

The Messenger

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

The Truth shall Make you Free.—Jesus.

VOL. 2.

SALT LAKE CITY, UTAH, NOVEMBER, 1875.

No. 1.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints;

Being a brief statement of the principal facts connected with its rise and early progress, together with the principles underlying it, or which distinguish it from the various factions which have arisen among the Latter Day Saints.

CHAPTER I.

Having already shown, in the History of the Apostasy, that the church established on April 6th, A. D. 1830, was "rejected," dissolved or disorganized, in accordance with the threatening, and that the body, or larger portion of its members were scattered abroad; some entering into one faction, and some another; while perhaps the greater number stood aloof from all; it now remains to show *how*, when, where, and by what means and authority it has been reorganized and reinstated in the sight of heaven, in its original form and power.

The original organization began on the 6th day of April, 1830, was the work of years, by commandment, after a pattern. The Reorganization must needs be by a commandment also, and by the same pattern. It may be safely assumed that no important religious movement occurs without an inspiration that constitutes its life and power; and this is true of the renewal of the work and the bringing forth of the Reorganization.

In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope,—a manifestation of the Spirit that all was not lost, but that "truth should yet prevail." Many ran "to and fro" in the character of prophets, leaders and shepherds; and knowledge certainly increased; but too often at great expense to the learner, without a corresponding benefit. Among these appeared William Smith; who, in the spring of 1850, called a Conference, at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching "lineal priesthood" as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to rise out of the posterity of the original President of the Church. This principle, though pretty clearly shown in the books, had been almost entirely overlooked, or forgotten by the Saints; but when their attention was thus called to it, many at once received it as the solution of the question of "Presidency." Wm. Smith taught also, in connection with this, that it was his right, as the only surviving brother of the former President, and uncle (and natural guardian) of the seed of Joseph, to stand, during the *interim*, as President, *pro tem*. And in this there seemed a general acquiescence on the part of the Saints among whom he labored; and he was so acknowledged, and began to

organize, choosing Lyman Wight and Aaron Hook as Counselors, *pro tem*. to the President, *pro tem*., and Joseph Wood as Counselor and spokesman. Many branches, and nearly all the Saints in Northern Illinois and Southern Wisconsin were identified with this movement, and among them was enjoyed a large measure of the spiritual gifts.

During the spring and summer of 1851, Palestine, in Lee County, Illinois, had been designated as a stake, and become the residence of Wm. Smith, Wood, Hook and others; and the two former had visited most of the branches in Wisconsin, among which was the one at Beloit, Rock County, Wisconsin. This branch was originally raised up by the labors and ministry of Jason W. Briggs, in 1843, who was their presiding Elder at the time of this movement. In all their public discourses, and most of their private instructions, they had uniformly condemned all the excesses known to exist among the different factions, and especially polygamy, with all its train of pre-requisites and consequences. But in the course of their visit it transpired, that they not only believed in the principle of a plurality of wives, but were really in the practice of it stealthily, and under the strongest vows of secrecy. This created in some minds a terrible conflict between faith and infidelity. The case was this, here were these men ministering in the name of the Lord; baptism and the laying on of hands; and the gifts of the Spirit in prophecy, tongues, interpretation, healings, &c., followed according to the promise; and now it turned out that they had been, and still were, double tongued, and practicing what the books declare "an abomination." The proof that such was the character of the men at the time, was full and positive; and at a conference held at Palestine, in October 6th of that year, (1851), they threw off the mask, in a council called to Priests' Lodge, and confessed to the belief and practice of polygamy in the name of the Lord. Among those who attended that conference were James Blakeslee, Alva Smith, Edwin Cadwell, C. F. Stiles and E. R. Briggs, of Illinois; and Ira J. Patten, David Powell, Henry Lowe, John Harrington, John O'Neil and J. W. Briggs of Wisconsin. The Latter named, upon returning to his home, perplexed with this intermingling of truth and falsehood; of right and wrong; light and darkness, sought unto God for its solution, in fervent and continued prayer. And—

"While pondering in my heart the situation of the Church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me, 'Verily, verily, saith the Lord, even Jesus Christ,

unto his servant, Jason W. Briggs, concerning the church:—Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. And because you have asked me in faith concerning William Smith, this is the answer of the Lord thy God concerning him. I, the Lord, have permitted him to represent the rightful heir to the presidency of the high priesthood of my Church by reason of the faith and prayers of his father, and his brothers, Joseph and Hyrum Smith, which came up before me in his behalf; and to respect the law of lineage, by which the holy priesthood is transmitted, in all generations, when organized into quorums. And the keys which were taught him by my servant Joseph were of me, that I might prove him therewith. And for this reason have I poured out my Spirit through his ministrations, according to the integrity of those who received them.

"But as Esau despised his birthright, so has William Smith despised my law, and forfeited that which pertained to him as an Apostle and High Priest in my Church. And his spokesman, Joseph Wood, shall fall with him, for they are rejected of me. They shall be degraded in their lives, and shall die without regard; for they have wholly forsaken my law, and given themselves to all manner of uncleanness, and prostituted my law and the keys of power entrusted to them, to the lusts of the flesh, and have run greedily in the way of adultery. Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you.—And the Spirit said unto me, Write, write, write;—write the revelation and send it unto the Saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law;—and whosoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me.' Even so, Amen."

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SALT LAKE CITY, UTAH, DECEMBER, 1875.

No. 2.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints;

CHAPTER II.

The foregoing communication was committed to writing on the day it was received, in accordance with the injunction given; and on the two following days it was read to several persons, among whom was David Powell, H. Lowe and J. Harrington. The latter raised an objection founded on the 2d paragraph of section 14, and par. 2, sec. 51, Doctrine and Covenants, that no one save a prophet, seer, &c., had a right to receive a revelation relating to, or affecting the whole Church. This objection has been constantly urged by those of every faction, until this day; whose inference has been, that it was false. Some conversation occurred in consequence among these brethren, in which it was also urged in answer to this objection, that then the Lord had no right to give such a revelation.—The right to give one, implying the right to receive. The two last named brethren decided to comply with the promise contained in the last paragraph of the revelation, and seek a testimony; and reporting what they had seen and heard to a brother and sister, the four agreed to join in seeking a witness concerning it. This they did, and all four received satisfactory testimony of its truth.

During the remainder of the week it was noised about among the Saints that something of unusual interest was on foot, and on the Sunday following, November 24th, a full attendance was had of the Church at our meeting place, which was at the house of Mother Polly Briggs. The branch numbered something over thirty members, and nearly all were present. The presiding Elder preached as usual, but with unusual liberty; after which he read to the Church the communication received on the Monday preceding; and testified that he now saw light, where darkness had reigned before. But one or two instances of levity and incredulity was manifested. Unusual solemnity prevailed, and intense feeling showed itself in nearly every countenance. The meeting concluded with an appointment for the evening; at the house of Br. John A. Williams. This meeting was commenced in the usual manner, and then declared open for general consultation and testimony. It soon took the character of an investigation; and many facts, relative to the erroneous teachings of Wm. Smith and Wood were brought out. Ample opportunity for any to defend them was given, which was attempted by one or two; after which an expression of sentiment respecting these men was suggested, and a motion made and duly seconded to withdraw the hand of fellow-

ship from them. The vote was almost unanimous in the affirmative; only two voting against it.

The next few days was occupied by several brethren and sisters, in copying the communication and sending it to all the places named; and subsequently to all places known to them where plurality of wives or polygamy had been taught as a celestial law. Shortly after this a statement relative to the teachings and acts of Wm. Smith and J. Wood, signed by several of the members of the Branch, including all its officers, was sent to the several branches, including the one at Waukesha, and brethren Lowe, Harrington, Powell and J. W. Briggs, met at the house of the latter for consultation. After prayer, the gifts of tongues, interpretation and prophecy was received, and increased light given, which determined the sending of Elders Lowe and Harrington to visit the branches eastward as far as Waukesha, and then northward to deliver the foregoing communication and statement, and to communicate to the Saints in these regions the stand taken by the Church at Beloit, and the reasons for it, which was in effect this: A withdrawal of confidence in any and all organizations and pretended leaders, or successors to the presidency of the Church, entertaining a belief that the true successor of Joseph Smith would be his eldest son, who would in the "due time" of the Lord be called, to act in that capacity, and for which we would wait; and in the meantime preach the gospel, baptize and form branches, and nothing more. Such a position it was believed the only tenable one. And every day, and at every interview with each other, this view of the case became more apparent, and the resolution to pursue that course became stronger. Thus imbued, the two Elders mentioned went out, and the result was, wherever they went among Saints, who had been misled by one or another of the factions which had arisen, they infused the same spirit, and planted, under God, the same hope. The branches visited was one called the Nephi Branch, in Walworth County, one at Voree, and one in Waukesha County, Wisconsin. David Powell at first hesitating, to adopt the same course with the rest at the time, wrote a letter of inquiry to William Smith, asking explanations. The answer, as constituting the first studied attack upon the position assumed by the Saints in Wisconsin relative to the presidency, is here given.

"PALASTINE STAKE OF ZION,
"Dec. 25th, 1851.

