revenge. Its brow is brass; it knows no shame. Its heart is adamant; its tender mercies are cruelty. And yet there are many, probably thousands, who sincerely believe it divine, and thousands more who doubt it, yet *fear* it may be appointed of God; and many more there are, who care not a farthing as to its origin and propriety, so long as they are not disturbed in its practice. Let us hope this latter class is, in comparison, small. That the main part of the Utah Mormons are sincere in their religious notions, must not be doubted. Their devotion, their zeal, their self-sacrifice, their patient endurance under bad teaching, and equally bad Church government, furnish clear proof of this. They should be treated with kindness and forbearance, and not with ridicule or oppression. Their errors are those of the head, and not of the heart. They have the zeal of Saul of Tarsus, and, like him, they will find that, (in this matter of polygamy, and some other things), they are fighting against God, and persecuting his Christ. If they would but turn and read the Book of

Mormon—second chapter of Jacob—with the law of the Church, given February, 1831, in Doctrine and Covenants, and read patiently and prayerfully, they would learn the origin, the fruits, and the doom of polygamy, and would hurl the viper from them in utter horror and detestation. They would then joyfully learn that “He who doeth the works of righteousness shall receive his reward, even *peace in this world*, and eternal life in the world to come.”—Doctrine and Covenants, Revelation, August, 1831, par. 5.

If polygamy originated in, and was taught and practiced at Nauvoo, before and after 1844, as some claim, then it was conceived and born *in secret*; deception and falsehood were its swaddling clothes; the laws of the land, the laws and usages of the Church, pronounced it a bastard; and felon-like, it shunned the light, and hid away in darkness, conscious of its own corruptness and moral deformity.

Its authors and abettors, let them have been whom they may, should have been dealt with, as the laws of the land and the laws and usages of the Church directed in all such cases. God is “no respecter of persons,” neither is the law of the land; and all who offended their majesty should have paid the penalty. Had this been done, the Church would have marched forward, unfettered and unimpeded, the triumphant and honored light-bearer to the world, and would to-day have numbered its millions of virtuous, intelligent, happy, and influential members; polygamy would not have been claimed to be religion, nor would deception and falsehood have been taught and practiced as virtues.

Perverted truth is the worst kind of falsehood, and perverted religion is the

most dangerous kind of fanaticism. Both should be shunned and resisted, diligently and steadfastly.

#### JESUITISM—APOSTACY.

THE spirit and workings of apostate Mormonism with its ostracism, priestly dictation, endowments, and political intermeddling, are so like the spirit and methods of Jesuitism in the Roman Church, that one might well think they were born of the same spirit, and shapen in the same molds. Both have grown out of and been sustained and fostered by apostate Christianity.

The following paper on Jesuitism is worthy of careful consideration:

Father Seguin, of the French Independent Catholic Church, preached a sermon on the Jesuits the other Sunday evening, of which the following is an account: The order of the Jesuits was founded by Ignatius Loyola, in the year 1540. In preceding centuries the state of the Romish Church was truly lamentable. While the notability and gentry, and in many parts the common people were emerging from the darkness and ignorance of the Middle Ages, and advancing by rapid steps to all kinds of knowledge, her clergy were grossly illiterate; her discipline was bad. Then Ignatius came forward with his plan of brotherhood. This was no less a scheme than the restoration of the Church of Rome; and the means he proposed to use were learning and the highest intellectual cultivation, mixed up with deceit, artifice and intrigue as their most favorite weapons. It was not till the Reformation had robbed the Pope of Rome of some of his fairest dominions, as England, Germany, and Switzerland, that, anxious by any means to preserve his remaining possessions, temporal and spiritual, he sent for Loyola, the General of the Company of Jesus. Perfect obedience, voluntary poverty, perpetual Celibacy and Submission are the vows of the Jesuits. The first and the last of the vows must be considered the

most important, and the success of the Jesuit order may be traced entirely to the complete subjection of mind and will exacted from every member connected with it. The power thus wielded by the Superior is boundless; his influence unlimited. Then Father Seguin read their secret oath, which has caused them to be expelled no less thirty-seven times from different countries.

