

CHURCH AND STATE.

According to the theory of all religionists whether of ancient or modern times, polytheistic, atheistic, pagan, Jewish or christian, the consummation of their hope is a universal divine Government, and a universal obedience to that Government. And this is substantially Church and State in theory and in fact, or more properly it is the Church absorbing the State; the Kingdoms or Governments of this world becoming fused into that of God. And there has been constantly an attempt to literalise this ideal. The pope, assuming to be vicegerent of the legitimate ruler, displaced Caesar and blended the sword and the cross in one authority, the one symbolising the Church and the other the State. Protestants however disputed this assumption on the part of the Pope and established societies subject to the civil power. But the old traditional theory of religious triumph drew very soon a large party of protestants over to the side of theocracy or Church and State, and the identical theory of Popery was actualised in the establishment of the Church of England. Rome was photographed at London. In each the head of the Church was the head of the State. The double set of duties involved in the union necessitated a double set of functions, and complications followed until conflicts of co-ordinates and subordinates, resulted in modifications of the theory, until practically it means no more in England than does the phrase, "by the grace of God, King of France," does in the style and titles of its sovereign. The Pope however not only holds on to the idea, but seeks to retain all the prerogatives that it implies. And when forced to yield prerogatives and provinces, inch by inch, he does so under solemn protest and terrible threatening. The Roman bulls have given out a volume of noise and menace, truly wonderful. But with all this and the aid of inquisitions and Jesuits--Danies of Popery--the

Church and State have disappeared and left to the Papist only the shadow, which, however, is clutched as a relic of fond memories. It is true that some sanguine temperaments, or enthusiasts, still cling to the hope that something will turn up yet to throw "all power in heaven and on earth" into the hands of the Vatican Priest; but evidently events *are* turning up, fortunately for society, that forbid such a realization.

But now the same old *idea* is dressed up new, and pushed into notice, under the sanction of a new dispensation, as the glory and *finale* of the latter-day work. And, strange as it may appear, its identity with the former manifestations already alluded to was not detected, and this want of discernment insured it another run. S. Rigdon in a Fourth of July oration, in 1858, gave scope and significance to the "idea" in a flow of eloquence exceeding that of Demosthenes or Peter the Hermit, for the former only related to Greece, and the latter to Judea but S. Rigdon's theme was the world an universal dominion. And in the heat of his enthusiasm he, speaking for the Latter Day Saints, declared his independence from human governments, for he felt sure the time had come to put in force the literal interpretation of Nebuchadnezzar's dream, and set the little stone rolling upon the toes of Governors, Presidents, Kings and Emperors who stood in the way. And then followed the "salt Sermon," in which the process of crushing toes and breaking the legs and arms of human governments was detailed with great fluency and force. Nobody rebuked this wild, frantic outburst, and it was very rationally attributed to the faith, as the sentiment of the Church, and as naturally its line of policy, and they were slung out of the State which they had thus foolishly defied. This of course was called persecution and so far as the body, it was except so far as they were accessory to the follies of others. The next exhibition of this among the Saints was only a few years

after and the medium of it this time was S. Rigdon again. It was a second attack on his part of the "universal kingdom" mania and nearly a hundred persons, Kings and Princes in embryo, followed him to Pittsburgh and to the valley of the Cumberland to organize for the treading under foot of the nations and partitioning the dominion among themselves. This bubble burst so soon that but few were fleeced by it, though a general disgust pervaded the remembrance of it in after time. Next, one Gladden Bishop commenced "Setting" as the ancient of days, in Nauvoo, preparatory to giving the kingdom under the whole heaven to the individual expected to come with the cloud of heaven, but he didn't come as expected and the distemper became chronic with this man and he spent his life in contemplating the presence of the same just behind the curtain. But the theory did not collapse if its advocates did, but the distemper became contagious and James J. Strong seeing that the time had come to set up the kingdom that should never be destroyed, withdrew to Beaver Island to prepare, and enough followed him to make a start and more embryo Kings and Princes were set apart under his hands and the book of the law issued forth from his prolific brain and everything betokened stirring events just ahead. The "little mighty" prophet with a "sole priesthood" was like the first Napoleon, a king among kings; wielding a (wooden) sceptre all over the island and it was only a question of curiosity which of the hostad Governments of the Earth should be wiped out first. So sure was this man that he held the key to the situation, universal sway, that the world once heard him make the following statement: "That on his visit to Washington when he spoke to them of the impending crisis, Congress-men looked concerned; and the oldest Senator took him by the hand and with much emotion said "we feel that the destinies of the Nation are in your hands." But the sequel proved what has often

