

The Saints' Advocate.

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

Vol. 5.

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No. 1.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

We think it well to present to our readers the following document presented to Congress by Elders Gurley and Kelley, that all may know just what was done by them as delegates.—ED.

POLYGAMY A CRIME—NOT A RELIGION.

1. By the Text Books of the Mormon Church and Laws of the Land.
2. By the Purported Polygamie Revelation Itself.

SINCE submitting for the consideration of the President and Congress the memorial entitled "The Utah Problem and the Solution," the leaders of the Utah Church have seen fit through their public press and their avowed representative to Congress, to answer, and admit that the acknowledged fundamental laws of the church declare against and prohibit the practice of polygamy, and even enjoin monogamy: But, say they, the religion of the Latter Day Saints (who they claim to be) is "*progressive*," and that this new doctrine is by a subsequent revelation, (?) and, that they do not go to the Bible, the Book of Mormon, or any other ancient record for rules of conduct. The *Deseret News*, (official organ of the Utah Church) of January 24, 1882, says:

"For their benefit we will explain that the instructions in that Book concerning marriage were given to a people many hundreds of years ago, under conditions described in the Book. That they were designed for those people, and *not* for the Latter Day Saints. That connected with those teachings was given a plain declaration that the Lord would command His people when He wished them to act *contrary* to those particular commands in relation to marriage. And the Latter Day Saints do not go to the Bible, Book of Mormon, or any other ancient record containing the Word of the Lord, given to people centuries ago for rules of conduct, but to revelations given in our own age of the world, specially for the people whom they are designed to regulate."

"As for the impertinent and contentious persons who go about abusing the church under the title of the "Reorganized," and pretending to be Latter Day Saints, their influence is merely that of bores whom people tolerate, while despising their presumptive book agent style of intrusiveness, and what any of their number can do at Washington, will not amount to the barking of so many canines."

The admission thus clearly made that a part of a society has outgrown and departed from the principles and laws upon which the society was organized and based, ought, alone, to be a sufficient reason for disregarding whatever claim they may make as to being a part of, or successors to, the original society; and to charge and credit whatever they have to *themselves*, and not to the original body.

Making this application to the Utah

people, it is one of the self-evident facts of the case that they should no longer be called *Mormons*, or *Latter Day Saints*, not to say anything of the question of their attempt to hide one of their crimes beneath these names, and have it protected under the claim of religion; but they should take and be called after the *new name*, which their *new doctrine*, and church imposes, that of "*Polygamists*."

When Jesus substituted for the "law of carnal commandments," the law of life through the Gospel, he did not try to *steal the name or influence* of those organizations established under the Mosaic economy, and thus run under the head of a Pharisee or Sadducee; but, in accord with the action of justice to all mankind, and in conformity with the laws of the government, avowed the "new name."

In keeping with this precedent, when a large faction broke off from the Church of Christ of Latter Day Saints, went to Utah, abandoned the laws, doctrines, and ordinances of the same, as they now admit, and six years afterwards set up for themselves the doctrine of "Adam God" worship, secret endowments, penal oaths, and a plurality of wives, they had no more *right or license* to assume the name of the church from which they *broke away*, in order to screen their acts under the plea of religion, than they had to take the name of any other sect in Christendom. And it ought not to work to a continuation of the offense that they make for their great crime the umbrage of religion *under this stolen cloak*.

The question is by no means a new one to the courts of the country; the law upon this point being well settled, both in the United States and Europe, so there is no reason why legislators

need fear doing an injustice by taking action upon these questions, while there is great danger in doing injustice to many in refusing legislation.

In cases of difference of opinion arising in a religious body, whether it be incorporated or not, that party shall be recognized as the *lawful successor* which adheres to the *original doctrines, usages, and ecclesiastical government* of the society *in use before the dispute arose*. And it makes no difference though one party should be greatly in the minority—the rule is invariable.*

For convenience of any who may desire to examine the proposition, we submit a few of the many authorities on this point: Roshe's Appeal, 69 Pa. State, 462. McGinnes vs. Watson, 5 Wr., 9. In the matter of Hebron Evangelical Lutheran Church, 9 Phila., 609. Harrison vs. Hoyle, 24 Ohio State, 254. Kinkead vs. McKee, 9 Bush (Ky.), 535. Hale vs. Everett, 53 N. H., 9.

Nor can the leading elders, or the judicatory of a church, change its *laws or doctrines* so as to *subvert* any of its *original principles*.—McAuley's Appeal, 77 Pa. State, 397.

The adherents to the Utah Polygamic Church, then, can not ask protection for the practice of polygamy upon the claim of its being a *religious tenet* of the Church of Christ (of Latter Day Saints,) for they plainly place themselves outside of the law of the case by *by their open admission* that polygamy was not a religious tenet in that faith. And now we come to consider the question whether they can stand the test of accepting the doctrine as a religious one from *their stand point* of the "purported" new rev-

*This principle was the basis upon which the Rebel States were reconstructed by Congress.—Ed.

elation presented to them by Brigham Young, in Utah, August 29, 1852.

The Book of Mormon, one of the books upon which the church relied as a basis and was originally organized and incorporated, we find polygamy is called an "abomination," "a groser crime," "whoredoms," &c., and it is placed *opposite* to the things they are commanded to seek after, viz: chastity and virtue; to the reading of which we invite your attention and place the Book of Mormon in your hands. Not only this, but Joseph Smith, the founder of the church, and his brother Hyrum, in a written notice to the church of February 1, 1844, call polygamy a "false and corrupt doctrine," and cut one, Hiram Brown, off from the church for preaching the same. *Times and Seasons* (official church organ) vol. 5, page 423.

It would seem that this association of polygamy with evil, and the naming of it a *crime*, in the standard works of the church, from the first, ought to be sufficient to show that it was, to all intents and purposes, so far as Mormons or Latter Day Saints are concerned, a *crime* long prior to the passage of the act of 1862, by Congress; and why Mormons (as they call themselves) should not have meted out to them the full force of their own (pretended) faith, this committee fails to see, or, to see how they can even *claim* to have a new revelation commanding it since it must legalize a crime. From the premises of their accepted faith; and if so, by what right do they ask for it protection under the guise of being a *religious tenet*? For, who can suppose or believe the God whom they worship will change and authorize the teaching and practice of "false doctrine," "crime," "abominations," and "whore-

doms," or that he can "otherwise" command a people *to do evil*?

There is also from the standpoint of the Latter Day Saints, positive commandments "present," prohibiting a change of laws or doctrines of the Church, and reviving, applying, and *enjoying a close obedience* to the law contained in the Bible and Book of Mormon, as follows:

"The elders, priests, and teachers of this Church shall teach the principles of my Gospel which are in the *Bible* and *Book of Mormon*, in the which is the fullness of the Gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the spirit."—(Book of Covenants, Nauvoo ed., sec. 13, par. 5.)

Also, the statement is made in words expressly providing *against changes*:

"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 the common consent in the Church by the prayer of faith."—*Ib.*, sec. 51, par. 4.

Again, enjoying and reviving that contained in the "ancient records," another "present" revelation says:

"The Book of Mormon, which contains a record of a fallen people, and *the fullness of the Gospel* of Jesus Christ to the Gentiles, and the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that *He is the same God yesterday, today, and forever.*"—(*Ib.*, sec. 2, par. 2.)

Obedience and respect to the *laws of the land* and officers of the Government is specially enjoined upon all Latter Day Saints, and not for a little while only; but there is an absolute prohibition of the policy of combining Church

and State until the advent in person of the Messiah. The revelation reads:

"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."
—Ib., sec 18, par 5.

And in the year 1845, one year after the death of Joseph Smith, what was then the Church at Nauvoo, Illinois, sent out a proclamation headed as follows:

"PROCLAMATION OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS."

"To all the kings of the world; to the President of the United States of America; to the Governors of the several States, and to the rulers and people of all nations."

This proclamation proceeds, then, to recite an epitome of the faith of the Church as contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants, and then states, page 3, that:

"We testify that the foregoing doctrine is the doctrine or Gospel of Jesus Christ in its *fullness*; and that it is the *only true, everlasting, and unchangable* Gospel; and *only plan revealed* on earth whereby man can be saved."

It can not be held, then, by the supporters of polygamy that to this date, 1845, there was any revelation in existence containing a new plan of salvation or "new and everlasting covenant" than that contained in the before-mentioned books; for to do so, one must make out that these twelve men, of which number were Brigham Young and John Taylor, the latter now the President of the Utah Polygamic Church, were the basest of hypocrites and liars the cen-

tury has known—convicted before the President of the United States, the Governors of the States, and all the kings of the earth, and even before the God whom they essayed to worship. And not only this, but if false in that proclamation, with what assurance and hope of being heard, or believed, could these same men approach the President and Congress of the United States at this time to ask them to indulge and condone an institution of crime, built up while they were loudly protesting against it, and that they were teaching and believing only the things contained in the standard works of the church?

THEY STAND UPON THE DOCTRINE

Contained in this new revelation, they say; and we thank them for the acknowledgment, and they now ask Congress to admit that the teachings in the same is a religion. *Can it do this?*

That you may see what that document is for yourselves and not be imposed upon by persons either for or against it, we herewith place in your hands a true copy of the genuine thing as delivered by Brigham Young to his followers, August 29th, 1852.

In this is contained: 1. *The new plan of salvation.* Paragraph 4 reads:

"For behold! I reveal unto you a *new and everlasting covenant, and if ye abide not that covenant then are ye damned*; for no one can reject this covenant and be permitted to enter into my glory."

Paragraph 6: "And as pertaining to the *new and everlasting covenant*, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God."

The document proceeds, then, to set aside the Gospel as set forth in the Book

of Mormon and New Testament, and called therein the "Everlasting Gospel," the "New Covenant," &c, and to institute a new Gospel of its own, wherein a man's salvation is made to depend upon his having a multitude of wives, and a woman's salvation to depend upon being joined to some man (of the priesthood) as a wife, thus forcing the men into the system under the penalty of everlasting death, and the women to submit to the abomination or be "destroyed."

Paragraph 64: "And again, verily I say unto you, if any man have a wife, who holds the keys of this power and teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him (give him other wives) or she shall be destroyed saith the Lord, for I shall destroy her."

This, then clearly and unmistakably brings out a *new plan of salvation*, unknown to the church up to the year, A. D. 1845, and further on, even to the year 1852, as the records unmistakably show, at which time this new thing was born to light by B. Young in the Salt Lake Tabernacle. Having cut loose from everything which peculiarly belonged to the original church and particularly distinguished it from all other Christian Churches—viz: a belief in the teachings of the Book of Mormon and Book of Doctrine and Covenants—he and his, for an anchorage where they thought to be safe in their revels, conceived this new document, which they denominated a revelation, justifying themselves under the pretext of doing the works of Abraham, and following the "example of David and Solomon."

And this Committee insists that it is no more than justice and right, that these same parties, farther carry out the "works of Abraham," and now *put away*

their "Hagars" and "Ishmeals" and return unto the only lawful and legal "Sarah;" with this addition, that, instead of turning them away with a crust of "bread and a bottle of water," these modern imitators, be required to equitably divide and distribute of their properties with these unnatural relicts when they turn them away.

2. This acknowledged basis of the polygamic faith legalizes—with spiritual wifery—murder; and are you to condone that under "the plea of religion?" To all those persons who will accept this new doctrine it says:

"Then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood."—Par. 19.

Brigham Young having this in view, in a sermon in the Tabernacle soon after he gave them the *new doctrine*, said:

"I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance, (in the last resurrection,) if their lives had been taken and their blood spilled on the ground. * * * I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. * * This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Now, brethren and sisters, will you live your religion?"—See Journal of Discourses (Vols. 4 and 7,) and Deseret News, official organs, Utah Church.

Heber C. Kimball, in a sermon in the Tabernacle, October 9th, 1852, says:

"If Brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other saint to take,

and by taking this course, I tell you, brethren, you are on the top of the heap."—Journal of Discourses, vol. 1-161.

3. *It licenses other crimes.*

Those who practice polygamy may, under the same basis of faith, commit all manner of sin and blasphemies and yet be numbered with the pure and good.

Paragraph 26 reads:

"Verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood—yet shall they come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and delivered over unto the buffetings of Satan unto the day of redemption, saith the Lord God."

Apostacy from this new faith—assenting to the death of Christ in making void this *new covenant*—is by it the only sin for which a polygamist can be held responsible.

Paragraph 27: "The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my *new and everlasting covenant*, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord."

But you will notice from par. 19, that a polygamist, in the faith, can not commit murder by shedding "innocent blood," hence the only thing a polygamist can do, as provided by this fraudulent document upon which they have rested their case, to bar him out of Heaven and defeat his passing the angels and the gods (as it sets forth) is, to put away his

wives and obey the laws of this Government.

4. *Why* call this thing fraudulent and spurious?

(a.) It has been shown that it could not have been in existence in 1845, a year after Smith's death, and yet it contains his wife's name.

(b.) Brigham Young in presenting it in 1852, said: "I haven't got the original; Emma Smith burnt that in Nauvoo, this is a copy; and yet no man of his followers dared to ask him where he got his copy, or how he knew it was a *true* one; and he himself failed to ever present it to the quorums of his church for adoption by "common consent," without which nothing could become a revelation to the church under their laws.

(c.) Emma Smith, (the lady referred to as having burned the original), a citizen of Illinois, of unquestioned character, and at the time a member of no branch or faction of any church, upon hearing of Young's statement, declared then and ever afterwards that "the statement could not possibly be true; that she never before heard tell of such a thing; and never at any time burned any paper purporting to be a revelation to her husband."

Brigham thus cunningly attacking this lady at the time, lest the statements she might make against the double doctrine when she heard of it, (and which she did make), should be believed by his followers, he having villainously inserted the name of the founder of the original Church, that he might not fail to dupe and "gag" those under him. Brigham well knew the law prohibited him from giving a revelation, (nothing is in existence purporting to be a revelation of Brigham to the church), the

following declaration standing in the way:

"And this ye shall know assuredly, that there is none other appointed unto you, to receive commandments and revelations until he (Joseph Smith) be taken, if he abide in me."

"Verily I say unto you, that none else shall be appointed unto this gift *except it be through him*," (Brigham Young never even claimed to have the appointment through him), "for if it be taken from him he shall not have power except to appoint another in his stead; and THIS SHALL BE A LAW UNTO YOU, that ye receive not the teachings of any that shall come before you as revelations and commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."—Revelation, February, 1831, see Book of D. and C. Nauvoo ed, sec. 14, pars. 1 and 2.

(d) The internal evidences of this polygamic document, as already stated, clearly show that it is opposed to free government and *the laws of the land*, and consequently, from the standpoint of the Church, could not have been given or accepted by it. A former law reads:

"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."—*Ib.*, sec. 18, par. 5.

We ask, then, can Congress find that polygamy is a religious tenet from the standpoint of that so-called revelation? If so, it must also find that to break the laws of the land is a "religious tenet" and entitled to protection.

That lasciviousness and all manner of sin is a religious tenet and entitled to protection.

That *murder* is a "religious tenet," and entitled to protection, for all are taught therein.

In presenting this statement and argument this committee, in behalf of the "Reorganized Church of Christ," which

they represent, desire to express their detestation of these doctrines and crimes, believing them to be the diabolism in fact of the age; and like the millstone cast into the sea they should be forever consigned to the depths of darkness.

In dealing with the question by which polygamy shall be extirpated and priestly dominance and power be subjugated to the laws of the land, we see no right of religious worship interfered with, but the simple prohibition of corrupt and evil practices, whether indulged in by the licentious of ancient or modern times. And we, in conclusion, submit, that where such things are tolerated there can be no true homes, and where there are no true homes there can be no true government.

Z. H. GURLEY,
E. L. KELLEY.

WASHINGTON, February 14th, 1882.

By the foregoing it is seen that the effort of the delegates was, not to bring persecution upon the Utah Mormons, but rather to defend the Church of Christ against the charge that polygamy and its associate evils were parts of its doctrines and principles, and this work they did plainly and well.—ED.

REMINISCENCES.

THE late sister Emma, widow of Joseph the Seer, said to the writer and others, on the evening of April 6th 1860, that just prior to her husband's assassination, he told her the Church would be scattered from Nauvoo, and that when that took place she was to remain with the family in Nauvoo, or remove to Kirtland.

In 1866 the writer went to Nauvoo in company with Bro. I. L. Rogers and the late Wm. Marks, by appointment of the Church, to procure the manuscript of the Inspired Translation of the Bible,

and while there Sr. Emma related to us that when her husband was getting ready to go with John P. Green to Carthage, to place himself in the custody of the civil authorities, he exhibited much anxiety and uneasiness, starting and returning twice or thrice, remarking in the meantime that he was not yet at liberty to go. On returning the last time he requested Emma to call the family together, when he told them he should never see them again in the flesh, that his work was done. After this he prayed with them, blessed them one after the other, and predicted that Emma would bear a son. He then, also, told his wife the Church would be scattered from Nauvoo, and instructed her as before that the family should remain at Nauvoo, or go to Kirtland.

The writer inquired if Joseph predicted (as claimed by some) that the son to be born would lead the Church? To this she replied, "He did not." We remarked that Pres. B. Young and his fellows had said that "young Joseph" would never lead the Church, but that David would. She replied that she was aware of it; and she further said Joseph was in his right place, (as President of the Church), and that David would do a work, if faithful.

"I would respectfully refer you, sir, to our book of Doctrines and Covenants for information concerning the *laws and regulations* of our Church as being given by the revelations of God for our guide and instruction."—Joseph the Seer, *Times and Seasons*, vol. 3, page 732.

The Seer further said: "The first principles of the gospel was a means of salvation to men individually, and it was *the truth*, not men, that saved them."—*Ibid*, page 577.

SAYINGS OF JOSEPH THE SEER.

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."

"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 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 directions 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 that God has appointed; otherwise their priesthood will prove a cursing instead of a blessing.—*Mill. Star*, vol. 18, p. 164-5.

DELINQUENTS.

THOSE who are owing for the *Advocate*, are hereby notified that we intend to revise our subscription list after this number, and we ask all who are owing for the *Advocate* to pay up at once, and to renew their subscription. If they can not pay now, and still wish to continue taking the paper, they should write a letter or postal card to Joseph Smith, Lamoni, Iowa, asking for a continuance. If they do neither, they should not be offended if we drop their names from the list, for we are left to conclude they either do not wish the paper any longer, or that they do not wish to pay for it. Thanking our patrons for the favors in the past, we respectfully solicit their continuance for the future

W. W. BLAIR.

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No. 2.

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W. W. BLAIR

EDITOR.

TABERNACLE TINKLINGS.

LAST Sunday was a warm day at the Tabernacle. The thermometer was way up, in the shade, but it was cool and cheerful when compared with the zeal and fervor of the afternoon speakers.

The first, a black eyed, hirsute "Britisher," assured his hearers that the law of Moses was never abolished,—that Christ confirmed and enjoined it upon future generations, forgetting that Paul, when writing to the Galatians, declared that "the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus." Forgetting also that Jesus in his sermon on the mount taught the imperfection and insufficiency of Moses' law, and commanded a higher, holier faith and life.

But the speaker was seeking to prove that polygamy was obligatory upon all Christians, and this may account for his blindness. If he had believed, intelligently, his Book of Mormon and Doctrine and Covenants, as also the New Testament teachings, he would have known that the law of Moses, in its entirety, was abolished upon the introduction of the New Covenant, after the death and resurrection of Christ, its

"testator." But Utah Mormonism is based and builded upon a perverted interpretation of Moses and the patriarchs and prophets, rather than upon Christ and his gospel. The Book of Mormon which should be good authority with all sincere Mormoms, makes Christ to say:

"Behold, I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he that covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end. * * * Behold, I am the law, and the light, look unto me, and endure to the end, and ye shall live."

The Doctrine and Covenants, a book the Mormon leaders profess to believe, says in a commandment given January, 1832, that in the days of the apostles "a believer should not be united to an unbeliever, except the law of Moses should be done away among them." In view of these and many other similar passages, every Mormon (or Latter Day Saint) should build upon Christ as expressed in his precepts and examples, and not on the imperfect and dead law of Moses.

But the law of Moses, imperfect as it was, did not *command* the cruel and degrading practice of polygamy; it simply regulated it, as it did divorce and other evils, and as civil law now regulates "the social evil." The text from the law quoted in proof that polygamy was made obligatory reads as follows: "If brethren dwell together, and one of

them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her unto wife."

Mormon polygamists omit to notice that the entire transaction is governed by the first provision, viz., that it is where "brethren dwell together;" that is, where an unmarried brother is living with a married one, and the married one dies, then, and in that case, and in no other, was a Hebrew to marry his brother's widow. But, as we have seen, this provision ceased to be of force and validity, even with the Hebrews after the introduction of the New Covenant. It never had place in the Christian Church.

The second speaker was Joseph F. Smith. He started out as though he had a heavy load and found it difficult to handle. Possibly the frail and unfragrant subject he had in hand caused his hesitation and scattering. At length, however, he made a break for plural marriage, persecution, unconstitutional laws, temple building, offenders, sword taking, and the final salvation of all mankind, the living and dead, through and by the Mormon priesthood, excepting only the sons of perdition. He reminded his hearers that there was "but one law of salvation for the living and dead," that plurality of wives was essential to a fulness of glory and dominion, that Jesus in order to be saved "complied with the first principles of the gospel;" but he utterly failed to show how little children, the eunuchs, the bachelor prophets and apostles, with Jesus, all of whom were unmarried for either time or eternity—how they attained salvation and glory. Perhaps he would have this fixed up in the next world; and if so, why not refer the

whole matter to that time, and thus save the women from heart-breaking, the Church from well merited odium, and the National Government from the necessity of special legislation against the "twin relic?"

If Mr. Smith's position be true, that "there is one law for the salvation of all," why not trust in that which saved the eunuchs, the bachelor prophets like Daniel, the bachelor apostles like Paul, the monogamists like Adam and Noah, and Isaac, and the faithful celibate, Jesus of Nazareth? Mr. Smith should stand by the sequence of his own logic.

His inuendoes relative to the anti-polygamous laws, assuming that they are unconstitutional, were as presumptuous and decisive as though he were the very embodiment of the United States Supreme Court, which is the authority, and the only authority, to whom must be referred the questions of national law. It was decidedly a little queer to see this Rocky Mountain theologian dispose of these laws with a blast of his lips, when it is probable he has studied far less of our country's laws and of the economy of civil government than he has of the laws of Moses and the teachings of Brigham.

Mr. Smith warned his hearers against the dangers of living at peace with their neighbors, and said persecution was good for them, and they must expect it and learn to rejoice in it. He said the present anti-polygamy agitation was giving them notoriety, but he failed to tell them that it is that kind of notoriety to which criminals attain in the courts of justice, in prison cells, or on the scaffold.

Alluding to the efforts of our nation to punish and extirpate polygamy, he

assured his hearers that they who take the sword, shall perish by the sword. Why did not Mr. Smith and his predecessors, with their co-workers, think of this before? If the principle holds good in these times, which we doubt not, then the Mormon leaders and their accomplices may look for retribution, swift and certain.

And when Mr. Smith quoted, "offenses must needs come, but woe to them by whom they come;" had he turned the light in upon the Utah Mormon Church, he would have revealed the fact that from 1844 up to this time the Mormon leaders have offended the Nation and the States and Territories where they have resided, by secretly or openly violating law. They now claim they secretly taught and practiced polygamy in Illinois and Iowa, and in those places such was a States Prison offense at that time. They now offend against National law by practicing polygamy. They offend, and have offended the good sense and refined sentiment of the enlightened world by their unchristian and unlawful doings. By their polygamous teachings and practices, by their interweaving and interlocking politics, and commerce, by worldly matters with religion they offend their fellow men and oppress their co-religionists.

In these and many other unjust ways they offend God's creatures, and therefore offend God; and they may look for the "woe" threatened.

A WATCHER.

"True religion

Is always mild, propitious, and humble;
Plays not the tyrant, plants no faith in blood;
Nor bears destruction on her chariot wheels.
But stoops to polish, succor, and redress;
And builds her grandeur on the public good."

—Miller.

CONSTITUTIONAL LAW.

SINCE the passage of the anti-polygamy law of 1862, and especially since the passage of the Edmund's bill, much has been said by the Utah leaders as to the validity and virtue of these laws. These leaders pronounce them unconstitutional, and continue to violate their provisions, and their precepts and example lead their followers to do the same. What right have these parties to sit in judgment upon these laws and pronounce them unconstitutional? They profess to revere and love the Constitution, and yet their teachings and practices violate its provisions. They assume the authority to decide these laws unconstitutional, an authority which the Constitution vests alone in the United States Supreme Court. This assumption is dangerous, hurtful, and subversive of good government.

If one person be permitted to judge of the constitutionality of law and to act upon that judgment, or opinion, all others must be permitted the same privilege, and this would plunge the country into confusion and anarchy. Any and all may have their private opinions as to the propriety and rightfulness of any and all laws, but it is neither lawful nor proper for them to follow those opinions if they lead them to neglect, dishonor, or violate the said laws. If we believe certain laws are not wholesome, or that they are unconstitutional, it remains nevertheless for us to honor and obey them till those having competent authority repeal them, or pronounce them unconstitutional. Such a course promotes peace, begets confidence, and strengthens government.

The Constitution provides that "The Judicial power of the United States shall be vested in one Supreme Court,

and in such inferior courts as the Congress may from time to time ordain and establish. * * * The judicial power shall extend to all cases in law and equity, arising under this Constitution, the laws of the United States, * * * and to controversies to which the United States shall be a party. Article 3, Sec. 1, 2, of the Constitution of the United States.

Now there is a controversy between the polygamous Mormons and the United States. To whom does the Constitution refer this matter? To the Supreme Court, as we have before said, if the laws are in question. All the laws of Congress should be upheld and obeyed until this tribunal pronounces them void, or until Congress repeals them. To resist the laws on the plea of their unconstitutionality, is to assume the duties and authority belonging alone to the Supreme Court; "and they that resist shall receive to themselves condemnation."

To profess reverence for the Constitution, and at the same time cast dishonor upon it, by assuming the authority delegated to the Supreme Court, is neither wise, nor safe, nor lawful.

Joseph the Seer said: "Be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet."—Doc. and Cov.

BRIGHAMITE POPULATION.

THE following clippings show a striking difference as to the number of Utah Mormons said to be in Utah. If "The church membership, including children, in Utah, Idaho, and Wyoming is a little over 120,000," then the membership in Utah alone can not be much over 100,000. If there are now but 100,000 in

Utah, how does it happen that the census enumerators in 1881, put the number at 120,283? Were they deceived? or have they deceived others?

THE POPULATION OF UTAH.

The census bureau has completed its estimate of the population of Utah territory, classified as Mormons, Gentiles, Apostates, Josephites, and doubtful. Of the Mormons there are 120,283, nearly 49,000 of whom are more than 21 years old, while 40,000 are less than 9 years old. Of the Gentiles there are only 14,156, of whom a little more than one-half are more than 21 years old. There are 6,988 Apostate Mormons, 820 Josephite Mormons, and 1,716 persons who are classified as doubtful. Of the Mormons, nearly 37,000 are of foreign birth.

THE following Poem, by Joseph the Seer, explains his views as to the meaning of the vision he received February 16th, 1832, eleven years before. It is valuable just now as showing the means, and the only means provided of God by which mankind may be saved and attain to the highest condition of glory and exaltation. It is valuable also for the light it reflects upon the godhead, the deity of Christ, and the scope, the power, and the unchangeableness of the gospel.

The Utah Mormons may see that polygamy, sealing husbands and wives for eternity, and salvation through and by the priesthood alone is ignored.—ED.

A VISION.

I WILL go, I will go, to the home of the Saints.
Where virtue is the value, and life the reward;
But before I return to my former estate
I must fulfil the mission I had from the Lord.
Wherefore, hear, O, ye heavens; and give ear, O, ye earth;

And rejoice ye inhabitants truly again;
For the Lord he is God, and his life never ends,
And besides him there ne'er was a Savior
of men.

His ways are a wonder; his wisdom is great;
The extent of his doings, there's none can
unveil;

His purposes fail not; for from age unto age
He still is the same, and his years never fail.

His throne is the heavens, his life-time is all
Of eternity *now*, and eternity *then*;

His union is power, and none stays his hand,—
The Alpha, the Omega, forever: Amen.

For thus saith the Lord, in the Spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that's to
come;

My delight is to honor the Saints with repose;

That serve me in righteousness true to the end;
Eternal's their glory, and great their reward;
I'll surely reveal all my myst'ries to them,—
The great hidden myst'ries in my kingdom
stor'd—

From the council in Kolob, to time on the
earth.

And for ages to come unto them I will show
My pleasure and will, what my kingdom will
do:

Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the
skies:

And before them the wisdom of wise men shall
cease,
And the nice understanding of prudent ones
fail!

For the light of my Spirit shall light mine elect,
And the truth is so mighty 't will ever pre-
vail.

And the secrets and plans of my will I'll reveal;
The sanctified pleasures when earth is re-
new'd;

What the eye hath not seen, nor the ear hath
yet heard,
Nor the heart of the natural man ever hath
view'd.

I, Joseph, the prophet, in Spirit beheld,
And the eyes of the inner man truly did see,
Eternity sketch'd in a vision from God,
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Maker and Savior of all;
The only begotten, (Messiah) his son.

Of whom I bear record, as all prophets have,
And the record I bear is the fulness,—yea
even

The truth of the gospel of Jesus—the *Christ*,
With whom I convers'd, in the vision of
heav'n.

For while in the act of translating his word,
Which the Lord in his grace had appointed
to me,

I came to the gospel recorded by John,
Chapter fifth and the twenty-ninth verse,
which you'll see

Which was given as follows:

"Speaking of the resurrection of the dead,—
"Concerning those who shall hear the voice of
the Son of Man—

"And shall come forth:—

"They who have done good in the resurrection
of the just

"And they who have done evil in the resur-
rection of the unjust."

I marvel'd at these resurrections, indeed!
For it came unto me by the Spirit direct:—
And while I did meditate what it all meant,
The Lord touch'd the eyes of my own intel-
lect:—

Hosanna forever! they open'd anon,
And the glory of God shone around where I
was;

And there was the Son, at the Father's right
hand,
In a fulness of glory, and holy applause.

I beheld round the throne, holy angels and
hosts,
And sanctified beings from worlds that have
been,

In holiness worshipping God and the Lamb,
Forever and ever, amen and amen!

And now after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea he
lives!

And sits at the right hand of God, on his
throne.

And I heard a great voice, bearing record from
heav'n,

He's the Savior, and only begotten of God—
By him, of him, and through him, the worlds
were all made,

Even all that career in the heavens so broad,

Whose inhabitants, too, from the first to the
last,

Are sav'd by the very same Savior of ours;
And, of course, are begotten God's daughters
and sons,

By the very same truths, and the very same
pow'rs.

And I saw and bear record of warfare in
heav'n;

For an angel of light, in authority great,

Rebell'd against Jesus, and sought for his pow'r,
But was thrust down to woe from his
God-given state.