#### THE OATH OF SECRECY.

"I, John, now in presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of Heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his holiness the Pope is Christ's Vicar-General, and is the true and only head of the Catholic, or universal, Church throughout the earth; and that by the keys of binding and loosening, given to his Holiness by my Savior J. C., he hath power to dispose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed; therefore to the utmost of my power, I shall and I will defend this doctrine, and his Holiness' rights and customs against all usurpers of the Protestant authority whatever; especially against the now pretended authority and Church of England and all adherents, in regard that they and she be usurpal and heretical, opposing the mother Church of Rome. I do denounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, of the Huguenots, and of other of the name of Protestant, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or king-

dom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that I am dispensed with to assume any religion heretical for the propagation of the mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, John, do swear by the blessed Trinity and blessed sacrament, which I am now to receive. In testimony whereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent this day—A. D." etc.

Is there any wonder that they were suppressed in 1773 by Pope Clement XIV. (for which this Pope was poisoned, by the way, the year after). The only wonder is that they were restored in 1814 by the Pope Pius VII. This he did, however, to revive and support his sinking kingdom. A priest of Rome who lived for eight years in close intercourse with them, on escaping from one of their colleges, says: "When I crossed the cursed threshold I exclaimed, 'Just Heaven! can any honest man live amongst them?'" This Roman priest, M. de la Roch Arnaud, adds: "They assassinated princes and disturbed empires, oppressed people and trampled them under foot."

Do you wish to excite troubles, to provoke revolutions, to produce the total ruin of our country? Call in the Jesuits—suffer them to overthrow the fundamental principles of society and government. The University of Paris, in 1643, declared that there was no article in religion which the Order of Jesuits had not corrupted by erroneous novelties. Bronswell, Roman Catholic Archbishop of Dublin, in 1558, says: "The Jesuits will strive to overturn the truth, for they transform themselves into vari-

ous shapes. They will be Pagans amongst Pagans, Jews amongst Jews, reformers amongst reformers, for the sole purpose of discovering your intentions, hearts, and desires. When Pearsons and Campioso went in England, they changed their exterior: were sometimes as ruffians, ministers, noblemen, soldiers, and under pretence of instructing and consoling the Roman Catholics, visited their houses to inspire revolt and sedition throughout the country, for which they were executed." The Jesuits crept into all societies and acted all parts, save those of peace-makers. The infamous Jesuit Garnet, of Gunpowder-plot memory, assumed different names, and when frustrated in his schemes for the ruin of England, by the destruction of the Spanish Armada, he resorted to treachery and treason, continually sowing divisions among Protestants; and in strict accordance with their secret oath, they assumed the garb of Protestant ministers, to disunite and destroy. Oh! there is no wonder that they are expelled from France. Will it be wise for this Protestant country to receive in its bosom the disturbers of kingdoms, these oppressors of nations who promise impunity to the most fragrant crimes?

---

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 8 CONTINUED.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return and proceed as formerly. And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought to be small things, were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be

so occupied with the thoughts of the goods of this world, at the time arriving at Cumorah, on the morning of the 22d of September, 1823, after having been wrapped in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith, and you will remember that I have said that two invisible powers were operating on his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditioned and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remain-

der, which could he secure, would still add to his store of wealth. These in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon the system, by an invisible power, which deprived him in a measure of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—*there* was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the

angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed, darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said "Look!" and as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy, and impure, the glory of God, and the power of darkness, that you may know hereafter the two powers, and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God; and whatever does not is of that wicked one. It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge they contain

they are of no worth among the children of men, only for their knowledge. On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands, the knowledge could not come to the world, because they can not be interpreted by the learning of this generation; consequently they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested, and the power of Satan: you

see that there is nothing that is desirable in the works of darkness; that they can not bring happiness; that those who are overcome therewith are miserable; while on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains, will go to every nation, and kindred and tongue, and people, under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel, and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the

Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror, because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remember what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things

from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the Book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of Satan, without being overthrown, unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the work of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that Satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose. So however afflicting to his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned by experience, how to discern between the spirit of Christ and the spirit of the devil.