been proven before and since, that "the best laid schemes" may fail; and the high hopes, especially if they be fanatical hopes, may end in disappointment. For the little man of great pretensions was shot down like a dog, a ruffianly act, and the whole thing dissolved like a deceptive mirage leaving its victims like floating chips, eddying about until returning reason awakened surprise at their former weakness. But the end is not yet, folly has a climax, and it was reserved for Brigham Young to cap this one, in another attempt to establish in fact, the intact ideal, Church and State. With great swelling words he reasserts the defunct claim of his predecessors to the mouth-piece-ship of God, but then God don't mean as with both his predecessors, only Adam—a man. Hence the leading means and the ultimate kingdom with him, is no higher than this idea of God, which is all human. In such a scheme as this, in the absence of real ability, the best recourse is to Canning. And it appeared for a time likely to succeed; that measure of success was due however to the circumstance of their isolation; an element lacking in all the rest, but when by reason of the establishment of a military post among them, the building of the rail road and the discovery of mines, causing influx of emigration, this changed the aspect and shrivelled up the hopes that had bid fair to be realized; so that the oft repeated authority to dictate to the world on the part of this man, and the assertion of Mr. Pratt that human Governments are without legal right in any part of the universe, is likely to be regarded as an appendage to what the others named have said on the same subject. History has repeated itself often on this point of universal kingdom-builders, by virtue of a hidden power that's just going to exert itself, called priesthood. The seamy nature of this basis in a kingdom is seen by analyzing the work and idea of priesthood. Priest, a minister to, and for and from, a medium of communication between two or more parties, the highest degree of which is a mediator, a go-between, and the highest office is apostle-Sent, a messenger. And priesthood, an order of messenger to reconcile some differences and when the reconciliation of all parties is effected, and the

way thus prepared for the universal kingdom, these functions will cease by limitation, its errand performed. So that as time the period of preparation is short, as compared with eternity, the duration of the work proposed, priesthood is at best, "a little brief authority" lent for use and return. Hence we would reverse the proposition of Mr. Pratt and say that "human governments," *alone* are legal for humans, in every "part of the universe," and the language of real priesthood is "organize yourselves." By what authority? "By the voice of the people" by common consent of *the governed*, with God in the constitution, precisely as he is in all his works, written with his own finger. It will be the *real* kingdom of David, without a Joab, that will constitute the real dominion, and when it becomes universal, there will be none to dispute its sway. It will be the reflection, not of a foreign power, not omnipotence with its iron heel, crushing out opposition, nor the unity of the fear-smitten, or willing slaves, but the aggregation of individual government.

THE MESSENGER

P. H. BRAGGS, Editor.

Salt Lake City, January, 1877.

TO OUR SUBSCRIBERS.

This is the commencement of the 3d volume of the MESSENGER, January instead of November, and as we stated in our last, it will not be sent to such as are one year in arrears, except they renew or report. Now out of the number of such, and they are numerous, if you are too poor to pay the fifty cents due for the last volume and renew for the present volume, or any of you, we will compound with you as follows; all such who will send us seventy-five cents, we will credit you for the volume just ended and for the one just commenced. Those who have paid for the last volume, except they notify us to do otherwise, we shall send it as usual, and any such who do not want it, we hope they will let us know at the beginning of the year. We are thankful and grateful to those who have aided in obtaining subscriptions, and in returning them our thanks for this and for the

many words of encouragement received, we ask a continuance of like effort for the year to come. We should very much like to retain all our subscribers and obtain a few more. We regret at having displeased some—few—but we should have been frightened to have learned that we pleased every body. There is a tendency in religion to fanaticism. We offer the MESSENGER for 1877 as an antidote, and withal shall seek to avoid compromising truth.

THE NEW YEAR—1877.

We wish it may be a happy one to all, especially to the readers of the MESSENGER. The opening year is full of prophecy and much of it will receive a fulfillment ere it closes, among which may be reckoned the erection of a house of worship in this city by the True Latter Day Saints, so necessary to give life to the faith in Utah. It will write the epitaph of the schemer, loosen the bonds, reinstate human agency, and rekindle the smothered light of gospel breath upon many an hearth stone in priest ridden Utah. There are prophetic omens in the air,—of bartering schemes, of Scribes and Pharisees, to bind heavy burdens upon the souls of men;—merchandise of priestcraft;—of rumbling in the distance of discontent, at empty promises, and feeding upon husks. The teachers whose office is to ferret out the condition of the mind, and enforce obedience to council, report a large percent. of malcontents in the valleys waiting for something to "turn up," to clean the streams that have been fouled by the fat cattle, and to renew the pastures which they have "eaten up." All these are buds of promise; prophetic of a healthful change. Yet it is said that Jesus is coming soon to their closet. If so it will be to use the "scourge of small cords" upon the unclean desecrators of the human sanctuary—society.

PARTYISM.

Of all the isms, with which the world is favored, or afflicted, partyism is the most potent and dangerous. It is the cause of blindness and the nursery of prejudice. It blinds the reason and steals the heart to truth, all truth that is not in accordance with its own

notions. Partyism and creedology are twin relics of a crude age when superstition reigned, and prescribed and proscribed channels of thought and thought itself. It is clannish in its nature and intolerant in its habits, disqualifies men to reason or to judge. It is bad enough in politics, but worse in religion. It dwarfs the mind by refusing the inquiries that arise lest investigation should unsettle some dogma, or *draw* some theological status. Religion natural or revealed, is not partyism. Jesus affiliated with no party and formed none, but addressed his precepts to humanity as a whole, and appealed to the judgment and conscience for a recognition of their excellence, claimed no authority above that of a bearer of "glad tidings," (never named priesthood,) and when asked to give other proof of his doctrine, or of his authority, by miracles, he refused; but did he work miracles? Yes, and the greatest of that or any other age was the steering clear of partyism, in *spirit* and in *fact*, and it was a terrible "wound" he "received in the house of his friends," when theological "rings" were formed and hatched partyism, for henceforth the sword of discord has divided society joint by joint, even to the "marrow," setting each against the other, two against three and three against two, and probably five against one. Religion is universal in characteristics and demands and is universally demanded by the "inner man" of the race. It is too large in its proportions to "get up a corner" upon successfully or to dictate respecting it.