"Brother Powell.—I have concluded to spend my Christmas in writing you a few lines. As to questions in regard to my right of standing as Joseph's successor, I

reply, in my first step in acting as the representative of Joseph's son, the matter was not made plain to me then as it now is. The increase of light began small at first, and so increased by degrees until the full right of my authority was made known by revelation. Something over two years ago, or thereabout, it may not be so long; by reference to the record I can ascertain the time exact. By reference to the enclosed drawing, you will get the idea perfectly. No. 1 is old Father Smith holding the Patriarchy ordaining his seven sons, Alvin, Hyrum, Joseph, Samuel, Ephraim, William and D. Carlos. On the second line, No. 2, you will see that the places for six of the sons are blank, all being dead but William, who now stands as the only head of the Church, holding the patriarchy, and also the only person now representing the old patriarch, Father Smith. This of course makes William Smith the successor of Joseph Smith. Also on the third line, No. 3, is William's son, ordaining Joseph's and Hyrum's posterity. And as none of these are ordained as yet, who shall preside over the Church of God but William Smith, who was ordained before Joseph's death, Prophet, Seer, Revelator and Translator; thus keeping up a regular chain of priesthood, as you see in the drawing. On line No. 2, you will see William ordaining his son as his successor in office. It is in this manner my inheritance is preserved unto my children, and thus answering to the revelation I have received of late on the subject. Should William have no son, he would have power to ordain one of Joseph's sons, provided one of them came forward and claimed rights. But should William have a son, or sons, the right of Patriarchy, not by expediency, but by law, rests in his family,—a stream can never rise higher than its fountain, consequently Joseph's children, (nor Hyrum's, nor any of the brothers), can not preside over Williams, nor over his sons. The question is again, Is the building greater than the builder? Neither Joseph nor Hyrum ordained their sons, and no one can ordain them now but William, or his (William's) successor in office. To this you will add, the position takes away rights from Joseph's children, and also from Hyrum's children. To this I reply it does not. For they have no right of office in the Church, no more than Tom, Dick or Harry; not until they have been ordained. It is the priesthood after the order of Melchisedec, which is after the order of the Son of God, that is handed down from Father to Son; not the offices of Prophet, Patriarch, Apostle, High Priest, Elder, Priest, Teacher, and Deacon. This is the error of Jason, [J. W. Briggs], as well as many others that have fallen. They do not make the proper distinction between the orders of priesthood, (there being two orders, the Aaronic and the Melchisedec; see sec. 8, on Priesthood), and the different offices of these two priesthoods. The order of priesthood, (not offices), is handed down from father to son. The officers are ordained by those holding authority, as the Holy Ghost shall direct; see sec. 2, par. 12, page 96. But the two orders of priesthood, meaning the Aaronic and the Melchisedec, is handed down from father to son, according to the flesh, &c., &c. A great ado is made over the blessing put upon Joseph's posterity. Now read the promised blessing, revelation of 1841, and you will see two things only mentioned; first,

an inheritance for Joseph's children in the Nauvoo house; second, the blessing upon Joseph's head that his children shall be blessed as Abraham's seed was. And to all this I have not the least objection. The Nauvoo House is not finished yet, and no prospects that it ever will be, at least not for many years to come. And then you will discover by the drawing, that should the time ever come that Joseph's children, or children's children, desired a place in the church of God, the authority to ordain them to the various offices in the Church is preserved unto William Smith and his posterity forever. It is in this way you will discover that the promise made to Joseph is fulfilled upon the head of his posterity; being ordained one an Elder, one an High Priest, and so on; holding a right of priesthood, (not of office), according to the flesh. If the right of office, as Jason affirms, is handed down from father to son, then Joseph would have four prophets in his family, and Hyrum three patriarchs, and Samuel two High Priests, and D. Carlos none, his children being girls. But Paul says, "Not all apostles, not all prophets; consequently it is the order of priesthood that is the inheritance, and not the grades of office, as I have previously stated. Jason makes an utter great blunder on the spokesmanship. No priesthood is taken from Hyrum's children; it is the office of spokesman conferred on Br. Wood. Jason makes another blunder at the order, by placing the spokesman of the prophet in front, and Christ on the right hand of the Father. Will Jason tell us where Brother Wood [Joseph Wood] will be seated after his work is done? And as to certain parts of that celestial law, it was referred to future generations. If Brother Wood has done wrong, Jason should have given him the extent of the rule, if he repents.—Read revelation of February, 1831, sec. 13, par. 7; consequently, Jason's revelation to cut off, is premature. Without applying the rule I however deny all such charges. God is on our side. Wm. Smith, President."

That "celestial law" referred to by William, is a pretended revelation to him, authorizing polygamy, apportioning the number of wives according to grade of office in the Church, from half a dozen to several hundred. It repudiated Gentile marriages. I have seen it, and of course know what it contained.

Even before this letter was received, Br. Powell had heartily entered into the compact to work for the restoration of the original faith of the Latter Day Saints, as taught in the books, and wait upon God in respect to the "presidency."

Letters having been sent to the Saints, at Beloit, (at one time called the Lehi Branch, but at this time called the Newark Branch), from Wm. Smith, denying that which had been charged upon him in the counsel of November 24th, and stigmatizing them as slanderous, and containing the proceedings of a council at Palastine, on December 3d, 1851, (near Amboy, Lee County, Illinois), at which J. W. Briggs was cut off, &c. This called out the statement from the members of the branch; from which we extract the following:

"We, the undersigned members of the Lehi Branch of the Church of Jesus Christ of Latter Day Saints, in Rock County, Wisconsin, having withdrawn all fellowship from Wm. Smith and Joseph Wood, we deem it our duty to warn and forewarn all men, and especially all Saints, of their wiles. For from our acquaintance we know, in part, and from reliable evidence, believe

them guilty of teachings and practices against morality and hospitality, violating herein both the law of God and man,—base and hypocritical beyond any with whom we have had the misfortune to be acquainted."

This statement was signed by eleven members of the branch, including all its officers. About the tenth of February, 1852, J. W. Briggs visited the branches eastward, who had now become identified with the movement, and on February 16th, the foregoing statement in full, was read to the branch at Waukesha and the following action taken:

"Resolved that this branch do fully concur in the above statement. Albert White, presiding elder; Henry Moon, clerk of Branch, Waukesha, Wis., February 16th, 1852."

Returning to Beloit, Br. Powell called upon J. W. Briggs, with a letter from Henry H. Deam, living near Yellowstone, Lafayette County, Wisconsin, where a branch had been raised up by Zenas H. Gurley and H. P. Brown, who acknowledged James J. Strang, where Br. Gurley then resided. Upon consultation it was agreed that a letter should be written to those two brethren, and on the 19th of February Br. Powell started to visit them, and carried the letter and a copy of the communication of November 18th.

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, December, 1875.

THE Utah question that is now absorbing the attention of the public, is by no means a religious one only, though it includes religion. It is more than that; it is a question of humanity. It includes every proposition affecting human society. It is an open war upon an unprincipled clique of ungodly and unmanly creatures, who, like leeches, live and thrive only upon the life's blood and liberty of society.

There is in this question the strongest incentives to the moralist, the philanthropist and statesman, as well as the Christian, to enlist and work for God and humanity. Missionary societies would do well to suspend operations in foreign lands, where the heathenism consists only of vagaries and absurdities, and concentrate their efforts upon Utah heathenism, that adds atrocity to these same vagaries and absurdities; where human worship and human sacrifice are taught and practiced. The philanthropist might forego his visitations to isolated victims of misery and degradation, and engage in a wider field; where whole communities are being reared in the most abject ignorance of their own rights and duties; where the emaciated intellect, even of adults, accepts the balderdash of a bloated and blasphemous egotist, as the "word of Almighty God." And the statesman may well cease his "salary grabbing" and "Credit Mobillier" schemes and bluster about "natural dignity," and turn their attention to the establishing a republican government in Utah, and a judiciary that is gov-

erned by law and common sense justice, rather than technicalities,—the loop-holes made or discovered for the benefit of high blood scoundrels,—and thus build themselves a lasting monument in the memory of the generations to come, instead of their withering and merited curse, and combine to crush out the "twin relic of barbarism," that serpent-like has its poisonous fangs fastened upon the vitals of Utah society.

THE revival of the "Utah Chapel Fund" is a legitimate christian effort, and the several responses to the appeal for it already shows the missionary spirit is alive. To those who have written us to say, "We will help," we say, God bless you."

THE next MESSENGER will contain such information and suggestions as will enable all who are willing to aid, (and who is not?) in the rearing of a monument to themselves, and a standing witness against spiritual wickedness in high places, to do so; meanwhile "lay up in store as the Lord hath prospered you," for the good work.

Pre-Existence and Transmigration.

Perhaps the most palpable refutation of the theory of pre-existence, is the transmigration notion which it involves. If we by reason of faithfulness in a pre-existent, or "first estate," are rewarded with this second probation in tabernacles of flesh; how natural is the idea that faithfulness in this, our "second estate," will entitle us to enter a third, in the same manner; and per consequence a fourth, and so on without limit; and this is transmigration, or Mr. Orson Hyde's "baby resurrection" scheme, of which it is said, when spread out in all its "grandeur" and "sublimity," Joseph Smith remarked, "There is but one fault that I see in it,—that is, it is not true." Oh, says a believer in pre-existence, "I do not believe in transmigration." But does not the principle of the one apply equally to the other? Probationary pre-existence implies a reward for well-doing, and if that reward is the taking another probation, an infant tabernacle, thus pinching out all the sense, or knowledge acquired in the first; then does it not follow, that having found the method by which rewards are given, are we not bound to adhere to that principle relative to rewards for faithfulness here, and look for a re-appearance of those, departing, as a shock of corn fully ripe, in the form of a new germ of corn, or a new-born babe? The difficulty is no greater in the one case than the other.

The chief object had by the first propagators of the pre-existence theory was to establish in that suppositious state, the family relations. And having assumed the one the other followed, and rendered plausible the statement that, "when Adam came, or migrated, into this world, he brought one of his wives with him," and this bringing only one, implies leaving one or more behind; so polygamy is established on just as firm a basis as pre-existence itself. What a pity for polygamists that Adam did not bring a couple of his wives at least, and so

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No. 3.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. III.