---

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.

---

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 337 Sandwich, Ill.; or to Joseph Smith, Plano, Ill.

# The Saints' Advocate.

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

Vol. 3.

Plano, Illinois, June, 1881.

No. 12.

## The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

### THE PRIESTHOOD OF THE REORGANIZED CHURCH.—IS IT GENUINE?

THE Utah leaders and their supporters allege that the priesthood authority of the Reorganized Church is spurious; and a few inquiring souls fear this charge may be true. Let us look at the real facts touching this matter, and then judge a righteous judgment. After the death of Joseph the Seer, the Church, numbering, it is claimed, about 200,000 members, was split into fragments; some following Sidney Rigdon, some J. J. Strang, some Lyman Wight, one of the Twelve; others followed Alpheus Cutler, others followed James Emmett, others followed James Collin Brewster, others joined the "Bannemytes," under Charles B. Thompson; others joined the Wm. Smith (brother of the Seer, and one of the Twelve), party; many followed the lead of Brigham Young, H. C. Kimball, Orson Hyde, P. P. Pratt, O. Pratt, John Taylor, Willard Richards, Wilford Woodruff, and George A. Smith, of the Twelve; while very many did not unite with any of these parties, but just stood still, watching and waiting till they could perceive more clearly the way of their duty

Among those who would not follow the leadership of B. Young and his fel-

lows, were many of the chief men and women of the Church, Sidney Rigdon, of the First Presidency, William Marks, President of the High Council, and President of the Stake of Nauvoo; William Smith, John E. Page, and Lyman Wight, of the Twelve; Samuel Bennett, Leonard Soby, and others of the High Council; Ebenezer Robinson, Austin Cowles, George Morey, and very many other High Priests; with a multitude of the Seventies, Elders, Priests, Teachers, and Deacons; as also, some of the Bishopric.

They who refused to follow B. Young and his fellows, were vastly more than those who endorsed them. Now, is it scriptural, or reasonable, that all those who refused to follow Brigham and his co-laborers, thereby lost their ministerial authority? Think of it, candidly.

"Ah! but the majority of the Twelve followed with Brigham!"

"Yes; that is true; but when they followed where Brigham had no lawful right to lead them, then both he and they sinned against their own authority; for the law and good sense both teach that they, with every other officer, should learn *their own duties* to do them, and should stand in *their own* office and calling. These men had not the shadow of lawful authority to lead the Church as its First Presidency, (which they assumed to do), neither to interfere with the affairs of the Church at the organized Stake of Nauvoo, which they did do. Their duty, as provided by the

law of the Church and the special instruction of Joseph the Seer, was to travel abroad among the branches, and to the nations—not meddling with the affairs of Zion or her stakes; and thus they were to do till after they should be commanded to go to the Jews. In assuming to be the First Presidency of the Church, and in usurping authority over the High Council at Nauvoo, and in intermeddling with the affairs of that Stake, they not only acted without the authority of Church law, but contrary to its plain provisions; and in these things they corrupted and violated their own authority as ministers for Christ. Of the ministry the Lord says:

“He that learns not *his duty* and shows himself not approved, shall not be counted worthy to stand.”—Rev. March 28, 1835.

As a consequence, when a minister knowingly usurps authority, or persistently fails to do “his duty,” he forfeits his priesthood. To this agrees the teachings of Joseph the Seer, in his letter from Liberty Jail, Mo., March 20th, 1839:

“There are many called [to the priesthood], 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 men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven can not be controlled, nor handled only upon the principles of righteousness. That they may be conferred upon us 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*; reproof with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproofed, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death.”—*Times and Seasons*, vol. 1, p. 131.