Miss Eliza R. Snow, Smith, Young &c., president of the relief society &c. in a lecture to the said society branch at Ogden, after exhorting the young maidens to "strive to enter in" to some of the heavens, said were it not for polygamy "this people would be but little better than Sectarians." She further stated that "when polygamy was first revealed to her she had no idea that it would ever be made public (to the church)." She regarded it at that time as a sweet morsel, intended only for the few, but it was too good to keep. Apostle Lorenzo Snow in discoursing upon abusive, celestial husbands, to alleviate the terror of their wives at the thought of being tied to such brutes "to all

eternity," according to the terms of sealing, said, "that they might cheer up" for if they could *stomach it* through this probation they should be delivered from them in the next, and Jesus Christ would take all such to be *his* wives there, and to remove all doubt Mr. Snow added, "I know he will do so." This is real comfort and warning, for Snow, to a large number of sufferers, but this information is not the less important in showing how intimate Lorenzo is with Jesus Christ, and his matrimonial designs in eternity. There is one point in this batch of information that requires Lorenzo to open his mouth again. It is this: if Jesus Christ can take wives in eternity, why can't others? and then what becomes of the statement that underlies the whole scheme that those who neglect to be properly "sealed" in this life, must remain "single" and not "enlarged" and be "servants" to them that are enlarged. Again, if Jesus Christ goes to taking men's wives "regardless of their being sealed for all eternity" to others, what security have you, Lorenzo, that he will not take yours also; and you left *en-smalled* in the "eternal world," to remain "single," and have to serve some Beshazar or king of Dahomey who had "enlarged?" Surely the step between the "sublime and the ridiculous" has been taken.

ZION GATHERING, &c.—No. 3.

Though it has been shown that the building of the Jackson county Zion and the gathering thereto, commanded the church, has been revoked, it behooved me to require that work *no more* at the hand of these sons of men (church). Still such is the strength of tradition and early teaching that the minds of many still cling to a modified form of the old idea, and fondly cherish a gathering into the "regions round about." It has been shown that these regions spoken of (Sec. 102, par. 7 and 8,) (not 182, as in last number) and the "adjoining counties" to Jackson Co. (par. 8). And that the stay in these regions was for a time and specific purpose; viz: while they were saying redress us and return us, and while they were preparing to return with the "army," authorized to be prepared "to throw down the wall of their

enemies." And now we submit that the revocation of the original work to build a city and a temple in Jackson county, Mo., also revokes all commandments to prepare for that work, hence it follows that those "regions round about," referred to in that section, have no significance, being without a promise, and clinging to the idea that they have is a myth. It is supposed that the manifestation of 1873 confirms the tradition of the Saints upon this point. It is as follows: "Let my commandments to gather into the regions round about, and the council of the elders of my church guide in this matter." Who was this addressed to? "To the church in conference assembled." Now there are no "commandments" to gather "into the regions round about" in the said county, only to such as were there to "stay" hence this cannot refer to anything said of those regions, or adjoining counties to Jackson county. But in the epistle of Joseph Smith, from the Liberty jail, in which the name of the Lord is freely used, we find the following reference: "To Bishop Patridge, and to the church of Jesus Christ of Latter Day Saints, in Quincy, Illinois, and to those scattered abroad through all the regions round about;" Times and Seasons, volume 1, page 99. Now the only commandments to gather to any region subsequent is to these regions about, Quincy and finally "one region" Nauvoo for "the gathering for the Saints," Times and Seasons, volume 1, page 93, then comes a "commandment," to all the Saints in all these regions and in all the world to come to this one region, hence the item in the communication of '75, leaves the subject just where it was before, and has often been affirmed by the general conferences, from June 1852 to April 1876 that there "is no place to which the Saints are commanded to gather, no place, or places; consequently no 'regions.'" The communication of Nov. 18, 1851 implies the same; using double the word Zion, in the same sense as is used by "my servant Joseph Smith," in Doc. 2, Cov. section 103, page 1, "For behold I am about to call upon them to give heed to the light and glory of Zion, for a set time to favor her is come." Jackson county gave no light, nor did it possess any glory,

and further, it was at this very time, at the set time to favor Zion, that the building a city and temple there is resolved. Now it is the Zion of Sec. 103, par. 1, that should be re-inhabited (or reinstated) and given "heed to," as "said unto my servant, Joseph Smith" in said paragraph, "and the governors shall assemble and the pure in heart shall gather" into one and constitute this Zion whose beautiful garments are the "righteousness of saints." These thoughts are offered as part of the "Council of the Elders of my church" to "guide in this matter." In this connexion the allusion made in Sec. 101, par. 3, to Abraham and the leading of Israel in ancient times by a promised "Moses man," ought to instruct us. The former died, not having received the things promised, and his seed after him have for a period of near four thousand years failed to realize this *ideal* of promise. Are these expectations characteristic of ours? Must we wait so long and after all be no nearer the realization than they are at present? The idea of Latter Day Saints, that the fruition of our hope is to come to pass in "this generation" has been entertained by Israel from the first, until "hope deferred" has reacted and scoffers ask, "Where is the promise?" The last item touching Zion current in the "rural districts" of this priest-ridden people, is that the city of Enoch in Zion is descending steadily to earth and has reached the upper surface of the atmosphere directly over the Cache valley toward which the marvelous-smitten strain their anxious eyes of faith.