The results of Br. Powell's mission is given in his own words in a letter to J. W. Briggs, as follows:

"When I found Br. Deam, he did not fight your letter or revelation, as he was evidently tired of Strang's rule, as he was hunting up testimony about the one-eyed prophet, but fell in with it. Then we counseled what was the best way to save Br. Gurley and the branch he presided over, from the evils of Strangism. Knowing he had great influence in the branch, we thought proper to labor with him privately, and on February 23d we went to see him and laid the matter before him as plain as we could; but he could not see it as we did. We went to work digging, (Br. Gurley was engaged with a Br. Newkirk also in mining), close by, and saw him almost every day for two weeks; still he did not yield the point. At length I became impatient, and went to Br. Gurley and told him if he did not go to preaching and expose Strangism, I would do it. His reply was, 'If you do, I will give you an all-to-pieces whipping.' I said, 'My shoulders are broad and I had rather take your whipping than to go away and not warn the people.' He went with me back where I had left Br. Deam; and finally, before I left him, he promised me he would get his Book of Doctrine and Covenants and go to preaching lineal priesthood. On these conditions I left him, and went to Wingville, where I found Br. John Cunningham. And from there to Potosi and British Hollow, in Grant County, (Wisconsin), where I found Br. Samuel Blair, and Br. Ethan Griffith. The result was, they all came into the church; and I returned to Yellowstone about the first of June. And Br. Gurley had turned the whole branch. He did not lose a member, and there was great rejoicing in the branch, to think that God was going to call upon one of the seed of Joseph Smith. I was then on my way back to Beloit, to attend the first Conference held by the Reorganized Church; if you remember Br. Gurley came with me. Yours in the faith of the gospel,

"DAVID POWELL."

This interval between Br. Powell's departure from the Yellowstone Branch, about April 6th, and his return about the first of June, is marked by a complete revolution in the branch, through the joint labors of Bro. Deam, Gurley and Newkirk. It was in the family of the latter that the first answers were given through the gifts relative to the movement going on; which is here given in Br. Gurley's own words.

"A few days after we had entered into this covenant, while Br. Newkirk was in secret prayer, the Holy Spirit rested upon him; he arose and spake in tongues, and started homeward, speaking in tongues and praising God. His wife heard him, and met him, and shortly afterward she received the same gift and blessing. These gifts were the first fruits of the reformation," (in that branch.)

In speaking of an outpouring of the Spirit a few days after this, in which his own family were partakers, he says:

"It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph Smith was? I felt anxious to know, that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared, 'The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith, the prophet; it is his right by lineage, saith the Lord your God.'"

Immediately after this, Br. Gurley writes a letter to J. W. Briggs in the fullness of his joy, in which he says, "We have received evidence of your revelation," and proposed that we should call a conference to meet on the first of June. After some correspondence with different branches, it was settled to meet in conference on the 12th of June, at the Newark Branch, in the town of Beloit, Wis. The Saints in union with the movement were notified; and when the time arrived a goodly number had gathered, and gave proof of the deep rooted conviction that the hand of the Lord was upon them to accomplish his own work; but the extent of the work was but imperfectly seen. For the legality of the conference, however, the law requiring "the Elders of this Church" to meet in Conference once in three months, or from time to time, was the warrant; since the entire movement from the first was based upon the rejection of all organizations and leaders, and the belief that God would, "in his own due time," raise up a successor and re-establish his Church, which time was believed to be close at hand.

On the first and part of the second day of the conference, a general survey of the condition of things relative to the Church, its rejection, and the numerous false shepherds that had arisen, was taken by Z. H. Gurley, S. H. Briggs, A. White, D. Powell, J. W. Briggs, and others, who addressed the conference. After which the following resolutions were offered, and severally discussed, and unanimously adopted, to-wit:

Resolved, That this Conference regard the pretensions of Brigham Young, James J. Strang, James Collen Brewster, and William's, with and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God; and consequently we disclaim all connection and fellowship with them.

Resolved, That the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be of the seed of Joseph Smith, Junior, in fulfillment of the law and promises of God.

Resolved, That as the office of First President of the Church grows out of the authority of the Presiding High Priest in the high priesthood, no person can legally lay claim to the office of First President of the Church, without a previous ordination to the presidency of the high priesthood.

Resolved, That we recognize the validity

of all legal ordinations in this Church, and will fellowship all such as have thus been ordained, while acting within the purview of such authority.

Resolved, That we believe that the Church of Christ, organized on the 6th day of April, A.D. 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern in the Book of Doctrine and Covenants.

Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

Resolved, That in the opinion of this Conference, there is no state to which the Saints on this continent are commanded to gather at the present time; but that the Saints on all other lands are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion; when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance.

Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

Resolved, That this Conference believe it the duty of the Elders of this Church, (who have been legally ordained), to cry repentance and remission of sins to this generation, through obedience to the gospel, as revealed in the record of the Jews, Book of Mormon, and Book of Doctrine and Covenants; and not faint in the discharge of duty.

After which in pursuance to the 8th resolution, it was motioned, seconded and carried unanimously, that a committee of three be appointed to write a pamphlet, (based upon the foregoing resolutions), entitled, "A Word of Consolation to the Scattered Saints." Whereupon Elders Jason W. Briggs, Zenas H. Gurley, and John Harrington were appointed said committee.

This closed the business of the Conference, and after some desultory remarks and exhortations from Br. Z. H. Gurley and others, it adjourned on the evening of June 13th, after a session of two days, to meet at the Yellowstone Branch of the Church, in Lafayette County, Wisconsin, on the 6th of October following.

The position taken by this Conference was, it must be seen, an anomalous one. All similar assemblages or bodies convened and acted under the call of a leader or head; but this acknowledged none. Others were the results of a professed head. This was a preceding, or preparatory to an expected head; and the epithet of being "a headless body" was freely cast at the brethren. Yet to them was visible the tokens of divine care, which, like the cloud of the size "of a man's hand" to the ancient prophet, confirmed their faith, that what had been promised would surely be fulfilled, in "the due time of the Lord." And they were determined to wait and prepare for that "time."

whipping-posts and cat-o'-nine-tails for heretics.

It may be proper here to say that it is probable that errors have got into the MESSENGER, it is the product of fallible men, but who nevertheless seek to know and to speak the truth, and the nearest we can come to this is to speak our convictions of truth. It is also proper to remind our readers that error is rampant in the world and in the Church—christendom. Not only so, but it has broken up and scattered the Church of the Latter Day Saints, and conducted the wanderers from shoal to shoal, from bog to bog, until it has landed a large body of its votaries in the "slough of despond," whither other masses are also tending, from the mere habit of following. Accepting too much, in the reaction which is sure to come sooner or later, too much is rejected. In view of which, the only line of duty visible to us, and the best safeguard against the encroachments of superstition and fanaticism, and its adjunct—bigotry and intolerance—is to speak candidly and freely our convictions of truth and of right, and await its fruits, which we do in hope, that "truth will prevail."

MR. ORSON PRATT'S attempt to establish a contrast between the harems of Utah and the brothels of London and New York, failed, because of the sameness of those institutions.

It is affirmed that at the delivery of the famous dog sermon, by Orson Hyde, in the tabernacle, and a show of hands being called for from all who were willing to be "Zion's dogs," not a woman voted—they not holding the priesthood.

Another persecuting measure; Governor Emery, in his message, recommended a "Free School System" for Utah; and the passage of a law making "incest a crime," and providing for its punishment.

THE Rocky Mountain Christian Advocate, is a new paper, published monthly, in Salt Lake City, in the interest of the M. E. Church, Rev. G. M. Pierce, editor, from which we extract the following, and commend its consideration to Latter Day Saints everywhere:

"Our first article closed with the importance of suitable church buildings for our Sunday Schools and congregations to conserve labor.

"Many have seen the fruit of their toll blasted, or wasted, when through selfishness, or pure neglect, the society has refused to arise and build: 'Go forward.'

"To remain in the private house, or school house, is failure in the end. This is true of both home and foreign work. The Jews had their synagogues in every place. The heathen multiply their temples on every hand. Their children are almost reared in their temples, in the presence of their gods.

"So should the Church of the living God have a place for her children, and for worship."

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. IV.

From the conference held on June 12th and 13th, 1852, the work assumed more stability of character, and a wider range in its field of labors, for by this time the Saints

in Northern Illinois and Southern Wisconsin had almost entirely renounced the leadership of Wm. Smith and Joseph Wood, causing an utter dissolution of their organization, the two separating and abandoning their "Stake of Zion," in Lee county, Illinois; and being abandoned by the Saints, thus fulfilling the prediction respecting the consequences of their rejection. During the summer many additions were made to the Church. The Elders coming in contact with nearly all the various schisms against whom they had so distinctly pronounced in the resolutions of the conference. Meanwhile a pamphlet had been prepared by the committee, more clearly defining the position occupied, and at the meeting of the conference, as per adjournment, on October 6th, 1852, a much larger attendance was had than in the June previous. There had been some questioning in regard to a presiding authority, very naturally suggested by the fact of holding a general conference. It had been suggested to ignore all ordinations or pretended ones, above that of an Elder, and appoint a president for one year from among the Elders; and this matter was likely to engage considerable attention during the sitting of the conference, for it was known that the above views were not generally entertained. Great unanimity prevailed upon the faith, the doctrine, and the general condition of the Church as a whole; but some diversity existed in regard to priesthood—did it remain, after the rejection of the Church, and if so, what was its order, its powers, and its duties? These questions lay at the very foundation, and while some had been instructed as we have shown, yet the body, in respect to numbers, had not yet seen their way out of the "mist of darkness," and upon these points were undecided. A council of the Elders sat upon this and other questions at intervals during the first two days of the conference, and pending their deliberations, the committee submitted their pamphlet, in manuscript, which was read to the conference and approved unanimously, and two thousand copies were ordered printed, from which we extract the following as bearing upon the question then in hand:

"But let us return to the rejection of the Church at Nauvoo, or the stake; this event (though disallowed by most) produced all the phenomena characteristic of such a calamity: aside from the suffering consequent upon the breaking up, and scattering abroad, pretenders began to arise, to allure the unwary into their fatal meshes, the devices of Satan, to which the Saints had subjected themselves by turning from the law of God. From the foregoing, it must follow, that the rejection of the only stake to which the Saints might gather, and the organizations belonging thereto, the assumption of authority by the traveling high council, thus destroying the connection and harmony between all the quorums, in short, since the *coup d'etat* of Brigham Young in the government of the Church, a loose rein has been given to the ambitious, and that example has furnished a powerful stimulus, to go and do likewise. Hence the list of such pretenders has increased rapidly, and perhaps is not yet full; we say, it must follow, that during this reign of confusion, consequent upon this captivity, there was no call, in the very nature of the case, for a

successor to Joseph, either as Presiding Elder in the Church, or Presiding High Priest over the Priesthood: and there has been none.