And the heavens all wept, and the tears drop'd
like dew,

That Lucifer, son of the morning, had fell!
Yea, is fallen! is fall'n, and become, Oh, alas!
The Son of Perdition; the devil of hell!

And while I was yet in the Spirit of truth,
The commandment was: Write ye the vision
all out;

For Satan, old serpent, the devil's for war,—
And yet will encompass the Saints round
about.

And I saw, too, the suff'ring and mis'ry of
those,

(Overcome by the devil, in warfare and fight,)
In hell-fire, and vengeance, the doom of the
damn'd;

For the Lord said, The vision is further: so
write.

For thus saith the Lord, now concerning all
those

Who know of my power and partake of the
same;

And suffer themselves, that they be overcome
By the power of Satan; despising my
name:—

Defying my power, and denying the truth;—

They are they—of the world, or of men,
most forlorn,

The Sons of Perdition, of whom, ah! I say,
'Twere better for them had they never been
born!

They're vessels of wrath, and dishonor to God,
Doom'd to suffer his wrath, in the regions of
woe,

Through the terrific night of eternity's round,
With the devil and all of his angels below:

Of whom it is said, no forgiveness is giv'n,
In this world, alas! nor the world that's to
come;

For they have denied the good Spirit of God,
After having receiv'd it: and mis'ry's their
doom.

And denying the only begotten of God,—

To crucify him to themselves, as they do,

And openly put him to shame in the flesh,

By gospel they can not' repentance renew.

They are they, who must go to the great lake
of fire,

Which burneth with brimstone, yet never
consumes,

And dwell with the devil, and angels of his,

While eternity goes and eternity comes.

They are they, who must groan through the
great second death,

And are not redeemed in the time of the
Lord;

While all the rest are, through the triumph of
Christ,

Made partakers of grace, by the power of
his word.

The myst'ry of Godliness truly is great;—

The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,

Which the voice from the heavens bore
record to me:

That he came to the world in the middle of
time,

To lay down his life for his friends and his
foes,

And bear away sin as a mission of love;
And sanctify earth for a blessed repose.

'Tis decreed, that he'll save all the works of his
hands,

And sanctify them by his own precious
blood;

And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

The Savior will save all his Father did give,
Even all that he gave in the regions abroad,

Save the Sons of Perdition: They're lost; ever
lost,

And can never return to the presence of
God.

They are they, who must reign with the devil
in hell,

In eternity now, and eternity then,

Where the worm dieth not, and the fire is not
quench'd;—

And the punishment still, is eternal. Amen.

And which is the torment apostates receive,
But the end, or the place where the torment
began,

Save to them who are made to partake of the
same,

Was never, nor will be, revealed unto man.

Yet God shows by vision a glimpse of their
fate,

And straightway he closes the scene that
was shown:

So the width, or the depth, or the misery there-
of,

Save to those that partake, is forever un-
known.

And while I was pondering, the vision was
closed;

And the voice said to me, Write the vision:
for lo!

'Tis the end of the scene of the sufferings of
those,

Who remain filthy still in their anguish and
woe.

And again I bear record of heavenly things,
Where virtue's the value, above all that's
pric'd—

Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

Who receiv'd and believ'd, and repented like-
wise,

And then were baptiz'd, as a man always
was,

Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its
laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy com-
mands,

They received the gift of the Spirit of truth,
By the ordinance truly of laying on hands.

For these overcome, by their faith and their
works,

Being tried in their life-time, as purified gold,
And seal'd by the Spirit of promise, to life,
By men called of God, as was Aaron of old.

They are they, of the Church of the First Born
of God,—

And unto whose hands he committeth all
things;

For they hold the keys of the kingdom of
heav'n,

And reign with the Savior, as priests, and as
kings.

They're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest
reward,)

Receiving a fulness of glory and light;
As written: They're Gods; even sons of the
Lord.

So all things are theirs; yea, of life, or of death;
Yea, whether things now, or to come, all are
theirs,

And they are the Savior's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of
God,

While the wicked are trod' under foot in his
wrath.

Yea, the righteous shall dwell in the presence
of God,

And of Jesus, forever, from earth's second
birth—

For when he comes down in the splendor of
heav'n,

All these he'll bring with him, to reign on
the earth.

These are they that arise in their bodies of
flesh,

When the trump of the first resurrection
shall sound;

These are they that come up to Mount Zion, in
life,

Where the blessings and gifts of the Spirit
abound.

These are they that have come to the heavenly
place;

To the numberless courses of angels above:
To the city of God; e'en the holiest of all,

And the home of the blessed, the fountain of
love:

To the Church of old Enoch, and of the First
Born:

And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of
heav'n,

As chosen and faithful, and fit to be crown'd.

These are they that are perfect through Jesus'
own blood,

Whose bodies celestial are mention'd by
Paul,

Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge
of all.

Again; I beheld the terrestrial world,
In the order and glory of Jesus, go on;
'Twas not as the Church of the First Born of
God,

But shone in its place, as the moon to the
sun.

Behold, these are they that have died without
law;

The heathen of ages that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought
up.

To spirits in prison the Savior once preach'd,
And taught them the gospel, with powers
afresh;

And then were the living baptiz'd for their
dead,

That they might be judg'd as if men in the
flesh.

These are they that are hon'able men of the
earth;

Who were blinded and dup'd by the cunning
of men:

They receiv'd not the truth of the Savior at
first;

But did, when they heard it in prison, again.

Not valiant for truth, they obtain'd not the
crown,

But are of that glory that's typ'd by the
moon:

They are they, that come into the presence of
Christ,

But not to the fulness of God, on his throne.

Again I beheld the telestial, as third,
The lesser, or starry world, next in its place,

For the leaven must leaven three measures of
meal,

And every knee bow that is subject to grace.

These are they that receiv'd not the gospel of
Christ,

Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

These are they that deny not the Spirit of God,
But are thrust down to hell, with the devil,

for sins,

As hypocrites, liars, whoremongers, and thieves,
And stay 'till the last resurrection begins.

'Till the Lamb shall have finish'd the work he
began;

Shall have trodden the wine press, in fury
alone,

And overcome all by the pow'r of his might:
He conquers to conquer, and save all his own,

These are they that receive not a fulness of light,

From Christ, in eternity's world, where they are,

The terrestrial sends them the Comforter, though;

And minist'ring angels, to happify there.

And so the telestial is minister'd to,

By ministers from the terrestrial one,

As terrestrial is, from the celestial throne;

And the great, greater, greatest, seems stars, moon, and sun.

And thus I beheld, in the vision of heav'n,

The telestial glory, dominion and bliss,

Surpassing the great understanding of men,—

Unknown, save reveal'd, in a world vain as this.

And lo, I beheld the terrestrial, too,

Which excels the telestial in glory and light,

In splendor, and knowledge, and wisdom, and joy,

In blessings, and graces, dominion and might.

I beheld the celestial, in glory sublime;

Which is the most excellent kingdom that is,—

Where God, e'en the Father, in harmony reigns;

Almighty, supreme, and eternal, in bliss.

Where the Church of the First Born in union reside,

And they see as they're seen, and they know as they're known;

Being equal in power, dominion and might,

With a fulness of glory and grace, round his throne.

The glory celestial is one like the sun;

The glory terrest'ral is one like the moon;

The glory telestial is one like the stars,

And all harmonize like the parts of a tune.

As the stars are all different in lustre and size,

So the telestial region, is mingled in bliss;

From least unto greatest, and greatest to least,

The reward is exactly as promis'd in this.

These are they that came out for Apollos and Paul;

For Cephas and Jesus, in all kinds of hope;

For Enoch and Moses, and Peter, and John;

For Luther and Calvin, and even the Pope.

For they never received the gospel of Christ,

Nor the prophetic spirit that came from the Lord;

Nor the covenant neither, which Jacob once had;

They went their own way, and they have their reward.

By the order of God, last of all, these are they.

That will not be gather'd with saints here below,

To be caught up to Jesus, and meet in the cloud:—

In darkness they worshipp'd; to darkness they go.

These are they that are sinful, the wicked at large,

That glutted their passion by meanness or worth;

All liars, adulterers, sorc'ers, and proud;

And suffer, as promis'd, God's wrath on the earth.

These are they that must suffer the vengeance of hell,

'Till Christ shall have trodden all enemies down,

And perfected his work, in the fulness of times;

And is crown'd on his throne with his glorious crown.

The vast multitude of the telestial world—

As the stars of the skies, or the sands of the sea;—

The voice of Jehovah echo'd far and wide,

"Ev'ry tongue shall confess, and they all bow the knee.

Ev'ry man shall be judg'd by the works of his life,

And receive a reward in the mansions prepar'd;

For his judgments are just, and his works never end,

As his prophets and servants have always declar'd."

But the great things of God, which he show'd unto me,

Unlawful to utter, I dare not declare;

They surpass all the wisdom and greatness of men,

And only are seen, as has Paul, where they are.

I will go, I will go, while the secret of life,

Is blooming in heaven, and blasting in hell;

Is leaving on earth, and a budding in space:—

I will go, I will go with you Brother, farewell

JOSEPH SMITH.

Nauvoo, Feb. 1843.

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W. W. BLAIR

EDITOR.

CONJUGALIS.

"Oh! happy they, most happy of their kind,
Whose lives, whose fortunes, and whose beings blend;"
With but a single thought and single mind,
Love only each, and love on till the end.
Who gives and gains a heart can have no choice,
But sole possession or oblivion.
This is the law of life to virtuous men
I trow: and womankind make the same claim.
Where then the plea for many wives? And what?
Brute instinct—nothing less nor more.
In spiritual devotedness to God,
And to the angel work of charity,
Alleviations smile on single life.
Man may make substitute of holiness:
Make duty, wife; and works a family:
And woman, dutiful, may for the sake
Of the sweet Christ, die to the world;
Or live in love with all good things for him:
But if the bed of woman or of man
Be shared, it must forever be by one
Alone, or death and every horror stare
And stalk through all the days and nights of life.

S. F. W.

BOOK OF MORMON—ITS USE.

THE Utah Mormon leaders have taken the ground, practically, for the past thirty-eight years, that the Book of Mormon did not contain precepts and rules of faith and life which are binding upon Latter Day Saints to observe and obey; and now they are bold to say as much from the pulpit and the press, as may be seen from the following, clipped from the Salt Lake *Daily Herald*, May 25th, 1882. It is well they show their hand in this matter, so that all who profess to be Latter Day Saints may see just where these leaders stand, and whither they are leading their followers.

Read and consider this "Tabernacle sermon," by Elder Penrose:

"They [the Utah leaders] did not believe the opposition could prevail against them. They expect to build up a community who would be righteous and pure and upright and holy, serving God in all he directs. Some asked how they could build up a pure society with their peculiar system of marriage? That system was instituted by the Lord in this age, but it had been formerly on the earth and practiced by the righteous among the ancients, as Abraham, Jacob, David, Gideon, Solomon and others who were good men *after God's own heart*. If Abraham or Jacob had lived here in Utah the government would have said to them that unless they put away all their wives except one they must go to the penitentiary. Jesus, though living in a polygamous community, commanded the people that it was *not right to put away their wives*. It was said that the *Book of Mormon* commanded that the saints should have no more than one wife: but *it commanded* nothing of the kind; it told the Nephites that they should have but one wife and no concubines, but *it said nothing to the Latter Day Saints*, to whom had been revealed in this age the revelation concerning celestial marriage, by which men may have more wives than one and have them sealed to them for time and eternity. The reason the Lord had forbidden plural marriages in the day of the Nephites was because the people were *corrupt and iniquitous*, and not good enough to enter into the holy ordinance. The elder thought that some of the saints were unworthy the principle, which was not for lust, but for pure and holy purposes, that every woman might have an opportunity to be a wife and mother."

To this direct and emphatic statement that the precepts of the Book of Mormon

are not binding upon the Saints, we may offer the following revelation given to the Church through Joseph the Seer, September, 1832:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written, that they may bring forth fruit meet for their Father's Kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion."—Doctrine and Covenants sec. 83.

The teachings from the Tabernacle in Utah, and those from God through Joseph the Seer, are here seen to be in direct conflict. Which are right, and to be observed? Is the counsel of man to be honored and obeyed, and that of God to be "treated lightly" and set aside? The Lord through the Seer commands the Saints to "remember the new covenant, even the Book of Mormon and the former commandments," (New Testament and revelations through the Seer), "not only to say, but to do according to that which I have written; but the Utah Mormon leaders teach the Saints to violate one of the plainest precepts of the Book of Mormon, and also of the law given for the government of the Church through the Seer, February 9th, 1832, which reads: "Thou shalt love thy wife with all thy heart, and shalt 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."

The Lord brought Lehi and his family to the land of America for the express purpose "that they might raise up seed unto the Lord in the land of promise," (1 Nephi 2:2), and the Nephite, whom Jacob reproves in chap. 2, par. 6, who taught and practiced polygamy and concubinage, did so in violation of the commandments given to Lehi, "that they should have, save it were one wife, and concubines they should have none." (Jacob 2:7).

Now, these polygamous Nephites, were they like the polygamous Mormons, could have said, "Why, the commandments given to Lehi are not binding upon us! They were not given to us, but to Lehi and his immediate children!"

But that kind of logic would not do in that age, and it will not do now. Christ revealed to Joseph the Seer, (Doc. and Cov., May, 1829), that the Book of Mormon would "bring to light my (Christ's) gospel which was ministered unto them, [the Saints on this land of America], and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light *the true points* of my doctrine, and *the only doctrine* which is in me; and this I do that I may establish my gospel, *that there may not be so much contention.*" By this quotation the Lord informs us of the use, and worth of the Book of Mormon to the Latter Day Saints—it reveals "the true points" of Christ's doctrine, "and the *only doctrine*" which is in Christ, and for the purpose "that there may not be so much contention."

If the Book of Mormon was made the rule of faith and practice by the Saints, as the Lord designed it to be, contention upon Christian "doctrine" would cease, and polygamy and concubinage, which

are so sternly and thoroughly denounced by it, would hide their hideous heads in shame and oblivion.

A passage or two from the Book of Mormon may serve to give us further light as to whether the Latter Day Saints are required of God to believe and obey the moral, social and spiritual precepts contained in that book.

"Wherefore, for this cause hath the Lord God promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them, shall be judged of them according to the words which are written; for we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God: for we know that it is by grace that we are saved, after all we can do."

Mormon, many hundred years after the coming of Christ," who abridges all the records left in his hands and delivers them to his son Moroni, assures us that the people who possess the Book of Mormon will "be judged" by it, "at the great and last day."

"And now, it came to pass that Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla, that thereby they might gather themselves together, to go up to the temple, to hear the words which his father should speak unto them."

To this agrees the word of the Lord to Joseph the Seer, April, 1830, Doc. and Cov.

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which con-

tains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to do his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life."

By all these quotations we learn just the contrary of what the Utah leaders preach and publish. They say, "It was said that the Book of Mormon commanded that the Saints should have no more than one wife; but it commanded nothing of the kind; it told the Nephites that they should have but one wife and no concubines, but it said nothing to the Latter Day Saints. But the quotations from the Book of Mormon, and those from Joseph the Seer, teach us that the Church was under condemnation for treating lightly the Book of Mormon, and the former commandments to the Church; and that the Saints would remain under this condemnation till they repented of this evil and remembered the "new covenant, even the Book of Mormon" and "the former commandments which I have given them, not only to say, [they believed then,] but to do according to that which I have written." The teachings of the Book of Mormon, and of the Nauvoo edition of the Book of Doctrine and Covenants, being true, the teachings of the Utah leaders are absolutely false. These leaders are manifestly "blind guides," and they and their followers

will surely "fall into the ditch," except they repent and obey the word; for they and their followers will be "judged" by the Book of Mormon, and they can not escape its condemnation except they repent.

By request of friends, we print the following night vision of President Joseph Smith, given him in 1864. Some will remember having heard it related soon after it occurred, and many will be glad to read it, and to have it preserved in the *Advocate*.

JOSEPH SMITH'S DREAM, IN 1864.

"I dreamed that I went forward in the history of time until the dawn of eternity; and Christ's army of volunteers had widened their circle until nearly the whole world was encompassed; and it was determined by the Council of God (for so the angel said) to send an embassy to earth to take note of the number and names of those engaged in the fight unto victory. This, it seemed to me was all made plain to my view: And I saw the heavens open, and a swift courier, like to a man started for the earth. His course was such that it would bring him to that part of the globe where I was first; and I looked hastily within to see if my own heart feared his coming, and I was startled to find, right in the center of my heart, (for my vision was good so that I saw not only all that was around me, but I seemed to have power to see myself as I had never before seen myself), a spot like to spot of clean black earth, and I knew that it was fear. I turned myself to look around about me, and suddenly remembered that I had been called to take a place in the front rank of that mighty host upon the earth, and that host was now to undergo an inspection, and that

the part of the line where I was would be the first visited. I shut my eyes and saw swiftly passing before me all my life's retrospect, and I breathed an unuttered prayer for strength in my hour of trial. My mind then took in the position of those upon the right and left of me. What a sight met my eyes! The line reached as far as I could see; and my heart sank to see what an irregular, inefficient line it was. On some rugged height it would be lost from my view, while here and there I could see the careless watcher half asleep, and idly holding the offensive weapons of his warfare, while his defensive armor lay at his feet. I wondered in my soul what the angel would say, or how he would straighten up such a line, when it flashed upon me like the light from the abode of God that I had had it given me in charge to endeavor to straighten that disordered sentinel line, and that to me was the messenger coming—coming to demand that I begin to call upon them.

"I ran to the nearest eminence and called, with all my power—began to call,—and with that I began to remember who they were upon my right and left;—to the right I saw Z. H. Gurley, Sen., Bro. Blair, and many others whom I will not name, but these were those I saw first, for they seemed to be active, and near; others I might name whom I saw to the right, straight, active and seemingly faithful, while some were disorderly, and not watchful, arms and armor as I before stated. I looked to the left and saw some faces not now in the Church, but who must and will be; but, thank God, I saw some whom I did know—Thaddeus Cutler, D. H. Smith, S. Tripp, and to my surprise and joy, Elijah B. Webb, cheerful and upright,

and what seemed to me to be strange, his face was turned to me with that kind of expression upon it that told me, in my then excited state, with almost prophetic foresight, what a fierce and terrible straight he had passed through, and always looking upward to the right had achieved the victory, and was shod and clothed for the onward march. I saw upon the hearts of many the same spot that I saw upon mine. Elijah was among them, and I wondered that the strong man could fear; and then thrilled along that line the sound of a voice sweeter than human tongue can tell, 'Fear not; be brave and strong, for it is the pleasure of Your Father to give you the victory!'"

THE following extract is from the pen of Elder O. Spencer, Editor of the *Millennial Star*, at the time it was written. He here portrays the very evils into which the Utah leaders have fallen, and then denounces them in fitting terms. If he were to-day describing the doings and teachings of these leaders relative to "polygism," "spiritual wifeism, sexual resurrectionism, gross lasciviousness," and "the unavoidable separation of husbands and wives," he could not hit the mark more directly than he has done, and besides he would be called "a Josephite."

EXTRACT FROM AN EDITORIAL, MILLENNIAL STAR, VOL. 10, NO. 9.

"In all ages of the Church truth has been turned into a lie, and the grace of God converted into lasciviousness by men that have sought to make a gain of godliness and feed their lusts on the credulity of the righteous and unsuspecting. In the midst of the general prosperity of the churches throughout the British Isles we sometimes observe the stealthy tracks of beasts of prey. These

animals come in the night and spoil the vines, and when the morning dawns, lo! with sight of their unhallowed tracks comes sorrow and mourning. Next to the long hackneyed and bugaboo whisperings of polygism is another abomination that sometimes shows its serpentine crest, which we will call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colors in order to show their pedigree. And they have no need to preach it long in order to make their 'calling and reprobation sure.' Such wandering stars as J. C. Bennett and Higbees do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostacy. 'Fools will ever be meddling,' says Solomon. The doctrines of corrupt spirits are always in such close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasciviousness, or the unavoidable separation of husbands and wives, or the communism of property. We have barely to say of such 'false teachers,' that 'their damnation slumbereth not.' Except they repent and break off from their sins by righteousness their wickedness shall be made manifest, and all the righteousness which they have done will be remembered no more in their favor. Let the Saints keep a cautious eye upon teachers that promulgate marvellous things beyond the first principles of the gospel."

THE Utah Mormon leaders denounce the "Reorganized" Church as "a fraud," claiming that the church was never disorganized. Many prophecies in the revelations of Joseph the Seer, clearly imply such disorganization, such for instance as that which promised that

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God would "raise up" to his Saints a man who should lead them as Moses led the Children of Israel; and then that he would set in order the house of God," etc. But this extract admits that "the Twelve," in 1847, attempted to reorganize the church according to the original pattern.

EXTRACT FROM EPISTLE OF THE TWELVE,
OF DEC. 23, 1847.

"Since the murder of President Joseph Smith, many false prophets and false teachers have arisen and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth."—*Mill. Star*, Vol. 10, No. 6.

From the "Times and Seasons," April 1st, 1842. An editorial of Joseph the Martyr.

"TRY THE SPIRITS."

Recent occurrences which have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostles' writings that many false spirits existed in their day, and "had gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits and to prove what spirits were of God. The world in general has been grossly ignor-

ant in regard to this one thing, and why should they be otherwise, "For no man knows the things of God, but by the Spirit of God. The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians, until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed, and great power manifested.

"The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now, but if we had lived in her day, which of us could have unraveled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon the sorcerer, was of God, or of the devil. There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age and almost among all people. If we go among the Pagans, they have their spirits; the Mohammedans, the Jews, the Christians, the Indians, all have their spirits, all have a supernatural agency; and all contend that

their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern, among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly, what sheer ignorance, what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such), by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides, it is all that he would ask, and that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation or vision manifested, that it must be of God:—hence the Methodists, Presbyterians, and others, frequently possess a spirit that will cause them to lay down, and during its operation

animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel: or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and thinks that he is governed by the Spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies; a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved, as they think, by the Spirit of God, will sit still, and say nothing.

"Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogeneous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own, and what is the reason? because they have no key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth and height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? Certainly not: and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light. If Satan should appear as one in glory? who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestations?

"Who can detect the spirit of the

French Prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations, &c. &c.; or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter Day Saints?—We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed: for as “no man knows the things of God but by the spirit of God,” so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God: together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings.

“A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train. Nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact, all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

“As we have noticed before, the great difficulty lays in the ignorance of the

nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend that if one man can not understand these things but by the Spirit of God, ten thousand men can not. It is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand any thing of God or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves “in deserts, and dens, and caves of the earth;” and although the most honorable men of the earth, they banished them from their society as vagabonds, whilst cherished, honored, and supported knaves, vagabonds, hypocrites, impostors and the basest of men.”

To be continued.

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W. W. BLAIR - - - EDITOR.

BRIGHAMISM STRICKEN AND PERISHING.

WE clip from the *Weekly Tribune*, of Salt Lake, the following pertinent, suggestive, but rather tantalizing statement touching the overthrow of the political power of Utah Mormonism. The crushing blows under which Utah priestcraft is reeling and falling ought to open the eyes of the blind, and unstop the ears of the deaf. Perhaps they will by and by. Why will the Utah Saints forget the admonition which says: "When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men."—D. C. Rev. Dec. 16th, 1833. "But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are the salt that has lost its savor, and is thenceforth good for nothing but to be cast out and

trodden under foot of men."—D. C. Rev. Feb. 24th, 1834.

"On Monday evening the *Deseret News* reiterated the old claim that the Lord is with this people, and that nothing can be done which will interfere with their work; that the "Kingdom" is bound to prosper. Now, in so far as this refers to their religious work proper, we have nothing to say against it. The Mormons have just as much right to proselyte, to thrive, and to extend their spiritual power as any sect. But when they undertake by their religious organization to nullify the laws of the land, to break them and evade the just reckoning by concerted and general perjury, to make their Church leaders their temporal leaders also by virtue of their Church position—in short, to make a political party of their Church organization, we most decidedly demur to it as being unchristian, unrepugnant, and the cause of mental, social and political slavery to the mass of the people connected with it. And in so far as the *News'* declaration refers to the political dominion of that Church, we deny its inference that it can in any just sense whatever be called the work of the Lord, that such political work is under His protection, or that He would be overcome if it were put an end to. It is this clear distinction between spiritual things and temporal which we have constantly insisted upon, and which we demand shall be enforced. With the political usurpations of the

Church destroyed, we can safely leave its doctrines to the care of the missionaries of civilization in this age of progress and light.

The political action of the Mormon sect, then, is what we wish to overcome. We have constantly been told that it couldn't be done, for the Lord was with it. That we have frequently shown is impossible. The Lord has nothing to do with it; politics and civil administration have elsewhere been entirely separated from religious organizations, with the happiest results. They must be so separated in Utah. To show that they can be, and will be, and that the Lord is not angered at all at the progress of the work, let us see what has been done in a few short months.

Last December George Q. Cannon went to Washington, "breathing threatenings and slaughter." His name was on the roll of the House, and he had been drawing his pay as Delegate. The first check he met was the dropping of his name from the new roll; he wasn't allowed to sit for a moment, and was finally declared ineligible and refused the seat altogether and for good. Pending this, he caused himself to be interviewed, and trumpeted forth to the country his successive victories over everybody who had opposed him; called the attention of the reporter to the numerous scalps of his enemies which he dangled at his belt, and so self-confident was he that he announced his purpose to have Governor Murray's hanging with the rest before the contest was over. Yet the contest ended, Cannon was defeated at all points, and came home quietly without exhibiting any scalp. In all this we see no trace of the Lord's helping hand toward the Mormons.

While this decisive campaign went on against Cannon in the House, the Senate passed a bill prepared by Senator Edmunds which deprived Polygamists of the power to vote or hold office—caused their civil death in the law—and took all the registration and election machinery out of their hands. It also contained provisions of the strongest

and most radical kind against the continuance of the practice of polygamy. The House subsequently concurred and it became a law. Yet the Mormons tell us polygamy is a command of God, which if true would commit Him to its defense. Yet there has been no sign of heavenly rescue for the Polygamists.

After the passage of the Edmunds bill by the Senate, the Mormons decided to ask admission as a State, held their Constitutional Convention, and hatched out a rickety chicken badly afflicted with the gapes, dubbed it a Constitution, took it to Washington, and asked that it be accepted, and the State of Utah added to the Union, ignoring all the vital issues at stake here. The request was received with contemptuous silence by Congress and denounced by the press of the whole country as a move of unparalleled insolence and stupidity. And yet the Lord's hand did not appear.

When Cannon returned home after his ignominious defeat, he bethought him all at once that maybe it wouldn't do to leave the lines unguarded, and his friends agreed that he had better return to Washington without delay, and prevent any further mischief. There was other hostile legislation pending, and his presence was necessary to defeat it. So he went to Washington, and has been anxiously waiting. He saw the session drawing to a close, and already began to felicitate himself that the tide of opposition had receded, and nothing further was to be apprehended. The Lord had finally extended his shield over his people, and the wicked would be powerless to do more. But all at once a disturbing whisper reached him: the Senate was doing something about Utah! It could not be that it was of any importance, though! for the Lord, though tardy was now sure to protect. Away with the thought that further harm could come to the Lord's people! A rumor became prevalent that the Senate's work is worse for the Saints than anything that ever had been done. Can it be? No, it is impossible. So away he goes, to find his anxious dread more than realized, and worse than all, that

there is not the slightest hope of making a successful fight against the proposition. He was caught asleep on the outpost, and driven back to the main body as pickets so often were during the war, their most pressing anxiety being whether there was a supply of clothing left in the commissary department. The feeling of security was a false one, and the Lord seemed to be still wholly indifferent.

So much has been done since December last. The Mormons began with the old cry that the Lord was with them in their politics; the result should convince them to what extent. We ask them to candidly review the whole matter, see how much they have lost, remember their status at the beginning of the period of which we have treated, contrasted with what it is now, and then seriously ask themselves if it isn't about time to drop their threadbare and stupid claim of divine leadership and protection in their politics. It is very certain that their assured partnership in the business does not seem to be recognized to any extent whatever by the principal member of the firm; and an assumption of ability to draw drafts at will on a firm of which the central office does not recognize the existence, is in mercantile circles called swindling, obtaining money or credit on false pretenses, dead beating, playing the confidence game, and other bad names. It is none the less immoral and dishonest when it is impossible to legally punish the scoundrel who assumes the role of-bilk and deadbeat."

TRY THE SPIRITS.

A MAN must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? "Christ ascended into heaven and gave gifts unto men, * * and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

And how were apostles, prophets, pastors, teachers and evangelists chosen? By "prophecy (revelation) and by laying on of hands,"—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to the order of God, by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb and militate against the interest of the church, and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the most high God, that show unto us the way of salvation;" they detected the spirit, and although she spake favorably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an alliance with her, in the development of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant, he knew when he was upon the mountain (through revelation),

that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2 Chron. xviii, 18.

Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the apostles, and even the members of the church were endowed with this gift; for, says Paul, I Cor. xiii, "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of spirits,*" all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian Church was enabled by this principle "to try those that said they were apostles, and were not, and found them liars." Rev. ii, 2.

In tracing the thing to the foundation, and looking at it philosophically we shall find a very material difference between the body and the spirit—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that the spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body: that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again

united with it. Without attempting to describe this mysterious connection, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to the priesthood, which is everlasting, "without beginning of days or end of years;" that they all move in their respective spheres, and are governed by the law of God; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the archangel, dared not bring a railing accusation against the devil, but said the Lord, rebuke thee, Satan."

It would seem, also, that wicked spirits have their bounds, limits, and laws, by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Savior, "Art thou come to torment us before the time," and when Satan presented himself before the Lord, among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the

peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the Scriptures for our aid), some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets," were possessed of a spirit that deceived; they existed in Vivaris and Dauphiny in great numbers, in the year 1688; there were many boys, and girls from seven to twenty-five; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances, and coming out of them, uttered all that came into their mouths. [See *Buck's Theological Dictionary*] Now, God never had any prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's prophets in any age; neither had the apostles, nor prophets, in the apostles' day, anything of this kind. Paul says, "Ye may all prophecy one by one, and if anything be revealed to another let the first hold his peace, for the *spirit of the prophets is subject to the prophets*;" but here we find that the *prophets are subject to the spirit*, and falling down, have twitchings, tumblings, and faintings, through the influence of that spirit—being entirely under its control. Paul says, "Let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess, and wrote a book of prophecies in 1804; she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son, that was to be the Messiah—which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a church in the Word of God? Paul told the women in his day "to keep silence in the Church, and that if they wished to know anything, to ask their husbands at home;" he would not suffer a woman "to rule or to usurp authority in the Church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle and order.