This may sound ridiculous to some who nevertheless believe that such a city was taken up. "O that I had a key to unlock the mysteries of the promises," is the silent prayer of many aching hearts and throbbing brains. Here is a key but who can or dare to use it? "The word (promises) that I speak (make) unto you they are 'Spirit' spiritually understood, if at all, not temporal, and this is life, otherwise the word (of promise) killeth—is death."

On Dec. 2d, Eld. Joseph Smith preached twice in the Liberal hall in this city, and on the succeeding Tuesday and Friday evenings, to full

houses of every class resident here. Curiosity was on tiptoe for something fresh, some prophetic demonstration of the general Naaman sort. Old veterans of Brighamite usurpation and miracle, polygamists, blood-atoners, Sarahs and Hagars with their Isaacs and Ishmaels, Sectarians, Spiritualists, Atheists, Gentiles, Liberals and strangers. Among these was a class that was edified with what was said, others were pleased with what was left unsaid. Those who comprehended the situation could easily appreciate the drift and infer the position of the speaker and the rest were blinded, for he did not *come out* and call on the name of his God and *smite* his hands over or against the *rotten place* of the leprous portion of his audience, though he intimated that Jordan still possessed its healing qualities.

The pretense of love for Joseph the Martyr and respect for "little Joseph" so often repeated by the chief Usurper and his tools in the last thirty years, was 'nt warm enough, however, to throw open the doors of the Tabernacle Council house, nor a single ward house in this city.

Some are disappointed however that Bro. Joseph did not score everybody as they had anticipated. We suggest to these that it is "principles not men" that can save "this people" just the same as other people. And the gist of and the impression of the four discourses referred to, favored this view.

BRIGHAMISM,

ITS PRAYERS AND TREASON, MOCKING GOD, AND INSULTING THE GOVERNMENT THAT FOSTERS THEM.

At the dedication of an unfinished building at St. George, called a "Temple of God," the following prayers were recited by W. Woodruff, E. Snow and B. Young:

"And we pray Thee, our Father in Heaven, in the name of Jesus Christ, if it be consistent with Thy will, that Thy servant Brigham may stand in the flesh to behold the nation, which now occupies the land upon which Thou, Lord, hast said the Zion of God should stand in the latter days, that nation which shed the blood of the Prophets and Saints which cry unto God day and night for vengeance, the nation which is making war with God and his Christ, that nation whose sins, wickedness and abominations are

ascending up before God and the heavenly hosts, which causeth all eternity to be pained, and the heavens to weep like falling rain; yea, O Lord, that he may live to see that nation, if it will not repent, broken in pieces like a potter's vessel and swept from off the earth as with a besom of destruction, as were the Jaredites and Nephites, that the land of Zion may cease to groan under the wickedness and abominations of Men."—*Desert News*, Jan. 13, 1877.

"We, Thy servants and people, stretch forth our hands unto the Father of our Lord Jesus Christ, and in His name we beseech Thee to hear the prayer of the servant, W. Woodruff, which has been offered up in the front room of this house, and answer it upon this house and people."—*Desert News*, same date.

"Hear and answer the prayers offered by Thine apostles; W. Woodruff and E. Snow, that they may penetrate the ears of the Lord of Sabaoth."—*Ibid.*

While these polygamous Apostles were dedicating this house in which to seal to each other many wives and to pray for the destruction of the nation, a fellow Apostle, Cco. Cannon, was engaged at Washington representing the loyalty of Utah and asking admission into the family of States. Surely arrogance, hypocrisy and brass is the staple of this particularism. In alluding to the foregoing exhibition of fanatical speech, the *Rocky Mountain Christian* says:

"It is appalling to the patriotic heart, and sorrowful to the religious soul, to learn to what extent the fanaticism of Mormonism will lead its devotees. The vile assumptions of the representatives of the system become blasphemous and destructive; and the blindness of the people prevented them from seeing the course pursued by its leaders, which will inevitably end in their destruction. When the blind lead the blind, both fall into the ditch; and if the light in man be darkness, how great is that darkness? These remarks are not made with any vindictiveness of feeling, but with a deep felt sorrow for the mass of the poor deluded people of Utah; and with a loving desire to open their filmed eyes to the imposition practiced upon them by self-styled apostles and prophets."

THE MESSENGER of the Reorganized Church of Jesus Christ of Latter Day Saints, is published monthly, at Salt Lake City, Utah.

P. H. BRIGGS, Editor.

TERMS:—FIFTY CENTS per year. To British Isles Seventy-five cents.

Communications and remittances should be addressed to P. H. Briggs, Plano, Illinois.

THE MESSENGER

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

The Truth shall make you free.—JESUS.

Vol. 3.

SALT LAKE CITY, UTAH, FEBRUARY, 1877.

No. 2.

THE NEW EDITION
OF THE BOOK OF DOCTRINE AND COVENANTS BY BRIGHAMITES—THE ARTICLE ON MARRIAGE LEFT OUT AND THE POLYGAMY REVOLUTION ADDED.