"Now, let us notice the manifestations of that blindness that prevailed in that day that God took away the two principal shepherds in one day. There was one member of the quorum of the First Presidency left, to whom belonged the right of presiding, by virtue of his authority as Counsellor. But he, claiming his right by virtue of something else, or attempting to get that right under cover of some performance unknown to the law of God, was rejected by the voice of the people. But in doing so, they undoubtedly deprived him of that to which he was clearly entitled by his ordination: and conferred it upon the traveling high council: who, could only in the absence of the entire quorum of the First Presidency preside: or at least one of that quorum, viz., the President, and then, as an Apostle—as one of the traveling high council, and not as the successor of Joseph. Now let us examine the order of presidency in the Church. Suppose the First President is absent, who presides in council or in conference? The Counsellors, both, or either of them. And why? Because they are the highest authority present. True." Then here is the key to unlock the whole secret of the Presidency of the Church. Hear it then! *The highest authority presides always.* Hence, if the entire quorum of the First Presidency is absent, the President of the Twelve must preside, *pro tem.*, or as representative, by virtue of his ordination to the Apostleship, and not as the legitimate President. And in the absence of the President of the Twelve, either of the Twelve, or in the absence of that whole quorum, the President of the High Priests' Quorum will preside, and so on down to the Priest and Deacon: but each in his turn, must preside by virtue of that authority which he holds by actual ordination. Hence if one of the Twelve, being the highest authority present, is called to preside, he can do nothing not authorized by his ordination. That is, they cannot administer an ordinance while thus presiding, that they could not previously: for instance, the Twelve are not authorized to ordain a Bishop to the Church, nor do I presume they ever, as Apostles only, thought of doing any thing of the kind; but when they assumed to preside as presidents of the Church, they ordained Bishops, which, was clearly in violation of the law. Hence the only legitimate Presidency in the Church, since the death of Joseph, has been representatives of the rightful heir, or true successor."

The following resolution was then offered, to-wit:

"Resolved, That in the opinion of this conference, the one holding the highest priesthood in the Church is to preside, and represent the rightful heir to the presidency of the high priesthood, in a presiding capacity."

This, after a thorough discussion upon the principle involved, in all its visible hearings, was unanimously adopted, and all seemed smooth in that direction; but when the attempt was made to designate who it was that held the highest office in the priesthood, and was entitled to be thus sustained as a presiding authority, new difficulties arose. For it was found that there were among us those who had received ordinations prior to the breaking up of the Church and in the different factions, to the Apostleship, as High Priests, Presidents of Seventy, Seventy, and even as princes. It will be readily seen that in the question then raised was involved the legal character of the work. Upon this point we shall

state the ground taken, and why taken. All ordinations not within the limits of the law were ignored, and all within that limit were recognized. This excluded all above an High Priest, who being the highest recognized, was sustained as the presiding authority, as defined above. At this conference the gifts were abundantly enjoyed, and the Saints were greatly strengthened and assured of the triumph of the work of restoration to the old paths. Also, during these meetings we were forewarned of the war between the South and the North, its sanguinary character and its extent; also, the success of the North was portrayed in all the vivid exactness of the subsequent history of the civil war. It was at this conference that the so-called revelation on polygamy, purporting to have been given to Joseph Smith nine years previous, made its appearance for the first time; the effect of which, and the discussion upon that subject, will be seen hereafter.

The Utah Petition.

Supposing it a genuine document, (which no one can who knows much of Utah affairs), it would have possessed additional interest, had it classified the petitioners, as follows: first wives, second wives, etc. This would have shown how many "legal" wives there were in Utah, and how many that needed their "reproach" to be taken away. It should have shown also how many of the latter signed by a—her X mark. We are acquainted with a lady who went to Utah a few years ago, and immediately became an appendage to a Salt Lake City harem, to the astonishment of many, and having occasion to obtain a receipt from her she signed by a mark as above. This removed from our mind one ground of astonishment, and showed us why she "bore testimony" so readily to the "Celestial Order"—her mind was not pre-occupied with human learning. But the evident fraud in writing up this petition vitiates the whole transaction. On this point we clip the following paragraph from the *St. Louis Globe Democrat*, of January 20th:

"The most ample estimates of the female population of Utah, based on the returns of the ninth census, taken in 1870, makes the number at that date 18,000. Though, of course, an increase has taken place in the number since then, it may be very gravely doubted whether at the present time there are 23,360 grown women in Utah. Even if there were, they could not all be expected to sign the petition; and it is more than probable that thousands of names of persons who did not actually sign were attached by other hands. Nothing could be easier than this method of obtaining a long list, and if thousands more names of children were added, no one in Washington would know the difference."

As questionable as the above considerations render the source of such a number, over 2,300, of signatures. The fact that strictly Brighamite emigration has been growing less every year, and apostasy has become more wide spread, and gentiles have increased fearfully in the very heart of Utah, all hating the "twin relic," make the materials out of which to make that number still more scanty.

In this connection it is remembered that in 1850 an attempt was made by this same people to become "Sovereign State" of the Union, representing its population at 75,000, while the census of 1860 showed it, over four years after, only a fraction over 40,000. The *Ogden Freeman* tells us how signatures were obtained in several places, to the late petition.

"What is this petition for?" asked a lady when it was presented to her for signature. "Oh! it is to have our taxes reduced. We are paying such high taxes, and we want Congress to reduce them for us!" was the answer.

"The school children, boys and girls, were all told to sign their names to these bogus petitions; but, they were not told what they were signing, and they had no more idea of what their names were required for than a hog has of a holiday."

"We are all one," is what they said when they signed the names of some ladies to the petition for the admission of Utah as a State. But these same ladies never authorized such signatures, and declare they would never have affixed their own names to the petition."

HOW THEY WORKED IT AT MORGAN.

"They wanted the names of every woman and girl in our valley, and to my certain knowledge, they put down the names of women who were not at the meeting; and the very women whose names were so put down, were mad. The petition was to admit Utah with polygamy. I call that rich. They want to bind the fetters tight. I see by your paper of Friday, that they are catching a good many by fraudulent means; that is nothing new; we are up to such dodges, we are. One time, here, we were trying to get Utah admitted into the Union, and every married woman's name was taken twice; some of them went so far as to put down the names of their dead friends! It is as true as the living God, Mr. Editor; and all of these names show the population of Zion."

THE FRAUD AT HOOPER.

"We all know something of the way names are got here. If a person don't put down his or her name, like as not, somebody will sign for them. That is all it amounts to. Congress ought to know about such tricks, I heard the Bishop say that every woman but one had signed here. I know better. There are women here who would die before they would sign their names to any thing the Mormon teachers would bring round. They have been fooled too often. If their names are down they are forged. Is there no law to make it hot for people who sign names when they have no right to? TRUTH"

IDAHO CONTRIBUTED TO THOSE STATE SIGNATURES.

"Eds. Freeman; When at Franklin last month I was informed, on good authority, that a petition had been in circulation, and numerous signed amongst the mormon people asking for Utah to be admitted as a State, in Franklin, Weston, Clifton, Oxford, etc., all in Idaho.

"I did not think this worth noticing at the time, but recent correspondence in your paper makes it proper to show up the tricks resorted to make the signers to the petition more numerous than could justly be in Utah. Yours.
H. MARGARY."

There is, however, probably one class of genuine signers to that petition, viz.: all the plural wives of Utah, who are concubined, and whose children are bastardized by the law of Congress, the rulings of the Courts, and the sworn statements of Brigham Young declaring them illegal under the law, and therefore no hearing, or redress, can be afforded them for any grievance. This naturally drives them, or that

portion of them who reason, to this desperate expedient, to ask that their fetters and their shame be made less galling, by giving it a legal sanction. But the large number represented upon that petition must, as to its moral weight, be identical with a supposed one of twenty years ago from the South, containing four million signatures of slaves, asking the more rigid enforcement of the fugitive slave law, the opening new territories to slavery, endorsing the "Dred Scott" decision, and the hanging of abolitionists. Or to vary the illustration, we may suppose a petition signed by all the mothers, wives, sisters, and daughters of the drunkards of New York and Chicago, asking the removal of all impediments to free whisky,—and the gutter.

A Challenge.

"The direct teachings of Christ, no less than the text books of the Mormon faith, proclaim true Christian marriage to be a union of one man with one woman and no more."

"We clip the above from an anti-"Mormon" paper, and would like the writer to quote from the New Testament and from the text books of the "Mormon" faith such passages as, without a great deal of twisting, private interpretation or verbal addition will bear out his audacious statement."

"We affirm that there is nothing in Christ's teachings, nor in the "Mormon" text books, which, fairly construed, will warrant any such inference, but that carefully considered, both will convey to a mind of ordinary intelligence a meaning entirely opposite."

"Trot out your texts; but give them as they are; don't garble; refrain from word-wresting and abstain from sophistical pleading; and then if you can prove your points, we will 'acknowledge the corn.'"