Jemimah Wilkinson was another prophetess, that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared she had an immediate revelation. Now, the Scriptures positively assert that "Christ is the first fruit, afterward, those that are Christ's at his coming, then cometh the end." But Jemimah according to her testimony, died and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven, while her body was on earth, is also preposterous. When God breathed into man's nostrils he became a living soul, before that, he did not live, and when that was taken away his body died; and so did our Savior when the spirit left the body, nor did his body live until his spirit returned in the

power of his resurrection; but Mrs. Wilkinson's soul [life], was in heaven, and her body without the soul [or life], on earth, living [without the soul, or] without life.

The Irvingites are a people that have counterfeited the truth, perhaps, the nearest of any of our modern sectarians; they commenced about ten years ago in the City of London, in England. They have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland; he was a great logician, and a powerful orator; but withal, wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to the gift of healing.

The first prophetic spirit that was manifested was in some Misses Campbell, that Mr. Irving met with while on a journey in Scotland; they had (what is termed among their sect), "utterances," which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God, took them to London with him and introduced them into his Church.

They there were honored as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances,

uttered with an unnatural shrill voice, and with thrilling intonations. They frequently made use of a few broken, unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed), spoke in correct tongues, and had true interpretations.

Under the influence of this spirit, the Church was organized by these women; apostles, prophets, etc., were soon called and a systematic order of things introduced, as before mentioned. A Mr. Baxter, (afterward one of the principal prophets), upon going into one of their meetings says: "I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me—it did so, and I began to prophesy." Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses," spoken of by John was to prophecy, that (they), "the Church and the Spirit" were the witnesses, and that at the end of three years and a half, there was to be an earthquake and great destruction, and our Savior was to come.

Their apostles were collected together at the appointed time, watching the event, but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed—and to prove to him that this was of God, he should meet his brother in a certain place, who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestations designated, the sign took place, but when he laid his hands on the child it did not recover. I can not vouch for the authority of the last statement, as Mr. Baxter, at that time, had left the Irvingities, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there anything in all this that is wrong?

1st. The Church was organized by women and "God placed in the Church *first apostles, secondarily prophets,*" and not *first women*; but Mr. Irving placed in his Church first women, *secondarily apostles*, and the Church was founded and organized by them. A woman has no right to found or organized a Church; God never sent them to do it.

2d. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the Church; now, the scripture positively says, "Thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who

is emphatically called "the *accuser* of the brethren."

3d. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophecy, whereas the Scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets are subject to the prophets; but those prophets were subject to the spirits; the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again, it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the Devil knew.

Some will say "Try the Spirits" by the word. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—John 4:2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Mes-

siah did not come, and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it and expose themselves to death, and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil on a certain occasion, cried out, "I know thee who thou art the '*Holy one of God.*' Here was a frank acknowledgement under other circumstances, that "*Jesus had come in the flesh.*" On another occasion the devil said, "Paul we know, and *Jesus we know;*" of course, come in *the flesh.* No man, nor set of men, without the regular constituted authorities, the priesthood and discerning of spirits can tell true from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found among us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them. One man pur-

sued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time, the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites, before allued to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder; another, a woman near the same place professed to have the discerning of spirits, and began to *accuse* another sister of things that she was not guilty of, which she said she knew was so, by the spirit—but was afterward proven to be false—she placed herself in the capacity of the "*accuser of the brethren,*" and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

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The Saints' Advocate.

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

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No. 5

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

A LETTER FROM AN ELDER OF THE CHURCH OF LATTER DAY SAINTS.

Editor Ogden Pilot:—Your judicious remarks in your weekly issue of the 12th instant, where you say, "What we are fighting is the Mormon system and not the Mormon religion," * * * "the system pursued by the leaders, not of Mormonism proper, but of the Church of Brigham Young," will meet with a hearty indorsement by many who from the purest, holiest motives embraced "Mormonism proper," but who now seriously question that "system" or detest it altogether.

The justness of your position is beyond all question and its ultimate success is certain and near. You rightly ask that the Utah Mormons shall not mingle Church and civil authority. This is right and should be compelled, if need be. The history of Utah Mormonism is one of Church and State—the Church running the State and boasting that it would yet run the Nation. It is high time this hurtful, impudent farce was ended, and we trust that time has now come, and come to stay.

"Mormonism proper," that found in the books which in 1844 were the standard authorities of the Church, demand that Church and State shall be kept apart, hence 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 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 opinions prompt them to infringe upon the rights of others; but we do not believe that human law has the right to interfere in prescribing rules of worship to bind the conscience of men, nor to 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.

"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 govern-

ment, and that sedition and rebellion are unbecoming to every citizen thus protected and should be punished accordingly, and that *all* governments have a right to enact such laws as in their own judgment are best calculated to secure the *public* interest, at the same time, however, holding sacred their 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 of spiritual concerns, for faith and worship, both to be answered by man to his maker.

"We do not believe it just to mingle religious influence with civil government, whereby our 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 dealings be for fellowship and good standing; but we do not believe that *any* religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy, either in 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, where personal abuse is inflicted, or the right of property infringed, where such laws exist as will protect the same." Doctrine and Covenants, section 112.

Such, Mr. Editor, is "Mormonism proper," in respect to the distinctive differences of authority and law in civil and religious affairs. Many of the Utah Mormons seem uninformed on these topics, and utterly unaware of the teachings of the books they profess to indorse and believe. But we are confident they will learn and profit by the just and wise provisions of the genuine and authoritative church laws we have quoted, and when they do there will be no conflict between the Church and civil government, but they will readily obey that other Church covenant, which says, "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." This covenant requires every Mormon (or Latter Day Saint) to obey "the laws of the land" until Christ comes "and subdues all enemies"—a time yet in the future. "Brighamism," the "system" forced upon the Utah Mormons since 1844, is doomed and dying; but "Mormonism proper" will survive and take its chances with other forms of religion.

WILLOW CREEK, Montana, August 23d, 1882.

"The best and truest benevolence is to put a man in the way of helping himself: this gives him self reliance, relieves him of the degradation of dependence, and makes him at once feel that he is a man."—HALL.

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THE following pithy article is worthy of consideration, and the points it discusses should be weighed well by all believers in Utah polygamy. It should be said of Mrs. Young, and greatly to her credit, that she dissuaded some women from going into polygamy. A Sr. Woods, now living near Lamoni, Iowa, told the writer that Mrs. Young advised her, privately, to have nothing to do with it. The same might be said of others. Mrs. Young submitted to "the twin," but she evidently detested it, as do others who are similarly situated.

A STRANGE CONFESSION.

IN the account of the funeral services over the remains of the late Ann Angell Young, first wife of Brigham Young, as reported by the *Deseret News*, the following remarkable paragraph appears:

President Joseph F. Smith spoke of the sacrifices that Sister Young had made for the Gospel's sake. She had, for this cause, denied herself the gratification of almost all that is precious to the heart of woman.

As, for a loving wife and mother, to share the fortunes of her husband and children is not a sacrifice, but a pleasure, no matter if hardships have to be endured, it could not have been those things that President Smith referred to. "Sister Young" was the *legal* wife of Brigham, and had always as many comforts as it was possible to procure for her. It could not have been any of these things that President Smith referred to. What could he have meant except that the natural instinct of the woman revolted at polygamy, and overcome by a remorseless discipline and cruel faith, carried her heart-ache through life. She espoused the faith with her husband at a time when polygamy was forbidden by the holy books

of that faith as an unnatural and unclean thing. Later, she knew that it had become a practice, through the men whom she had learned to believe were apostles and priests of the most High God, while fully committed to the practice, denied it before the world as vehemently as did Peter deny his Master. By slow degrees she took in the fact that her saints and prophets looked upon perjury and falsehood in defense of their own whims, as merely harmless jokes. Her husband was a man of wonderful magnetism and imperious will, and so he brought home another and another woman calling her wife until he had in the neighborhood of twenty, and she bore it all, and shared in the little hell called home.

There was no escape. She was bound in the toils with double chains; she was a wife, and was steeped in superstition. She could not reason that a Deity who could one year denounce polygamy as unclean, a thing to be abhorred, and who a few years later could prescribe it as the only means through which some women could ever obtain a seat in Paradise, must be a monster; or that the man who pretended to give both these edicts as by authority of God, must be in error. She could not under the eye of Brigham Young reason this out logically, but she could suffer, and Joseph F. Smith, over her coffin, declared that for "this (Mormon Church) cause, she denied herself the gratification of almost all that is precious to the heart of woman." Now, we ask the women of Utah if it is not about time that these sacrifices should cease? If you believe that Joseph Smith received revelations from God, that at one time through him *God denounced and forbade polygamy* as some-

thing altogether *unholy and unclean*, what can you hope to gain through your sufferings to carry out another *pretended revelation* withdrawing the first? If God changed His mind once, how do you know that He has not changed it again by this time? We commend this to the young girls of Utah. Remember that there are as many boys as girls born into this world, and that when you consent to accept the fractions of men as husbands you are swindling yourselves; you are making infinite trouble for yourselves in this world, and if God prescribed this as your only means of salvation, then God is a monster, which no true woman should respect."

Selected.

WE now intend publishing some more important letters of Joseph Smith the Seer, also his explanation of some of the Savior's Parables, with other valuable matter, all going to show the views of the Seer and the Church, on essential points in regard to the affairs of the Church, and of the State. This seems necessary just now, as "Mormonism" is attracting the attention of not only our own nation, but of the civilized world; and it is of the highest importance to the Church that the genuine doctrines and principles of the Church from 1830 up to 1844 should be so clearly displayed that all who will may learn just what those doctrines and principles were and are, in contradistinction to the heresies and perversion of the great latter day apostasy.

We have received many words of commendation for our little paper in the past. Progress and improvement is our purpose.

We hope to distribute *free*, 1,000 to 5,000 copies of each issue. To do this we *must* have *paying* subscribers.

Send in your subscriptions please, and procure us as many as you can, and remit to Joseph Smith, box 82, Lamoni, Iowa, or to the Editor, box 417, Salt Lake City, Utah.

W. W. BLAIR, *Editor*.

THE following communication was presented to the Salt Lake *Tribune* officials for publication in their journal, and after they had read and considered it they returned it to us, Mr. Prescott, managing editor, remarking that he was willing it should go into their paper but another one of the editors was not. Thinking the facts contained in it of value to the public just at this time, we print it in the *Advocate*, hoping it may reach many who need the information it contains.—Ed.

NEITHER A TRAITOR NOR A
NULLIFIER.

Editor's Tribune:—In an editorial in your paper of the 27th September, entitled "The Utah Rebellion," You say:

"Joe Smith thought there would be war in Jackson's time; that the "chiv-elry" would fight the Nation rather than back down, and he "prophesied" a civil war at that time. But he was mistaken, and ever after he was anxious to have something happen to which his "prophecy" could be applied. For want of a better nucleus of treason, he instilled traitorous and nullifying notions into the minds of his followers, which have been carefully fostered ever since by his successors in the Mormon leadership. They and their sect made much of the rebellion, treating it as a fulfillment of Smith's "prophecy," and exulted in what they assumed to be the downfall of the republic."

The first part of this quotation is a hurtful mistake, which hundreds, if not thousands, of your readers will discover on reading it, and which I trust you will in kindness and in justice allow me to correct. Truth and right are the things

needed just now in the regeneration and reconstruction of Utah affairs.

To charge Joseph Smith with evils that do not justly lie against him, is to strengthen the hands of evil doers in the Utah Mormon Church by giving them cause for crying "persecution," while at the same time it injures the claim of the *Tribune* for fairness and truthfulness with those informed on the matters in question, either of which I am sure you would deprecate.

Mr Smith did prophecy a rebellion, not of South Carolina alone, but of "the Southern States," the "beginning" of which was to be with South Carolina.

The act of "nullification" and rebellion by South Carolina was adopted in a state convention, November 24th, 1832, and on the 10th of December following, President Jackson issued his proclamation, and the then existing "rebellion" ~~December 25th, 1832~~ was presently quelled, fifteen days afterwards, and thirty-one days after the rebellion. Joseph Smith delivered his prophecy on a future rebellion of "the Southern States," all of which goes to show he had no thought that the difficulties then existing in South Carolina were in fulfillment of his prophecy.

However much Mr. Smith may have erred in other directions, he never favored nullification nor disloyalty, but, on the contrary, he ever protested against both with vigor and persistency, in proof of which we need but consult his public teachings up to 1844.

In August, 1831, he officially instructed the Church as follows: "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."—Doc. & Cov., Rev. Aug. 1st, 1831.

This passage enjoins unequivocal submission and obedience to civil authority until the personal coming and reign of Christ—a time yet in the future.

In a pastoral letter to the Church, written from Liberty, Mo., in 1839, he says, "There is a duty which we in common with all men owe to governments, laws, and the regulations in the civil concerns of life. These guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested, and they make our responsibilities one toward another in matters relating to temporal affairs and the things of this life. The former principles do not destroy the latter, but bind us stronger, and make our responsibility not only one toward another, but unto God also; hence we say the Constitution of the United States is a glorious standard, it is founded in wisdom, it is a heavenly banner, and is to all who are privileged with the sweets of its liberty like the cooling shade and refreshing waters of a great rock in a thirsty and weary land; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun."—*Times and Seasons*, vol. 1, p. 133.

In January, 1844, Mr. Smith wrote to John C. Calhoun, the great "nullifier," and gave his views of the scope and power of the Federal government in the following terse and vigorous terms, by which we may learn he had no fellowship with either the "States rights" nor "squatter sovereignty" doctrines peculiar to Mr. Calhoun and his class. He said,—“Why, sir, the power

not delegated to the United States, and the States, belongs to the people; and Congress, sent to do the people's business, has all power. * * * Congress, with the President as executor, is as almighty in its sphere as Jehovah is in His."—*Times and Seasons*, vol. 5, pps. 395–6.

In his "views on the Government and Policy of the United States," Mr. Smith 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, the only gentlemen that should be honored, at home and abroad, on the land and on the sea."—*Times and Seasons*, vol. 5, page 533.

Under Mr. Smith's presidency and supervision the following was given to the Church as matters for faith and practice: "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 men should appeal to *the civil law* for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property infringed, where such laws exist as will protect the same."—Doc. and Cov. on governments and laws.

Such, Mr. Editor, were the publicly

expressed sentiments of Joseph Smith, the first President of the Mormon Church—so-called—touching the laws and officers of civil governments, and the duties of all toward them.

A CHANCE AT LAST.

IN all parts of the world a young man growing up, who has even the rudiments of an education, sees life before him and feels that he has his chance to come. That "every man is the architect of his own fortune," is a truism older than its author, the Roman historian, Sallust. We may dispute it if we will, and point to those who are born in the purple, but how many of these fall and die, leaving not even a good name? And argue the question directly or inversely, the truth remains, that in a free country, one's fortune depends on himself. It may be gathered on the battle field, the forum, the court, or in the quiet of the student's room, but it comes, and sometimes in the way that is least expected. What, then, can we think of a system that puts it out of the power of the young men living under it to build up their own fortunes, or even to plan them out, for the architect is not necessarily a builder? One can hardly realize that in the light of the nineteenth century, such a system could exist or be tolerated by young men who are growing up in an age when the very stress of circumstances forces men to think and act for themselves. The old way of leaving one's conscience to the priest has been done away with, and in the present state of affairs, men pursue an independent policy, responsible only to God and their country.

But, strange as it may seem, there is such a system and it is in existence right here in Utah—a system of repres-

sion; a system that enslaves the mind and renders the will of its disciples completely subservient to the will of their leaders, leaving the rank and file without a will of their own. What future can a young man, growing up under such a system, look forward to? Disobedience to the mandate of his spiritual superior means ruin, and his only chance of fortune lies in a hypocritical or slavish submission. Let him dare to think for himself on any subject, and the fiat goes forth; and in the past years he who dared to even look at arguments which bore against the Church of Brigham Young, was disfellowshipped and lost all hopes of political preferment where that Church ruled.

Shall this thing continue? That is a question for the young men of Utah to solve. Are you to be bound body and soul to a political system, because it calls itself a Church? Is the minority to rule, because the minority has carried out a detestable form of social life? Tell us, young man, you who may have just clasped a loved bride to your bosom—are you going to give up all your ambitious hopes because you will not divide that love and insult that bride by taking another woman to your home? And above all, young men of Utah, are your hopes, your aspirations, your ambitions to be conditional upon the favor of the creatures of a man who calls himself President of the Church.

Let us hope that the spirit of liberty is not entirely crushed out, and that when a chance comes for a free ballot for free men, the free men will be on hand to do their duty to themselves and exercise their rights without fear, at the first free election Utah has ever had. There will be no priestly supervisor of election standing over this

ballot box, marking down the names of those who have a mind of their own and are not bond-slaves who vote as their master tells them. A man shall vote as he pleases and his vote shall be known only to himself, and he can rejoice to feel that no question of expediency shall force him to tie himself down in the galling chains of political serfdom.

It is time for young men to think for themselves and to exercise their right of free thought. It is done elsewhere, and only in Utah is the freedom of thought repressed. Believe what you please in religion, but bear in mind one thing, that the human race has been fighting against any species of religion, or rather, so-called religion, which chains the mind down to the dictation of priests. Even when those priests were learned men the freedom of mind rebelled against them, and how much more should it do so when the priesthood is mainly composed of men who are neither morally nor intellectually your equals, much less your superiors, and who for the most part are spies to report the heinous sin you may commit in having a mind of your own.

Whatever you may think of the religion, what can you, as rising citizens of a free country, think of such a system? Can you, we ask, believe for a moment, living as you do in a free land, that a political conscience which is tied down to any form of priestcraft is free? The thing can not be. Now is your opportunity to think and act for yourselves, to do what your reason tells you is right in voting, not as you are ordered, but as you wish. Your emancipation from a slavery of suppression is at hand and it depends upon yourselves whether you will be free men, with free

minds, or slaves of a coterie who will drive you as the shepherd and his dogs do the sheep.—*Ogden Pilot.*

NO RESISTANCE.

THE following item is from the *Deseret News* of late date, and professes to be a true statement of the intentions of Utah leaders toward the United States authority. It will be well if it is carried out honestly and faithfully.

“The Boston *Herald* need not imagine that the ‘Mormons’ are going to offer resistance either to the law or to the Commissioners, unless to test the constitutionality of the provisions of the former and the legislation of the latter, by the means provided in the laws of the land, can be construed into offering resistance. We are submitting, as gracefully as possible for any one, to the exigencies of the situation and everything is moving along as calmly as a summer’s morning when all the elements are harmonious and at peace. We are not at all disturbed, and we do not think such threats as the *Herald* hurls at us will raise a ripple upon the stream of our steady course, or make the slightest difference to our ‘political status.’”

Gibbon, the historian, in speaking of the early Christians, says: “If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those who during the first ages embraced the faith of the gospel, we should naturally suppose, that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and polite, however they may deride the miracles, would have esteemed the vir-

tues, of the new sect; and that the magistrates, instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government.”

Gibbon’s Rome, vol. 2, p. 1.

Dr. Hall says; “Do not allow yourself to converse in the cars in a tone loud enough to be heard by a person two or three seats from you. It is the mark of a boor, if in a man, and of want of refinement and lady-like delicacy if in a woman. A gentleman is not noisy. Ladies are serene.”

This advice applies with greater reason in all religious meetings; yet some otherwise good people thoughtlessly violate it.

A good reputation, based upon a good character, is a fortune to any young man. No one can eventually fill the positions in community that he ought to fill, and which he hopes to fill, unless his character is spotless.

The very first step a young man takes for himself is the most important one of all. If he would be right all the time he must start right.

Intelligent self-denial is the price of health and long life the world over: it never will be otherwise.

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all.

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W. W. BLAIR

EDITOR.

GEN. SMITH'S VIEWS ON THE GOVERNMENT AND POLICY OF THE UNITED STATES.

BORN in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations like Daniel's have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm where the Declaration of Independence "holds these truths to be self-evident; that all men are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. * * *

The wisdom, which ought to characterize the freest, wisest, and noblest nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all; black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth"

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors, and the same rewards; and without hypocrisy, the Constitution when it says, "We, the people of the United States, in order to form a more perfect union, establish justice, ensure tranquility, provide for the common defence, promote

the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition. The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights*, as appears in said constitution, ought to be treated by those to whom the administration of the laws are intrusted, with as much sanctity as the prayers of the Saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

(For ever singing as they shine),
"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments. I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear as acts of legislators, to pave the way to some favorite political scheme, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness.

Nearly one hundred years ago that golden patriot, Benjamin Franklin drew up a plan of union for the then colonies of Great Britain, now such an independent nation, which among many wise provisions for obedient children under their father's more rugged hand,—provided thus: "They have power to make laws, and lay and levy such general duties, imports, or taxes, as to them shall appear most equal and just,—(considering the ability and other circumstances of the inhabitants in the several colonies), and such as may be collected

with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honored its birth, as a pattern for wise men, *to study the convenience of the people more than the comfort of the cabinet.*

One of the most noble fathers of our freedom and our country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious Washington, said in his first inaugural address to Congress: "I hold the surest pledges that, as on one side no local prejudices or attachments, no separate views or party animosities will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interest, so, on another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world." Verily, here shine the virtue and the wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments for the benefits and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri, expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan; hard times and distress; outbreak upon outbreak in the principal cities; murder, robbery, and defalcations, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the union; destroyed the confidence of man and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self aggrand-

izement. The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defence will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace.

The elder Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes; Mr. Adams said, "If national pride is ever justifiable, or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity and union filled the country with religious toleration, temporal enjoyment and virtuous enterprize; and gradually, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other *close communion* acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address made more than forty years ago, shows what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprize, hands for industry, heads for heroes and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects, and see the

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honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking."

Such a prospect was truly soul stirring to a good man, but "since the fathers have fallen asleep," wicked and designing men have unrobed the government of its glory, and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits *till it is better times*: but year after year has left the people to *hope* till the very name of *Congress* or *State Legislature*, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children; or "Crockett's" Hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government: and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals, and the inhabitants are so diversified that a pleasing variety accommodates all tastes, trades and calculations, it certainly is the highest point of subversion to protect the whole northern and southern, eastern and western, center and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt in part the language of Mr. Madison's inaugural address, "To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of intrigues and foreign partialities, so degrading to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender their own, too liberal to indulge unworthy prejudices our-

selves, and too elevated not to look down upon them in others; to hold the union of the States as the basis of their peace and happiness; to support the constitution which is the cement of the union, as in its limitations as in its authorities; to respect the rights and authorities reserved to the states and to the people, as equally incorporated with, and essential to the success of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy, the other salutary provisions in behalf of private and personal rights and of the freedom of the press;" as far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocity, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Hon. Mr. Monroe in his day, while speaking of the Constitution, says, "Our commerce has been wisely regulated with foreign nations and between the states; new states have been admitted into our union; our territory has been enlarged by fair and honorable treaty, and with great advantages to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome law well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit? Who has been deprived of any right of personal property? Who restrained from offering his vows in the mode he prefers, to the Divine author of his being? It is well known that all these blessings have been enjoyed to their fullest extent: and I add, with peculiar satisfaction, that there has been no example of a capital pun-

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ishment being inflicted on any one for the crime of high treason." What a delightful picture of power, policy and prosperity! Truly the wise proverb is just: Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years experience in the government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the *Magna Charta* to answer its great end and aim: *To protect the people in their rights.* "Such, then, is the happy government under which we live; a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under which every citizen may, by his merit, obtain the highest trust recognized by the constitution; which contains within it no cause or discord; none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger Adams in the silver age of our country's advancement to fame, in his inaugural address, (1825), thus candidly declares the majesty of the youthful republic, in its increasing greatness; "The year of jubilee since the first formation of our union has just elapsed—that of the declaration of Independence is at hand. The consummation of both was effected by this constitution. Since that period a population of four millions has multiplied to twelve. [Now 50,000,000. Ed.] A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the Union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity and commerce, have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by

the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers: our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have walked hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, General Jackson, upon his ascension to the great chair of the chief magistracy: said, "As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable ægis."

General Jackson's administration may be denominated the *acme* of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was \$125 000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states: and that august patriot, to use his own words in his farewell address, retired leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then of sixty years, our blooming republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage; perquisites, fame, tangling alliances; priest-craft and spiritual wickedness in *high places*, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled, through the union and agitated the whole nation as would an earthquake at the center of the earth the world, heaving the sea beyond its

bounds, and shaking the everlasting hills: So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land till General Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while descanting upon the merits of the constitution and its framers, thus expressed himself. There were in it, features which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that at no very remote period the government would terminate in virtual monarchy. It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's opinions, for some years past, has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given, of my determination to arrest the progress of that tendency if it really exists, and restore the government to its pristine health and vigor." This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, *told the truth or not*; with acting president Tyler's three years of perplexity and pseudo-wig-democrat reign, to heal the breaches, or show the wounds.

No honest man can doubt for a moment, but the glory of American liberty, is on the wane; and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo-priesthood will plausibly push abolition doctrines and doings, and "human rights,"

into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity.—Democracy, Whiggery, and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A, still higher grade, of what the "nobility of the nations" call "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop;" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping: and should an humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: "*Every man has his price!*"

Now, oh! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two Senators from a state and two members to a million of populatin, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays), that is more than the farmer gets, and he lives honestly. Curtail the officers of government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislature to pardon every convict in their several penitentiaries: blessing them as they go, and saying to them in the name of the Lord, *go thy way and sin no more*. Advise your legislators when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught

more wisdom and more virtue and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity. Love conquers all.

Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages with this instruction, that *his country will never trust him again, he has forfeited his honor*. Make HONOR the standard with all men; be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up with righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven by Jehovah the author of perfection.

More economy in the national and state governments, would make less taxes among the people; more equality through the cities, towns and country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of community; and open, frank, candid decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union, and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim, The very name of "*American*," is fraught with *friendship*! O! then, create confidence! Restore freedom!—Break down slavery! Banish imprisonment for debt, and be in love, fellowship and peace with all the world! Remember that honesty is not subject to law; the law was made for transgressors.

Give every man his constitutional freedom, and the President full power to send an army to suppress mobs; and the States authority to repeal and im-

pugn that relic of folly, which makes it necessary for the Governor of a State to make the demand of the President for troops, in cases of invasion or rebellion. The Governor himself may be a mobber, and instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine; a learned priesthood is certainly more honorable than a "*hireling clergy*."

As to the contiguous territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this government honorably, and when we have the Red man's consent, let the Union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico; and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy [100] years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty [50] millions; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds: and cope with all the crowned heads of the world.

Then why? O! why! will a once flourishing people not arise, phoenix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catamount politicians; and over the windfalls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the

burnt, bleeding wounds of a sore but blessed country? The southern people are hospitable and noble; they will help to rid so free a country of every vestige of slavery, when ever they are assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults but they never should be trifled with. I think Mr. Pitt's quotation in the British Parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the now United States, might be a genuine rule of action for some of the *breath made men* in high places, to use towards the posterity of that noble daring people:

"Be to her faults a little blind;
Be to her virtues very kind."

We have had democratic presidents; whig presidents; a pseudo-democratic-whig president; and now it is time to have a *president of the United States*; and let the people of the whole union, like the inflexible Romans, whenever they find a *promise made* by a candidate that is not *practised* as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

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 [its representatives and officers. Ed.] the only gentlemen that should be honored, at home and abroad, on the land and on the sea. Wherefor, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom. I would walk in the tracks of the illustrious patriots, who carried the ark of the government

upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted, and give liberty to the captive; by giving the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means; and when the people petitioned to possess the territory of Oregon, or any other contiguous territory, I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea, and make the wilderness blossom as the rose; and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, *Come*. Yea come Texas: come Mexico; come Canada; and come all the world—let us be brethren. Let us be one great family, and let there be universal peace. Abolish the cruel customs of prisons, (except certain cases), penitentiaries, and court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity. Yea, I would, as the universal friend of man, open the prisons, open the eyes, open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom. And God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all his Father gave him out of the world, and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem, I am a friend of virtue and of the people.

JOSEPH SMITH.

NAUVOO, Illinois, February 7th, 1844.

Good and evil arise from the mingling of light and darkness.

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PAUL OF SAMOSATA, AND BRIGHAM YOUNG.

GIBBON says of Paul of Samosata, who filled the Metropolitan See of Antioch about A. D. 260;—"The wealth of that prelate was a sufficient evidence of his guilt, since it was neither derived from the inheritance of his fathers, nor acquired by the arts of honest industry. But Paul considered the service of the church as a very lucrative profession. His ecclesiastical jurisdiction was venal and rapacious; he extorted frequent contributions from the most opulent of the faithful, and converted to his own use a considerable part of the public revenue. By his pride and luxury, the Christian religion was rendered odious in the eyes of the Gentiles. His council chamber and his throne, the splendor with which he appeared in public, the suppliant crowd who solicited his attention, the multitude of letters and petitions to which he dictated his answers, and the perpetual hurry of business in which he was involved, were circumstances much better suited to the state of a civil magistrate, than to the humility of a primitive bishop. When he harangued his people from the pulpit, Paul affected the figurative style and the theatrical gestures of an Asiatic Sophist, while the cathedral resounded with the loudest and most extravagant acclamations in the praise of his divine eloquence. Against those who resisted his power, or refused to flatter his vanity, the prelate of Antioch was arrogant, rigid, and inexorable; but he relaxed the discipline, and lavished the treasures of the church on his dependent clergy, who were permitted to imitate their master in the gratification of every sensual appetite. For Paul indulged himself very freely in the pleasures of the table, and he had received into the

episcopal palace two young and beautiful women as the constant companions of his leisure moments."—Gibbon's Rome, vol. 2, p. 53.

This Paul was a crafty perverter of the Christian faith, a cunning, conscienceless corrupter of the Church of Christ. He flourished for a time, and thousands obeyed his commands, yielded to his avarice, courted his favor, submitted to his extortions, and revered him as a Saint. But his works were brought to judgment, and then all were ready to pronounce him a heretic and brand him as an apostate and evil doer.

His history repeats itself in the late Brigham Young, who rose from poverty in 1844 to the possession of \$3,000,000 and more in 1878; about \$1,000,000 of which his fellows of his quorum of the Twelve made his heirs refund to the church. All the leading peculiarities of the administration of apostate Paul of Samosata, even to the *plurality* system, only on a more extended scale, were reenacted in the administration of Brigham after 1844.

The universal verdict consigns Paul's name to infamy; and it needs no prophet to foretell the fate of Brigham's.

ERRATTUM.

IN November ADVOCATE, page 253, first column, the words "December 25th, 1832" should have been inserted in the next line, and between the words "quelled" and "fifteen," and the latter word should have been capitalized and begun a new sentence. Cowper aptly says, "a single erratum may knock out the brains of a whole passage."

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

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W. W. BLAIR - - - EDITOR.

HISTORY OF JOSEPH THE SEER ON PRIESTHOOD, ETC.