[This quotation reads differently from the same passage, as found in the publications of the Utah Mormons.—Ed.]

Did Brigham Young and his fellows, after the Seer's death, seek to maintain their priestly authority by “persuasion,” by “long suffering,” by “gentleness,” by “meekness,” and by “love?” Did they act in their ministry “without guile?” and “without hypocrisy?” Did they not rather aspire to “the honors of men?” Were not their hearts “set upon the things of the world?” Did they not seek to “cover” their “sins,” against the laws of the Church and the laws of the land? Did they not seek to “gratify” their “pride,” their vain ambition?” And did they not “exercise dominion” and “compulsion over the souls” of the Saints? Let the history of the Saints from 1844 till now speak!—that history which has been written in the losses, the toils, the disappointments, the bitterness, the shame, the deceptions, the oppressions, the distresses and deaths of thousands—let that but speak out, and all will know that if priestly authority can be forfeited at all, then that of those who did these things is of no avail with

the heavens above, nor with Christ's Church on earth.

October 6th, 1844, at Nauvoo, before the snows had mantled the graves of the Martyrs, Brigham Young entered upon the *role* of dictator to the Saints. Hear him:

"There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual."  
—*Times and Seasons*, vol. 5, page 683.

This is not the voice of Christ, but the voice of the "Autocrat of all the Russias!" the voice of Pope Hildebrand, in the midnight of Papal despotism!!

Priestly dictation in "temporal affairs as well as spiritual!" This is the impetuous extreme of the most absolute despot! This is the Calvary upon which millions of confiding souls have been crucified by blind and ambitious bigots; and here the Saints have been allured, and robbed, and crushed, and destroyed. Priestly dictation is priestcraft. Here is a further evidence that Brigham and his fellows entered upon an unministerial and unrighteous course, after the death of the Seer. President Young wanted to say a few words on the principles of tithing: "There has been so much inquiry, it becomes irksome. The law is for a man to pay *one tenth of all he possesses*, for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the Church, he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one tenth of what he has got, and then one tenth of his increase, or one tenth of his time."  
*Times and Seasons*, vol 5, page 694.

This is a specimen of the "prophet Brigham's dictation, after the death of the Seer. President John Taylor wise-

ly admitted, January 8th and 9th, 1881, that Brigham's "system" differed from the un repealed law of the Church.

Now, in view of all these things, besides many other violations of the law, and usages, and doctrines of the Church of Christ, as contained in the standard works of the Church; can it be possible that Brigham and his fellows held their priesthood authority good and in force, while those who held just as valid priesthood in the days of the Seer as they did, but who opposed these usurpations and lawless assumptions, who resisted the "dictation" of these men, in "spiritual and temporal things," and who honored "the law of the Lord," as found in the accredited scriptures of the Church—can it be possible that the former retained their priesthood, and the latter lost theirs?

The officers in the Reorganization trace their priesthood in an unbroken line to Joseph and Oliver. Of this class we may mention H. H. Deam, High Priest; Z. H. Gurley, Elder and Seventy; J. W. Briggs, James Blakeslee, David Powell, and many others, Elders; F. Robinson, George Morey, Calvin Beebe, Wheeler Baldwin, and others, High Priests; William Marks, President of the Stake of Nauvoo and President of the High Council at and after the death of the Seer. These, with very many others, received their authority in a direct line from Joseph and Oliver, to say nothing of "Young Joseph," who was anointed and set apart, by prophecy, to lead the Church of Christ, under the hands of his own father, the Seer. These men never advocated polygamy, but opposed it; they never defiled themselves with "guile," nor "hypocrisy," in either teaching the doctrines or defending the practices of

the Church; neither did they seek to rule over the souls of men with compulsion. In these things their hands are clean; and of the most of them it may be said, they were not only "unspeckled, but unsuspected."