"We take the above from the *Ogden Junction*. We do not know what "Anti-Mormon paper" is referred to, but we declare it a sound Mormon one on that point, as the "text books" abundantly prove. Here they are: Mark 10: 6-9. "And they twain," not they three, nor nineteen, "shall be one flesh,"—husband and wife. Book of Mormon, page 118: "Wherefore, my brethren, hear me, and [Mr. Junction] hearken to the word of the Lord, for there shall not any man among you have save it be one wife." Doc. and Cov. 100: 4: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband." 42: 7: "Thou shalt love thy wife, * * * and shall cleave unto her and none else."

Now, Mr. Junction, get right down and "acknowledge the corn," or own the truth for once; and henceforth cease to reproach this Church of Christ with the crime of polygamy, for it never did believe, teach, or practice it. Apostates to the contrary notwithstanding. We invite the *Junction* or *Deeret News* to tell its readers how polygamy, if authorized of God, can be a "reproach" and a "crime?"

The True Latter Day Saints' Herald.

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The Messenger

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

The Truth shall Make you Free.—JESUS.

VOL. 2.

SALT LAKE CITY, UTAH, MARCH, 1876.

No. 5.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. V.

From this conference the Elders returned to their homes and fields of labor with a deeper sense of responsibility and a more determined purpose to hold up the standard of Christ, raised anew by the Spirit's power, which manifested, from time to time, that we should organize, in preparation for the re-establishment of the Quorums and First Presidency of the Church, according to the pattern in the Book of Covenants. But how this was to be brought about no one presumed to know. Brn. David Powell and John Harrington took a mission south, and on their way visited Lee county, Illinois, where they met with several of the Saints that had been associated with Wm. Smith; but now stood aloof, or sympathized with the work they were laboring to build up. Among these was Wm. W. Blair, who had been baptized the previous autumn, and who now stood aloof. The brethren held some meetings, and bore their testimony, and the immediate fruit was the baptizing E. C. Briggs, who had never been identified with the Church, or any of its factions. It will be proper here to record a testimony given concerning him on the 18th day of the preceding November, at the time the communication already referred to was received. He was at that time living with his brother, S. H. Briggs, in Jefferson Co., Wisconsin, and had for some time been sick; and word had been received a few days previous that he was given up to die, with a request for his mother to come immediately if she would see him alive. The Spirit said, "Thy brother Edmund shall not die, but shall live and come into the Church, and shall stand with you in this work." And subsequent intelligence showed that from that same hour he began to amend and rapidly recovered his strength, and now, the first opportunity, came into the Church. From there these brethren went through Illinois and Missouri, calling upon the Whitmers, and into Arkansas; they baptized several at other places.

Most of the Elders had families and were poor, and during the winter preached mainly in their several localities. Dr. Z. H. Gurley visiting Wingville and the Blue Mounds settlement, where several united with the Church; among whom was George White, John Cunningham, of the former place, and Daniel B. Rasey, of the latter, who became a zealous laborer in that region of country.

Shortly after the conference, while the subject of polygamy was being discussed in connection with the revelation brought forward by Brigham Young, at Salt Lake, the

August previous, and had just reached us by a reprint in the *Seer*, by O. Pratt, it was signified through the gifts that the Church should meet in fasting and prayer, to receive instruction. This was done January 9th, 1853, and among other testimonies received, was the following upon this subject:

"Polygamy is an abomination in the sight of the Lord God. It is not of me; I abhor it, as also the doctrines of the Nicolaitanes, and the men, or set of men, who practice it, I judge them not; I judge not them who practice it, their works shall judge them at the last day; be ye strong, for ye shall contend against this doctrine. Many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive. They seek to build up their own kingdoms to suit their own pleasure; but I countenance it not, saith God, I have given my law, I shrink not from my word. My law is given in the Book of Doctrine and Covenants; but they have disregarded my law, and trampled upon it and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day and forever.

"As you have desired to know of me concerning the pamphlet, it is written in part but not in plainness; it requires three more pages to be written, for it shall go forth in great plainness combatting this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord."

This testimony was given in the name and by the authority of the Holy Spirit, and written at the time, in answer to the prayers, with fastings, of the whole Church assembled. It agrees with the law of the Church to which it appeals; and, like that of November 18th, 1851, condemns polygamy, and showed to the Saints that the so-called revelation authorizing polygamy, was not, and could not be from God. In compliance with the above instruction, an article was written against it, to be added to the pamphlet; and as being the first publication of the reformation, it is here given, written by J. W. Briggs as chairman of the committee, and added to the pamphlet as follows:

"We cannot forego this opportunity to raise our voice against an evil which has well nigh completed the overthrow of the Church:—which Sampson like hath lain hold upon the very pillars of society. And instead of order, it has produced anarchy: instead of union, division; in short, instead of confidence and love, distrust and hatred. We refer to the system of spiritual wife-ry, taught by Brigham Young, to the 'plurality' doctrines of James J. Strang, and William Smith, and his joint occupant, called 'Spokesman.' These systems though unlike each other, are all known as a system of polygamy; under which they themselves take shelter: hence we will not treat of them under their proper names, but under the less offensive or semi-logical one, viz: Polygamy. Whence came the practice, and where is the warrant for it? The first we hear of it is from the lips of Lamech, a son

of Cain, who owns himself deserving of seventy-fold greater punishment than Cain himself. We conclude, therefore, that none will quote Lamech as a justifying precedent: but we insist that the father of the system gives it its character. His shedding blood was but a type of what belongs to, or, must accompany the system: since male and female come into the world about equal, and God having stamped upon man, (His own views), 'that it is not good to be alone;' hence of course, if one, (like Lamech), secures one or two additional wives, he must either persuade that number of men that it was 'good to be alone,' or, he must kill them off. It seems he chose the latter, which no doubt was the easiest. It is admitted that examples preach more powerful than words. Now let no man working by a pattern, presume to be wiser than him who gave the pattern. When God made man, seeing it was not good for him to be alone, He gave him a help-mate in one wife, and one only. Here is an example of the first organization of society. Now for the precept in conformity with this example. The law of nature is the voice of God; and in this case, cannot be misunderstood: nature echoes the revealed word of God, that it is not good for man to be alone, and nature provides one help-mate for each, and no more. Thus the example teaches that one woman is made for one man, and nature cries *only one*. We are all well aware that it was practised by better men than Lamech—by Patriarchs and Prophets: at which time it was also written, 'an eye for an eye, and a tooth for a tooth;' which the gospel revealed in a different light, saying, 'resist not evil.' Polygamy was, perhaps, like their mode of revenge, and many other things, suffered, because of the hardness of their hearts; but was not so from the beginning: nor to be, after 'the true light shined' forth. Agreeing with this last supposition it is remarkable that of all the nations that practice this, but a single one acknowledge Jesus Christ as the Savior of the world, and they practically reject the Gospel.

"If it be said that the law of Moses provided for Polygamy, we answer it also provided for choosing a King, which God had forbidden. If David, the man after God's own heart, be appealed to, we refer to the word of God in his case. See Book of Mormon, Jacob 2: 6; 'Behold David and Solomon, had truly many wives and concubines, which thing was abominable before me, saith the Lord.' It is then commanded that they, the Nephites, should have but *one* wife, and concubines *none*. Alma in effect declares the same. See pages 323 and 4.

"Some may say, that this was a law to the Nephites, but not to us. Let us see. In Doc. and Cov., sec. 4, par. 1, it says, 'The word of the Lord concerning his Church.' Hear what the Lord says to the church. In par. 8, the whole church is condemned for unbelief and treating lightly the commandments. Then it is said: '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.' Here the church is required not only to say (they believe it) but to obey what is written in it. See, also, section 13, par. 5, 'And again the Elders, Priests, and Teachers of this church, shall teach the principles of my Gospel, which

are in the Bible, and the Book of Mormon, and they shall observe the covenants and church articles to do them.' We have already seen what is written in the Book of Mormon, on this subject. Let us now examine the Covenants, and Church Articles. See sec. 65, par. 3: 'For marriage is ordained of God unto man, wherefore it is *lawful* that he should have *one* wife, and they *twain* shall be one flesh.' Sec. 13, par. 7: 'Thou shalt love thy wife with all thy heart, and cleave unto her and *none else.*' See Church Article, sec. 101, par. 2: 'You both mutually agree to be each others companion, husband and wife, observing the legal right belonging to this condition; that is, keeping yourselves wholly *for* each other, and *from* all others during your lives.' Such is the marriage covenant recognized by the church. See par. 4: 'We [the whole church in general assembly] declare that we declare that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.' See sec. 13, par. 16: 'Thou shalt take the things which thou has received * * * for a law, to be my law, to govern my church, and he that doeth according to these things shall be saved, and he that doeth them not, shall be damned if he continues.

"We demand of all who have been called Latter Day Saints, do you believe these things? If you do not, you ought at once to renounce the name. But if you acknowledge the authority of the Book of Mormon, and the Doctrine and Covenants, (or either of them), then know that Polygamy is forbidden of God, and this interdiction, is directed to us, who have known the mighty power of God in establishing the authority of this, his word; and whoever transgresses and repenteth not, shall receive according to the law. Hear it, Oh, ye deceivers, and deceived together: 'He that receiveth my law, and doeth it, the same is my disciple, and he that saith he receiveth it, and doeth it not, the same is *not* my disciple, and shall be cast out from among you.'—D. C. 61: 2. 'I come quickly, and ye shall see that my law is kept.'—61: 3. 'These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls, in the day of judgment, even so. Amen.'

Herein, brethren, we have shown in a few words what the law of God is on this subject, and we call upon you both far and near to obey it, lest ye be found fighting against God, and receive of his wrath in the day of his indignation. Let those who have offended in this matter, know, that 'the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet she is thy companion, and the wife of thy covenant.' Mal. 2: 14.