FROM the following teachings of the Seer, it will be seen that Adam and his fellows in the priesthood, "held keys first on earth, and then in Heaven;" also, that, "all that have had the keys [of the priesthood] must stand before him" in council, "to prepare them for the coming of the son of man;" also, that "Adam delivers up his stewardship to Christ;" and, further, that "Christ is the Great High Priest; Adam next." Now all this proves the superiority of Christ over all who have held, or ever will hold the priesthood on earth.

This being true, how can saints believe that "Adam is our Father, and our God, and the only God with whom we have to do," as taught by Brigham Young? and how can they believe that Christ held keys and powers and privileges *inferior* to Adam, and others who have lived on earth?

Joseph puts Adam at the head of his posterity in respect to priesthood, and then puts Christ over all. This agrees exactly with the sacred books. Is it not high time for the Saints to reject all who teach contrary to the sacred books and the authentic counsel of "the choice seer?" We think so, and therefore commend the following to their careful attention.

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1, 20, 26, 28. He had dominion given him over every living creature. He is Michael the Arch-Angel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the Father of all living in his day, and to him was given the dominion. These men held keys first on Earth, and then in Heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from Heaven, it is by Adam's authority. Daniel vii, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to

Christ, that which was delivered to him as holding the keys of the Universe, but retains his standing as head of the human family.

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created can not be eternal; and earth, water, &c., had their existence in an elementary state, from eternity. Our Savior speaks of children and says, their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The Keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Savior, Moses, and Elias, gave the Keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, &c. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels—to God the Judge of all—the spirits of just men made perfect; to Jesus the Mediator of the new covenant, &c. Heb. xii. 23.

I saw Adam in the valley of Adamondi-Ahman. He called together his

children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. See D. C. sec. iii, pars. 28, 29.

This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, &c. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, &c.; and those men to whom these Keys have been given, will have to be there; and they without us can not be made perfect.

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men, for this reason. Matt. xiii. 41. And the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work.

The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We can not be made perfect without them, nor they without us; when these things are done, the

Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized, &c. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, &c.

The Horn made war with the Saints and overcame them, &c., until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity.

Salvation can not come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this.

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not

looking forth, &c.; we shall be among those who are calling for the rocks to fall upon us, &c.

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten.

There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes: for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind.

I prophesy, that that man who carries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last Revelation says, "Ye shall not have time to have" gone over the earth, until these things come. It will come as did the cholera, war, fires, and earthquakes; one pestilence after another, &c., until the Ancient of Days come, then judgment will be given to the Saints.

Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day to the House of the
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Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, &c, will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her Stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, &c. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, &c. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.

We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when He has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true.

Being born again, comes by the

Spirit of God through ordinances. An Angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit can not come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child.

Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be, among that number when Christ comes. *Mill. Star*, vol. 17, p. 310.

Consider how few things are worthy of anger, and you will wonder that any but fools should be in wrath.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.

ON LYING.

So much has been said by the Utah leaders and their devotees in justification of lying relative to polygamy, and many other matters, that we thought it well to cite the fact that God, nor Christ, the prophets and apostles, nowhere counselled or justified that abominable, demoralizing, ruinous sin.

That prophets, and apostles, in their times of trial and moments of weakness have told untruths, we do not deny; but that God, or his faithful ministers, ever authorized lying, all Holy Scriptures disprove. Nothing unsettles and rots the foundations of society more effectually than the deception of falsehood. Saints who practice it are at best but "whited sepulchres."

God said from Sinai, "Thou shalt not lie;" and the Spirit said to John on Patmos, "All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death;" yet the writer heard a woman who professes to believe in the Scriptures, one of the wives of the late Brigham Young, undertake to justify lying to screen those who taught and practiced polygamy. This shows how deep-seated is the evil, even among those who would be thought the very models of society; and it shows what radical treatment is needed to purge out this pernicious iniquity.

The Book of Mormon reveals the doings of this class who seek to justify lying in these latter days. It says:

"And there shall also be many which shall say, eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, *lie a little*, take the advantage of one because of his words dig a pit for thy neighbor; there is no harm in this; and do all these things, for to morrow we die; and if it so be that we are guilty,

God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God. Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrine, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark [secret, Ed.]; and the blood of the Saints shall cry from the ground against them." 2. Nephi 12:1.

Had the prophet lived among apostate Latter Day Saints he could not have more clearly disclosed their false teachings.

The Book of Covenants from beginning to end condemns the sin of falsehood, and declares it to be the device of Satan. It says:

"He [Satan] saith unto them, deceive and lie in wait to catch. that ye may destroy; behold, this is no harm; and thus he flattereth them, and telleth them that it is no sin to lie, that he may catch a man in a lie, that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell. * * *

"Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God."—Rev. May, 1829.

And in the vision given to Joseph and Sidney, February 16th, 1832, liars are classed with "Sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie;" and it is said of them: "These are they who suffer the wrath of God on earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work." And yet there are Saints and professed ministers

of Christ, who both teach and practice lying! What can be said of a people who do this? What shall be said of a priesthood who teach and justify and practice this horrible evil? The Scriptures tell us who they are, and what is their terrible fate. Every one should withdraw from such evil doers, and seek truth and right, and maintain them.

Fichte, in his System of Ethics, says:

"To defend the 'lie of necessity' is, of all perversions, the worst; the defender thereby exposes the essentially depraved character of his mental processes. That a lie should even so much as occur to you as a possible mode of escape from certain embarrassments, and that you should then seriously consider whether it may not be allowable to make use of it,—this is the true source of your perverseness. We have by nature no impulse toward lying, for nature takes the straightest course to enjoyment. The moral consciousness knows no lie. To arrive at such a conception requires something positively evil,—a deliberate search for some crooked way, and an avoidance of the direct courses which are open to us. To the upright man, no such way of escape ever occurs; and had it depended on him, no thought of a lie would ever have been introduced among human ideas nor would the discussion of the morality of the 'lie of necessity' ever have formed a part of a system of ethics.

The well known illustration of the schools may make our thoughts clearer: A man pursued by his enemy with a drawn dagger hides himself in your presence. His enemy comes up, and asks you where he is. If you tell the truth, an innocent man is murdered; therefore, so some conclude, you must

tell a lie. But how is it that these hasty reasoners rush so quickly to the crooked way, when so many possibilities are open to them on the straight path? In the first place, why should you tell the questioner either the truth or a lie? Why not some third alternative? For example, that you are not bound to give him any answer, that he seems to have a very evil purpose in his question, that you advise him in all kindness to give it up, that, besides this, you will take the part of the pursued and defend him at the risk of your life, which, moreover, it is your absolute duty to do. But in that case, you urge, his rage would be turned against you. And how, I pray, does it happen that you calculate only upon this one result? Since a second one is certainly among the possibilities,—namely, that your adversary, struck with the justice and the boldness of your resistance, may withdraw from the pursuit of his enemy, allow his feelings to grow cooler, and be willing to come to terms with him. But suppose that he should attack you. Why will you at all events avoid that? For it is your unquestionable duty to protect the fugitive with your own body, since, whenever human life is in danger, you no longer have any right to think of the security of your own. And now it plainly appears that the immediate object of your lie was not to save your neighbor's life, but only to come out of this affair with a whole skin; and, moreover, yours was no actual danger, but only one of two possible cases. It seems, then, that you were willing to lie merely to avoid the remote possibility of coming to harm.

Suppose, however, that he attacks you, does it necessarily follow that you are overpowered by the attack, and that

no alternative is possible? According to the supposition, the fugitive has hidden himself in your immediate vicinity; you are now in danger, and he is obliged by gratitude as well as by general sense of duty, to hasten to your assistance. What right have you to assume decidedly that he will not do this? Or suppose he does not come to your help, yet you have gained time by your resistance, and it may chance that others will come to support you. If, after all, nothing of the kind happens, and you must fight alone, why, then, are you so sure of being defeated? You do not allow for the strength which even your body may receive from the firm resolution to tolerate absolutely nothing that is wrong, as well as from the enthusiasm of a righteous cause; nor do you take into account the weakness which may come over your adversary, through his confusion and a consciousness that his cause is unjust. In the worst case, you can only die; and death releases you from all further obligation to the assailed man, while at the same time it saves you from the danger of a lie."

SPIRITUAL GIFTS.

WILLIAM HOWITT alluding to the 12th chapter of first Corinthians, says: "How is it that those who contend for the cessation of miracles, do not see the argument and feel the logic of St. Paul? If his illustration be worth anything then a church which has not for its members persons possessed of all these varied gifts, is no more a Church of Christ than a body is a human body without its members. A Christian, living Church, must have members qualified and endowed, from the Spirit, with all these gifts, or it is destitute of its members. They are no more living,

real members, than a wooden leg; or an artificial hand, or a glass eye is a real member of the human body. A church must have its spiritual members, living and complete, or it is no body of Christ. It may call itself what it will, but that will not make it any more a church. It is a dead thing, as a body must be a dead thing deprived of its members, with all their individual and consentient powers. Let the Protestant Churches look to it, who have voluntarily abandoned all claim to miracles, and tongues, and gifts of healing and discerning of spirits, for as sure as they are without these, and as long as they are without these, they are but withered fig-trees, about which Christ has left express orders. They are no more living churches than a statue, however beautiful without, is a living man.

The grand distinction of the Christian Church was the outpouring of the divine Spirit without stint or measure. It was poured out upon thousands at a time, (Acts 2:41), and in that condition they were full of gladness, 'praising God, and in favor with all the people;' and it is noteworthy, that in all great revivals of the Church, this has ever been the case; and the great reformers in all ages have been the same men who have proclaimed the continuance of miracles, and the manifestations of the Spirit, as I shall show. This was the grand distinction of the Church of Christ. As Christ himself was known by his miracles, so must his followers be known; for he is with us always to the end of the world; and if he is with us, he is with us in his eternal and undiminished power. 'Heaven and earth shall pass away, but *my word* shall not pass away.'" *Hist. Supernatural*, vol. 1, p. 230.

The foregoing being true, and in har-

mony with the teachings of the Church of Christ of Latter Day Saints up to 1844 and after, how can the Utah Mormon leaders reconcile their claim to be *the* Church of Christ, when spiritual gifts are not only almost, if not entirely, unknown among their people in "the vallies of the mountains," but are not even sought after and taught as necessary.

It does not suffice to say the people enjoyed them in other lands, before coming to Utah; nor will it do to say they are no longer needed, now that the people have gathered to Utah, and are under the special teachings of "the living oracles," as they call the leaders. If they are *the* Church of Christ in particular, then in their gathered condition there should be an increase of spiritual light, power, and edifying manifestations. Instead of this, priestly dictation, witchcraft, astrology, superstition, and carnal mindedness rule the hour. If the spiritual gifts are among their people *before* they gather to Utah, as they claim, and not among them *after* they gather, as is well known, that simply proves that there are more of God's blessings among them outside of Utah than in it, and that God disapproves the teachings and doings of the Church in Utah. It proves, also, that God approves the teachings of the gospel, and the doctrines of the sacred books which the Utah missionaries teach from when abroad, but that he does not approve the peculiar teachings and doings of the authorities in Utah.

All who claim to be Saints would do well to remember the warnings and teachings of Moroni where he says: "These gifts of which I have spoken, which are spiritual, never will be *done* away, even as long as the world shall

stand, only according to the *unbelief* of the children of men." * * * "If the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And woe be unto the children of men, if this be the case; for if there shall be one among you that doeth good, he shall work by the power and gifts of God. And woe be unto them who shall do these things away and die, for they die in their sins, and they can not be saved in the kingdom of God."—Moroni, chap. 10.

In this connection the following clipping is in point.

Less than two weeks have passed since the miraculous faith cure of Richard Huffman, of Bentleyville, Pennsylvania, a cripple. Another case in this county is now to be recorded. Miss Emma Rogers, an estimable young lady, twenty-two years of age, who resides on a farm a few miles from town, has been for two years afflicted in a like manner with a spinal affection. During that time she has been unable to leave her bed, not even able to raise her head from the pillow. A year ago she was taken to Philadelphia before the best physicians of that city without obtaining any relief whatever. Richard Huffman had been acquainted with the family, and several weeks ago said to Miss Rogers that he was certain that through the power of prayer God would yet restore them both to health and strength. The result in Huffman's case is already known. Miss Rogers is very devout and for some time has been praying for her relief and others have been praying for her. Yesterday she got up from bed and when her father came home from work he found his daughter sitting in a chair, apparently fully recovered. Dr. Dodd, her physician, is as much as-

tonished in her case as was the doctor who had made a careful examination of Mr. Huffman and pronounced him incurable. This, the second case of faith cure in the county within ten days, has caused much comment.—*Philadelphia Times*.

PERSISTENT POLYGAMISTS.

AT the Manti Conference, November 18th, 1882, as reported in the *Deseret News*, for December 1st, 1882, the following in regard to "plural marriage" was proclaimed from which we conclude the Utah leaders intend to press upon their church obedience to what they claim is the "law that God gives" in respect to polygamy. This polygamic "law" is making many squirm just now for the law of the land provides bonds, imprisonment, disfranchisement, and dishonor to all who go into it, while the Church leaders threaten the pains of Church displeasure and the penalty of heavenly wrath to all who don't go into it. This reminds one of Lorenzo Dow on unconditional election and reprobation—"You can and you can't, you will and you won't, you'll be damned if you do, and you'll be damned if you don't." By the way, how can all the males keep this pluralizing law, when it is a fact that there are as many males as females in the world, and more in Utah?

"Apostle George Teasdale addressed the conference. Read from Doctrine and Covenants, page 310. Exhorted each one to look well to his own ways; each set his own house in order; by so doing we will have Zion. Said if any were in ignorance in regard to the principle of *plural marriage* the fault must certainly rest with themselves. Referred to men having women who were dead sealed to them as wives, and

believing they were fulfilling the law, but had never lived in that relationship.

President George Q. Cannon, said there are none of us who can plead ignorance as an excuse for not obeying any law of God; if any of us should learn that we could not obtain celestial glory, there is no doubt we should feel sorrowful and much troubled. It is true we can not conceive a celestial or terrestrial glory, much less a celestial glory, without it is revealed to us; but there are *certain principles* that have been revealed, of them we can not plead ignorance. The offer of celestial glory is for the whole people if they will accept of it on the terms on which it is offered, that is, by keeping *every law* that God gives to them."

THE *Deseret News* for August 2d, 1882, gives us this clipping, which is chiefly valuable in that it admits that polygamy was no part of original Mormonism. The world, as well as the Utah Mormons, are rapidly learning this fact of late. If the Church could offer salvation and celestial glory through the gospel as contained in the New Testament, and other sacred records, up to 1844, why can't it do so now? Has God, or the plan of salvation changed?

"It is very often claimed by the enemies of the "Mormons," especially by professors of so-called "Christianity," that they do not assail the "Mormon" religion but only make war upon a system of marriage which is obnoxious to the civilized world. They do not explain why they are so much exercised over the marital relations of a few individuals in Utah, while evils arising from the violations of human and divine law are so common all over the country. But passing that consideration, we will

examine a little the pretence that it is not the religion of the Latter Day Saints that is called in question.

One of the Methodist preachers who assisted in framing the resolutions recently passed by the M. E. Conference in this city, calling for the political destruction of Utah and the establishment of an irresponsible oligarchy of nine persons, informed us a few days ago that if the "Mormons" would "give up polygamy," he and his friends would shoulder their guns to defend our people in their rights. We replied that they would probably shoulder their weapons as the Methodists and other sectarians did in Missouri, when men women and children were driven from their homes and massacred simply because they were "Mormons," *plural marriage not being then a tenet of their creed nor practiced by any of their number*, and the "Christian" mobocrats who plundered and murdered them made no pretension that they were "fighting polygamy."

"WE beg to inform the *Inter Ocean* that the head of the sect called the "Josephites," has no authority to speak on behalf of the "Mormon" Church on any subject. He may speak for his own people, but he has no more right to speak for the Church founded by his father than the Editor of the *Inter-Ocean* has, and the society which he leads is as distinct and separate an organization from this Church as the Presbyterian Church is from the Church of Rome."—*Deseret News*.

We presume Joseph Smith, to whom the *News* alludes, never thought to speak in "behalf" of the Utah Church, and we presume he never claimed any connection with that Church, for it was

organized after the death of his father and the "rejection" and scattering of the Saints. But he does speak for the Church founded by his father, which has been reorganized in harmony with the law and doctrines acknowledged by his father and the Church.

THE following from the *Deserete News* will serve to show the Methodist estimate of the Mormon situation, also the Utah Mormon opinion of Methodist efforts and methods in Utah. Neither the Mormon lion, nor the Methodist lamb seem entirely happy with the present outlook, and neither of them, judging from their journals, seems to know that the "Josephites" are in the land. While the latter have done, in the last twenty-two years, more to bless Utah than all other denominations combined, yet little is said about it. We work, and watch, and wait.

M. E. PECULIAR PROGRESS.

At the meeting of the general Missionary committee of the M. E. Church held in New York, when the amount of appropriations for missions of the United States to be administered as foreign missions was being considered, the Utah mission was taken up, and Secretary Fowler asked for an appropriation of \$13,000. He said he was not hopeful of Utah, because "during all the years of missionary work there, not a single Mormon has been converted by all the missionaries sent there by all the Churches. They get a few of the children and once in a while a gentile." The result of the debate was the appropriation of \$5,000 for the work, \$2,000 for schools, \$2,000 for the payment of a debt contracted in fitting up a school-room, \$2,000 to complete the purchase of a lot in Salt Lake City adjoining the

church and \$1,500 for work among the Scandinavians in Utah—\$12,500 in all.

If it were not for the assistance received from the East, the poor Methodist hirelings of Utah would soon have to cease their ineffectual preachings. "They do not convert a single Mormon," but "get a few of the children and once in a while a gentile," for which success \$12,500 per annum would appear rather a large outlay. The progress of Methodism in Utah has been like the boy's winter trip to school which landed him at home—one step forward and two slides backward. Perhaps if its scrub orators would try their lips at something else besides abuse of the "Mormons," and their hands at something besides taking up contributions, they might score a little better success. Who knows?

RETURN TO ZION.

IN 1853, Samuel W. Richards, who was then Editor of the *Millennial Star*, and President of the British Mission, said of the then contemplated trans-continental Railway: "This stupendous line can not be made in a very short time, that's certain. No time will be lost if it be laid in *five years*. But if it can not be completed so quickly as we might wish, we hope it will be available by the time the Saints are *commanded to re-settle* Jackson county, and Nauvoo, and Kirtland, and build up the waste places of Zion; it will be very convenient for them just then. They could make a most excellent and becoming inaugural or opening trip. Who knows but what it will be just completed by that time! Jonathan! go a-head with the railroad."

It is currently rumored among old Utah Mormons, that Brigham and Heber told them the Saints would return

to Jackson county to "build up the waste places of Zion," in about ten years from the time they came to Utah, (1847).

It is now 1883—or thirty-six years since the Mormons came,—and nearly *thirty* years after the time appointed by the Utah leaders for the return.

What are sensible people to think of the pretended inspiration of these leaders! What are they to think of the pretended wisdom they claimed! Are they not utterly unreliable? Does not their miserable failure in these matters destroy their claim to divine leadership?

The Utah leaders not only failed to return with their followers to Missouri, Illinois and Ohio in 1857—the time they indicated—but they forced the people into such conditions socially and politically that an army of 100,000 soldiers could not lead and settle them in those states.

Just imagine, these leaders and their fellow polygamists, with their numerous wives and children, enroute for "Zion and her stakes" in Missouri, Illinois, and Ohio,—states in which polygamy is justly branded as infamous and punished with heavy penalties—where jails and prisons and officers of justice and an indignant and insulted populace awaited them! How near would they get "Zion and her stakes" ere they were arrested as criminals or driven back in wrath.

Utah Mormons ought to think how and by whom they have been deceived, and be wise for the future.

"SECRET CHAMBERS."

IN June, 1852, the editor of the *Millennial Star*, Samuel W. Richards, voiced the views and teachings of Brigham Young and his fellows when he said, "The Great Basin of the North American Continent, with its numberless fer-

tile vallies or chambers, has been set apart in the mind of God to become a hiding place for his infant kingdom, whilst His fierce indignation lays the wicked low, and brings their proud hearts to acknowledge the authority of the Holy Priesthood and Apostleship. There is no market in those vallies for scientific, political, or law jugglery; they furnish no field for political bamboozlers; they have been reserved by the decree of the Almighty as the habitations of liberty, justice, and equity."

Over thirty years have passed since these high sounding, boastful declarations were made, and yet the wicked are not destroyed, neither have they "acknowledged the authority" of the Utah Mormon "Priesthood and Apostleship." Besides this, the "vallies, or chambers," are no longer a good "hiding place," for the Gentiles and others the past twenty-five years; and more, have been knocking in the doors, tearing down the gates, and letting in the cheering light of life, liberty, and the pursuit of happiness. And further, this land which the writer intimates was "reserved by the decree of the Almighty" exclusively for the Utah Mormons, is now being over run by Gentiles and dissenters, is ruled by Gentile officials, and is largely furnished with Gentile professionals and business men, add to this the fact that the Gentiles have built and are operating ten of the eleven railways in the territory, and the predictions and assumptions we have quoted sound extremely queer and foolish. And yet the leaders claimed the infallible inspiration of God and urged, and often compelled obedience to their counsels.

Thousands from 1848 and after, under the influence of fear induced by the threat that the "gates" to these sham

"secret chambers" would be soon shut so that there would be no going out or in, made great sacrifices in many ways and hurried over sea and desert to Utah, and into bondage.

Paul has said of such teachers, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

REPORT OF THE UTAH COMMISSIONERS.

THE Utah Commission, in their report to the Secretary of the Interior, recommended that a marriage law be enacted by Congress which would form an auxiliary in the suppression of polygamy. The Commission says that owing to the peculiar state of affairs in Utah, the territorial law allowing women the right of suffrage is an obstruction to the speedy solution of the question, and should be repealed or annulled by Congress. The Commission says the law so far has been a decided success in excluding polygamists from the exercise of suffrage. The continued enforcement of the law will place polygamy in a condition of gradual extinction. The Commission noticed as an encouraging sign that many of the Liberal meetings have been largely attended by Mormons. In conclusion, the report says, after counseling moderation: "If, however, the next session of the Legislative Assembly elected under the act of Congress, shall fail to respond to the will of the nation, Congress should have no hesitation in using extraordinary measures to compel the people of this Territory to obey the laws of the land.—*Deseret News*."

The "marriage law" feature of the above report is timely and wise. President Joseph Smith and the writer considered this matter last Winter, at length, and decided that such a meas-

ure ought to be adopted by Congress at an early day. This can not be termed "special legislation," nor "class legislation;" for Iowa, Illinois, and other states have marriage laws, which, if enforced, shuts out the possibility of *secret* or *plural* marriage. The law of the Church, adopted by the "General Assembly" of the Church, August 17th, 1835, and published in all the various editions of the Doctrine and Covenants, (except that published by the Brighamites in 1876), provides "that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a *public meeting, or feast*, prepared for that purpose.

Now let us have a Congressional law *compelling*, if need be, the faithful observance of the law enjoined by the Church, and then polygamy will be a thing of the past.

THE following from the *Salt Lake Tribune*, of the 19th of September, shows the effectiveness of the Edmunds' law in disfranchising polygamists. If the conclusions arrived at be true, there are about 17,500 persons disfranchised in Utah because of polygamy. Had the Utah Mormons heeded the advice of "Young Joseph" in 1860, and before this, disfranchisement could never have occurred:

THE REGISTRATION.

The registration of voters of the Territory is now closed, and though the result is not accurately known, there are methods by which the total registry and the extent of the polygamy disfranchisement may be approximated. The total new registration of voters for this city is about 5,300. The old lists previous to revision amounted to about 500 more. It is probable that the new lists contain something like 2,000 names

not before registered, including young persons who have newly arrived at their majority, Americans who never before were accorded facilities for registration, and didn't think it worth while to follow the matter up and compel the registry of their names, and a few aliens who have just taken out their citizen papers, though as to these latter, it is likely that a considerable number of them were illegally on the list before. There of course have been a few of the old names removed by death and change of residence, but these are probably fully offset by the names of secret polygamists who are yet on the lists by passing all scrutiny, taking the oath, and falsely answering the registrars' questions. By analyzing these figures we can approximate the number of polygamists disfranchised in Salt Lake City. The 500 shortage in the lists, added to the 2,000 new names, gives the probable number as about 2,500. If this proportion holds good throughout the Territory, the number disfranchised in Utah by the Edmunds Bill can be fairly approximated. The population of the city is a little more than one-seventh of that of the Territory, and at the ratio the total disfranchisement on account of polygamy is in the neighborhood of 17,500. We presume the proportion would more than hold good, because the American population of this city stands in greater proportion to the total urban population than it does on the average throughout the Territory. Besides, there are places, as Davis county, Iron county, etc., where even among the Mormons the proportion of polygamists is very high, not to mention the fact that the American residents are comparatively few, and in some localities almost entirely lacking. The total disfranchisement then, for the

Territory must reach about 20,000.

The city registry is 5,300, which for a city of (say) 25,000, inhabitants is very small. The county of San Francisco, Cal., had a registration of upwards of 45,000 in 1880, with a population of 233,959, or one in five, and that is a very fair ratio, which the whole country can easily reach, on the male vote alone; especially when we remember that the vote is always less than the registration. In this city the ratio should be largely increased, for the woman vote is to be added. Out of every nine names registered, the lists for this city show (approximately) four female voters to five males. There might, therefore, without saying anything about polygamy, be 5,000 males registered in the city, and 4,000 females, or 9,000 in all, and that is by no means an over estimate. If we take this as a basis on which to reckon the polygamist voters left off in this city under the law, we find the number reached 4,000; and at the ratio adopted above 28,000 for the Territory. As an illustration of the probability that a greater proportion of the total vote was polygamist in outside precincts than in this city, we may cite the case of South Jordan precinct, where the old list contained 149 names, of which 92 were struck off as polygamists, leaving but 57 legal voters in that precinct; and this counting the new voters added. Almost if not quite two-thirds of the whole vote of that precinct is disqualified. On the whole, figuring on this basis, probably upward 30,000 persons were disfranchised by the Edmunds bill. *The Tribune*, on the 31st of August, estimated the number so disfranchised at 48,000, which now we believe to have been substantially accurate, for if 30,000 have actually been disfranchised, there are

18,000 doubtless who have never been on any lists, and who were therefore not subject to any striking off. It must be remembered in all this that the proportion of voters in Utah is properly about double what it is elsewhere, on account of the woman vote. It is probable that a full registry of the Territory would give nearly 70,000 names were it not for the polygamy disfranchisement, and supposing all aliens naturalized. As it is we think the total registry will come under 30,000. If the registry for the whole Territory bore the same proportion to the total population that the registry of this city bears to the population of the city, the registry would be upwards of 35,000; but by reason of the greater proportion of polygamists in many precincts, and the notoriously greater difficulty of getting a fuller registry in the rural districts than in cities, we don't think the total registry will much exceed 25,000. Of these, since the woman vote is valid, we have no doubt the Mormons have fully 15,000 to 18,000.

TO DELINQUENTS

WITH this number we drop the names of some in arrears, as they fail to pay for their paper or make arrangements therefor. This we regret, we hope to continue the *Advocate* so long as we remain in this peculiar and difficult mission. It has been a means of placing the Reorganized Church properly before Mormons and non-Mormons, and of vindicating the true doctrines of "Old Mormonism," and of exposing the latter day apostasy. We trust its work is not yet finished; also that none will feel offended when their paper is stopped, but promptly pay what they owe, remitting at once to Joseph Smith, Box 82, Lamoni, Decatur Co., Iowa—ED.

UTAH'S WANTS.

THE Milwaukee *Sentinel*, which comprehends the situation in Utah, has the following:

The Gentiles of Utah insist that the only proper and practical method of dealing with the Mormon problem is to place the Territory under the government of a Commission. The system of government which has been adopted for the District of Columbia and which has thus far worked in a most satisfactory manner, affords a precedent. A people who give their first allegiance to the head of their church, who are ruled by their priests, who vote without the exercise of any personal judgment on their own part, and who hold, as a sacred duty, customs which are made criminal by the statutes and which are so regarded in all the civilized countries of the world, have no claim to be treated with greater consideration than the citizens of the District of Columbia. The Government has long enough hesitated to adopt sensible and practical measures in relation to Utah through scruples lest it might be charged with denying to the people of a Territory the right to a republican form of government. We already deny to all the Territories the right of choosing their own Governors, Judges and many other officers, and the right hitherto accorded them of choosing their own Legislatures has been simply a matter of policy. The Territories are the common property of the United States. They are to be treated as the public opinion of the United States deems most compatible with the general interests. Hitherto, it has regarded it as the wiser policy to permit the people of a Territory to make their own laws, subject to the veto of the General Government. But when

exceptional circumstances arise, as in the case of Utah, there should be no hesitation in meeting them with exceptional measures. The farce of keeping up the strict forms of republican government among such a people as the Mormons should be adandoned, and the Government should adopt whatever measures may be necessary to protect the civilization of the continent and to root out the exerescence that has fastened itself upon it.

The Utah Mormons ought, in the light of transpiring events, to see the growing sentiment everywhere against polygamy, and priestly dictation in civil affairs. Had they followed strictly the teachings of the Book of Mormon and the Nauvoo edition of the Doctrine and Covenants, there would have now been no occasion for anti-polygamy laws nor other special measures. They may look for increasing wrath till they put away these evils and turn heartily to teaching and practicing according to these books.

SHALL WE MEET AGAIN?

The following is one of the most brilliant paragraphs ever written by the lamented George D. Prentice: 'The fiat of death is inexorable. There is no appeal for relief from that great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom, wither and fade in a day have no frailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the grass, and the multitude that throng the world to-day will disappear as footsteps on the shore. Men seldom think of the great event of death until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the thought of the tomb is the skeleton of

all feasts. We do not want to go through the dark valley, although its dark passage may lead to paradise: we do not want to go down into damp graves, even with princes for bed fellows. In the beautiful drama of Ion the hope of immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful soul. When about to yield his life a sacrifice to fate, his Clemanthe asks if they should meet again; to which he responds: I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of stars among those fields of azure my raised spirits have walked in glory. All are dumb. But as I gaze upon thy living face, I feel that there is something in love that mantles through its beauty that can not wholly perish. We shall meet again, Clemanthe.”

IS MARS INHABITED?

There is no other planet of the solar system, says a scientific paper, which offers so close an analogy to the earth as Mars. The telescope reveals to us the figures of broad tracts of land and expanses of sea upon his surface. The durations of his day and night almost coincide with our own. His exterior experiences the alternating changes of the seasons. His nights are illuminated by two satellities, which present all the phenomena of our own moon, and more frequently, owing to their greater velocity. An atmosphere probably surrounds this planet; in fact, the existence of air is indispensable to his other features. Hence the inference that Mars is a habitable globe appears a very obvious and fair conclusion, and it would be inconsistent to imagine that this planet, provided apparently with all the requisite natural facilities to render life a necessary and desirable feature of his surface, is a sphere of desolation, a mass of inert matter, which, though conforming to the laws of gravitation, is otherwise serving no useful end, as the abode and sustenance of animate creatures. It is far more in accordance with analogy and rational

speculation to conclude that Mars is the center of life and activity, and that his surface is teeming with living beings.