This brazen attempt to establish Polygamy by "changing laws" is a characteristic of corruptors of the truth in every age and dispensation.

The Church established in 1830 recognized from the first a principle of common consent both in respect to its faith and policy. "Therefore this ye shall observe and make it your law to do your business by the voice of the people," Mosiah, Chap. 13, par. 2. "Behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word," Doc. & Cov., Sec. 61, par. 1. "Neither shall anything be appointed unto any of this Church contrary to the Church Covenants; for all things must be done in order, and by common consent in the Church," D. & C. sec. 51, par. 4. In agreement with these precepts, as soon as the various quorums, which constitute the spiritual authorities of the Church, (Sec. 3, par. 11, last clause), had been established, and learned a measure of their duty, a general assembly of the same was convened on Sept. 24th, 1834. The assembly being duly organized, and after transacting certain business of the Church, proceeded to appoint a Committee to arrange the items of the doctrine of Jesus Christ for the government of his Church of the Latter-day Saints, which Church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from Bible Book of Mormon, and the revelations which have been given to said Church up to this date, or shall be until such arrangement is made. "Elder Samuel H. Smith, for the assembly, moved that Presiding Elders Joseph Smith Jun., Oliver Cowdery, Sidney Rigden and Frederick G. Williams compose said Committee. The nomination was

seconded by Elder Hiram Smith, whereupon it received the unanimous vote of the Assembly.

(Signed) OLIVER COWDERY,
ORSON HYDE, Clerks."

We copy the above minutes from Doc. & Cov. 1st edition, page 255:

Again on the 17th of August, 1835, another general assembly was convened to hear from said Committee. A portion of the minutes of that body we now quote, page 255-6-7:

"Whereupon Presidents O. Cowdery and S. Rigden proceeded and organized the High Council of the Church at Kirtland and President W. W. Phelps and J. Whitmer proceeded and organized the High Council of the Church, in Missouri. Bishop Newel Whitney proceeded and organized his Councillors of the Church in Kirtland, and acting Bishop John Corrill organized the Councillors of the Church in Missouri, and also Presidents, Leonard Rich, Levi W. Hancock, Sylvester Smith, Lyman Sherman organized the Council of the Seventy, and also Elder John Gould, acting President organized the Traveling Elders, and also Ira Ames, acting President, organized the Priests, also, Erastus Babbit, acting President, organized the Teachers; and also, William Burgess, acting President, organized the Deacons; and also, Thomas Gates, assisted by John Young, William Cowdery, Andrew H. Eldridge, Job S. Lewis and Oliver Higley as Presidents of the Day, organized the whole Assembly. Adjourned for one hour.

"Afternoon. After a hymn was sung President Cowdery arose and introduced the Book of Doctrine and Covenants of the Latter-day Saints, in behalf of the Committee. He was followed by President Rigden, who explained the manner by which they intended to obtain the voice of the Assembly for or against the book. The other two members of the Committee named above were absent. According to said arrangement,

W. W. Phelps bore record that the Book presented to the Assembly was true. President John Whitmer also arose and testified that it was true. Elder John Smith taking the lead of the High Council in Kirtland, bore record that the revelations in said Book were true. Whereupon, the High Council of Kirtland accepted and acknowledged these as the Doctrine and Covenants of their faith by a unanimous vote. Elder Levi Jackman taking the lead of the High Council of the Church in Missouri, bore testimony that the revelations in said Book were true, and the said High Council of Missouri accepted and acknowledged them as the Doctrine and Covenants of their faith by a unanimous vote.

"President Phelps then read the written testimony of the twelve, as follows:

"The testimony of the witnesses to the Book of the Lord's Commandments, which he gave to his Church through Joseph Smith Jun., who was appointed by the voice of the Church for this purpose. We therefore feel willing to bear testimony to all the world of mankind to every creature upon the face of the Earth and upon the Islands of the Sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God; and are profitable for all men, and are verily true. We give this testimony unto the world the Lord being our helper, and it is through the grace of God the Father and his Son Jesus Christ, that we are permitted to have the privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

"Elder Leonard Rich bore record of the truth of the Book, and the Council of the Seventy accepted and acknowledged it as the Doctrine and Covenants of their faith, by a unanimous vote. Bishop N. K. Whitney,

bore record to the truth of the Book and with his Councillors accepted and acknowledged it as the Doctrine and Covenants of their faith by a unanimous vote. Acting President John C. Caldwell gave his testimony in favor of the Book and with the Traveling Elders, accepted and acknowledged it as the Doctrine and Covenants of their faith by a unanimous vote. Ira Ames, acting President of the Priests gave his testimony in favor of the Book and with the Priests accepted and acknowledged it as the Doctrine and Covenants of their faith by a unanimous vote. Erastus Babbit, acting President of the Teachers, gave his testimony in favor of the Book and they accepted and acknowledged it as the Doctrine and Covenants of their faith by a unanimous vote. Wm. Burgess, acting President of the Deacons bore record of the truth of the Book and they accepted and acknowledged it as the Doctrine and Covenants of their faith by a unanimous vote. The venerable President, Thomas Gates then bore record of the truth of the Book and with his five silver-headed Assistants, and the whole Congregation accepted and acknowledged it as the Doctrine and Covenants of their faith by a unanimous vote.