The charges that can lay against them are: they did not follow Brigham Young and his fellows; they rejected polygamy, priestly dictation, tithing the poor, Adam-God, blood atonement, secret endowments, uniting Church and State, Zion in Utah, etc., etc. This was and is their "treason;" and this their "apostasy."

"Ah! but Brigham and his fellows had the records; and wherever the Church records are, there is the Church, so Brigham taught us."

Let us see; the manuscript of the Inspired Translation of the Bible, by far the most valuable of all of the Records of the Church, were left by the Seer in the hands of his wife, Emma, and they were by her delivered to the Reorganized Church in 1866, and that Church published them to the world in 1867, in fulfilment of a prediction and commandment to the Church of Christ, February 9th, 1831. The priesthood of that Church has fulfilled that command to the very letter, and in this must be seen whom God acknowledges as his "Elders" and his "Church."

There are other Records, also, in the hands of the Reorganized Church of present and future value. As for the records obtained by Brigham and his fellows, they were those of a "rejected" church, and the Reorganized Church cares little or nothing for them. Besides this, it is a fact any one can prove for themselves by comparing the history of the Church, as published in the days of the Seer with it as reproduced in

publications of the Utah Church, that the latter have been corrupted—they do not agree with the same documents as published under the inspection of the Seer. For these reasons, said "Records" are of but little worth.

St. Clement, who lived in the times of St. Paul, said, "Wherever *the true faith is*, there is the Church of Christ." And this sentiment we endorse.

"Well; but, did not Joseph's mantle fall on Brigham? Did he not *talk* and *act* like Brother Joseph? Was not his *speech* and *voice* and *gesturing* like his?"

That Brigham talked and acted like Joseph, so far as he could, is not at all improbable; for he was a skilful mimic, as thousands can bear witness. And that his voice and gesturing, were like Joseph's, proves, if anything at all, that he intentionally mimicked him, or that he was under the influence of that class of spirits that *transform* themselves and their mediums at will. The Spirit of God never causes those who enjoy it to personate either the dead or the living; but "spirits of devils" do.

All this mimicry, or transformation, is most conclusive proof that "Joseph's mantle did *not* fall on Brigham, but that the mantle of the deceiver did. That is all.

Finally; while the moral, social and ministerial character of Brigham, and *some* of his fellows, was bad, very bad, the Utah Mormons themselves being the judges, the great majority of the ministers of the Reorganized Church were men of irreproachable lives, the Saints and the people of the world being judges. This is and was especially true of President Joseph Smith, as all may know who will enquire of those who were and are his neighbors and acquaintances.

Reflect, and then judge for yourselves who holds valid priesthood.

### IS POLYGAMY A CRIME?

"Is Polygamy a crime?" asks the *Inter-Ocean*. "If so, why does not the Congress of the United States take an hour or two to pass laws now before it, which will effectually break up the iniquity? Are our Legislatures half in sympathy with plural marriages? If not, why do they hesitate, and adopt the do-nothing policy, while the officers charged with the execution of the law are powerless, and are only laughed at for their efforts?" A great many other people are beginning to press the same questions.—*Advance*.

Yes; polygamy is a manifold crime. The law of the land declares it a crime. The Book of Mormon also declares it a crime, and in these words:

"But the word of the Lord burthens me because of your grosser crimes. For behold thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."—Jacob 2:6.

It is likewise a crime against the accepted law of the Church of Jesus Christ of Latter Day Saints; for that law says:

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—Doc. and Cov. 42:7.

It is a crime; for it violates the marriage covenant provided by the Church of the Saints:

"You both (bridegroom and bride), mutually agree to be each other's companion husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives."

Such is the duly authorized covenant of marriage. Polygamy is a rank sin against it.

Polygamy is made a crime by the law of the land; it is declared a crime by the Book of Mormon; it is declared a

crime by the Book of Doctrine and Covenants; and the best instincts of the human heart proclaim it a cruel debasing crime. Let it be wisely but firmly treated as such by the Church, the State, and by the just demands of society.