THE following paper gives evidence that we are living in “the hour of God’s judgment,” and that “the end of the world” is near. Reader, are you ready? Voices of wrath, and of mercy are calling you. Give heed, and be wise.

“The current year is one to be remembered for its disastrous storms and its casualties with loss of life. For a month past, death from drowning seems to have been epidemic, and every day swells the list upon lake and river. Whether the general electrical condition of the atmosphere makes men reckless, science does not reveal, but the restlessness of the public mind and its unsettled condition is in marked keeping with the changeable and uncertain elements, and would seem to indicate that it was an effect from cause. Not the less remarkable are the large number of suicides and murders, without the usual inciting causes, and characterized by more than common fiendishness. While we may not fathom the mysteries of such a condition, and speak of them as incidents and accidents and fatalities, yet after all there may be some explanation to those woful experiences. Whether explained or not, thoughtful people will ponder upon the lessons day by day received, and mark the year as one remarkable in the calendar.”

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The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

BRIGHAMITE REFORM.

IN a very creditable Christmas editorial in the *Deseret News*, the Utah church organ, we find the following sensible and Scriptural paragraph:

"Christ, the Lord, the King, is to the Latter Day Saints a living, speaking, loving Savior, steadfast friend and veritable Elder Brother, the first born of their Eternal Father, though the only begotten in the flesh. He is the real head of the Church of which they are the body. He guides, directs and animates it. He watches over and lifts it above the reach of those who would destroy it. He reveals the means whereby it prospers, and He will bring it to a glorious and triumphant consummation."

When it says Christ is "The first-born of their Eternal Father, though the only begotten in the flesh," it says in effect that Adam was not that "Father," for Adam had many sons and daughters in the flesh. This is really a repudiation of the anti-scriptural and irrational, Adam-God doctrine taught by Brigham Young and others from 1853 till within the past few years. Brigham said:—"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives* with him." (Why not bring them all? especially as raising babies is the Brighamite way of building up the kingdom and procuring

great glory?) Besides, Adam had a *whole world* to people, and if ever any man needed, and could be justified in having more wives than one, it was Adam. And again; what a pity that Adam should leave all but just *one* of his numerous wives in heaven, and that, too, for 930 years, causing his kingdom up there to exist without increase, (except some one helped him by "proxy"), and then running his kingdom on earth in such a small way, with *one* wife only, and so much territory to occupy.

Adam on a mission 930 years to people an entire earth with but just "*one of his wives!*" all the rest of them "lounging around" in heaven, nothing to do but visit and gossip and wait for 930 years, till their "celestial head" should return and help them start the kingdom again on its "eternal increase!" Verily, this may exhibit marvellous patience and self denial on the part of Adam and the whole crowd of his wives, but it looks like very bad judgment).

But to return. Brigham further says:—"He" (Adam) "helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken. He is *our FATHER and our GOD, and the only God with whom WE have to do.*"—(*Mill. Star.*, vol. 15, 769, also *Jour. Dis.*, vol. 1).

S. W. Richards, editor of the *Star*, commenting upon this statement of Brigham, said:—"Then" (at the final judgment) "shall the nations know that he is their judge, their lawgiver, and

their God, and upon his decree hangs the destiny of the assembled dead."—*Mill. Star*, vol. 15, p. 804).

In June, 1854, Apostle Franklin D. Richards, then President of the Brighamite Church in the British Isles, and editor of the *Star*, said: "If, as Elder Caffall remarked, there are those waiting at the door of the Church for this objection (Adam-God theory, Ed.) to be removed, tell such, *the prophet and apostle Brigham has declared it, and that it is the word of the Lord.*"—*Mill. Star*, vol. 16, p. 534.

We quote these passages to show how wide and persistent were the efforts of some of the Utah leaders to force this base dogma upon the people. It is true many of the people, and some of the ministry opposed it, notably Orson Pratt, who came near losing his position in the priesthood for it.

Making Adam "our Father and our God, and *the only God with whom we have to do,*" as Brigham taught; making him our "Judge," our "Lawgiver," and our "God" as taught by S. W. Richards, is to deny these titles to Jesus Christ, which the Scriptures say belong to Him. It is robbing Christ of what belongs to him; contradicting all the sacred books and first traditions of the Church, and turning anti-Christian and apostate. It is a matter for sincere thankfulness, and for hope when we see the church organ teaching sound doctrine on this point, and it proves what we have before said, that the Utah leaders are reforming both in respect to doctrine and practice.

But why do they not in a more direct way repudiate this Adam-God doctrine? Are they ashamed, or afraid to do so? If they opposed the doctrine in a plain, direct way, it would be saying

that Brigham had taught a doctrine in the name of the Lord, professedly by revelation, which they do not now believe; and this in effect would be saying they believed Brigham had taught falsely, had said "Thus saith the Lord" when the Lord had not spoken—that in fact, he taught lies in the name of the Lord. But if they did this, the people might begin to question many other of Brigham's peculiar teachings—polygamy, sealing husbands and wives for eternity, tithing the poor, blood atonement, secret endowments, etc., etc. And from this they would reason that Pres. John Taylor was just as likely to err and lead the people blindly and badly as Brigham, and having gone so far, they would begin to read and reason for themselves, as all intelligent persons ought to do, and then the errors and evils of the great latter day apostasy would be seen and abandoned rapidly, priestcraft would flee away, the Saints would be brought into harmony with the laws of God and man, and the Church go forth 'Clear as the sun, fair as the moon, and terrible as an army with banners.'

Orson Pratt frankly and honestly admitted, in a sermon in the Tabernacle in Salt Lake City, October 15, 1854, that he might teach and write "Not sound doctrine." He said:—"In many of my remarks and teachings, I may have laid before you ideas which, when you come to learn the President's mind upon them, may be declared *erroneous* and *not sound doctrine*. I may have done the same things *in many of my writings.*"—*Jour. Dis*, vol. 2, p. 247.

Now, in respect to so important a matter as the God head, "the President's mind" is proven to be very dark and faulty, (the church organ now teach-

ing contrary to it), is it not high time for the Utah Saints to cut loose from it, and conclude, that if O. Pratt, the great advocate and defender of polygamy was liable and likely to preach error, as he confesses he was; and if Brigham could teach falsely, and give to the church false revelations, as in the case of the Adam-God doctrine, which, as we see, the church organ now repudiates, and if S. W. Richards and F. D. Richards, eminent men, could be led into Brigham's errors, then they will no longer submit to the dictation of such men, nor yield unquestioning obedience to them. "Cursed is man that trusteth in man, and maketh flesh his arm."

JOSEPH the Seer instructs the Twelve Apostles, November 12th, 1835; alludes to his having instructed the High Council in Missouri, (July 3d, 1834), with full powers to build up the Church in the event of his death, treats of the washing of feet; assures them God must direct his own work; says those who receive their *endowment* "must be clean every whit;" teaches that "the endowment" would enable the Twelve to preach to all nations in their own languages;" that they never would have power "to heal those that have not faith."

It should be borne in mind that this promised "endowment" was had at Kirtland, in January, 1836, and that it was not a secret and oath-bound affair, but was open, and marked by a marvelous display of spiritual gifts, graces, and heavenly manifestations, as on the day of Pentecost. Then bear in mind that he says, "The order of the house of God has been, and *ever will be, the same*, even after Christ comes;" and then ask yourselves if the Twelve in the pretend-

ed endowments given by them at Nauvoo, in Salt Lake City, or St. George, have followed the order given by the Seer at Kirtland, and you may know they have not. And having adopted a very different "order," one not at all like that at Kirtland, or on Pentecost, their order is not of God—is spurious, s snare, a trap, a yoke of bondage. But here is the article. Read and reflect.

"I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevails at this time as it was at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater blessings than they were, because they had the person of Christ with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of great faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to

attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance *aside from the world*.

We have not desired much from the hand of the Lord with that faith and obedience that we ought, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, nor nowhere. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged, and spent their malice in vain. We must have all things *prepared*, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it *must be done in God's own way*. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and *in it* we must attend to the ordinance of washing of feet. It was never intended for any but *official members*. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan can not overthrow us, nor have any power over us.

The endowment you are so anxious about, you can not comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, such as God shall name out of all the official members will meet, and *we must be clean every whit*. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be

watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an *endowment*, for God will not bestow it on such. But if we are *faithful*, and live by every word that proceeds forth from the mouth of *God*, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator, our blessings will be such as we have not realized before, nor in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally roll into the celestial Kingdom of God, and enjoy it forever.

You need an endowment brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment, *to heal those that have not faith*, nor to benefit them, for you might as well expect to benefit a devil in hell as such who are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience, and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment—all who are prepared, and are sufficiently pure to abide the presence of the Savior, will see him in the solemn assembly."—*Mill. Star*, vol. 15, page 423.

THE "NEWS," THE TEMPLE, AND
THE JOSEPHITES.

"The 'Josephites' are attempting to revive services in the Kirtland temple: They know no more how to manage a temple after the true order than how to regulate the sun or direct the motions of the planets"

The above from the *Deseret News* of a late date, moves one to inquire something as to temple ministrations, that we may judge fairly as to the opinion so freely expressed, relative to "Josephite" temple management.

It is not in the least probable they will seek to follow the example set by Brigham and his fellows in the Nauvoo Temple in the winter of 1845-6. That was a secret, oath-bound affair, and had nothing in common with the ministrations in the temple of Solomon, (2 Chron. 3, 4, 5, 6 chapters, also Josephus 7, 3), nor that of Zerubbabel, (Ezra 3d to 10th chapters), nor that seen by Ezekiel, (Ezekiel 40th to 47th chapters), nor that of Herod, (Luke 1 : 9—with 2 : 27, and Heb. 9th and 10th chapters), nor with that of the Nephites, (2 Nephi 4th ch.), nor that at Kirtland. (See *Mill. Star*, vol. 15, 581—).

The ministrations and arrangements in the Nauvoo Temple, (similar to the Utah Mormon endowments), were a strange mixture indeed, and bore no relationship to those in the temples we have cited. On the other hand, they are very like those of heathen temples of ancient and modern times. Besides, in respect to the oaths, signs, secret covenants and the like, one is reminded of the order of the Gadiantons among the apostate Nephites and Jaredites mentioned in the Book of Mormon. (See Helaman, 2 : 30-32, Ether 3 : 11-13). And this we say in all sincerity.

The Kirtland Temple was built by

special commandment and revelation, (See Revelations May 6th, 1833, June 1st, 1833, Aug. 2d, 1833, in Doc. Cov.), and the ministrations therein were all free from secrecy, oaths, washings and anointings; (save washing the feet and anointing with perfumed oil the heads of the ministry); nor were there any "temple garments" worn as in the Nauvoo Temple and in the Temple and Endowment House in Utah; nor were there any tableaux, mock theatricals, grips, or pass-words. But all was open, plain, solemn, spiritual and highly instructive. The assembly waited upon the Lord with spiritual songs, prayers, exhortations, words of counsel, and partaking of bread and wine. And in approval of this the Lord sent down the Holy Spirit in great power—the gifts of tongues, interpretation, prophecy, vision, and other great and marvelous manifestations were enjoyed in a large degree. This was indeed an endowment of "power from on high," and such an one as the ministry needed, and had been promised. Such as were prepared in heart and life participated in its blessings, but some were not worthy and did not obtain them.

Many of the old Saints who attended that endowment, and are still alive, will bear witness of what we write, and such will wonder how any of that class could have suffered themselves to be imposed upon with that counterfeit affair at Nauvoo, and in Utah. The Temple at Nauvoo was *never* built—*never completed*—and many of its ministrations were only a base corruption of masonry in its forms, methods, etc., as we have been credibly informed by many competent witnesses. It was every way different from the temple ministrations at Kirtland, or in any other temple of God we

have any account of. It now should be remembered that Joseph the Seer taught that, "The order of the house of God has been, and ever will be *the same*, even after Christ comes; and after the termination of the thousand years it will be *the same*" (*Mill. Star*, vol. 15, p. 423).

With these facts before them, it is not at all probable that "Young Joseph Smith" and his fellows, when they "revive services in the Kirtland Temple," will call on the leaders of the Utah Mormons to "manage" for them. It will be their aim to have the Spirit of Him who commanded its erection and filled it measurably with His mighty power, to guide, direct, and bless them in all their exercises therein.

Before closing we will inform the *Deseret News*, and they can inform their readers, that the "Josephites" are, under God, making it possible and practicable for "the pure in heart" to "return and build the waste places of Zion." The Holy Spirit bears us witness that we wish they all may see and profit by these facts. The "Josephites" are settling in and around Independence, Far West, and other points in Missouri; also in and about Nauvoo and other places in Illinois; also in and about "Winter Quarters" and Council Bluffs; and now they are turning attention to Kirtland, and the Lord is giving them "rest in peace and safety," as He promised in June, 1834, and after.

"One of the most important duties before Congress is the amendment of the Edmunds anti-Mormon law so as to make it more effective. The experience of the Utah Commission is that the bill has fallen far short of what is needed to eradicate the evil, and Congress should

at once take measures to strengthen its weakness, and place it in the power of the commission to do that for which they were appointed."

JUBILEE GIBLETS.

Editor Advocate:—It will be remembered that in 1880, Pres. John Taylor proposed and promised to give cows and sheep to the poor Saints. If all fared as poorly as in Springville, it did not cost Mr. Taylor nor his church much of anything but their promises. In Springville the matter of collecting and distributing cows and sheep to the poor was brought into the council, and it was found there were widows in the place who needed the promised aid, and it was suggested they have cows given them. But some of the authorities objected on the ground that, if they had cows they would need corrals, sheds, feed and pasture. Another suggested that the needy ones were old and could not care for the cows. Finally it was decided that it would be better to get them some woolen yarn from Provo Mills to knit into socks, and the like. The widows did not get the cows, and it is doubtful if they got the yarn; but, if they did it is next to certain they paid to the bishop every tenth pair they knit, as tithing.

About this time one of the faithful said to his fellow, You have heard that Pres. Taylor has promised to give to the poor, cows and sheep? Yes; said the brother. Well, how much will you do toward it? Why, said the brother, I thought Bro. Taylor was to give the sheep and cows out of church property already on hand. No; replied the first, the church is expected to raise the amount by donation, now; and Springville has to raise \$300 of it. Well, if

that is the way this thing is going, said the other, I can't see that it reflects very favorably upon the charity of Pres. Taylor and the leading authorities. First and last, the gift comes from the poor people like us, and doesn't cost Pres. Taylor and the leaders a penny; the people, aside from the leaders, are the ones who furnish the means, and really make the gift. I think what I can spare as a jubilee gift to the poor I will give to those I know are needy. I shall not help you raise the \$300 toward Pres. Taylor's jubilee gifts to the poor, for if I did, he would get the honor, while I furnished the means. I tell you for a fact, brother, it looks a little cheeky for the leaders to promise nice gifts to the poor, and then turn and ask the Saints to furnish the means, while these same leaders get all the praise,—and they know they will.

DISSENTER.

JOSEPH the Seer said, April 21st, 1834, on Joel 2d chapter:

"It is very difficult for us to communicate to the Churches all that God has revealed to us, in consequence of tradition; for we are differently situated from any other people that ever existed upon this earth; consequently those former revelations can not be suited to our conditions; they were given to other people, who were before us; but in the last days God was to call a remnant, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations, where will we find Zion and this remnant? The time is near when desolation is to cover the earth, and then God will have a place of deliverance in his remnant, and in Zion."

The President then gave a relation of obtaining and translating the Book of Mormon, the revelation of the priesthood of Aaron, the organization of the Church in 1830, the revelation of the

High Priesthood, and the gift of the Holy Spirit promised upon the Church, &c., and said:—

"Take away the Book of Mormon, and the Revelations, and where is our religion? *We have none;* for without a Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places where God has appointed, with all our former professions and our great love for the Bible, we must fall, we can not stand: we can not be saved; for God will gather his Saints out from the Gentiles, and *then* comes desolation or destruction, and none can escape, except the pure in heart who are gathered."

It was revealed to the Saints of the Reorganized Church in about 1853 that they were this "remnant."

AN OGDON MISSIONARY AND THE
BOOK OF MORMON.

ON returning from a missionary tour to Great Britain, a Brighamite elder said to some near relatives, at Ogdon, that he found it useless to present the Book of Mormon to the world when it was known they taught and practiced polygamy in Utah.

This is just as it should be. To offer as divine a book which declares polygamy "abominable," and "a grosser crime" than base pride, while representing a church which makes polygamy an essential to salvation, and the chief means to attain celestial glory and exaltation, is inconsistent, foolish, and should procure from all sensible, moral people, only condemnation and contempt.

Surely, "Ephraim is joined to idols." * * * "Their drink is sour; they have committed whoredom continually; her rulers with shame do love, Give ye."—Hos. 4: 17, 18.

At the Tabernacle in Salt Lake City, December 10th, the following report was made by a returned missionary from Europe. It shows a great falling off and lack of interest in the Utah Mormon efforts in missioning. This is what might be expected, since they have adopted polygamy, perverted titling, and many other evils.

"Elder Edwin Harmon gave a brief account of his labors while on a late mission to Great Britain. He had gone forth with a determination to do his utmost to advance the interests of the latter day work, and although he had met many obstacles, he had enjoyed the Spirit of the Lord and felt well. Where there used to be large congregations of Saints there are now only a very few."

Joseph the Seer, in his "History" for November 9th and 10th, 1835, *Mill. Star*, vol. 15, pages 397, 422, tells of a Self-Styled "Joshua, the Jewish Minister," who called on him at Kirtland, and professed to be *resurrected*, and to be a great teacher sent of God. He said: "The spirits of the fathers that were cut down, or those that were under the altar are now rising; this is the first resurrection." Joseph requested him to enlighten his mind more on his views respecting the resurrection when "He said that he possessed the spirit of his fathers, that he was a literal descendant of Mathias the Apostle, that was chosen in the place of Judas that fell; and that his spirit was resurrected in him; and that this was the way or scheme of Eternal life, this transmigration of soul or spirit from father to son. I told him," Says the Seer, "that *his doctrine was of the devil*; that he was in reality in possession of a *wicked* and depraved spirit; * * * and he said also that he possessed the soul of Christ."

The witty *National Baptist*, quoting the southwestern proverb, "The longest pole knocks the persimmon," says, "We neither affirm nor deny the truth of the above, having no experience in the pursuit of persimmons; but it is a great mistake to suppose

that the longest speech carries the audience." Then having illustrated this truth by an incident, it adds for the benefit of all its readers: "Just remember this little incident, dear friends, when you are in the prayer meeting, or in the pulpit. A short speech with a man behind it, and with truth in it—truth that you back up by your life, that is what knocks the persimmon."

The Utah Commission met in Washington, December 15th, 1882, there being present Governor Ramsey, Colonel Godfrey and Judge Carleton. The proposed laws recommended by the Commission were framed and placed in the hands of Senator Edmunds. One bill repeals the law of the Utah Legislature which conferred on woman the right of suffrage, while another is for the purpose of aiding the judiciary of Utah in the trial of violation of the law. In an interview with Senator Edmunds he expressed himself favorably to the laws, and we may expect his aid in carrying them through the Senate. The Commission adjourned to meet in Washington, January 25th.

If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.

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The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

THE SUCCESSOR.

GOD'S ways are not man's ways; and in nothing is this seen more clearly than in respect to matters of religious service as had from the earliest periods till now. Gods ways are all in unity, and concord and harmony are the results. His ways are seen in the laws of nature, and in the authentic revelations of His will. If we would learn of Him and go forward safely and prosperously, we must study earnestly, honestly, and prayerfully such records and evidences of His will as we can obtain. The Latter Day Saints profess to accept the Bible, Book of Mormon, and the Nauvoo edition of the Doctrine and Covenants (the last edition endorsed by Joseph and Hyrum) as containing the revelations of His will; and to these they all should go with confidence, and eagerly, to get needed information as to the Successorship in the prophetic office and presidency of the Church of Christ.

Jesus commands us to "search the Scriptures;" the Lord requires us to read, believe, and obey the Book of Mormon; and He commands us to "search these commandments"—in the Doctrine and Covenants given publicly, and by "common consent" of the church, to the church. (See D. C. section 1, latter part).

Are all who call themselves Saints

willing to do this, and then believe and obey their teachings in respect to the Successorship? If any are not, should not they at once abandon the name and profession of a Latter Day Saint? We demand of all to be honest with God, with their fellow-Saints and with their own souls. Seek for truth and right, and when found abide by them faithfully. This, and this only, will result in good.

Now let us see what the sacred records, with other authentic evidences, teach us on the matter.

In a revelation given through Joseph, to Oliver, September, 1830, the Lord says:—

"No one shall be appointed to receive commandments and revelations in *this* church, excepting my servant Joseph Smith, Jr.; for he receiveth them even as Moses. * * * For I have given unto him the keys of the mysteries and the revelations which are sealed *until I shall appoint* unto them another in his stead. * * * Take thy brother Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone, are not of me, and that Satan deceiveth him; for, behold, these things [obtaining revelations as a law for the church. See Church History for September, 1830, *Times and Seasons* and *Mill. Star*. Ed.] have not been appointed unto him; neither shall anything be appointed unto any of this church *contrary to the church covenants*.

From this quotation we learn, (1), that Joseph Smith alone, was to receive revelations for a law to the church then organized; (2), that the Lord, and not men, would "appoint another in his stead;" (3), that Satan may give false

revelations to aspiring Saints; (4), that Joseph's Successor could not be appointed "contrary to the church covenants."

Having learned, definitely, that Joseph's successor must receive his appointment directly of God, and this, too, in accordance with "the church covenants," it remains for us to learn what those church covenants provide in the case.

The revelation of February, 1831, declares thus:—

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift *except it be through him*, [Joseph the Seer. Ed.], for if it be taken from him, he shall not have power except to appoint another in his stead; and this shall be *a law unto you*, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that *you may not be deceived*, that you may know they are not of me. For verily I say unto you, he that is *ordained of ME* shall come in *at the gate* and be ordained as I have told you before, to *teach* those revelations you have received and shall receive through him whom I have appointed." Doc. & Cov. 43:3-7.

These instructions were given, it is seen, for the express purpose of enabling the Elders to know the rightful successor of the Seer, and to prevent their being deceived by false claimants. They teach, (1), that there was no one then appointed to receive revelations as a law for the church, until Joseph should die, if he [Joseph] remained in

Christ, (2) Joseph must, and would, appoint his own successor, (3), if Joseph should fall, and loose "this gift" of receiving revelations for the church, even then he should have power "to appoint another in his stead; (4), this was given, "a law unto" the Elders, that they should not receive the teachings of any claiming to be Joseph's successor, unless they were appointed of God, *through Joseph*; (5), this "law" was given that the Elders might "not be deceived" upon this very important matter; (6), he that was then foreknown and foreordained of God to be the Seer's successor, must yet, after February 10th, 1831, "come in at the gate"—baptism—(See revelation on re-baptism, April, 1830, also 2 Nephi 13:4); (7), he must "be ordained," and that, too, as the Lord had told them *before*; (which former instruction reads as follows;—"It shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be *ordained* by some one who has authority, and it is known to the church that he has authority and has been *regularly ordained* by the heads of the church. Doc. & Cov. Rev. February 9th, 1831. Again, in revelation on church government, given April, 1830,—"*Every president of the high priesthood, (or presiding Elder), Bishop, High Counselor, and High Priest, is to be ordained by the direction of a High Council or General Conference*"); and, (8), Joseph's successor, like Joshua, the successor of Moses, must teach the revelations given to the church by his predecessor.

Joseph was taken by death, and just after this event Brigham Young and the Twelve said in an Epistle,—"*You are now without a Prophet present with you in the flesh to guide you.*" *Times*

and Seasons, vol. 5, p. 618. And in a sermon at a special conference in Nauvoo, August 8th, 1844, Brigham said: "For the first time is the Kingdom of God, in the nineteenth century, *without a prophet at your head*, do I step forth to act in my calling in connection with the quorum of the Twelve, as apostles of Jesus Christ unto this generation. * * * You can not fill the office of a prophet, seer and revelator. *God must do this*. You are like children without a father and sheep without a shepherd. You must not appoint any man at your head. * * * I tell you there is an over anxiety to hurry matters here. You can not take any man and put him at your head; you would scatter the Saints to the four winds; you would sever the priesthood. * * * I again repeat, no man can stand at our head *except God reveals it from heaven*."—Life of Joseph the Prophet, p. 633-4; also Life of Brigham Young.

These statements being true, Brigham Young was not appointed of God *through Joseph*, nor in any other way, at that time, to be Joseph's successor. If he was not appointed of God to be Joseph's successor, through Joseph when living, can it be said with truth that he was thus appointed since Joseph's death? And if it is claimed he was appointed of God, through Joseph, after this special conference August 8th, 1844, where is the claim made, and what are the evidences of its truth? The facts are, Brigham did not claim to have been called as Joseph's successor by direct revelation, nor to have been appointed to that calling by God *through Joseph*. He said in a sermon, April 7th, 1852,—“A person was mentioned to-day who did not believe Brigham Young was a prophet, Seer, and reve-

lator. I wish to ask every member of this whole community, if they ever heard him profess to be a prophet, seer, and revelator, *as Joseph Smith was?* He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. * * * Who *ordained* me to be the First President of *this* church on earth? I answer, it is *the choice of this people*, and that is *sufficient*.”—*Mill. Star*, vol. 16, p. 442.

Thousands^m testify to having heard Brigham say, in a sermon that he was “neither a prophet nor the son of a prophet.” These facts are placed to his credit. He *knew* he had never been appointed of God, either through Joseph the Seer, or otherwise, to be Joseph's successor, and yet he allowed the people to *nominate* and *elect* him as such. But, as we have seen, the people nor the priesthood, could appoint him to that office—God must do it, and do it *through Joseph the Seer*, and in such a manner that the faithful, instructed Elders could *know* of it.

If Brigham was not legally and regularly appointed, and ordained, to be the successor, it is needless to inquire after *his* successor; for if his appointment was illegal, it follows that that of John Taylor is also illegal and without the authority of God.

Brigham Young was nominated by O. Hyde in what was claimed to be “a council of the Twelve, at Winter Quarters, the 5th of December, 1847,” consisting of only six of the Twelve, exclusive of Brigham Young. See Life of Brigham Young p. 188, also Life of Joseph the Prophet, p. 561. His two counselors, Heber C. Kimball, and Willard Richards, were nominated in the same way and at the same time. If we take these three who were nominated

for the First Presidency out of the number of the council, it left just *four* of them to nominate and elect the three to be the First Presidents of the church. Rather queer work! Mark it well, this First Presidency was merely *nominated*, and then *elected*, by *four* of the Quorum of the Twelve! There was no appointment by revelation through Joseph the Seer, neither was there any *ordination*. This is the source from whence Brigham and his counselors obtained their presidency. This appointment being contrary to that provided for in the law before quoted, it must be false; and the law demands that the Elders and Saints should treat it as such. The law further says,—“The president of the church * * * is appointed by revelation; * * * and it is his privilege to be assisted by two other presidents, appointed after *the same manner* that he himself was appointed. Rev. February 17th, 1834, Doc. & Cov. (See also appointment of Wm. Law, Rev. 1841, Doc & Cov.)

Brigham and his counselors received no such appointment, hence their presidency was unlawful, and not authorized of God.

Again; the law, as we have before seen, says every president of the High Priesthood, and every high counselor, is to be ordained by the direction of a High Council or General Conference. Brigham and his counselors were not *ordained* at all; neither were they appointed by the direction of a High Council; for only *four* of the Twelve appointed them, as seen before; and after they were thus appointed, a *special* conference of a few hundred only, “in the log tabernacle,” at Council Bluffs, “chose Brigham Young president of the Church of Jesus Christ in all the world.” See Life of Brigham Young.

By the foregoing proofs we find that Brigham was not appointed by revelation from God; was not appointed by or through Joseph the Seer; was not chosen by a General Conference; was not *ordained* by the “direction of a High Council, or General Conference”—nor ordained at all—and failing to comply with the law of the Lord in each and all of these points, his claims to be the successor of Joseph the Seer are found false and deceptive.

Now, it is a fact that, at and after the death of the Seer it was held by the church, and by Brigham Young in particular, that “little Joseph” would finally be his father’s successor. Hundreds, now living can bear testimony to these facts. It is a further fact that the Lord said to Joseph the Seer,—“Your life and the priesthood hath remained and must needs *remain through you and your lineage*, until the restoration of all things spoken by the mouths of all the holy Prophets since the world began.” Revelation December 6, 1832, Doc. & Cov. Joseph’s priesthood, then *remains in his lineage*; and those who look for it elsewhere will be deceived and suffer. To this agree the words of the Seer to John C. Calhoun, January 2d, 1844,—“While I have power of body and mind, while water runs and grass grows, while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or *my posterity* will plead the cause of injured innocence, until Missouri makes atonement,” etc. *Times and Seasons*, vol. 5, also Life of Joseph the Prophet, p. 456.

To confirm these testimonies we quote the revelation of January 19th, 1841, wherein the Lord says of Joseph: “For this anointing have I put upon his

head, that his blessing [evidently that of Prophet, Seer, and President of the Church. Ed.] shall also be put upon the *head* of his posterity *after him*. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in *thy seed* shall the kindred of the earth be blessed." The "head" of Joseph's posterity is plainly his eldest son—Joseph. He is the one whom God appoints, by revelation, *through Joseph the Seer*.

Joseph came to the Reorganized Church of Christ, April 6th, 1860, claiming that he had been called by revelation from God to himself to take his father's place at the head of the church. His claim was brought before a General Conference of the church then in session, and he was chosen by that body, who directed that he be *ordained* to the office of President of the Church and High Priesthood. The Saints had been informed through the gifts of the Spirit for nine years before that he would come to that office. He was *ordained* under the hands of President William Marks and others,—President Marks being the president of the High Council and Stake of Nauvoo at the death of the Seer.

From that time till now Joseph has been setting "the house of God in order," teaching the revelations given by his father to the church, and giving revelations to the church and to individuals as occasion has required. It is known by not a few that he was set apart by prophecy and blessing and anointed under the hands of his father, to lead the church in his stead. The church is prospering under his leadership, yet many of the Saints have opposed and hated both him and his

work. They should beware lest they be found fighting against God,—lest they, like the patriarchs who hated and sought to slay Joseph their brother, have yet to look to him as their deliverer. They should remember that God's people when darkened in their understanding, and treating lightly the writings of the prophets, have often refused and rejected the very servants sent for their enlightenment and deliverance. The law of the Lord is perfect, and its teachings must and will govern in this matter of successorship.