"The several authorities and the General Assembly by a unanimous vote accepted of the labors of the Committee. President W. W. Phelps then read an article on marriage which was accepted and adopted and ordered to be printed in the said Book by a unanimous vote. President O. Cowdery then read an article on Government and Laws in general, which was accepted and adopted and ordered printed in said Book, by a unanimous vote.

"A hymn was then sung, President S. Rigden returned thanks after which the Assembly was blessed by the Presidency with uplifted hands and dismissed.

"Thomas Burdick,
"Warren Parish,
"Sylvester Smith," } Clerks."

That was no doubt the most imposing and the most important Assembly ever convened in the Church. It was indeed a "solemn Assembly," of the entire "spiritual authorities" of the Church. It was to the Church what Congress and the Supreme Court com-

bined is to the United States, viz: the highest authority; to pass upon the labors of a committee of the chiefest of its Elders, appointed by a like previous Assembly, "to arrange the items of Doctrine of Jesus Christ for the government of his Church."

The Book of Doctrine and Covenants was reported by that Committee and accepted by said Assembly. And among those items was an article on marriage and if marriage is a doctrine then the doctrine of the Church is contained in this article; which says "We declare that we believe that one man should have one wife and one woman but one husband, except in case of death when either is at liberty to marry again"—or another. This monogamic doctrine was adopted by a unanimous vote of that Assembly. And in Sec. 13, par. 5, of that Book is a commandment to "observe the covenants and Church Articles to do them." Now in the last edition of this Book by Brighamite authority, this "Article on Marriage" is left out, and the Apocraphal document on plural marriage put in. By what authority was this omission and addition? None whatever appears in the Book. The Utah Elders including their Editors, have all along contended that said article did not interdict Polygamy. Then why leave it out? And why add the Polygamy article? And why do both without a shadow of authorization by the body.—Continued.

THE MESSENGER

J. W. BRIGGS, EDITOR.

Salt Lake City, February, 1877.

SIGNS OF HOPE IN UTAH.

These are seen in all directions. In each new mineral discovery, every new mill or furnace is a guarantee for an increase of a liberal population favorable to the cause of civil rights and mental freedom, and this is the real foundation of religious freedom or religion itself.

There is a growing distaste to the rule of Bishops who serve their own "tables" at the expense of the poor, instead of ministering to their wants. The rule dictated by Brigham Young "Bishops, don't let apostates [missionaries] preach in your wards," they cannot now enforce and in some places the people have arisen and asserted their natural rights to a fair share of

the school houses they have helped to build, and insist that others beside the dominant party shall be heard. At Slatersville this "irrepressible conflict" between "priest and people" has culminated in electing a board of liberal trustees. And immediately after we received an invitation to occupy and speak to the people which we did on the 5th and on the 7th of Jan. to a large and attentive audience. Also at Plain City on the 6th to a full house. In both these places are an intelligent and large minority at least who thing that truth is safe in "an open field" rather than in the keeping of a few Bishops, and who seem willing to hear both sides of a question before judging it, as the rule has been. The omens at these two flourishing towns are prophetic, the seed sown there will take root and bring forth fruit to the joy of honest Saints and honest men and to the dismay of the hypocrite and the deceitful and the selfish bigot.

On our way to these places we had the privilege of speaking to some of the saints and people of Keysward where the standard of religious liberty has been maintained for several years against superstition and priestcraft. Also at Union Fort we met a few who refuse to bow the knee to Baal, but "trust the Lord and keep their powder dry" and who mean to "hold the Fort" against the dragon. And in Salt Lake City are a few who have not denied the truth, though dwelling where "Satan's seat is," and they are known and will not be forgotten in the day of awards. This branch is in the focus of the two powers, at work here. First an effort was made to "make it too warm for them." This failing, an attempt was made to freeze them out." (Starve them out, says B. Young.) But they will not burn out nor freeze out, but design to incorporate their testimony against usurpation and falsehood in the shape of a house of worship dedicated to the "true God." And all who would share in the honor of this monument of truth, send up a brick.

CORRECTION.—In last issue the type got wrong in several places. For the editor, read J.W. Briggs instead of P. H. Briggs. On 1st page, 1st col, 3d line, for Atheistic read Theistic. On page 4th, col. 1, line 9, for Govenors read quorums.

ZION GATHERING—No. 4.

In justification of the wider sense in which we use the word *Zion*, we refer to the following. Doc. & Cov. §5, ¶3: "Behold I say unto you, keep my commandments and seek to bring forth and establish the cause of Zion"—this was given in April, 1829. What Zion was this? We think all will see, who look for the purpose of seeing, that it is the same which in the preceding par.(2) is called "The Kingdom of God," or the Church. It certainly had no allusion to Jackson Co., Mo. Again, § 11, ¶1, "A great and marvellous work is about to come forth. [¶2] Behold the field is white already to harvest—reap while the day lasts that he may treasure up for his soul everlasting salvation in the kingdom of God." And this is evidently the same work as that called in par. 3 "Seek[ing] to bring forth and establish the cause of Zion." This language is repeated in § 12, ¶2, 3, where it—the work, or "kingdom of God"—is called "My Zion." Again §19, ¶2, "For thus saith the Lord God, him [Joseph Smith] have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen and I will cause that he shall mourn for her no longer; for his days of rejoicing are come, unto the remission of his sins and the manifestation of my blessings upon his works." This also was given in April 29. What Zion was he inspired to move? We answer the Church—"being inspired of the Holy Ghost to lay the foundation thereof," par. 1. What Zion was he "weeping for." Surely not for a bit of land in Jackson county, Mo., which had not yet been thought of; but rather for the going forth of the Gospel as the stone unto the ends of the earth—that the "inhabitants thereof may receive it;" and like him receive a "remission" of their sins, and that God "may be glorified in heaven, so on earth," [see §65.] Also §23, ¶4, "For thou shalt devote all thy service in Zion." Now so far from this service relating to Jackson county, Mo., or any other locality, it is clearly defined in the preceding paragraph, "In calling upon God—and writing the things which shall be given by the Comforter, and