### SPIRIT TESTS.

The angel said to Joseph the Seer:

"You have now beheld the power of God manifested, and the power of Satan; you see that there is nothing that is desirable in the works of darkness; that they can not bring happiness; that those that are overcome therewith are miserable; while on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them."—*Oliver Cowdery's Letters*, No. 8.

By the above we learn the power—Spirit—of God, brings "happiness;" brings "joy" and "rest;" whilst the opposite spirit makes "miserable," etc.

To this agree the words of Paul:

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23.

"The Spirit of God, which is also the Spirit of freedom"—Alma 28:2.

"Where the Spirit of the Lord is, there is liberty."—2 Cor. 3:17.

"For 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."—Rom. 8:14, 15.

"For God hath not given us the spirit of fear, but of power; and of love; and of a sound mind."—2 Tim 1:7.

Such are the fruits of God's Spirit. Realear; prove yourself herewith.

### PRIESTLY EXTORTION.

FROM time immemorial, priests have been guilty of robbing the people, under the specious plea of getting money for the Lord! Of such the Lord has said, "The spoil of the poor is in your houses."—Isa. 3:14. Of this class Peter prophecies, "And through covetousness

shall they with feigned words make merchandise of you."

In these latter days this work seems to be very marked in the Roman Church, as may be seen by the following:

THE WAY THE CHURCH OF ROME IS ENRICHED.

*To the Editor of the Witness:*

In your last issue, dated 17th March, in an article headed "Trouble over the non-payment of tithes in Canada," I see that the Romish priests are always the same that they were when I was in their midst, *i. e.*, Their exactions are a main cause of the gluttonous, villainous and heartless tyrants, great emigration of French Canadians to the United States. How many of them told me in the West—in Minnesota for instance, when I was there as a missionary—that they were forced to sell their properties in Canada to satisfy their priests' gluttony, and to maintain their parochial churches and priests' houses, and emigrate to the States. But, thanks be to God, the Canadian Legislature has come to the rescue of these poor people by framing laws which permit French judges to decide against the Romish priests.

Have not these things, and worse, been done among some of the Latter Day Saints?

The Lord is not an extortioner. He is not a grasping tyrant. His "yoke is easy," and his "burden is light."

LETTERS OF O. COWDERY,  
ON THE RISE AND PROGRESS OF  
THE CHURCH.—No. 8 CONCLUDED.

From this time to September, 1827, few occurrences worthy of note transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow.

These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth.

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend

the innocent always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious), and have now, by the help of God, arisen to note, and their names are like to, (indeed they will), be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth!—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chenango county,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or causing others to do it by some art of necromancy, I should leave this, for the present unnoticed. You will remember, in the mean time, that those who

seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bainbridge, on or near the head waters of the Susquehannah River. Some forty miles south, or down the river, in the town of Harmony, Susquehannah Co., Pennsylvania, is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale of whom you read in several of the productions of those who have sought to destroy the validity of the Book of Mormon. It may be necessary hereafter

to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfil on her part, that passage in sacred writ—"and they twain shall be one flesh,"—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice *her* character, stands as fair for morality, piety and virtue, as any in the world. Though you may say this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are led to believe them true because they are not contradicted; and besides, this generation are determined to oppose every item in the form or under the pretense of revelation, unless it comes through a man who has always been more pure than Michael the great Prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the Book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject

to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretense to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world), and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but their being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions, concerning the coming forth of the fullness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to see thousands rejoicing in the assurance of the promises of the Lord confirmed to them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

---

#### THE SAINTS' HERALD.

Price \$2.15 per year.

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

Address all business communications to Joseph Smith, Plano, Kendall County, Illinois.

---

#### THE SAINTS' ADVOCATE,

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

Terms, 50 cents per year, in advance; eleven copies to one address, \$5; or, twenty-two copies, to one address, \$10. Subscribers desiring it can pay in six months, by giving notice.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends received by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 417 Salt Lake City, Utah; or to Joseph Smith, Plano, Ill.