"To those calling themselves Latter Day Saints at Salt Lake, we commend the latter, and the following quotations: Ezra 10: 14, 'Let now our rulers of all the congregation stand, and let all them which have strange wives in our cities come at appointed times, and with them the Elders of every city, and the Judges thereof, until the fierce wrath of our God for this matter be turned from us,' (and separate yourselves from the strange wives), and return with weeping and with supplication to the law of God. And he that scattered Israel in wrath, will gather them in mercy, and keep them as a shepherd doth his flock. Behold this shall go forth as a restorer of paths to walk in, and a swift witness against him that giveth not heed to the words which the Lord and his spirits hath spoken."

The pamphlet of twenty-four pages was printed immediately after, and circulated as widely as possible. The numerous testimonies respecting organizing awakened considerable discussion among the Elders, who, but for these manifestations of the

Spirit, were willing to continue as they then stood until the Lord should call upon whom he would, and restore the presidency of the Church by revelation, according to the order contained in the Book of Doctrine and Covenants. Nor could it be seen by any how, or by what authority we could organize. If it has since been questioned by many not connected with the work, it was then questioned by those soon to be the first actors in it. They were not willing to assume or usurp, and thus far the way had been clear; and while many things had been given through the gifts, in no instance were these instructions contrary to the books, but continually referred to them. And the Reorganization is as willing to be tested upon its authority, as its doctrine; and its best vindication is the statement of facts relative to it.

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, March, 1876.

IN answer to inquiries as to the authority, aside from the necessity of the case, for the effort to build a meeting-house in Salt Lake City, we extract the following from the minutes of the Semi-Annual Conference of 1872:

"A letter from Br. W. W. Blair was read, stating the necessity of building a house of worship in Salt Lake City. A letter from Br. J. Ellis, on the same subject was also read.

"On motion of Br. H. J. Hudson and E. C. Brand, it was

"Resolved, That a Utah Chapel Fund be established, and that contributions be solicited thereto, and that the erection of a suitable building be authorized; said building to be erected as soon as practicable.

"On motion of Brn. E. Robinson and E. C. Brand, it was

"Resolved, That the presidents of branches be requested to take up collections immediately for the Utah Chapel Fund, and remit the same to Bishop I. L. Rogers, and continue to do so until a sufficient amount be obtained."

RESOLVED that this conference uphold and sustain by our influence and means throughout the district the call by the Church, of the necessity of building a house of worship at Salt Lake City.

Passed by a unanimous vote at the Quarterly Conference of the Kewanee District of the Church of Jesus Christ of L. D. S.

H. C. BRONSON, Pres.

J. A. ROBINSON, Secy.

BR. GREGORY CLARK, of the Salt Lake City Branch, referring to the chapel, says:

"We have already promises of considerable assistance from many friends of freedom who sympathize with us, and the time is opportune, as efforts are now being made on an extensive scale, to break the powers of the man of sin; this increases our confidence, and our present attempt will not only be accomplished, but will prove very beneficial. Solomon said, 'There is a time to build,' and he built a temple for the worship of God, and the voice of that one from whom Solomon derived his wisdom, seems to say this is your time to

build for the worship of God also; and that his blessing may rest upon our efforts and upon the house when erected, and that his protecting care may be over it, and the light of his Spirit may shine upon those who flock unto it, let it be dedicated to God, and God only, and not be used for any secular object or purpose."

BR. JOSEPH SQUIRES, of Brooklyn, N. Y., says:

"I am one that has been delivered from under the lion's paw, Brigham Young, and did not realize the darkness that I was in till I heard the Elders of the Reorganized Church. I left them in 1869. I was there in Utah six years, and know some of the ways of that people. I am glad there is going to be a meeting-house built. I shall do something towards it."

SALT LAKE CITY, Utah, Feb. 7.—Chief Justice White, in charging the grand jury to-day concerning polygamy, said: "We had better look it squarely in the face, distasteful as it may be to some, and govern ourselves by right, reason, and manly discretion in dealing with it. Polygamy must be suppressed in this territory. Mormonism may survive it, and, relieved from it, would stand unshackled and free as every other creed or mode of religious worship, shielded and protected by the constitution of our common country; but if Mormonism can not sever itself from polygamy, it will be to it the bridal of death."

Mormonism did exist without polygamy from 1830 to 1843, as conceded on all sides, and we have no fear but that it will exist without it. But we very much doubt whether true Mormonism can exist with it. "Lay it on, Duff," we will risk it.

THE UTAH POLYGAMISTS' MEMORIAL.

A CORRESPONDENT of the *Birmingham (Eng.) Daily Mail* estimates it as follows:

"There are few in England who can realize the full extent of the servitude of the women of Utah. They who have set themselves up as the leaders of those people known as 'Mormons' have proved themselves to be capable of the worst crimes known to man. Polygamy itself sinks into a small thing when compared with some of the diabolical stratagems used by those vile, sensual 'Elders of Salt Lake Mormonism' in bringing the women of Utah to believe in it. Upwards of twenty-two thousand women are said to have signed this 'memorial,' but let the world know that nothing like that number are practicing polygamy. These twenty-two thousand memorialists ask to be allowed to have their 'courts, and the selection of our own officers as in the past.' We are led to ask, what do these twenty-two thousand know concerning the past? Did they live in the days of 'inquisition' or 'reformation,' as the leaders called it, in 1857? If so, to ask for the order of the 'past' is only an evidence that 'oppression hath made wise men [and women] mad.' There are men in Birmingham who lived in Utah at the time that 'jurisdiction' was in the hands of the leaders, from about 1854 to 1860, and from 1861 to 1865 or 1866, and they tell the world that it is almost impossible to conceive the hand of tyranny and oppression to press more heavily than it did in Utah, in the days of the 'past.' The design of the Utah usurpers was to get the people completely in their own power. And to that end they prohibited all kinds of education and social combination amongst the people, other than that which they dictated. The consequences are something appalling. Nearly twenty-three thousand women have been

The Messenger

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

The Truth shall Make you Free.—JESUS.

Vol. 2.

SALT LAKE CITY, UTAH, APRIL, 1876.

No. 6.

The Struggle of Polygamy for a Legal Existence.

The struggle for a legal status on the part of polygamists in the courts of the United States and of Utah, has been prosecuted thus far against discouraging odds; on account of the acts of Congress making it a crime. And the admission (to evade alimony) of Brigham Young that the whole thing was without the sanction of law, with the admission, "We never pretended it was legal;" and now as a forlorn hope, for the one logged institution, an attempt is being made to get New Mexico, with a sparse population of white men, admitted as a sovereign state, and then, after the manner of the slaveocracy in respect to Kansas, to take possession of the state government, and make polygamy legal by statute law, Governor Axtel, the present governor, being in the plot, and owing his present position to it. That this scheme, if successful, would still further complicate the question, must be apparent to all. The whole question of state sovereignty would be involved, and give immense strength to the position of the polygamists. This attempt to outflank Congress on the polygamy question, is a superb specimen of tactics, equal to the occasion; and there is but one consideration in it to mar the prospect of success, viz, the loss of the central position, involving defeat both in Utah and New Mexico. This devoutly wished for consummation, however, must be the crown of suitable efforts tending to such a result, and *not* the stand still policy, waiting to see it "die out."

The tocsin of war should be sounded in every pulpit and hamlet in our broad land. Religion, morality, sociality, and mental freedom are at stake, are menaced by the Utah Oligarchy in this attempt to entrench itself behind state sovereignty. And in this connection it is worthy of consideration whether the final extinguisher, in the shape of a constitutional amendment forbidding polygamy in the United States—a suitable amendment—just as in the case of its "twin relic," is not the surest safeguard. Supineness on the part of Congress and the people allowed slavery to intrench itself in the same way, and to dislodge it, cost of untold value, blood and treasure.

Let polygamy become a state institution, and her senators and representatives may take their several harems to Washington, on privilege, and demand social equality; and in this contact with the young, its effect must easily be seen. The downward grade is rapid, and at easy stages; "first, *abhor*; then *pity*; then *embrace*." And now let it be known that we and the Reorganized Church of Jesus Christ of Latter Day

Saints which we represent, having denounced the institution in all its ramifications, and raised our warning as a people, and by individual effort against it, we shall be exonerated by a reflecting posterity from responsibility in the matter. If the social "upas" obtains "legal" conditions to menace, annoy, and poison society within the realm of these United States, the crime shall lie at the door of those who, as tools or through supineness, have wrought the evil or permitted it.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. VI.

In the beginning of the dispensation the first idea relating to it was communicated in answer to prayer, and in this renewal of that work the first assurance touching it was also received in answer to prayer; and while thus in doubt as to what those things should mean spoken respecting organizing at the ensuing conference, we came together in this branch of the Church, (Yellowstone Branch), fasting and praying for instruction from God; and on the 20th day of March, 1853, the following was received, and written at the time, (in a meeting appointed expressly to inquire of the Lord), by Henry H. Deam:

"Verily, thus saith the Lord, as I said unto my servant Moses, see thou do all things according to the pattern, so say I unto you. Behold the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the Conference to select seven men from among you, who shall compose a majority of the twelve apostles; for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them, (the senior of them shall preside); let them select twelve men from among you and ordain them to compose my high council. Behold, ye understand the order of the Bishoprick, the Seventy, the Elders, the Priests, Teachers and Deacons. These organize according to the pattern. Behold I will be with you unto the end. Even so. Amen."