expounding all scriptures unto the Church."—This was devoting "all his service in Zion,"—the Church. Again §29, ¶3, "Behold I say unto you my servant John (Whitmer) that thou shalt commence from this time forth to proclaim My Gospel as with the voice of a trump; and your labour shall be at your brother Philip Burrough's, and in the regions round about, yea, wherever you can be heard—and your whole labor shall be in Zion, with all your soul from henceforth."

Again §34, ¶6, "Keep all my Commandments and covenants by which ye are bound and I will cause the heavens to shake for your good and Satan shall tremble, and Zion shall rejoice—fear not little flock, the kingdom is yours, until I come."

All the above references are made to Zion in 1829 and '30, previous to any knowledge whatever of Jackson county, Mo., and can not be made to apply now, to that or any other locality. The nearest possible location indicated, is "in the region round about" Philip Burrough's residence, as cited above. But the tenor of all these show that the foundation of Zion is securely laid, and is too broad for Jackson county. Were it possible to so contract it, it would do for it, what Orson Pratt says is done for the intelligent, pre-existent Spirit on entering the "infant tabernacle,"—pinch out its intelligence, which is its glory. It will at least be admitted that this broad sense in which Zion is used in the opening of this dispensation of the Gospel, is its primary sense. If so, a local sense must be secondary, and as the former implies permanence, the latter may imply transient. But in no case can the secondary sense usurp the place of the primary; and in the latter sense was it only used in the beginning. Hence this is alone the general sense; and like all general principles must remain, while the special or accommodated sense may change or cease altogether, and in this latter and local sense was the local Zion building in Jackson Co., Mo., removed from the catalogue of requirements upon those who had attempted it and were hindered by their enemies, the Lord says, and *not* by their own transgression.

The local Zion, it is agreed, was to be completed and accepted in the gen-

eration existing when it was first commanded; and several methods of computation have been resorted to to fix the time of the existence of that organization, 70 years, 100 years, 120 years and the longest life of any one then living, have each and severally been adopted so that there is as much diversity in regard to the time as in regard to the subject itself. It reminds one of the case of a couple of divines discussing a certain passage of Scripture; one of whom led off with two explanations; to which the other replied by asking "Which of these do you wish me to accept?" "Which ever you please." "But neither of them please me." "Nor me either;" replied the former. It will be seen in these several efforts to determine the sense of "this generation," the common signification, the average of human life, has by all been studiously avoided. The reason for this is easily seen, it was too short. But it is certain that this *was* the view of the people at that time, for those of middle age and many years past that, anticipated remaining until that consummation, and I venture there can be found thousands of patriarchal blessings, promising this to the holders, but who are now in their graves. Now while the commandments, and per-consequence the promises relating to the local Zion are revoked all things relating to Zion in its primary sense, are in full force. And to the inquiry, "Shall we gather home to Zion?" We reply, yes in its widest sense. The inspiration of the house has set the key-note to this subject, as it did to the doctrine of trinity.—St. Ambrose composed the doxology and got the children to singing it, James took up the refrain, and the Council of Nice made short work of it.

Shall we ignore experience in respect to this subject, or shall we learn by it and transmit the wisdom learnt down to coming generations? Every attempt in gathering and locating Zion has been a failure. Shall we give rise to a tradition that in coming generations shall reproduce these attempts? Shall we not rather reach back of all these local and transient notions and take hold of "first principles?" the end of the "rod of iron?" It is not a small thing to pauperize a whole community as has been done in every instance of Zion building and gathering and it is a false accusation to charge the people who became the victims with unfaithfulness as a cause of failure. The world has never witnessed an instance of greater devotion and ready obedience and in respect to Jackson county, the Lord is made to own this. The failure resulted from the theory.

INSPIRATION—No. 4.