Jesus said to the Jews,—“Had ye believed Moses, ye would have believed me; for he *wrote* of me. But if ye believe not his *writings*, how shall ye believe my words?” So we say to the Saints,—Had ye believed Joseph the Seer, ye would have believed in his son Joseph; for he *wrote* of him, and spoke of him, as his successor; and he is the *only one* he ever spoke of, or wrote of, as his successor. Not one word did he ever speak or write in favor of Brigham Young or any other man being such successor.

Why will not the Saints see these facts and be wise? They would, if they would but read thoroughly and carefully the genuine evidences upon this point. The Lord says to the Saints,—“Search these commandments, [in the Nauvoo edition of Doctrine and Covenants. Ed.], for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.” D. & C. 1 : 8, last paragraph.

And the church is told in the revelation of March 8th, 1833, that their safety and prosperity depends upon their giving strict heed to “the oracles [Revelations. Ed.] of God” given “unto the

church" by and "through" Joseph the Seer. By doing this they would not "stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house;" alluding to the trials, temptations and tribulations that would come upon the Saints. If the Saints would but carefully read and faithfully obey the revelations of God given to the church by and through the Seer, this matter of successorship, as well as many others, would be settled at once and forever.

THE POLYGAMY OF ABRAHAM AND SARAH.

IN a tilt at Proff. T. B. Hilton, of the M. E. Church, the *Deseret News* of December 16th, 1882, thinks it strange the Professor and his fellows can not endorse polygamy, or at least suffer it, when the Bible, which they profess to believe, relates that some of God's servants anciently practiced it. This will strike the mind of the average thinker as very weak logic. That same Bible relates that Noah got drunk; that Abram deceived, if he did not directly lie to Pharaoh king of Egypt, by which he came near losing his wife, it also relates that Lot committed incest; that Rachael stole her fathers "gods;" (Gen. 31 : 30); that Judah, the lineal progenitor of David and Jesus, committed incest; (Gen. 38 : 15-26); that Moses slew an Egyptian and hid him in the sand; (Ex. 2 : 12); that Aaron made a golden calf for Israel to worship; (Ex. 31 : 1-6); that Moses rebelled against God; (Num. 27 : 14); that Gideon went into idolatry and led Israel into the same sin; (Judges 8 : 27); that Saul, and David, and Solomon, and many other men prominent in authority as

God's servants, became corrupt, and vile, so that David said, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head." (Ps. 40 : 12). Peter lied, and cursed and dissimulated. And further; the Bible relates that in Isaiah's time God said: "O my people, they which lead thee *cause* thee to err, and destroy the way of thy paths;" (Isa. 3 : 12); and in the times of Jeremiah he said,—“Both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.” (Jer. 23 : 11); and in Malachi He says of the priests; “But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people;” (Mal. 2 : 8, 9); and Jesus reproached the leaders of Israel with transgressing the law by following the traditions of the elders. (Matt. 15 : 3).

And what does all this mean? Simply, that God's servants were “men of like passions” as others, and that their acts were not always righteous; and teaches that they were to be endorsed and followed only so far as they taught and practiced truth and righteousness.

But if Abram and Sarah are to be taken as examples, then polygamy stands forever rebuked; for Sarah confessed her wrong doing in giving Hagar to her husband and would make him guilty for accepting her. (Genesis 16 : 1-8). Besides this, the angel of God, after Sarah had driven her out, commands Hagar to obey her “mistress,”—not as a fellow-wife, but as a “maid,” or servant. (Gen. 16 : 8, 9). This is confirmed by what appears in

Gen. 21 : 10-13, where Sarah asserted her wifely rights; saying to Abraham,—"Cast out this bondwoman and her son, * * * and God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy *bondwoman*; in all that Sarah hath said unto thee, hearken unto her voice."

These Scriptures teach that Abraham and Sarah, who were promised of God a numerous posterity, (Gen. 15 : 3-5), and who were far advanced in age without any prospect of its fulfillment, proposed and adopted a way purely of their own invention, arising from their unbelief, by which to secure such posterity. (Gen. 16 : 1-3). Sarah presently sees the "wrong" they had done in adopting polygamy, and, acting upon her rights as *the wife*, the *only* legal wife of Abraham, proceeded in a very decided manner to put polygamy away. Abraham had the good sense to both see his error in taking Hagar for a plural wife, and then to submit to Sarah when she sent Hagar away.

This case teaches that Abraham's polygamy was of purely human invention, that it was adopted in order to fulfill a promise of the Lord, and help Him through with a seeming impossibility; that it originated in unbelief; was revolting to the wifely instincts of Sarah and was repudiated by her, was condemned by God and the angel and abandoned by Abraham under their instruction. It teaches that monogamy is approved of God, that the wife rightfully reigns the sole queen of the heart and *home* of her husband, and that all polygamists should abandon polygamy if they would follow the example of Abraham and Sarah.

Will the polygamists of the Utah Mormon Church follow their example

and abandon the evil? And will those favorable to polygamy profit by the lessons which this case teaches? If so, the dark storm-clouds gathering over Utah Mormonism would give place to fairer skies, and more pleasing prospects.

THE UTAH ENDOWMENT.

IN answer to questions touching the Nauvoo and Utah Endowment, Sister Eaton of Independence, Missouri, the wife of Apostle John E. Page in the days of Joseph the Seer, and after, says:

"Any other secret order, [than Masonry], grips, oaths, signs, robes, or tableaux, I never heard of in Joseph's days; but after his death I lived in Nauvoo in 1845 and 1846, and was taught them under the rule of the Twelve. I can prove, by some of the covenants we were required to make, that Joseph never originated them. Mr. Page was with me, and went through the same ceremonies. The words of our covenants were spoken to us by Brigham. After we had received the endowment in the temple, as soon as we were alone in our house, Mr. Page said to me, 'Mary, I tell you that endowment is all of the devil.' He could not have heard it or polygamy from Joseph. * * * I never heard that the church would go to the mountains. They did not seem to know where to go; for a number of parties went exploring before they decided where to settle for a permanent home."

"We were in Pittsburg when Joseph was assassinated. We could not imagine who would be president of the church. I heard Mr. Page say he did not know; but he said Brigham had the favor of the church more than Rigdon. We heard no tradition, or sayings, about

Young Joseph. But sometime after, we heard it was taught he would yet be president of the church, by George J. Adams."

This is good testimony in proving that the Nauvoo endowment was not of God; for John E. Page passed through it, and could make a comparison between that and the one he witnessed ten years before in the temple at Kirtland. It proves that some of its covenants, [probably among them that which binds the party to avenge the blood of Joseph and Hyrum on this generation. Ed.], must have been gotten up *since the death of the Seer*.

It proves that Apostle John E. Page never heard of Polygamy, nor the said endowment, from Joseph. It proves that the move to the mountains was not contemplated by Joseph, and it proves that the Twelve did not understand that they, or Brigham Young, were to take the lead of the church after Joseph's death. All these things are valuable items for the Saints to know just now.

It is highly probable we shall soon have more and more valuable information on these and kindred points. Secret things are being revealed, and hidden things are coming to light.

THE following card from Pres. Joseph Smith to *The Democratic Press* of Nauvoo in the Spring of 1860, will serve to show the claims he made in respect to the leadership of the church, and his denunciation of the evils of Brighamism. It is pertinent just now and will interest the reader.

A CARD FROM JOSEPH SMITH.

In taking the lead of the Mormon Church I am running counter to the opinions of many people; but believing

that "there is a destiny which shapes our ends," I am contented to let those who are astonished and opposed to such a measure stand the test of time, and an opportunity for reflection, satisfied that investigation will result in my favor.

To those familiar with the books upon which our faith is founded, the Bible being the ground-work, I have no apologies to offer, and to those not familiar with them, and to those who do not believe them, none is due.

I know that many stories are now being circulated in reference to what will be the result of the step I have taken. I know that many believe that I will emigrate to Salt Lake. To those who know me, it is needless for me to say that I am not going to do any such thing while the doctrine of polygamy and disobedience to the laws are countenanced there; to those who do not know me personally, and to whom my principles are unknown, I must say, withhold your censure until such time as I shall, by some flagrant act of disobedience to the law of the land, or some striking breach of morality, deserve the just indignation of society: when I do either one or the other, I am ready for the opening of the vial of wrath of outraged society, and shall cheerfully receive the condemnation I shall merit.

Numbers of the readers of the *Democratic Press* know me personally, and have been warm friends to me; they know my sentiments in regard to those obnoxious features in Utah Mormonism, and I trust in their knowledge of me as a pledge to them of what my future actions shall be.

Religious toleration is one of the principles of our government, and so long as any denomination shall keep

within the pale of the law, so long is it entitled to the consideration and protection of the government; but when those bounds are exceeded, the claim is forfeited and society ought to ignore it, and the law proclaim against it.

A man is known by his acts; I have been judged heretofore by mine, and am willing still to be so judged, asking all to do so fairly and impartially, laying their prejudices aside, relying not upon rumor for their knowledge, but investigating for themselves.

I leave the result in the hands of him who "doeth all things well," hoping no man will judge me without knowledge.

JOSEPH SMITH.

WE herewith present our readers with a general epistle of the President of the Church, sent to the Church and the world in 1861. Many will now see it for the first time, and as it defines some of the leading views of the President, and also some predictions, it is important that it be now read and preserved. That its sentiments and predictions were dictated by the Spirit of truth* may be readily seen on a careful perusal.

GENERAL EPISTLE OF THE PRESIDENT.

Of the Reorganized Church of Jesus Christ of Latter Day Saints, to all the scattered Saints.

In view of the many reports now in circulation, and to show to all the scattered Latter Day Saints, that I am a true son of a true father, I, Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, this my first general epistle to the members of said church scattered in all the land, send greeting.

In the days of trouble, when dark-

ness fell over all the church, in consequence of the death of the President and Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power, and opportunity to work out the convenient measures of their own sordid passions.

In almost every one of these fragmentary dispensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the "law and the testimony" came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suited to their ends than those pure principles of the gospel upon which the church was founded.

Almost every one of them, too, knowing the true order of the law, claimed respectability, sanction, guardianship, regency, or a holding of the rule subject to, and looking for, a coming forth of one of the true descent, to take a place in authority. Claims were made, in almost every instance, that sooner or later, one of Joseph's sons would come forth and unite his destiny with that particular faction.

Some acted, as they declared, with my knowledge and sanction; some took upon themselves, by right, a guardianship over my spiritual welfare, and dared to say with my approval; and still another, more bold but scarcely less

honest, claimed to receive letters from me, saying that my mother's influence kept me from their midst—that I was with them in faith, &c.

Now, be it known, that up to the Spring of 1860, no faction of the church, no claimant to the honors of leadership, no party or sect ever received endorsement, sanction or authority from me. I never selected a spiritual guardian, or appointed an agent, or recognized any regency or guardianship whatever; and that, at that time, I only acted as I was impelled; that I acted by dictation, and that of no man; that I have kept my own counsel, although my opinions, when asked for, in regard to various doctrines extant, under the guise of so-called Mormonism, have been known by friend or foe, who chose to ask.

I have deeply settled views of policy connected with the church, that, in the present unconnected state of the church at large, must needs remain with me, for having thus far taken the guidance of the Spirit, as the man of my counsel, I shall still endeavor to do so.

There having been endeavors made, and reports circulated, with a view to prejudice the minds of the Saints as yet unconnected with the church as now organized, to the effect that I had not come out and taken a stand in connection therewith: Now, be it also known, that on the 6th day of April, A. D., 1860, I was duly received by the church, in conference assembled, at Amboy, in Lee county, in the State of Illinois, as President and Prophet, and successor to my father, in strict pursuance of my right, as the son of my father, Joseph Smith, Jr., and in due accordance with the voice of the Spirit, as has been partly shown, and as shall, at some more fitting time, be made public by me.

I did not take that step without a due knowledge of what I was doing, not without a perception of all the difficulties of the position; but with a firm reliance on the sustaining power of Almighty God, whose arm is mighty to save, and who will not break a bruised reed, I assumed the position.

Since then the heaven has begun to work, and with the good has come the evil. Designing men have told all manner of stories, charging inaction, want of sincerity, lies, subterfuge, speculation, &c.; and fearful Saints who have ere now listened to siren songs of deceitful spirits, dulcet notes of mysterious power and might, supernatural agency and subtle grace, taught wisdom by their own varying race, careful lest another will-o'-the-wisp of aspiring ambition should charm their ears, and lead captive their hearts and better judgments, and lure them once more to hope—to hope, to be again cast down, have believed and echoed them. It is better so, and I feel thankful that it is so. Men who hastily reach forth their hands, and take hold upon an earthly reed, must needs be tumbled into the ditch, till they learn to examine for themselves, and when they trust in man to be sure that the man in whom they trust is worthy.

Now I have not a word to say in advocacy of my right, or my calling. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright, and as I have said, so say I now, I have no fears as to the result.

I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. "Cursed

is he that putteth his trust in man, and maketh flesh his arm." I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior's lips, for in him was no guile, and in his teachings there was no deceit.

In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

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

And in the name of the Lord of Hosts, I call upon all the inhabitants of

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

JOSEPH SMITH, *President,*

Of C. of J. C. of L. D. S.

NAUVOO, Ills., July 19th, 1861.

GOSPEL TESTIMONY.

IN a reply to charges recently made by the *San Francisco Chronicle*, that the Utah Mormon Elders, when proselyting in foreign lands, hold out the "bait" of cheap houses, etc., in Utah, the *Deseret News* replies as follows:

"The only 'bait' held out by them is the promise of a divine witness to the truth of the religion commonly called 'Mormonism' to all who obey the gospel of faith, repentance and baptism. The fulfillment of the promise is so palpable and real in every country where it is preached that there is no need to offer any further 'bait.'"

This is a fair confession that the converts receive divine evidence of the gospel, and that this is the ground of their faithful adherence to the dictation of their leaders, and of their submission afterwards to doctrines and practices which are not only no part of the gospel, but are squarely opposed to the gos-

pel, opposed to all the sacred books of the church, and opposed to the entire spirit and genius of original and pure Christianity.

Some who obeyed the gospel under the leadership of Sidney Rigdon, James Collin Brewster, J. J. Strang, William Bickerton, and others, received "a divine witness" of the truth of the gospel. Hundreds—perhaps thousands—can today testify to this fact. But this did not prove that the leadership of these various organizations was proper and ordained of God. It proved simply that men who held valid priesthood in these organizations had preached the gospel in its purity, that honest souls had obeyed it, and that God had confirmed the truth of that gospel by "a divine evidence," just as He promised to do.

The errors in judgment held by these ministers relative to their respective leaders, or in respect to other doctrines aside from the gospel, did not necessarily destroy their priesthood, if they remained honest in heart, and fairly pure in moral character.

To make the testimony given of God to confirm the truth of the gospel apply in proving the rightfulness of their Church leadership, or of doctrines and practices not found in the gospel, is dangerous and destructive. The questions of leadership, and of church government, are to be determined by Church law and Church covenants.

If the Utah Mormons would apply the testimony given of God to confirm the truth of the gospel, to that matter in a proper way; and then determine the question of leadership and Church government by the covenants and commandments of the Church, it would be easy to see the errors into which they

have been led, and they would soon see their way out of them.

God has never confirmed by His spirit the rightfulness of polygamy, sealing wives and husbands for eternity, tithing the poor, priestly dictation, secret endowments, Adam-God, the Utah Zion, nor many other errors and evils that have crept into the Church in the past forty years notwithstanding they were and are condemned by God's written word. God's Spirit bears witness to the truth and confirms His righteousness. Whatever is not approved of God, should not be accepted as of God. The gospel of Christ is true, and God's Spirit bears "a divine witness" of it, though preached by men who are in error on other points.

THE ELECT.

THE *Deseret News* for January 5th, in speaking of latter day signs and wonders in connection with "modern Prognostications," reminds its readers that "there are to be 'false Christs and false prophets' in the latter days, as well as the true revealers of the Divine will, and 'even the very elect' are almost in danger of being led astray, unless they hold fast to the Keys that have been given them." This is very good, and timely.

Now, we will inform the *News* and its readers of one person who was revealed to, and through Joseph the Seer, as being one of the "elect." The *News* admits that the "elect" are not to be deceived by false Christs and false prophets; hence it follows that this person we speak of, could not be victimized by either class of these deceivers.

Here is a "Key" for all the Saints, as well as for the Utah church organ. Now we will see who are sufficiently honest and truth-loving to accept this

"Key," and abide by the light it discloses.—

'O Hearken unto the voice of the Lord your God, while I speak unto you Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my Kingdom.

A revelation I give unto you concerning my will, and if thou art faithful and walk in the path of virtue before me I will *preserve thy life*, and thou shalt receive an inheritance in Zion. [She lived till she was aged 75 years 9 months, and 21 days, and died in possession of her "inheritance in Zion," in Nauvoo, where she resided with her family from 1839 till 1879, forty years, honored and beloved by all. This is good evidence that she was "faithful" and that she walked "in the paths of virtue" in the estimation of God.—ED] But let us proceed: "Behold, thy sins are forgiven thee, and thou are an *elect* lady, whom I have called."—Doc. & Cov., Rev., July, 1830.

This revelation is proved to be of God: (1), because Sr. Emma, when it was given was but 26 years of age, and was not *in the land of Zion*; (2), because her life was preserved to so great an age; and (3), because she never accepted any of the many "false Christs and false prophets." *After the death of her husband, she never accepted any one as the prophet and president of the Church of Christ, till her son Joseph was called in 1860. She rejected all pretenders from 1844 up to that time.

Now inasmuch as the "elect" were not to be deceived by false prophets and false Christs, (and the Utah church organ now proclaims the fact), it follows that Joseph the son of Joseph the Seer, is not a "false prophet," but a true one

for the "elect lady" accepted him. If "young Joseph" is not a true prophet, then he certainly is a "false prophet;" and if he is a false prophet, then one of gods "elect" was deceived. But the *News*, reiterating the words of Christ in Matthew 24: 24, assures its readers, very properly, that the "elect" will not be deceived by such characters, and it, in effect, assures them that Sr. Emma could not be deceived by them.

Now, will the *News* be so just, so true, and so wise, as to tell its numerous readers that "false Christs, and false prophets" could not and cannot deceive the "elect" in these latter days, that Emma Smith was called of God an "elect" one of His "sons and daughters," that, therefore she was not deceived when in 1860 she accepted her son Joseph as a prophet of God and the rightful successor of his father in the presidency of the Church of Christ? We shall see.

If the *News* would now stand by the just consequences of its own teachings in this matter, and honestly accept the inevitable results of its own logic it could do a service to the Utah Latter Day Saints which would lift the clouds of error from many minds, undo the heavy burdens from off thousands of honest souls, bring peace, purity, and *righteous* unity among all truth-loving Saints, cause the nation to rejoice, the heavens to bow down with gladness, and make the redemption of and re-gathering to Zion and her stakes a matter of easy and early accomplishment.

DELINQUENTS.

Those in arrears for the *Advocate* should remit at once to Jos. Smith, box 82, Lamoni, Decatur Co., Iowa, and renew subscription for the next year. Unless subscribers renew when their time expires, it is uncertain with the publishers as to their whereabouts or their desire to longer take the paper. Please attend to this at once.

SR. MARY PAGE-EATON ON
POLYGAMY.

BELOW we present our readers with an excellent letter from Sr. Eaton, of Independence, Mo., to a friend in Utah, on polygamy. It will be read with more than ordinary interest when we inform the reader, that she was the widow of Apostle John E. Page, one of the ablest preachers of his quorum in the days of Joseph the Seer. After the assassination of the Seer, when the policy, doctrine, and practices of the church were being rapidly and radically changed, Brother Page, as also Lyman Wight and Wm. B. Smith left Nauvoo and the fellowship of Brigham Young and his Co-workers; yet he lived and died a firm believer in, and a staunch advocate of the Book of Mormon and prophetic mission of Joseph Smith.

The writer was personally well acquainted with Brother and Sister Page, and takes pleasure in opening the columns of the ADVOCATE to her timely letter, and hopes she may favor us with further contributions. She now dwells in Zion, in "peace and safety," and can feel keenly for those who have been "led away out of the land," and into "a salt land and not inhabited"—when the Mormons first came to Utah.

TO A BRIGHAMITE FRIEND IN UTAH.

My Dear Young Friend: I answer your last letter with pleasure. First you say you do not think David and Solomon sinned, only in that they received wives not of the Lord. You are right. Jacob, in the book of Mormon, says their having many wives was "abominable." Of course they could not receive anything "abominable" from the Lord.

Next you say you might have two wives given you by a servant of God who had power conferred upon him, and it would be right; and that if you took others that He did not give, it would be sin. Do you

not see that it is impossible for God to confer power on any man to give that which is "abominable" to his people, and thus break his own command to have "but one wife," and make his own words a lie? In the 12th chapter of 2d Book of Nephi He says; "If the Lord speak unto one nation the same words like unto another; and this I do that I may prove unto many that I am the same yesterday today and forever." In the 8th chapter of the Book of Moroni, the prophet Mormon says God "is unchangeable from all eternity to all eternity."

Next, you say Abram was *commanded* to take wives. Read your bible more carefully. There are no such words in the bible. It says Sarah, in her unbelief, persuaded Abram to take Hagar to raise up children to herself; but afterward Sarah said to Abram, "My wrong be upon thee;" thus confessing her wrongdoing. She afterwards told Abram to "put away the bondwoman and her son." The Lord then said to Abram, "Do as Sarah has said; for in Isaac shall thy seed be called." Being willing to obey God he put away Hagar, and his prayers were heard concerning Ishmael. God commanded Abram to abandon polygamy, you see. Abram did not marry Keturah until after Sarah died.

You say God, commanding Abram to kill his son, proves him changeable, as much as the command to have plural wives. You can see if it had been Abram's God that commanded Joseph or Brigham to have plural wives, he would have called to them to stop—"Do not break my command in the Book of Mormon; for I am the Lord, and change not." See Malachi. The Lord did not permit Abram to break the command,—*"Thou shalt not kill."* Though this command is not found in *your* bible till four hundred years after. Next you say, "God inspired those that framed the laws of this nation, that He might raise up this Church here. That is true; but it could not be a polygamous Church, for there has always been a law in this nation to punish polygamy and sins of that kind. If the Lord intended to teach polygamy to His Church, why did He not raise it up among the Arabs, or in China, or in some nation where the law allows it? But no; He raised it up in this nation, and

told us through Joseph in the revelation of August 1st, 1831. Doc. Cov. to keep the laws of the land until He comes whose right it is to reign,—speaking of Christ. If you believe this, you can not believe the one on polygamy came from God, for it contradicts the first one. Of course the Lord knew this nation would pass laws against polygamy before Christ came, and Joseph taught us from God to obey the law until Christ comes. Jacob, 2d chapter, 9th verse, says that the nation of the Lamanites shall yet become a blessed people, *because they keep the law of the Lord given unto their fathers to have but one wife!* This nation then will be blessed for using its best wisdom, and its authority, to put away plurality of wives from its erring people. Next you say, the Edmunds bill is doing good in making your Church more united. Being united in wrong will not save any people; for God will overturn the strongest plans; and break the bands of his honest but deceived people, until he cleanses out their errors. Next, you say you think the Edmunds' bill wrong, and are much displeased with this nation for passing it. I ask you to reflect calmly, and read God's written word, and see if this new plurality system that has been palmed upon you, no difference who by, is sanctioned by the written word. If it is false, you do not want it; but you should rather help the nation to put down than to oppose.

Next, you say you believe Joseph received the polygamic revelation from God. I do not think he taught such doctrine. I have heard him preach many times, was personally acquainted with him, have ridden in his carriage with him, and never heard him teach any such thing. If he did, he was but a fallible man. David and Solomon were both prophets before they became wicked. The Book of Mormon, which Joseph translated, condemns such wickedness in many places; and no one can get a revelation from God contrary to His word in the bible of the Nephites. It puts a curse on all who practice polygamy, even to destruction. You say your people are blessed. True, because they have been deceived, and are honest. God does not

curse, or destroy his people, without warning them as he did King Noah and his people by Abinadi. Then, if they do not reform, the same cause will produce the same effects, with any people. King Noah's people thought they were right,—read their words to their King,—“We are guiltless, and thou hast not sinned; thou art strong, and shalt not be destroyed; but Abinadi hath lied unto us:” But God fulfilled His word then, and He always will. We read in Jacob, 2d chapter, the Lord's pattern to raise a righteous seed. He says to them “There shall not any man among you have save it be one wife, and concubines he shall have none.” See, this is like His pattern when He made Adam and Eve; also like Noah and his sons; all of them had revelation from God but none authorizing plural wives. Your Church thinks God has commended another way to raise up a righteous seed. Do you not see it is impossible for God to have two ways to raise up a righteous seed? one contrary to the other? After forbidding His people to do like them at Jerusalem who practiced polygamy, the Lord says; “If I will raise up seed unto me, I will (it is my will to) command my people; otherwise;” how? Otherwise from the practices of the polygamists of old which He had just said was “abominable before Him. Then He says, “They shall hearken unto these things.” What things? The things He had just commanded them to have *but one wife*. Now read His reasons; “For I the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in all the lands of my people, because of the wickedness and abominations of their husbands.”

My honest, but deceived brother in Utah says I twist the word on this subject. I do not; I only try to make it clear to your people. It is clear to others, just as it reads in the book; but your Church have been taught so long, and told so often, that, “otherwise” means polygamy their minds are befogged, and they do not see. If “otherwise” means polygamy, or provides for polygamy, it contradicts all God's commands to the people. I was once deceived in this by false teachers. My mind was

vailed in mists for a short time, until the Spirit of the Lord shewed me, clearer than the noon day sun! that "otherwise" before mentioned, meant otherwise than the polygamists' practices of old. God had just before said no man should do like them.

Thus all the book harmonizes, for the Lord's words never change, but always agree; and He speaks the same words to every nation relative to the same subject, as you read in 12th chapter, 2d Book of Nephi.

You next say the Lord has established His work and His people there in the valleys of the mountains. I grant it; but the Lord in mercy often reproves His people, for errors they imbibe, to bring them back to the true fold, that wolves in sheep's clothing may not forever devour them. Jacob's people were the people of the Lord, yet He reprov'd them sharply to bring them back to the commands given to their father Lehi, that they *must* obey. King Noah's people were the erring people of God, or He would not have sent Abinadi to bring them back to righteous principles. The seven branches of the Church in Asia were God's people, yet He commanded John the revelator to tell them to forsake their errors and wickedness. He loves His people, and will save them if they follow Him according to His word. But they must learn obedience to Him, if even by the things they suffer.

Your Sister, for the truth.

M. EATON.

January 2d. 1883.

A WORD OF ADVICE.

TO THOSE THAT LOOK FOR ME TO BE THE
PROPHET.

Little "Herald," stop a moment
Ere your journey on your way;
I have something of importance
That I wish that you would say,
Unto those who not contented
With the leader God hath sent,
Still declare that I shall lead them,
Though I gave them no consent.

Go and tell them I am loyal
To the counsels of the Lord;
Tell them I have no desire
To dispute His mighty word.

Joseph is the Chosen Prophet

Well ordained in God's clear sight;
Should he loose it by transgression,
Alexander has the right.

Joseph, Alexander, David,
Three remaining pillars still;
Like the three remaining columns
Of the Temple on the hill.
Joseph's star is full and shining;
Alexander's more than mine;
Mine is just below the mountain;
Bide its time and it will shine.

Shame then! work no more with Satan;
Tempt me not to leave this band;
For as long as we're united,
We in faith and strength may stand.
Go to Strang, and go to Brigham,
No false prophet make of me;
In the name of Jesus, Satan!
Get the gone.—It shall not be.

Little "Herald," go and tell them
To cast out this Devil dark,
Then come follow after Joseph,
And to truth and reason hark.
Bid them quit their evil dreaming,
Thus to mar my joy and peace,
And destroy me and my brother;
Bid these loud ones hold their peace.

Then thou "Herald," come and tell me
What the poor deceived ones say;
Tell me if they are not willing
To help Zion on her way,
And not strive to clog her rudder,
Cut her ropes, or strain her mast,
But "aboard and help cast anchor,"
That she may outride the blast.

DAVID HYRUM SMITH.

Saints Herald; April, 1863.

THE SAINTS' HERALD.

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.

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The Saints' Advocate.

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

Vol. 5.

Lamoni, Iowa, April, 1883.

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The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR - - - EDITOR.

THE following letter written by Elder Charles Derry to the "*Saints' Herald*" in 1862 will explain some of the depths of apostasy into which the Utah Saints were led up to that time. Utah affairs are much changed for the better since then, because influences both inside and outside of Utah have forced the change.

Prophecy, ancient and modern, had outlined this state of things, and such testimony as this of Elder Derry proves how true were its predictions.

REASONS FOR LEAVING UTAH.

President Joseph Smith:—Having learned from the True Latter Day Saint's *Herald* that there is an agent for the same in Birmingham, England, and having once had a large circle of friends in that vicinity, I desire to answer the oft repeated question, "Why did you leave Utah?"

In order to be rightly understood, I will first give my reasons for going there. On or about the 3d of October, 1847, I received the principles of the gospel of Jesus Christ, and with them the "pearl of great price," according to the promise of Him who can not lie. The evidence of my faith in that gospel was before the world, manifested in six years of hard, laborious toil, in the midst of circumstances the most adverse, poverty, revilings, contempt, and almost every kind of abuse that the world and

pretended friends could inflict, without resorting to death, and *that* some desired to effect, but were baffled according to their own confession. During this time, I labored in Warwickshire, Staffordshire, Shropshire, Linconshire, Worcestershire, and in other places, and my works are well known in all those places, and thanks to my preserving God, I know that none of the above people can produce a stained record of my deeds. And when the secrets of all hearts are made known, my errors will be seen to be through a want of judgment, and not from a wanton desire to break the commands of God. I have no fear of individuals appearing at the august bar of justice to accuse me of wrongs inflicted upon man or woman. Neither do I utter this boastfully, but I say it to the honor and glory of God, who preserved me from the same.

I also found that the majority of those that received this gospel were honest in heart, and were filled with the love of God in a preeminent degree. This made my soul rejoice, for I had found a people whose interest was one, and who endeavored to imitate their divine head. I wished to live and die with them. I said this people shall be my people, and their God my God. In process of time, I was taught that it was my duty to gather my family from the wicked nations and go to the vallies of Utah, there to learn the way of the Lord more perfectly, and that I might worship Him with a purer worship than I could do, surrounded with the per-

1883
Andrew Berg

icious influences of the old world. I was told that there intelligence flowed from the eternal fountains unalloyed with the base mixture of error, that there "it was without money or price;" that there my children would be surrounded with a pure moral atmosphere, and could be brought up in the fear of the Lord without the thousand enticements that beset them in the old world. All this I was taught to expect, yet I by no means expected to find every man and woman perfect, but I did expect to see them as a people trying to perfect themselves by an enlightened obedience to the divine precepts they had received, waging war with the depravity of the human heart, and curbing those avaricious and debasing propensities that predominate in the human character and lead to the oppression of the fatherless and widow, and the treading down of the poor and needy. Yes, I expected that a war would be waged against these evils, in the love of truth and God; that the widow's rights would be maintained, the cry of the poor heard, the feeble knee made strong, and honest industry protected, honored and blest.