This which seemed to give sufficient light to move understandingly upon the assembling of the conference of April 6th, 1853, it was found that we were not yet prepared, for it was not determined who was the greatest, that the conference might be organized; and, moreover, few could appreciate the instruction given, and still more knew nothing of it till then, and their minds were turned towards the books to ascertain the manner to proceed. The choice of a presiding officer lay between High Priests and Seventys, (President of Seventy), and upon this, and questions relating to organization, two whole days were

spent in continuous discussion, in council, with a temporary president; at the close of which a final vote was called to determine between a High Priest and a Seventy to preside over the Conference, with the following result: nine to nine, there being present nineteen Elders, including two High Priests. J. W. Briggs, one of them, was finally chosen president of the conference, and an appeal to heaven was agreed upon in solemn prayer on the evening of April 7th. This meeting is memorable in the history of the Reorganization. It was at this meeting that an exhibition of power, light, and unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once, as though they constituted a well practiced choir. Angels appeared and were seen by some, and a testimony of their presence given by others affirming one of them to be the recording angel, who exhibited a partially unrolled parchment as an unfinished record upon which we were assured should be recorded the act we were called to perform in the Reorganization of the Church, confirmation of the foregoing revelation of the 20th of March, given, enjoining obedience to the same. The evident proofs of divine direction were so strong, that doubt disappeared, while the light was so clear to all that diversity of opinion ceased, and the whole people were truly of one heart and one soul. And on the next morning, at the opening of the session, the revelation of March 20th was presented to the Conference, and accepted as such by unanimous voice; after which the following persons were chosen as the three to select the seven to be ordained into the quorum of twelve apostles. Cyrus Newkirk, Ethan Griffith and William Cline, who selected the following seven persons, who were accepted by the conference, and ordained according to the instructions previously given, viz: Zenas H. Gurley, Jason W. Briggs, Henry H. Deam, Reuben Newkirk, John Cunningham, George White, and Daniel B. Rasey. The ordinations took place in the afternoon session, on the 8th, in the following order: Henry H. Deam was first ordained by Jason W. Briggs, (the president of the conference), assisted by Zenas H. Gurley and Reuben Newkirk; then Henry H. Deam, assisted by Zenas H. Gurley and Reuben Newkirk, ordained Jason W. Briggs; then Jason W. Briggs, assisted by Henry H. Deam and Reuben Newkirk, ordained Zenas H. Gurley; and then Jason W. Briggs, assisted by Henry H. Deam and Zenas H. Gurley, or-

dained the other four of the seven chosen. At this same session of conference, Samuel Blair was chosen Church Recorder, and J. W. Briggs, Church Historian.

The Messenger.

JASON W. BRIGGS - - - EDITOR.

Salt Lake City, April, 1876.

At an accidental meeting, on our part, with the Brighamite missionaries, Steward and Wells, (son of D. H. Wells), at the house of David Williams, Canton, Illinois, on March 8th, last, in defense of polygamy, they denied that Joseph and Hyrum had denounced it as published in the *Times and Seasons*, which was not at hand to refer to. I appealed to Mr. W. whether he had read the statement referred to in which Joseph and Hyrum denounced polygamy as false and corrupt, not believed nor practiced; he answered that he had. And this statement was made some time after the date of the pretended revelation on polygamy, and I had asked those to reconcile the two. At this Mr. Steward settled back in his chair, with a mixture of dignity and disgust, too full or too empty, to reply. At this his young colleague, Mr. Wells, son of the Counselor of Brigham Young, made the following circumstantial answer: that the statement made by Joseph and Hyrum was a "prudential statement;" because the time had not come to teach polygamy publicly, nor yet to the Church. And in support of this view, Peter's denial of Jesus was instanced, and amplified as follows: "If Peter who had received the keys of the kingdom and the priesthood, had then and there confessed Christ, he would have been arrested and probably put to death with Jesus; but by telling one lie, and repeating it twice, he saved his life and was enabled to preach Christ and perform a great work for others. His whole subsequent apostolic career depended upon that one falsehood. It was a *prudential statement*. And so with Joseph and Hyrum, it was not prudent at that time to state the truth."

This is pure Brighamism. But what a confession! The prophet and patriarch, the two first presidents of the Church, after receiving a revelation authorizing polygamy, and threatening "damnation" to all who reject it, solemnly declare that no such doctrine is believed or practiced,—telling a lie, because it was not prudent at that time to tell the truth! And this falsehood was repeated, as occasion required, for nine years, when it became "prudent" to proclaim the truth. Is it this schooling in duplicity that guarantees their truthfulness now! Is the impeachment of a witness necessary or likely to give value to their testimony? The ground taken by these men will not be questioned by Brighamites, but on reading it in THE MESSENGER it will probably not be considered "a prudential" acknowledgment to make to outsiders and in Illinois. Similar "pru-

dential statements" are usually made by all classes of wrong doers, when charged; so that it must be seen that there is a strong probability that common people will confound Brighamites with other liars, and part of the great family of scamps and deceivers.

Mr. John Taylor, in 1850, in a public discussion in France, on being accused of polygamous proclivities, said:

"We are accused here of polygamy, and actions the most indelicate, obscene and disgusting, such than none but a corrupt and depraved heart could have conceived."

And to refute this charge, he read from the Doctrine and Covenants the article on marriage, in which the husband and wife covenant to keep themselves for each other and from all others during their lives. And in 1864, when asked by E. C. Briggs how he reconciled his statement then with the alleged fact of the polygamy revelation of 1843, he took the same ground,—made a "prudential statement;" for if he had owned himself a polygamist, which he was at the time, he would have been driven out of France, and so cut off his usefulness in that country. "What! Mr. Taylor tell a lie," said E. C. Briggs. "Yes," said the former, "under the circumstances it was justifiable, the circumstances were *peculiar*."

This Mr. Taylor has been promoted since that prudent step, to the head of the quorum of apostles of Brigham Young, who are sending Elders out to enlighten people upon religion and morals! Evidently that which was written aforetime about "false apostles, deceitful workers," was written for our admonition—to beware of them.

THE MITE OFFERING.

KEWANEE, Henry Co., Ill.,
March 10th, 1876.

Elder Jason W. Briggs; Respected brother.
—Enclosed please find a post office order for twenty-five dollars, given to the Utah Chapel Fund, by the Kewanee Mite Society.

We meet each Wednesday, and sew during the day, paying five cents cash, every week, into the Mite Fund; with the proceeds we try to do all the good we can. It is truly a pleasure to meet with so many good hearted sisters, who are ever ready and willing to labor for so good a cause."

Brother, accept our little mites,

For they are blest of heaven;

You may have greater offerings brought,
But none more freely given.

Your sister,
ALICE FRANCE,
President of Society.

This offering, and the faith that prompted it is an indication that a work so long and so much needed is now entirely "practicable." God will bless the offering to those who have made it. Sisters everywhere, will you strengthen our hands in this work?

The General Conference just closed have declared unanimously, by resolution for a Chapel in Salt Lake City, as follows:

"Resolved, That this conference look with favor upon the effort of building a chapel as a house of worship in Salt Lake City

when found practicable, and that we will encourage its erection.

"WHEREAS, Some years ago it was proposed to build a house of worship in Salt Lake City, and some means having been raised to accomplish that object, which was placed in the general Church fund, by vote of Conference;

Resolved, "That this Conference authorize the Bishop to restore said money to the Utah Chapel Fund, to be used in the erection of a building in that place, when the erection of said chapel shall be found practicable."—*Conference Minutes of April 6th, 1870.*

And as a former resolution instructed the "presidents of branches to take up collections immediately for the Utah Chapel Fund," we trust they will bring this matter to the notice of their several branches, to the end that the work may commence in fact, and the effort be continued until accomplished. The Spirit and the bride say, "Do this and be blest."

THE *Ogden Freeman* of the 7th instant, asks as a copious catalogue of questions, as to accusations against Joseph Smith's teachings and practices in the past, as charged "on the part of Brighamites and apostates from all branches of Mormonism;" and then says, "If the Josephites do not sanction these irregularities, let them prove it; for if they do so, many a live Yankee will join their church." The *Freeman* is right in classifying these accusers as Brighamites and various apostates, but he should call on them to prove what they charge, not on somebody else to disprove them. Still "the Josephites" have done a great deal toward it, in denouncing all these "irregularities" on principle, and impeaching the chief accusers as witnesses. The *Freeman* further says:

"We even heard the St. Peter church and state theocracy taught by Elder Briggs and his comrades from Plano, Illinois in the Liberal Hall, in Ogden, no longer ago than last summer."

Now we assure the *Freeman*, and all others, on the part of Elder Briggs that nothing was taught by him at Ogden or any where else on that subject, contrary to the following definitions adopted in Annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Plano, Illinois, April 11th, 1870.

"At the time of the organizing of the church, and at all subsequent time prior to the dispersion of its members from Nauvoo, the church was simply an Ecclesiasticism; and, as such, could confer no privileges before the law not contained in the provisions of the law; nor authorize as a tenet that which was forbidden by the law of the State where the church might exist, or in contravention of the constitutional basis on which the church was built,—the word of God."

THE effort of J. R. E. in reply to an editorial article of THE MESSENGER, in the columns of the *Herald*, will reach many who will never see the article itself; because we cannot supply but a small number of back numbers, and this will suggest the propriety of the method chosen to notice the same. Propriety, or our sense of it, also forbids answering a correspondent of

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, May, 1876.

LET MY PEOPLE GO.

THE voice of God pronounced by the angel in behalf of Israel, in the bondage of Egyptian task-masters, still echoes on the earth, from land to land, more and more imperative: "Let my people go, that they may serve me, instead of you, who forge their bonds and mete out their tasks. The divine right of kings to enslave the body, and that of priests to traffic in the souls of men, is now being questioned, on the ground that it conflicts with the divine right of man. Justice, reason, philosophy, and pure and undefiled religion, take sides with the people, and second the demand from the burning bush to every Pharaoh and their magician priests, to "Let my people go."