In all the developments of inspiration known to us, the human faculties have been so closely associated with it, that it has ever been and still is difficult to determine just where the human ends and the divine begins, or vice versa, where the divine begins and the human ends, in respect to the products of this gift, agent or quality. When we go back upon the line of inspirational manifestations for examples to test it in this vital point we are at a loss which to select, to tie to as wholly divine and invulnerable to the attacks of reason, which may suggest it is *partly* human, or the divinity of humanity. We stop at Moses, for we can go no further back, and find that the entire institution established by his inspiration was faulty and in large part a re-moulding of that prevailing in Egypt and resting upon the professed inspiration of her priests. The Apostles with a clearer light or inspiration discovered the typical character of the Mosaic ritual, but Moses did not see it, nor did the prophetic priests, who ministered and prophesied concerning it, from Moses to John, discover this. It was to them a "perpetual covenant throughout all their generations." In all this continuous stream of inspiration is thus shown "the infirmity of humanity, mingled with the divine; but in such proportions as to allow under its sanction whatever human frailty or human depravity suggested. It was moreover vacillating, prohibiting at one time, and allowing at another the self same acts. This proves that during that long period the human part predominated. The exhibitions of power on the part of Moses and the magicians further show the complex character of this subject. It is true that it is conceded, allowing Moses to tell his own story, that he proved his inspiration superior to theirs, but those who retired previous to the last test—his rod-serpent eating theirs, would naturally go away with the conviction that it was about an even thing between them. And right here is a large class now—they have not seen the distinguishing test trial between the multitudinous competitors, exhibiting inspirational powers. The writer once knew an investigator who asked to feel the pulse of one while

speaking in tongues in a meeting among the Latter-Day Saints to see if the blood preserved its normal state. He made no discovery, but this reminds us that posture, gesture and physical conditions are included in the exercises of the inspired ones, the memory, perception, imagination quickened, causality, ideality and the whole mentality charged with activity.

We extract the following account of the appearance of the Sybil, or Priestess, in giving an oracle, from the *Aeneid* of Virgil, book 6:

"And as before the door in view,
She stands, her visage pales its hue.
Her locks dishevelled fly.
Her breath comes thick, her wild
heart glows,
Dilating as the darkness grows.
Her form looks larger to the eye,
Unearthly peals her deep-toned cry.
As breathing nearer and more near,
The God comes rushing on his car.
'So slack!' cries she, 'at work divine!
Pray, Trojan, Pray! not else the shrine
Its spell-bound silence breaks.'"

This description will fit almost as well in modern, as ancient times.

"The spirits of the prophets are subject to the prophets." This statement deserves closer consideration than it has received. These "spirits of the prophets" it will be acknowledged is the *cause* of their prophecies,—the source of their inspiration.—Now, in what sense is this source of inspiration subject to the prophet? To be subject to is to be subordinate to the prophet, and we have learned that this gift is to be exercised only in proportion to their faith or according to their "senses being exercised to discern both good and evil." And when we are told that these prophets are to speak by two or three and the rest—the audience—to judge, and this judging must be by the sense and reason, for there is no other way, does it not follow that the permanent gifts of intellect, or the faculties of the soul are superior to the especial gifts in question, and that the latter are judged by the former, and whatever is spoken or prophesied that will not bear this judgment? Confirming it as divine is questionable and not to be accepted. And however much we discard this view in theory, it has been in the past and still is the rule in practice by which inspiration is judged. Upon this principle the Books of the Old and New Testaments are judged divine in some sort, and not less than 115 books, set aside as Apocryphal or spurious, and a large proportion of the prophecies among the Latter-Day Saints have been doubted or rejected

as spurious. The books referred to are 54 in number with name and title known to have existed in Old Testament times, and 61 in New Testament times. A list of these may be found in DuPin's History of the Canon &c., volume 2. These rejected books claim in whole or in part, inspiration for their authority and were believed, but the sober judgement of the best enlightened of the present age have cast them aside as deceptive and false.

The plural number of the spirits of the prophets implies not the Holy Ghost as usually understood, for it is never spoken of in the plural, but as we have shown that the Holy Ghost is an *influence* and not a person, spirits of the prophets 1 Cor. 14 can only mean the influence brought to bear upon the prophets, and these are in plural numbers.

Jesus "knew what was in man," because the things of man are *known* by the spirit of man which is in him, but he did not know of the fig-tree whether there were figs upon it until he went and saw, *Ino.* 2, 25, *1 Cor.* 2, 11.

In *Job* 32, 8, 18, 19 and 33-6 are distinct claims to inspiration on the part of Elihu. "The spirit within me constraineth me," "I am according to thy wish in God's stead." Yet he thrice declares that what he is going to say is to "show mine opinion." He was inspired to give his opinion upon the subject of the controversy between Job and his three friends, and the just effect of that inspiration was to "kindle his wrath" against the whole of them—Job for *justifying himself* and the others for not refuting his arguments and yet condemning him. And he promises no more than to speak according to the uprightness of his heart and to utter what he *knows* "clearly," *ch.* 33, 3, though in verse 17, *ch.* 32, he, like Paul, claims only to know in *part* and therefore could only speak in "part," "There is a spirit in man," says Elihu, "and the inspiration of the Almighty sealeth instruction upon them"—man—and his idea of inspiration is shown in *ch.* 33, 14 to 17. It is dreams.

It will be said that this was a low grade of inspiration. We reply, it was suitable to the occasion, for it addressed a low grade of humanity whose highest conceptions of divine worship was to kill a bull and burn his entrails, the smoke of which, with their prayer, would ascend and when deity smelled the one, would listen to the other.

THE MESSENGER of the Reorganized Church of Jesus Christ of Latter Day Saints, is published monthly, at Salt Lake City, Utah.

J. W. Burges, Editor.
TERMS:—FIFTY CENTS per year. To British Isles: Seventy-five cents.
Communications and remittances should be addressed to P. H. Briggs, Plano, Illinois.