But judge of my disappointment, if you can, when I found the opposite of all this, in that pretended asylum of the oppressed. But when mine eyes beheld it, I did not for one moment think that such was the settled policy of the church. I attributed it to the weakness of man, and the worst view I allowed myself to take of it was, that a few bad men had crept in among us and were acting thus under a cover of sanctity, and that ere long their hypocrisy would be manifested and their deeds discountenanced by the church. But time and experience taught me that

there, as in the old world, the biggest rogue rode the fastest horse and was hailed as the best of men, and such were put into all the responsible positions and sustained there by those whose duty it was to frown down such creatures and their acts, and hence I learned what I was unwilling to acknowledge, viz: that the abominations practiced were winked at and consequently sanctioned by the authorities. Yes, I was forced to the conclusion that the settled policy of those men was oppression, ambition, gold and lust. In fact, to use a favorite but vulgar maxim of Brigham Young, it was "tickle me Billy, tickle me, do; you tickle me and I'll tickle you." The correct rendering of which is, "If you will sustain me in my projects of ambition and lust, I will sustain you in your baseness, and we will make it pay."

Who does not know that, as the head of a community, State or nation is, so will be the people to a great extent, although, thank God, there will be honorable exceptions among them, as there are in Utah.

"When the head is sick, the whole heart is faint,
And the spreading disease produces complaint."

But I am sorry to say that it exerts such a debasing influence that the people seem to lose sight of each others welfare in their own selfish desires, hence that pure cementing confidence which the gospel brings, is gone, and this fact is so universally admitted among them that Brigham tells them "to treat every man as a rogue until they have proved him to be an honest man." A very dangerous precept indeed, for the master says, "whatsoever measure you mete unto others, it shall be meted unto you again."

This being the counsel upon which

they act, the natural consequence is that confidence and love take their flight to seek a more congenial clime. I have heard it stated there by those who felt how hard it was to bear the weight of the iron hand, that it was impossible for an honest man to live in Utah. No wonder then, that Brigham Young should confess in a sermon, published in the *Deseret News*, February 19th, 1862, that "there is not another community, according to our numbers, so infested with thieves as we are." Often have I been asked by honest, but disappointed, wounded souls, "when will confidence be restored?" My answer invariably was, when this people learn "to do unto others as they would that others should do unto them." Yet there are no people that make such a boast of their righteousness as the people of Utah do, which reminds me of the words of an old prophet, when speaking of a similar people that departed from the Lord, that they would profess to "lean upon the Lord and say, Is not the Lord among us? Our works are in the dark, who seeth and who knoweth us?"

I have already intimated that I found, by experience, that it is a system of oppression, and that far worse than the people endured in their native land. I will now proceed to prove this point. I will commence then with the emigration fund. First comes the ten, thirteen and fifteen pound companies. Those that could raise these various sums paid them over to the authorities at Liverpool, expecting that the church would furnish them teams, &c., to carry them to Utah, and that when there, those teams would be divided or sold, and their means divided among those that had paid for the

same; but when they arrived there and each individual expected to receive his portion, instead of this being the case, the church brand was put on every animal and the name of the church, (B. Y.) put on the wagons, and even the utensils were claimed by this great personage, the church, and even if some poor man had found a stray ox, cow or horse on the plains, the captain of his company would claim it on behalf of the church; and be it remembered, that the wagons and utensils were worth more when they arrived there than they were in the States, and the cattle, after they had been wintered, would be of double value, and a great many were when they arrived there; but the poor man must be content if he gets there free of debt, without ever thinking of having what, in his simplicity, he supposed was his right. But if they had dealt candidly with him, and told him what to expect, he could have furnished his own team and thereby have secured it to himself at the journey's end, but then they would have gained nothing by the affair.

The next ruse was to persuade the honest, hard-working man who, during his long and arduous toils had procured himself a home on his native soil, that it was his duty to sell the same and donate the proceeds to the P. E. Fund, with the understanding that it was to be used for his emigration, and then to get him to sign a bond in Liverpool to repay the full amount of his emigration as soon as possible after he arrived there (in Utah), telling the preposterous falsehood that it would be an easy matter for him to do so; hence, if he lives to reach his destination, he has the satisfaction to find himself in a strange land without a home, or any

means in his pocket, and bare of clothing, and of course destitute of every other comfort of life, with a debt upon his hands that will cost him years of labor to get rid of. But should he be arrested on his journey by the icy hand of death, the burden falls upon his wife and children and they will be required to liquidate the same. Methinks I hear you exclaim, "is it possible that those who clamor so loudly about being the true benefactors of mankind, can be so dead to every virtue as to exact from the widow and fatherless so unreasonable a demand? Is it not enough that they have been deprived first of their home and then of their dearest friend on earth, that oppression should be added to irreparable loss and inconsolable grief?" There are hundreds of souls that can bear testimony to this fact. Of course they have to wait before these poor creatures can satisfy their demands; but these demands are exacted if it is ten years hence. In some cases the poor woman finds another protector for herself and children. In such cases this man has to liquidate the debt, or if he demurs, his property is taken by force, although he was perfectly ignorant of the transaction of the debt until after his marriage, as is the case in some instances. Tell me ye lovers of justice; is this equity, or is it oppression? But enough on this point. My space is limited. I must leave the weary, worn dragger of the handcart, half starved and half clad, to tell his own wrongs, or you to imagine how it is with him when he arrives, half dead, and with an enormous debt upon his hands that his oppressors will exact from him to the last cent, as soon as he has gathered something around him. We will now look at the degrading

principle of polygamy and see wherein that is oppression. We are told in the pretended revelation on that subject, that whoever will not obey it will be "damned." This is continually rung in the poor man's ears and if he does not comply with it he is denounced, and ridiculed by the "faithful," and finally given to understand that the time is nigh at hand when all that will not comply with the "celestial law," will be cut off. Hence the poor man, in his desire to do as he is told and to avoid the odium cast upon all monogamists rushes into polygamy although the wife he has already is but illy provided for, and her little ones are half naked. Here, then, his mental and physical strength is taxed beyond endurance to support his numerous family, to say nothing of the anguish he must feel, if his heart be not dead to every principle of love and virtue, in seeing the envious looks, hearing the angry words, and witnessing the daily quarrels that occur in his family, arising from various causes. Tell me, ye that are versed in the laws of God and the history of his dealings with his people, did he ever institute a system so debasing to the human mind so oppressive to his creature man as this which binds in fetters the most galling, and degrades his posterity. Did he not say to his people on the western continent, "I will not suffer that the cries of the fair daughters of this people, shall come up unto me against the men of my people. They shall not lead away the fair daughters of my people because of their tenderness, save I shall visit them with a sore curse." B. of Jacob, 2d chapter in B. M. And is it not oppression of the heaviest kind to compel the people to do so, when God has declared there

that it is an abomination in his sight? It is false for them to say that they will be looked upon as honorable men, even if they should not comply with it. The pretended revelation says they will be damned and they do not damn men that they suppose are honorable; but if they damn them, God will not, but will exalt them for their love of truth and virtue.

It is not only oppressive to the man, but imagine, if you can, how that poor woman feels who has united her destiny to a man for life. They have "lived and loved together" for years, and she has borne him a family, and felt the joy and pride of a wife and mother, but now, the heart that has hitherto been all her own is divided, it is no longer her's. The smiles that were given to her are lavished upon another who is young and beautiful as she once was. Is it any wonder that a settled pallor is on her cheek; that melancholy has robbed her eye of its brightness, which is only lighted up at intervals when the memory of the past rushes on her mind and she does not realize the dark, dismal, cheerless present? And not then with a gleam of joy as in happier days; but with a demoniac gleam of hatred and indignation at the poor, misled creature that has crawled into her bed and stolen the light, the love, and the heart that was once all her own? Was it any wonder that God should thunder his anathemas against the people that should thus cause the cries of the fair daughters of his people to arise to heaven against them? Is it any wonder that God should "be a witness against those" that thus deal treacherously with the wife of their youth, seeing they do indeed "cover the altar of the Lord with weeping and with tears?" Malachi 2:

12, 14 Oh my soul! blush for those who were once candlesticks in the temple or house of my God, who have brought the daughters of Zion to shame and made them a reproach and a hiss in the earth! Oh Thou Redeemer of Zion, hasten the day when the chains of they people shall fall from off their necks; that those who have been misled may be brought back from their wanderings; that their oppressions may cease; that Zion may arise and shine and the day of her shame be remembered no more forever.

But to return. Another means of oppression is the perverted law of tithing. The real law on this subject is, that the "surplus property shall be put into the hands of the Bishop," * * * "and after that those that have been thus tithed shall pay *one tenth* of all their interest annually." But how is it carried out in Utah? The man that has not sufficient means to provide himself with the absolute necessaries of life, much less having a surplus, is tithed one-tenth of his time, and one tenth of what he raises; also one-tenth of what property he has when he arrived there; but this last is sometimes exacted in Liverpool before he starts. Now, I ask every candid mind if this is not the heaviest kind of oppression? Nay, is it not robbery to take the bread from the mouths of those half naked children, and especially when we understand that this is no voluntary contribution. It is compulsory upon every one, and if they will not pay it, their little means will be taken from them under cover of law. But not so in the law of God, every duty of the Saint must be voluntary or God does not accept the same, neither will His servants be found compelling them. God says "I hate rob-

bery." Neither will he take away that agency which he has given unto man. If he was to do so, man would be a mere machine. Virtue could have no place in his soul, in fact in the case of man the word would have no meaning at all, and it would be useless to talk of rewarding every man according to his works.

But then, for what is it expended? We were told in England that it provided for the poor and needy; but I think I am safe in saying that the first widow, the first fatherless child, and the first poor person in any situation, has yet to be supplied from that source, unless it is the widows of the prominent dead among them.

One thing I do know, I never saw any one that really needed it receive any benefit from it while I was there, which was four years and a half. Even those poor men that work on the public works could obtain but a scanty pittance and that mostly dry bread. And when the poor, weary, worn, sun-burnt laborers applied in 1855, for something more than dry bread, they were told by a pretended prophet, "Damn it, dip it in the creek and wet it, if you can not eat it dry." And their wives that were very bare of clothing, were told to go home and mend their dresses, instead of hanging around the titling office to see what they could get. But enough, I have told the truth which thousands, both in and out of Utah, can bear testimony to, and in those truths you will find my reasons for leaving Utah. My every hope was blasted. The peace, love and pure, genuine righteousness that had been pictured to my mind were not there. Their boasted family government was only a loose, reckless, negligence that left the young mind to grow up with-

out restraint or instruction, and I do know that I have never seen a community of the same number that so utterly neglected the culture of the rising generation as do the people in Utah. This state of things is not confined to the mass, but the children of the leaders are accounted the biggest rowdies in the Territory. I have not made the above statements from a desire to injure or misrepresent those people, but from a sense of duty and a conscientious belief that this letter may be productive of good to those for whom it is intended. I am aware that in publishing these things to the world I run the risk of incurring the hatred and displeasure of the Utah leaders; but my trust is in that God who gave me life, and who has promised to protect me from evil so long as I do his will or until I have finished my labors on this earth. Thousands that have left Utah, when they see this, will remember a great number of evils practiced there, that are not recorded here, but I think enough is written to show that oppression is their *modus operandi*, and ambition, power and lust the objects at which they aim. And if I am successful in saving one poor family, the misery and degradation which are realized in going there, I shall thank God that my labors have not altogether been in vain.

I subscribe myself the friend of humanity at large, and especially a friend of suffering, bleeding Zion.

CHARLES DERRY.

When Captain Cook first visited Tahiti, the natives were using nails of wood, bone, shell and stone. When they saw iron nails they fancied them to be shoots of some very hard wood, and desirous of securing such a valuable commodity, they planted them in their gardens.

BRO. J. R. ANDERSON, of Clitherall, Minnesota, writes the Editor under date of January 12th, saying two elders from Utah were there preaching, that he entertained them and gave them permission to preach in his house, that a number of the Saints attended their service, and that "Bro. H. Way" replied to them. These elders claimed that Joseph the Seer both taught and practiced polygamy, and in proof they cited affidavits made by J. B. Nobles, B. F. Johnson, Lorenzo Snow, and Etiza R. Snow. They also cited the revelation of July, 1843, which purports to have been given by the Seer.

Bro. Anderson wishes to know if these affidavits are genuine and true, but wisely concludes that if they are they do not prove that polygamy was or is of God; and also that if the revelation authorizing it was given by the Seer that would not necessarily make it divine, and asks why the said revelation was not duly submitted to the quorums, and the Church, in order to be tested as to its divinity as the other revelations were.

To this we may add, If the Seer taught and practiced polygamy, why did not those who profess to know he did—why did they not complain of this gross and palpable transgression of the doctrine of the Book of Mormon, the New Testament, and the fundamental law of the Church in the Book of Covenants? These three standard law books of the Church condemn plurality, and every thing like it, and enjoin monogamy, and these persons who flaunt their affidavits ought to have known it, and probably did know it. Why did they not arraign the Seer for violating their teachings? He was just as amenable to the laws of the Church as any other member, and

any infringement of their provisions by him was equally as great a sin as though it were done by the least member. Did they charge him in his lifetime with polygamy? Did they seek to have the said polygamic revelation examined and tested before the organized quorums? The very fact that they did neither is very damaging to their claims and their affidavits.

It is possible, and some think probable, that the Seer both taught and practiced the evil. If he did, he stands on similar grounds in that respect with David and Solomon whose practice of it the Lord, in the Book of Mormon, pronounces "abominable," and "a grosser crime" than oppressive pride; and with Abraham, whom the Lord commanded to put away his polygamous wife Hagar.

If the Utah Mormons could produce ten thousand affidavits that the Seer taught and practiced polygamy it would not prove it right and proper, but only that he was in that matter a transgressor of the authorized and accepted law of the Church, a violator of its plain and definite doctrines. It would also prove that those who knew he did these things and by their silence allowed it to gain credence and a foothold in the Church were themselves to blame, being in some measure accessories to the fact. If they knew of the evil and did not seek to expose and prevent it, they practically bid it God-speed, and, therefore, are made partakers in the evil deeds. We feel justified in paying but little regard to affidavits from such a source. They may or may not be true. In any event the authors of them confess, in some sense, their complicity with the evil, and evidence from such a source does not rank very high.

Bro. Anderson says these Brighamite
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Elders finally concluded it "looked as though the church had indeed been rejected of the Lord." We think as much. This the Lord warned the Church of in 1841, hence it was both possible and probable. The wild, unscriptural, anti-Christian doctrines and practices which have obtained in the various factions of the Church since 1844 are good proof of that rejection.

If the clearly pronounced doctrines taught in the New Testament, Book of Mormon, and Doctrine and Covenants, define and embrace genuine Christianity, then all principles and doctrines contrary to them are simply and absolutely non-Christian, nay more, they are anti-Christian and should be rejected and opposed.

INCREASE OF SOUTHERN ORCHARDS

ONE of the most noticeable results shown by the agricultural returns given in the compendium of the census just published is the great increase in the value of Southern orchard products during the ten years between 1870 and 1880. The increase has been marked in the South generally, but in four or five States it has been enormous. Thus the value of products in Alabama was \$37,590 in 1870; in 1880 it was \$362,263. In Florida it was \$53,630 in 1870, and \$753,295 in 1880. The value rose in Mississippi from \$71,018 in 1870 to \$378,145 in 1880, and in Texas from \$63,172 to \$876,844.

The aggregate value of all orchard products in the United States in 1880 was \$50,876,154; in 1870 it was \$47,335,189. This slight increase in the country at large is due to the fact that the crop of 1880 in most of the great fruit-growing States of the North was considerably below the average. New

York stands at the head of the fruit-growing States, and Pennsylvania comes next. The orchard-products of the former, as returned by the census of 1880, reached a value of \$8,409,794, and those of the latter \$4,862,826.

"I am lost—it is useless to deceive myself," were the last words of Gambetta, who died at midnight on December 31st. A melancholy conclusion to a great man's life.

The future life,—A seeming necessity. The race imperfect without it. Mankind yearn for it. Our instincts teach it. All nations believe in it. Perfection of body and spirit in an eternal, celestial union, can not be effected without it; and this seems to be the purpose of God in the creation of man, and the promise of the Holy Scriptures in respect to his salvation in Christ.

The first daily newspaper appeared in 1702. The first newspaper printed in the United States was published in Boston on September 25, 1790.

The first attempt to manufacture pins in this country was made soon after the war of 1812.

The first coach in Scotland was brought thither in 1561, when Queen Mary came from France. It belonged to Alexander, Lord Seaton.

THE SAINTS' HERALD.

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 every week, sixteen large pages. Joseph Smith, Editor.

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The Saints' Advocate.

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

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The Saints' Advocate.

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W. W. BLAIR - - - EDITOR.

SECRET COMBINATIONS.

WE clip the following from the Chicago *Journal* of March 17th, which to the student of the Book of Mormon will furnish clear evidence of the fulfillment, in part, of some of its prophecies touching latter day events. These prophecies foretell in plainness the perilous condition of the world in the last days, growing out of "secret combinations." The Saints should read, reflect, and profit thereby.

THE DISCONTENT IN THE OLD WORLD.

The hostile demonstration that was made in London on Thursday evening last, is only another evidence of the discontent among the people that is prevalent at the present time in almost every nation in the old world. The Nihilists in Russia, the Independents and Socialists in France, the Fenians in Great Britain, the "Suspects" in Ireland, the "Dark Hand Society" in Spain, Belgium and Portugal, and the conspirators in other places all seem to be plotting in ambush for the overthrow of the existing order of things, and that by violent and bloody methods. It seems to be a season of universal unrest among the masses, although European nations have smaller standing armies than ever before, and are more inclined to cultivate friendly relations with each other than formerly. The peaceably-disposed people show their discontent with their present surroundings by a desire to change their residence to a more congenial country, hence the multitude of immigrants that is constantly flocking hither; but the warlike, the bloodthirsty, and the naturally belligerent, prefer to stand their ground and fight it out with the "powers that be," at whatever cost to themselves.

These assassins and conspirators against the constituted authorities have always

been found plotting for the overthrow of the existing dynasties of the Old World, and will always be found there as long as despotic governments exist. The diabolical attempt that was made to blow up a Government building in London on Thursday night with dynamite is only a repetition of the gunpowder plot of 1605, when Guy Fawkes attempted to blow up the British House of Parliament. Mr. Fawkes was a Catholic gentleman, who was inspired to do the wicked deed by motives that had their root in religious fanaticism, and he would no doubt have been a Fenian of the dynamite order had not the invention of Fenianism and dynamite both been postponed until after Fawkes had paid the penalty of his crime with his worthless life. Since the day of Fawkes the English Government has become much more liberalized and popularized, so far as the English and Scotch people are concerned, but the remark does not apply to its conduct towards Ireland. In that unhappy island they seem to be breeding a whole brood of Guy Fawkes, whose bloody work began in Phoenix Park last Summer, and will end the Lord only knows where and when.

To this may be added the "Knights of the Golden Circle," the "Kuklux Klan," and various other secret organizations of the kind in the United States, including the Brighamite secret "endowment," and we have an appalling array of "secret combinations" whose object is the getting of power and gain politically, socially, industrially, or in matters of religion and priestly rule.

Their effect upon society and their final fate are plainly portrayed in these Book of Mormon prophecies. The Lord says, in 2d Nephi 7:2, "I must needs destroy the secret works of darkness, and of murders, and of abominations." And in chapter 11:14, 15, Nephi prophecies:—

"And there are also secret combinations, even as in times of old, according to the

combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness. * * * I say unto you that the Lord God worketh not in darkness. He doeth not anything save it be for the benefit of the world."

In the Book of Nephi 7 : 4, Jesus foretold as follows :—

"At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of *secret* abominations; and if they shall do all these things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them; and then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them."

Moroni, in "Book of Mormon," 4 : 3, prophecied that the Book of Mormon should "Come in a day when the blood of Saints shall cry unto the Lord, because of *secret combinations*, and the works of darkness;" and in the book of Ether, 3 : 13, he forewarns in these words :

"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you; yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this *secret combination* which shall be among you, or woe be unto it, because of the blood of them who have been slain; for they cry

from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that those who buildeth it up, seekeeth to overthrow the freedom of all lands, nations and countries: and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of lies."

This system of things is wide spread, but, thank God, it is doomed to destruction whether found in the old world, in America, or even in Utah.

CHRIST'S PARABLES.

WE promised sometime since that we would re-produce some of the Seer's writings on the parables of Christ, and we now give our readers his views on Matt. 13th chapter, from which they may glean much that is valuable and interesting. This we take from the *Messenger and Advocate*, dated Kirtland, Ohio, December, 1835.

We especially commend to the Utah leaders what he says as to the duties of the ministry toward the nations, how it is that the "tares" will be bound in bundles, and *who* it is that will destroy the wicked; and furthermore, the fact that "the seed of Joseph" are the prime and chief ones in spreading the gospel net in these last days.

TO THE ELDERS OF THE CHURCH OF THE LATTER DAY SAINTS.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactorily to your minds: At any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of his gospel according to St. Matthew, which in my mind affords us as clear an understanding, upon the important subject of the gathering, as any thing

recorded in the Bible. At the time the Savior spoke these beautiful sayings and parables contained in the chapter above quoted, we find him seated in a ship, on the account of the multitude that pressed upon him to hear his words and he commenced teaching them by saying: "Behold a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up, they were scorched, and because they had not root they withered away; and some fell among thorns and the thorns sprang up and choked them; but other, fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold: who hath ears to hear let him hear. And the disciples came and said unto him, why speakest thou unto them in parables, (I would remark here, that the "*them*," made use of, in this interrogation, is a personal pronoun and refers to the multitude), he answered and said unto them, (that is the disciples), it is given unto *you* to know the mysteries of the kingdom, of heaven, but unto *them* (that is unbelievers) it is not given, for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away, even that he hath."

We understand from this saying, that those who had previously been looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time, looking for a Messiah, but had not sufficient light on the account of their unbelief, to discern him to be their Savior; and he being the true Messiah, consequently they must

be disappointed and lose even all the knowledge, or have taken away from them, all the light, understanding and faith, which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him, all the light which he hath. And if the light which is in you, become darkness, behold how great is that darkness? Therefore says the Savior, speak I unto them in parables, because they, seeing see not; and hearing, they hear not; neither do they understand: and in them is fulfilled the prophecy of Esaias, which saith: by hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive.

Now we discover, that the very reasons assigned by this prophet, why they would not receive the Messiah, was, because they did or would not understand; and seeing they did not perceive: "for this people's heart is waxed gross; their ears are dull of hearing; their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them."

But what saith he to his disciples: "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

We again make a remark here, for we find that the very principles upon which the disciples were accounted blessed, was because they were permitted to see with their eyes, and hear with their ears, and the condemnation which rested upon the multitude, which received not his saying, was because they

were not willing to see with their eyes and hear with their ears; not because they could not and were not privileged to see, and hear, but because their hearts were full of iniquity and abominations: "as your fathers did so do ye."—The prophet foreseeing that they would thus harden their hearts plainly declared it; and herein is the condemnation of the world, "that light hath come into the world, and men choose darkness rather than light because their deeds are evil:" This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again hear ye the parable of the sower: Men are in the habit, when the truth is exhibited by the servants of God, of saying, all is mystery, they are spoken in parables, and, therefore, are not to be understood. It is true they have eyes to see, and see not; but none are so blind as those who will not see. And although the Savior spoke this parable to such characters, yet unto his disciples he expounded it plainly; and we have reason to be truly humble before the God of our fathers, that he hath left these things on record for us, so plain, that, notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes and darken our understanding, if we will but open our eyes and read with candor, for a moment. But listen to the explanation of the parable: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." Now mark the expression; "that which was before sown in his heart;" this is he which received seed by the way side; men who have no principle of righteousness in them-

selves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth, when they hear it.—The devil taketh away the word of truth out of their hearts, because there is no *desire* for righteousness in them. "But he that received the seed into stony places the same is he that heareth the word and, anon, with joy receiveth it, yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that receiveth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful: but he that received seed into the good ground, is he that heareth the word and *understandeth* it which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty. Thus the Savior himself explains unto his disciples the parable, which he put forth and left no mystery or darkness upon the minds of those who firmly believe on his words.

We draw the conclusion then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables, was, because of unbelief. "To you," he says, (speaking to his disciples), "it is given to know the mysteries of the kingdom of God:" and why? because of the faith and confidence which they had in him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the kingdom in that age: therefore, we

shall continue to trace his sayings concerning this kingdom from that time forth, even unto the end of the world.

"Another parable put he forth unto them, saying," (which parable has an allusion to the setting up of the kingdom, in that age of the world also) "the kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept an enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up; but he said nay, lest while ye gather up the tares, ye root up also the wheat with them.—Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Now we learn by this parable not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the church, which is represented by the tares, which were sown by the enemy, which his disciples would fain have plucked up, or cleansed the church of, if their views had been favored by the Savior; but he, knowing all things, says, not so; as much as to say, your views are not correct, the church is in its infancy, and if you take this rash step, you will destroy the wheat (or the church) with the tares: therefore it is

better to let them grow together until the harvest, or the end of the world, (which means the destruction of the wicked), which is not yet fulfilled, as we shall show hereafter, in the Savior's explanation of the parable, which is so plain that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests, "parables, parables! figures, figures! mystery, mystery! all is mystery!" But we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put he forth unto them, having an allusion to the Kingdom which should be set up just previous or at the time of harvest, which reads as follows:—The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Now we can discover plainly that this figure is given to represent the church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now what is like unto it?

Let us take the Book of Mormon, which a man took and hid in his field; securing it by his faith, to spring up in the last days, or in due time: let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth; yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs: and it is truth, and it has sprouted and come forth out of the earth; and righteousness begins to look down from heaven; and God is sending down his powers, gifts and angels, to lodge in the branch-

es thereof: The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God; even the church of the Latter Day Saints,—like an impenetrable, immovable rock in the midst of the mighty deep, exposed to storms and tempests of Satan, but has, thus far, remained steadfast and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, have and are still dashing with tremendous foam, across its triumphing brow, urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut, contained in Mr. Howe's "Mormonism Unveiled?"

And we hope that this adversary of truth will continue to stir up the sink of iniquity, that people may the more readily discern between the righteous and wicked. We also would notice one of the modern sons of Sceva, who would fain have made people believe that he could cast out devils, by a certain pamphlet (viz. the "Millennial Harbinger"), that went the rounds through our country, who felt so fully authorized to brand "Jo Smith," with the appellation of Elymus the sorcerer, and to say with Paul, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord!" We would reply to this gentleman—"Paul we know, and Christ we know, but who are ye?" And with the best of feelings, we would say to him, in the language of Paul to those who *said* they were John's disciples, but had not so much as heard there was a Holy Ghost, to repent and be baptized for the remission of sins by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the scriptures.

Then laid they *their* hands on them, and they received the Holy Ghost.—Acts: ch. 8, v. 17.

And when Paul had laid *his* hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied.—Acts: ch. 19, v. 6.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. ch. 6, v. 2.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Rom. ch. 10, v. 14-15.

But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may have the clearer proof that the kingdom of Satan is divided against itself, and consequently can not stand: for a kingdom divided against itself, speedily hath an end. If we were disposed to take this gentleman upon his own ground and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther; we might say that he has wickedly and maliciously lied about, vilified and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters; yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private.

We might farther say that, we could introduce him to "Mormonism Unveiled" Also to the right honorable Doct. P Hurlburt, who is the legitimate author of the same, who is not so much a doctor of physic, as of falsehood, or by name. We could also give him an introduction to the revered Mr. Howe, the illegitimate author of "Mormonism Unveiled," in order to give currency to the publication, as Mr. Hurlburt, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalized his name by

swearing that he would not believe a Mormon under oath; and by his polite introduction to said Hurlburt's wife, which cost him (as we have been informed) a round sum. Also his son Mathew testified that the Book of Mormon had been proved false an hundred times, by Howe's boook: and also that he would not believe a Mormon under oath. And also we could mention the reverend Mr. Bentley who, we believe, has been actively engaged in injuring the character of his brother-in-law, viz: Elder S. Rigdon.

Now, the above statements are according to our best information: and we believe them to be true; and this is as fair a sample of the doctrine of Campbellism as we ask, taking the statments of these gentlemen, and judging them by their fruits. And we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, for how can any good thing come out of Nazareth, but of the far-famed Mentor mob: all sons and legitimate heirs to the same spirit of Alexander Campbell and "Mormonism Unveiled," according to the representation in the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immovable rock of the church of the Latter Day Saints, and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider, and the chariot wheels of the kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition will still roll on until his words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses that have been heaped upon us heretofore, which we have tamely submitted to until forbearance is no longer required at our hands, having frequently turned both the right and left cheek we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

And another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. It may be understood that the Church of the Latter Day Saints, has taken its rise from a little leaven that was put into three witnesses. Behold, how much this is like the parable: it is fast leavening the lump, and will soon leaven the whole. But let us pass on.

"All these things spake Jesus unto the multitudes, in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world: Then Jesus sent the multitude away and went into the house, and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one." Now let our readers mark the expression, "The field is the world; the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world." Let them carefully mark this expression also, *the end of the world*, and, "the reapers are the angels." Now men can not have any possible grounds to say that this is figurative, or that it does not mean what it says; for he is now explaining what he had previously spoken in parables; and according to this language the end of the world is the destruction of the wicked; the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, (as many have imagined), and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to

do in this great work, for they are the reapers: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of the truth, these first being delivered over unto the buffetings of Satan, and the law and the testimony being closed up, as it was with the Jews, they are left in darkness and delivered over unto the day of burning: thus being bound up by their creeds and their bands made strong by their *priests*, are prepared for the fulfilment of the saying of the Savior: "The Son of Man shall send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire and there shall be wailing and gnashing of teeth."

We understand that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning: that after the day of burning the righteous shall shine forth like the sun, in the kingdom of their Father: who hath ears to hear let him hear.

But to illustrate more clearly upon this gathering, we have another parable. "Again the kingdom of heaven is like a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof, goeth and selleth all that he hath and buyeth that field:" For the work after this pattern, see the church of the Latter Day Saints selling all that they have and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

"Again the kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it." For the work of this example, see men travelling to find places for Zion, and her stakes or *remnants*, who when they find

the place for Zion, or the pearl of great price; straitway sell all that they have and buy it.

"Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down and gathered the good into vessels, and cast the bad away."—For the work of this pattern, behold *the seed of Joseph* spreading forth the gospel net upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad: "So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth."

"Jesus saith unto them, have you understood all these things? they say unto him yea Lord:" and we say, "Yea Lord," and well might they say, yea Lord, for these things are so plain and so glorious, that every Saint in the last days must respond with a hearty *amen* to them.

"Then said he unto them, therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is an house holder; which bringeth forth out of his treasure things that are new and old."

For the work of this example, see the Book of Mormon coming forth out of the treasure of the heart; also the covenants given to the Latter Day Saints: also the translation of the Bible: thus bringing forth out of the heart, things new and old: thus answering to "three measures of meal," undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close but shall continue the subject in another number.

In the bonds of the new and everlasting covenant.

JOSEPH SMITH, jr.

The Saints' Advocate.

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

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W. W. BLAIR - - - EDITOR.

CYRUS H. WHELOCK ON THE RETREAT.

THE following letter will serve to show the attitude of the Utah leaders toward our missionaries, and also how easy their false theories are overthrown when attacked by enlightened, godly men, though defended by their most experienced and talented preachers. It is only seldom that any of their elders venture a discussion with members of the Reorganized Church. We wish they would try it often, and then wisely abide the results.

PROVO, Utah, May 2d, 1883.

Bro. Blair:—I thought to send you the enclosed clippings from the *Provo Inquirer*, it shows that some one feels bad that their elders should stoop so low as to debate with elders of the Reorganization. I presume that reference is made to a discussion between Mr. Cyrus H. Wheelock and myself held at Mount Pleasant, San Pete county, about a month ago. I went to the above mentioned place, asking the authorities there for a house to preach in, but was informed I could not get any only upon the condition that one of their elders could occupy half the time, which of course I was willing to, and agreements was made with Mr. C. H. Wheelock to debate the following questions: First, "Is Joseph Smith, the son of the

prophet Joseph Smith, the legal successor to his father, as President of the Church of Jesus Christ of Latter Day Saints?" Second, "Is the doctrine of Polygamy taught in the Bible?" The discussion resulted in good, and many friends were gained. One offered me a hall to preach in, which I occupied twice; and I am under promise to several to go back there, which I shall endeavor to fulfill soon. Mr. Wheelock said in his last speech that he had made two blunders, one was that he had agreed to affirm that the Bible teaches polygamy, the other that he had consented to debate with an apostate. But said he, "If the Lord and the congregation will forgive me for this time I will never do it again." That I considered a good confession, and it is no wonder that some of his brethren feel bad about it. Since our conference I have preached at Camp Floyd, Lehi, American Fork and Pleasant Grove, and am now on my way to San Pete, intending to call at Salem and Nephi.

Your brother,

H. N. HANSEN.

THE GOSPEL

AS TAUGHT BY JOSEPH SMITH IN 1840.

THE reader will do well to note carefully the premises laid down in the beginning of the article we herewith present, and learn that the gospel alone was, and is, and is to be the only means or plan of salvation.

[Times and Seasons, vol. 2, p.243-247.]

There is one thing necessary to know

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in order to have a correct knowledge of the gospel: it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not, nor will not be any other; it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3d to the 11th verses, gives us the following account of the scheme of life and salvation, which he promulgated in his day to the generation among whom he lived and to whom the Lord sent him.—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the peo-

ple of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11, 12 “But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him *before the foundation of the world.*”—Ephesians 1: 3, 4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. “He hath chosen us *in* him, *in* whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward

us, or in him he hath abounded towards us in all wisdom and prudence." In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in thee shall all nations be blessed.*" The promise to which the apostle alludes is found in the book of Genesis 12:1, 2, 3. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed. In the 22 chapter 15, 16, 17 and 18 verses: the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself I have sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it is said, that *in thee shall all families of the earth* be blessed. And in the latter

that *in thy seed shall all nations be blessed.*

In the 28 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8, 9 and 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations, [or the generations of the thousand years]. Which covenant he made with Abraham, and his oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. The account of this confirmation we have in the 28 of Genesis, and the 10, 11, 12, 13 and 14 verses.— "And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth: and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.—And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the

former quotations together, and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families, or nations of the earth be blessed; and this is what is called the gospel, which Paul says was preached before to Abraham:—Galatians 3:8. It is necessary that the reader should notice particularly that it is *in* Abraham, and *in* his seed that all the families of the earth should be blessed, and not out of them; for here lies the mistake with many; they do not notice that little preposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the third chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in *thy seed* shall all the families of the earth be blessed. He says thus, in the 16 verse: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ thy seed*, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain Eternal Life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader can not avoid seeing how completely they harmonize. Mark, reader, that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. (Eph. 1:4). Again, *in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in* Christ and it is *in* him we have redemption, the forgiveness of sins, and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in* his seed all the nations of the earth should be blessed; or that *in* Christ all the nations of the earth should be blessed; and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham), in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed that the apostle says, Rom. 9:6, 7: "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11, 12, 13, the apostle says: "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed.—See Gal. 1:8, 9. And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed; and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like

faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26, 27, 28. "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.—And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been *baptized* into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto

him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter.—We have his proclamation to the circumcision in the 2d chapter of the Acts of the Apostles, 37, 38 and 39 verses, it reads thus: "Now when the Jews heard this they were pricked to their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized,

every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "*as many of you as are baptized into Christ have put on Christ;*" and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound to wards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then surely had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

THE following letter from Sister Eaton (formerly the wife of the late Apostle John E. Page), ought to be read by every polygamist in the Utah Mormon Church. The strong common sense, and the true Christian spirit, in which it is written is highly commendable:

LETTER SECOND TO A FRIEND IN THE BRIGHAMITE CHURCH.

Dear Friend:—I am happy to answer yours on the subject we have been scanning, which would seem irksome to me if I did not know that your shepherds had led the unwary of their flock away from the true standard, the Book of

Mormon. Read what Nephi says of it, 2d book, 11th chapter, "These things shall go from generation to generation as long as the earth shall stand, and the nations who shall possess them shall be judged of them according to the words, which are written." When your leaders say to you, "We are the living oracles," "you have measureably outgrown the past word of God," "obey our counsel," "follow your file leaders and you will be right," (and you know that they teach and practice what our standard books positively forbids), will you dare to shut your eyes to the truth and follow them, and throw away your standard? No! forever keep it before your mind. "The nations that possess these words shall be judged of them according to the words which are written." You say the gospel revealed through righteous men in all ages of the world is the same, but that some received commands not adapted to others; for instance the Nephites were commanded to have but one wife. You ask me how I can harmonize the practice of righteous men, who were polygamists, with the teachings of Jacob, only in the way you have stated, for the Lord allowed Israel to practice what he forbid the Nephites.

I answer, The Lord through Jacob said he was displeased with polygamy in all the nations of Israel, and called it "abominable." It commenced with Lamech, a descendant of Cain. They were murderers, and of the worst class of mankind before the flood. After it was again caused by the custom of the heathen, Laban was one whom the youth Jacob reproached, saying, "Why hast thou beguiled me?" The act of the Lord leading the children of the monogamist Joseph to this land, to raise up a righteous nation in the same man-

ner he began to populate the world, is sufficient evidence to every wise person that the Lord never did, and being unchangeable, never will sanction any other way.

Jacob says the Lord will not suffer that the cries of the daughters of the Nephites shall come unto him against the men of his people. He says they shall not commit whoredoms like them of old. Now if you can not see that the Lord denounces such wickedness among *all* his people we have a history of in the bible, and forever debars you from taking their example for a screen or subterfuge to justify polygamy, "you would not believe though one should rise from the dead." But hoping to expose the sophistry used by your leaders, I will continue to investigate what they call celestial marriage. Jacob the prophet plainly calls it "whoredom." Read Mosiah, 7th chapter. "King Noah did not keep the commands of God, for he had many wives and concubines." See Ether, 4th chapter. "Riplakish did not do that which was right in the sight of the Lord, for he had many wives and concubines." The prophets, Mosiah and Ether, called it a *gross crime*, the same as Jacob did, or they would have left out the word *wives*, and said concubines. Malachi 2:15 says "Let none deal treacherously with the wife of his youth." Then he asks, "Wherefore one," and then says, "that he might seek a goodly seed." For the same reason the Nephites were led away from the wicked Israelites, whom Moses could not sanctify, but they had to be driven out of their lands as exiles, and must yet be gathered and *believe the Book of Mormon*; for all must be sanctified by the truth to dwell in the presence of their king, Mesiah. In second book of

Nephi, 12th chapter, he says the Jews and the Israelites shall have the words of the Nephites.

Next you say I can not deny that Jacob was a polygamist, and that his son's names are on the gates of the New Jerusalem. True, but they are not to blame because their father was beguiled by Laban, which caused Jacob's family troubles almost beyond human endurance, such as polygamy is sure to cause those who practice it. The Lord knowing this, has in his word forbidden his people such a debasing practice. But the Lord remembered his covenant with Abram who obeyed his word when he put away Hagar and polygamy, and he will bless Israel with all he promised Abram. The curse of the Ishmaelites remains, proving the truth of God's word; the Arabs are robbers, and every man's hand is against them. Do the polygamists of Utah now desire such blessing as the ancients of their class had? The family of David, and of Gideon, and all that were poisoned with this base element? The strife, the crime it occasioned are horrifying to common sense; yet your leaders have the hardihood to refer you to the ancient polygamists for your example. Trample such darkness and error under your feet, and fly to the pure law of God and seek his protecting power. Follow the true shepherd who will lead you in wisdom's ways and teach you as his father did, to obey the laws of God, and the laws of the land, until Christ shall come in the blest Millennium.

Next you say Isaiah has said the time would come when it would be right for seven women to take hold of one man; saying, "Let us be called by thy name to take away our reproach." This is another proof of the sophistry of your

teachers. Isaiah did not say it would ever be right, but foretold the destruction of Jerusalem (which is sometimes called Zion) when the men would be slain by the sword, when the daughters of Zion would be "filthy" and wish to be called by a man's name to take away their reproach. No respectable woman is reproached because she is not called by a man's name. Then Isaiah says them that are left in Zion and remain in Jerusalem shall be called holy, when the Lord shall have washed away the filth of the daughters of Zion: not that they were called by a man's name. No such inference can be drawn from the word. You say the words of Jacob about the mourning of the daughters of the Lord's people will not apply to women in your church, for they go into polygamy willingly. The words of Jacob defines the reason they do not appear to mourn—they have been led away captive and kept in a dominant school by men calling themselves saints, lo! these many years. Some—the tender minded—were made to understand they must believe in patriarehal marriage, or they could not be happy in a future world. The stronger minded were flattered with endearing titles, until they partook of the spirit of their captors, and assisted them in teaching this anti-Book-of-Mormon doctrine. They declared in their public meetings they knew polygamy was true, as their leaders do, thus virtually saying the Book of Mormon is untrue. Professing to be saints, they call evil good, and thus deceive the unwary; and when the government of our nation tries to bring them back to the benign and excellent laws which are in the Book of Mormon, they hiss and wrangle in a belligerent manner, and will not obey what they profess to be-

lieve. If they would only come back into allegiance to their own books they would have no trouble with the Government; their old and true friends would not have to mourn their departure from the gospel of salvation; and Jeremiah Black (whose speech you kindly sent me) would not say of your people "their government and their church are both wrong headed and free to do evil if they please," for our books do not teach evil in any form.

Next you say it is not a christian spirit that sent the delegates of the Reorganized Church to influence Congress to pass laws to make your church do what they could not do by moral suasion. I answer, the nation's laws for your people accord with the laws in the Book of Mormon. How can a Christian do otherwise than sustain it; for it contains "the fullness of the gospel," and "the true points of the doctrine of Christ." And Joseph's Book of Covenants accords with it. Give us a little time; our Elders will teach them to your church until all the honest, the good, the truth loving, will joyfully receive and obey them.

M. EATON.

INDEPENDENCE, Mo., May 9th, 1883.

PETITION TO SECRETARY FRELINGHUYSEN.

THE following paper presented by Bro. Joseph Smith and Elder Z. H. Gurley to Secretary Frelinghuysen, March 5th, 1883, and reported at the late Kirtland conference explains itself. We print it that those into whose hands the *Advocate* may fall may know *why* it was presented, and just *what* was said by it. We are distributing many thousand copies, free, especially in Utah and Idaho, as we wish the people there to know just what the Reorganized

Church is doing in the defence and advocacy of the genuine faith of the Saints.

We your committee appointed at the Fall session for 1882, at Lamoni, Iowa, to present certain matters before Hon. F. T. Frelinghuysen, Secretary of State of the United States, beg leave and report as follows:

Elder Zenas H. Gurley, of the committee, visited Washington, the Capital of the United States, in December last, while prosecuting his mission in the east, and consulted with gentlemen representing the State of Iowa, in Congress, and with Senator McDill and Representative W. P. Hepburn, of the Eighth District of Iowa, called upon the Secretary. From what he then learned, he corresponded with the other member of the committee, and by agreement we met at Philadelphia, on February 24th, 1883, and on the 28th, proceeded to the seat of government. We at once made an effort to secure an interview with the Secretary. By the aid of Hon. W. P. Hepburn, who secured the assistance of Senator W. B. Allison, of Iowa, the effort was successful; for on the 5th of March we were introduced to the Hon. Secretary of State, at his office; by Senator Allison, in company with Hon. W. P. Hepburn, Mr. Allison making the statement of the object of our visit. We laid before the Hon. Secretary the accompanying paper, stating the reason for presenting it to him; at the same time presenting copies of the Book of Mormon and Doctrine and Covenants with passages referred to marked. The Secretary received the books, thanking us for them and promised that he would give the subject a consideration. Your Committee take pleasure in acknowledging the courtesy and constant kindness of Messrs. Allison and Hepburn of Iowa; and the courtesy of Messrs. Burrows and Willetts of Michigan, and Senator McDill of Iowa. Hon. W. P. Hepburn was steadfast in his kindness and did all he could to aid us in our efforts to secure the object of our visit to Washington. Bishop George A. Blakeslee, at the request of the committee, ac-

accompanied them to Philadelphia, and thence to Washington, to be present at the interview with the Secretary of the State, on the 5th of March, which object was defeated by the recall of the Bishop to Lamoni, by telegram from that place, in connection with Herald Office affairs.

Your Committee further report that they have lodged with the Bishop, G. A. Blakeslee, a bill of expenses incurred as your committee, and ask that the same be allowed and ordered to be paid.

JOSEPH SMITH, }
Z. H. GURLEY. } Com.

April 6th, 1838.

COPY OF DOCUMENT.

TO THE HON. F. T. FRELINGHUYSEN,
SECRETARY OF STATE OF THE
UNITED STATES, WASHINGTON, D. C.

As a committee appointed by the Reorganized Church of Jesus Christ of Latter Day Saints, to which we belong, we beg leave to present the following to you, on behalf of said Church.

1. The Reorganized Church is the proper representative successor of the Church of Jesus Christ of Latter Day Saints, organized by Joseph Smith and others, April 6th, 1830, then numbering about thirty souls, and now numbering in the United States and Territories, Great Britain, the Canadas, Australia and the Society Islands, about 20,000 members.

2. The members of the Reorganized Church are loyal to the Governments of which they are citizens; and neither teach, nor practice any religious tenet that is subversive of those Governments, or destructive to good citizenship, as witness the position of said Church in defining her relation to governments and laws, viz: "We believe that governments were instituted of God for the benefit of men, 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 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 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 offence 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 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 dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either 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 for all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same."

The Church by her President Joseph Smith in 1844 (just prior to his death) gave to the world an epitome of faith and doctrines which were held sacred—and the only principles necessary to salvation, this, if we mistake not was made in answer to the inquiry of Hon. John Wentworth of Chicago and published by him in his paper, the *Democrat*, and also published by I. Daniel Rupp, in his History of the Religious Denominations in the United States during that year, and is as follows:

"We believe in God the Eternal Father and 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 men may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: (1)

Faith in God and in the Lord Jesus Christ. (2) Repentance. 3 Baptism by immersion for the remission of sins. (4) Laying on of hands for the gift of the Holy Ghost. (5) "We believe in the resurrection of the body; that the dead in Christ will rise first, and that the rest of the dead will not live again until the thousand years are expired.

"We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

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

"We believe in the same kind of organization that existed in the primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

"We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man, until the end of time.

"We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

This your Honor was the faith of the Church up to 1844 A. D. under Joseph Smith, its founder—the same is affirmed by the Reorganized Church of to-day, and we submit that, in justice and by right under the laws of this government and in harmony with itself—it is now and must necessarily ever remain as the only and true faith of said Church, the declaration of polygamic Mormons to the contrary notwithstanding.

3. The tenet of polygamy is not now, and has never been taught by said Reorganized Church, nor was it any part of the faith of the Church organized by Joseph Smith in 1830, as this

committee can clearly show; and as was shown before the Judiciary Committee during the Session of last Congress, pending action on the Edmund's Bill. To the contrary the Reorganized Church did in June, 1852, and has since constantly maintained a persistent opposition to the tenet of polygamy and those who have affirmed and practiced it; and has now an organized mission under the ministerial charge of Elder W. W. Blair, an American citizen, in Utah teaching against it.

4. The effort against this delusive doctrine made by the Reorganized Church, has not been confined to Utah; but in all parts of the United States, in England, Wales, the Canadas, Denmark, Switzerland, France, Australia and the Society Islands, the Elders of the Church have been actively engaged in denouncing it, and saying and declaring none other things than those provided for by law as accepted and held sacred by the Church from its inception down to the present time.

"Wherefore my brethren, hear me and hearken to the word of the Lord, for there shall not any man among you have save it be *one wife*, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me, saith the Lord of Hosts." Book of Mormon; Jacob 2: 6-9. And again "Wherefore it is lawful that he (man) should have *one wife*, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." Doctrine and Covenants p. 161:—Witness also the marriage contract as used by the Church and based upon the foregoing fundamental law, to wit: "You both mutually agree to be each other's companion, husband and wife, observing the *legal rights* belonging to this condition; that is, keeping yourself wholly for each other and from all others during your lives." D. & C. p. 330. These we submit to your honor as being wholesome laws and in harmony with the position of the Church in defining her relation to governments and the duties of her members therein. The practice of Utah Mormons is so absolutely the opposite being in violation and abrogation of said laws that to call them "Latter Day Saints," appears at once a misnomer they having abandoned the

faith of that Church and by virtue thereof should by right be called polygamists—The correctness of this position will appear at once when we consider the fact that their representative men, Orson Pratt in debate with Dr. Newman at Salt Lake City, and Del. George Q. Cannon before Judiciary Committee of House of Representatives last winter—in answer to the question direct made statement that their practice of polygamy and its concomitants rested not upon the Bible or any other book, but upon a certain document which Mr. Cannon was pleased to name a “purported revelation”—and now as that document sets up a “new plan of salvation;” and is in violation and total disregard of the faith, laws, teachings and usages of the Church of Jesus Christ of Latter Day Saints we aver and ask that the claim set up in this paper be allowed in being just to all parties concerned, for, if the Government feels to condone the polygamic practice of Utah Mormons upon the ground of its being their religion, then in that case, as now, we ask and insist that the Reorganized Church of Jesus Christ of Latter Day Saints be relieved from the reproach and shame sought to be fastened upon their faith by such teaching and practice of polygamy and that the line of demarcation be fully drawn that we no longer be improperly confounded with Mormons of Utah.

The impossibility of any true Latter Day Saint accepting any dogma which would lead him to violate the laws of his country may be seen in the following: “Let no man break the laws of the land, for he that keepeth the law 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.” Doctrine and Covenants p. 177. This we submit renders it impossible for any consistent member of the Church to live inharmoniously with the laws of the Government, and he is especially enjoined to be subject unto these laws until Christ comes—and greater importance may be attached to this when we consider the fact that the Church received this as the voice of God to them in August, 1831.

5. In carrying on the work of propagandizing, both in the United States and abroad the Reorganized Church has been confounded with the Mormon or polygamic Church in

Utah, over which Brigham Young did, and John Taylor does now preside, and which has since August, 1852, and does still teach and practice the tenet of plural marriage, or polygamy, in contravention and in defiance of the wholesome laws of the United States; and it has not been until quite recently that the said Reorganized Church has been able to compel the recognition of the difference between it and the Mormons of Utah on this point, and that not until the matter at issue was brought into the courts, in the northern district of Ohio; and before Congress at its last session.

6. This confounding of the Reorganized Church and the Utah Mormons together as one; as being polygamic and disloyal to the United States, in that they both taught and practiced tenets subversive of good citizenship and contrary to the laws, has worked disadvantageously to the progress of the said Reorganized Church; and especially so since the circular letter of William N. Evarts, late Secretary of State, to the Governments of Foreign Nations asking them to discriminate against the emigration of Mormons from those nations to the United States. The effect of this letter of Secretary Evarts referred to, was such that in Germany, Switzerland, France, Denmark, Italy, Norway and the Society Islands, missionaries of the Reorganized Church were regarded with suspicion and were refused liberty to propagandize, as such liberty is given to missionaries of other American churches; and Consuls of the United States will not give the ordinary guarantees of protection to them as citizens of the United States while pursuing their missionary labors. The same disability and suspicion in a modified form attached to missionary labor in England and the Canadas and in New Mexico and the Southern States.

7. While we as a Church do not expect the Government of the United States to enact laws to specially favor, or foster, the religious views of the Reorganized Church, or to instruct the officers of the Government at home or abroad, to give special protection to the missionaries of said Church as religionists; we deem it right and a duty to ask that the Government shall secure to us as loyal citizens of the United States, all the privileges and immunities of such citizens at home, and protection abroad; and to ask that no en-

actment of Congress, nor instruction of the general officers of the Government shall discriminate against us to our injury as law abiding citizens.

In this case, we represent to you, that the effect of the letter of W. M. Evarts referred to has been to our injury in the manner specified; and we by our committee, ask of your Honor such favorable consideration as shall free us from said disability and that you so instruct the consuls of the United States to the various Governments named in this memorial, and others when necessity requires, that the Reorganized Church of Jesus Christ of Latter Day Saints as the legal successor to the Church of Jesus Christ of Latter Day Saints organized April 6th, 1830, are not polygamists, and not disloyal; and that said Reorganized Church should be exempted from the disabilities imposed by said letter of instruction to Foreign Powers, from the late Secretary of State, Hon. W. M. Evarts, and that you will in such way as may by you be deemed proper, convey to the proper officials of said foreign governments, the information herein set forth, that we may be freed from the disability and suspicion complained of.

9. The members of the Reorganized Church are scattered in church organizations, of congregations, throughout the United States and Territories; largely in the States of Illinois, Iowa, Missouri, Kansas, Nebraska, Michigan and Indiana and for their character for loyalty, etc., as herein set forth, inquiry may be made of the representatives of those States, Hons. James F. Wilson, J. W. McDill, W. P. Hepburn, John A. Kasson and others of Iowa, specially referred to.

10. We suggest to your Honor, that an effective aid may be given to the Legislative and Judiciary departments of the Government in suppressing the evils known to exist in Utah, ostensibly fostered by the dominant church there as a part of their religion, if this distinction between the Reorganized Church which we represent, and the Utah Mormon Church be formally recognized by the Government, and officially noticed by your Honor in the manner asked for by us.

For the prosperity and future success of our country we shall ever pray.

JOSEPH SMITH }
Z. H. GURLEY } Committee.

WASHINGTON, D. C.,
February 22d, 1883.

KIRTLAND CONFERENCE ITEMS.

THE Cleveland *Herald* says of the Reorganized Church: 'One of the doctrines of this church is liberality of thought. They wish the people to think for themselves, to form their own ideas, and to examine closely any matter brought before them. Their ideas are presented to the congregations and if they meet with approval, right and good; but if after due thought and deliberation any differ, it is their right and privilege. Bigotry is not, and will not be tolerated.'

Under date of April 6th the same journal says: "The flood-gates were lifted this morning, and the deluge of praise and thanksgiving, of reminiscence and story, that for ten days is to envelope Kirtland, came down in full force. All day yesterday and all through to-day the crowds have poured in until this little village is full. * * * The interior of the old temple looks bright and pleasant. Few other than Mormons occupied the pews, and indeed there was but little room for others. Although many more are expected, enough are already present to comfortably fill the spacious audience room. As a class, the Mormons gathered within the old temple this afternoon were as fine a looking religious body of men and women as ever gathered together. Many of them saw the interior of the old temple for the first time in over forty years. To others it was the first realization to them of the familiar story of the early struggles of their fathers in the faith, when the Church was in its infancy."

Under date of the 7th it says: "To say the opening [of conference] was a magnificent success, is not putting it too strong. The most sanguine expected scarcely more than a handful at the or-

ganization. Instead, there were enough to fill the temple. Yet there's room. To-morrow [Sunday] is to be the great day. Perhaps the most important feature will be the discourse by Pres. Joseph Smith.

"Modern church-goers could learn a lesson that would at once be beneficial to them and gratifying to their pastors from the Latter Day Saints. There are no late comers. Neither is there a bell. When the hour arrives for service the congregation are in their pews." * * * To-day's exercises were inaugurated by a quiet little season of prayer and praise. William Smith, the only surviving brother of the founder of the Church, was in charge of it, and opened the meeting with prayer. Many of the brothers and sisters in the church participated and told of the prophecies they had received years ago that this conference would be held. A few moments after the meeting a gentleman introduced me to Mr. Smith. He is a tall, spare gentleman, seventy-two years of age, and is apparently as deeply in love with the church and cause as was his brother. To the question: 'How are you enjoying the reunion?' Mr. Smith answered, 'Just as well as it is possible for any one man to do. I should'n't want to enjoy it any better for fear I might evaporate.' 'This is not your first appearance in the temple?' 'Oh, no. It was here I received my first inspiration in the Church. I helped carry the stone and mortar that put these walls together. It is a great pleasure for me to again enter the blessed old building.'"

The *Herald* of the 9th, inst., has the following:—"From frequent interviews with the leading Mormons here I am satisfied that all they ask for is fair

play. It is not their desire to have their reunion exaggerated, nor do they believe it has been. The affair is certainly a success. Nearly 600 votes are cast at the business meetings. Besides this there are a large number of Latter Day Saints present from curiosity and interest. * * * It is the anniversary of the founding of a church that has attracted the attention of people in all parts of the world. * * * A more devoted or conscientious body of delegates never assembled for a like purpose. As was expected, the brightness of the day [Sunday] served to call out an immense audience at the services this morning. Not less than a thousand people were gathered within the walls of the Temple. For the first time since the celebration began the unique construction of the pulpits was practically explained."

"Nothing can exceed the persistency with which the Mormons gathered here denounce the evils of their brethren of the Utah Church. The consciousness that they are continually reproached on that account evidently aggravates them greatly.

Said President Smith to your representative this morning; "We differ from them in almost everything. They are a theocracy. What they are told to do must be done. There can be no excuse. With us there is freedom of thought. The Hon. R. P. Harmon, in speaking of the ministers present says: 'In intellectual acumen I think they stand above the average clerical assemblies.'"

"As steady application to work is the healthiest training for every individual, so it is the best discipline of a state. Honorable industry travels the same road with duty; and Providence has closely linked both with happiness."—

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IN the San Francisco *Weekly Chronicle*, Nov. 23d, 1882, in an article entitled "Stalwarts Rebuked," signed "Gath," he in treating of the late President Garfield relates that the latter said to him, "There is a corner in my character which makes everything of a supernatural or mystical sort very fascinating to me." Gath further says; "He then told me a number of tales, all original and peculiar. For instance, he related that in his district, at a place called Kirtland, Joseph Smith, the Mormon, had gathered his first congregation, and there was a person brought to Smith, apparently possessed of a devil, with something that made the man froth, or bark. Smith, whom General Garfield described to be a fine man physically, with abundant magnetism, put the subject under his control, and finally raising his hands, shouted with a powerful voice, 'I command that you come out of him!' And the General said that it was in testimony that the man behaved like one in his right mind after that."

This testimony of Mr. Garfield is surprising only in the fact that it came from him. That Joseph Smith did, by the power of God, cast out devils, is a matter well authenticated and thoroughly believed in by the Saints, though stoutly denied by his enemies, and imputed by Mr. Garfield to magnetism. Magnetism is one thing, and the Holy

Spirit is another and very different thing. Joseph Smith wrought by the latter, which is the highest and greatest of all powers.

"Heaven helps those who helps themselves."

"Even despotism does not produce its worst effects so long as individuality exists under it; and whatever crushes individuality is despotism, by whatever name it may be called."—*Mill*.

"Indeed, so far from poverty being a misfortune, it may, by vigorous self-help, be converted even into a blessing; rousing a man to that struggle with the world in which, though some may purchase ease by degradation, the right-minded and true-hearted find strength, confidence, and triumph."—*Smiles*.

"Even the humblest person, who sets before his fellows an example of industry, sobriety, and upright honesty of purpose in life, has a present as well as a future influence upon the well being of his country; for his life and character pass unconsciously into the lives of others, and propagate good examples for all time to come."—*Smiles*.

"The greatest results in life are usually attained by simple means and the exercise of ordinary qualities. * * * In the pursuit of even the highest branches of human inquiry, the commoner qualities are found the most useful—such as common sense, attention, application, and perseverance."—*Smiles*.

The highest object of life we take to be, to form a manly character, and to work out the best development possible, of body and spirit, of mind, conscience, heart, and soul."—*Smiles*.

The best part of every man's education, is that which he gives to himself.—*Sir Walter Scott*.

It is said of Buffon, the great Naturalist, "He was a most conscientious worker, always studying to give the reader his best thoughts, expressed in the very best manner. He was never wearied with touching and re-touching his compositions, so that his style may be pronounced almost perfect. He wrote the 'Epoques de la Nature' not fewer than eleven times before he was satisfied with it; although he had thought over the work about fifty years."

It has been said that half the failures in life arise from pulling in one's horse when he is leaping; hence the need of confidence.

"By spreading our efforts over too large a surface we inevitably weaken our force, and hinder our progress." Preachers should make a note of this.

To be employed is to be happy.—*Gray.*

Knowledge of itself, unless wisely directed, might merely make bad men more dangerous, and the society in which it was regarded as the highest good, little better than a pandemonium.

I owe it to society, and to its Author, not to degrade or destroy either my body, mind, or instincts. On the contrary, I am bound to the best of my power to give to those parts of my constitution the highest degree of perfection possible. I am not only to suppress the evil, but to evoke the good elements in very nature."

Necessity, oftener than facility, has been the mother of invention; and the most prolific school of all has been the school of difficulty.

How a man makes money, saves it, and spends it, is said to be one of the best tests of practical wisdom.

Temperance will come to try the young man's strength; and once yield-

ed to, the power to resist grows weaker and weaker. Yield once, and a portion of virtue is gone.

"It is not ease, but effort—not facility, but difficulty, that makes the man."

"We learn wisdom from failure much more than from success. We often find what *will* do, by finding out what *will not* do."

"The skillful mariner obtains his best experience amidst storms and tempests, which train him to self-reliance, courage, and the highest discipline."

"Self-discipline and self-control are the beginning of practical wisdom; and these must have their root in self-respect. Hope springs from it—hope, which is the companion of power, and the mother of success; for whoso hopes strongly has within him the gift of miracles."

"Sweet indeed are the uses of adversity. They reveal to us our powers, and call forth our energies."

"Adversity reveals our needs, and moves us to discover their supply.

Diligence is the mother of good luck.

He that is slothful in work is brother to him that is a great waster.

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