Amid the surging waves of discord—chronic strife—over creeds, invented by bigots to bind the soul and consciences of men, is heard the echoing voice from the pent up cogitations of the mind, let go the fastenings of superstitions and serve God, in serving his creations, our kind.—"Inasmuch as ye have done it to these, ye have done it to me," is the criterion of final judgment. Let it also be the rule of life, saying not in thine heart, "Who shall ascend into heaven? or who shall descend into the deep" in search of mysteries wherewith to weave a labyrinthian net, in which men *taken*, lose themselves, or their better part—discretion. This furnishes subjects for such spasmodic exhibitions as are produced by Moody, and the moral imbecility witnessed elsewhere. Mankind are in a maze, like strangers at the cry of hotel runners; they do not know what to do with themselves. Great numbers are ready to take them in charge, and each dogmatically affirms his theory or creed, quite incomprehensible, it is owned, but essential to be received without a doubt, which is conceded impossible, in order to be sure here and hereafter.

In the midst of this distraction of mind, as the policemen sometimes extricate from the runner and cab-men; so the voice, "Let my people go," comes to the rescue and awakens the "sober second thought," that God is *our* God, and he has endowed us with faculties expressly that we might serve him in their *use*; and when we surrender these to another, we cease to be agents for ourselves, and become tools in their hands, by which they exalt themselves by debasing us.

Perhaps there is no people that have obeyed counsel more readily, and gone to greater extremes in so doing, than the people of Utah, and what has been the result? A few wield the power and monopolize the wealth of the territory. Obeying council as a rule has worked advantageously to those giving the council, and disastrously to those obeying it.

We will illustrate this by facts, in two

instances only: Claudius Spencer counselled an old couple in Cambridge, England, intending to emigrate to Utah, to give him their money, some thousands of dollars, to carry for them and to invest for them in a home when they arrived in Zion. They "obeyed counsel" and set out, and when they reached Keokuk, the old people were left and subsisted on charity awhile, when the people of Keokuk raised money and sent them back to Cambridge, paupers; but he who gave the counsel so disastrous built him a fine residence with the ill-gotten means. When Elder Spencer went out to England afterward to give counsel, he deemed it "not prudent" to go to Cambridge.

One more instance: When Camp Floyd was established, Brigham Young counselled not to sell them anything, then he, through his agents, bought all the peoples' grain at his own price, a mere pittance, then sold it himself to the Gentiles at an enormous profit. And when Camp Floyd was broken up, the counsel was, "Don't buy a thing of them." The people obeyed, and he who gave the counsel bought the property sold at auction, at a nominal price, next to nothing; because he had counselled all not to bid against him. Then he turned and sold to the people the same property at from ten to twenty times its cost.

We might add, what more could be done than has been done to show that such counsel and such counsellors are from beneath, from which the earth shaking voice is swelling into irresistible tones, "Let my people go."

Prophecy.

Editor Messenger:—In the last number of your paper, in giving the history of the conference of October, 1852, you say, "During these meetings we were forewarned of the war between the South and the North; its sanguinary character and extent; also the success of the North was portrayed in all the vivid exactness of the subsequent history of the civil war." I, and doubtless many others, would like a fuller account of that remarkable prediction. It alone is sufficient to overthrow the pretensions of the apostate leaders; for their predictions have been to the contrary. In 1862, ten years later than the revelation spoken of, I heard the prophet, seer and revelator of Salt Lake, proclaim to assembled thousands, that the British would come over from the north, and the French would come up from the south, and destroy the American government, &c., &c. And I heard it said repeatedly, by others, that in five years, Brigham Young would be President of the United States. S. F. W.

The fact of such predictions, as stated in the history contained in the MESSENGER, and at the time, 1852, and subsequently, is known to the writer, who heard them, and are known to many others also; but some of the witnesses have fallen asleep. When, in the beginning of 1860, the threatening of the South was ignored by the government, and such men as Horace Greely, W. H. Seward, and other leading statesmen, said there would be no war—the South would not dare to strike a blow; we said to all with whom we canvassed the matter, *they will fight* and will lose. We did not know at the time of these manifestations,

nor for years after, of the revelation on the rebellion, as published in the Pearl of Great Price in 1852. We know that the sceptical philosophers affirm that a future event has no existence, and therefore can not be seen or known, and of course can not be foretold. Still the civil war was foretold in 1832, and again in 1852. Brigham Young's prophecy that he should be president of the United States, was of a piece with another of his prophecies; that within a given number of years, "*this people* would ask no favor of the United States," and about the expiration of that *set time*, he was a prisoner of the federal courts in the penitentiary.

We quote the following from the *Ogden Freeman*:

"THE *Tribune* welcomes young Joe Smith and Josephism to Salt Lake, because Brighamites practice polygamy and teach and compel union of Church and State. Can it be that the bloody-shirt McKean organ is not aware that old Joe Smith was the originator of polygamy, and that the Josephites teach union of Church and State equally as persistently as the Brighamites do?"

These questions by the *Freeman*, show how sadly its education on this subject "has been neglected." But Ogden is one of the worst places to get information on such subjects. The very atmosphere is tainted with equivocation, and daily reminders that it is "not prudent" to own *the truth*; and a *free-man*, under such circumstances, is liable to become the *slave* of prejudice and imposture. The *Tribune* is better informed on those subjects, and this accounts for the disagreement.

History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. VII.

At the conference the branch known as the Yellowstone Branch, as being the most central, was made the principal or central place of business and meetings of the Church, under the name of a stake called Zarahemla, and Wm. Cline was chosen the presiding elder thereof, with Cyrus Newkirk and Ethan Griffiths as assistants or counsellors; and the following named persons were acknowledged or ordained into the Seventy: David Newkirk, Ira Guilford, George Godfrey, William Newkirk, William Cline, Jun., William Smith, William Harts-horn, Horace H. Ovitt, William White, Edwin Wildermuth, Benjamin R. Tatum, John S. Newbury, Ethan Griffith, Major Godfrey, Samuel Blair, William Griffith, George W. Harlow, John Butterfield and William Harlow. And in connection with the Elders enjoined to preach the word, but were mainly confined to local labor.

The closing of this conference was by a general testimony meeting, in which the various gifts were abundantly poured out; and a special charge given the seven who had been ordained into the Quorum of the Twelve, to take the oversight of the flock in the fear of the Lord, and an impressive warning against becoming *heady*, with an emphatic reinforcement of the precept, "He that exalteth himself shall be abased." That *false spirits, false prophets* and *false*

christ were in the world, and should come among us to deceive, and some should follow them; but that the organization should remain. That the acts of the conference were recorded in heaven, and the faithful should realize all the promises that had been made from the beginning.

On the last day of this conference the seven who had been ordained Apostles met to choose a president of the quorum. It was proposed by J. W. Briggs, that the rule of courtesy should govern our choice; that is, that the oldest man among them should preside. Zenas H. Gurley being the oldest man, refused. It was then proposed (by the same) that the next oldest should preside, to which H. H. Deam being that one, refused, and both alleging that the rule of courtesy should only apply to *pro tem* presidents, in the absence of the permanent one, and not to an original choice, it was then moved by them both that J. W. Briggs be the President of the Quorum, which was so voted. The attendance at this Conference was large, and deep interest prevailed throughout.

It had been declared through the gifts, that the various organizations of Latter Day Saints, under the lead of J. J. Strang, J. C. Brewster, Bancemy, Alpheus Cutler, Lyman Wight, Sydney Rigdon, Brigham Young, and others, together with some yet to arise, should one after another come to nought, and cease to be. And during the summer the Elders came in contact with many of them, which served to put to the test their foundations and our own also.

Having stated the facts relative to the first acts, thus far in reorganizing the Church, it is proper to give the ideal or theory upon which these acts were justified in the minds of those who performed them; for they were none of them accidents, but deliberative, and it must be conceded, were consistent with themselves.

1st. It was affirmed that the Church had been disorganized, or rejected as a Church, but not as individuals.

2d. That those individuals not rejected were entitled to ask and receive what related to them as their duty.

3d. That these individuals, among whom were many Elders, in seeking to know their duty were taught of the Lord and commanded to reorganize, or begin to set in order the Church.

4th. That in the discharging this duty the presidency was left to be filled as provided by the law in the case out of our reach, to be filled by calling one forth to whom the promise pertained.

5th. That as a preparation to that, the calling into power those whose duty it should be to ordain him.

6th. The highest authority for the time presiding and representing the presidency of the Church.

And in justification of the course taken, and the principles involved, on "the question of authority," we have ever courted, and still do, investigation in the rigid character of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priest-

hood by an angel; then by this authority and a commandment, they on the 6th day of April ordained each other Elders, and this Eldership ordained High Priests and Apostles, and this high priesthood ordained, by commandment, the president of the high priesthood, the highest office in the Church; so that the alleged lesser, ordained the greater, is common to both the first organization and the Reorganization alike. The same class of facts justify both or condemn both.

But this stream, rising higher than its fountain, is only seeming, not real. By what authority, according to the law of the Church, is any one ordained? Answer—"By the power of the Holy Ghost which is in the one who ordains him." Instead of this then being the stream, it is the fountain itself, from which flows the stream or authority of both priesthoods, from its highest to its lowest offices. Moreover, all ordinations are performed in the name and authority of the Church, and is therefore the act of "the Spirit and the Bride." So that in addition to the authority which its adherence to truth guarantees, the Reorganization is technically right, and on legal grounds invulnerable; before which all the factions have melted away save the one—and they dare not assail it, but always "define."

Letter.

Br. Jason:—In connection with the many arguments urged in favor of a Chapel in Salt Lake City, I send this.

At the Far West Conference of the North West Missouri District, held last February, while the Holy Spirit was poured out in true Pentecostal form—for the Spirit came with power, and small masses of fire, or what appeared to be fire, was seen descending on some present—in the gift of prophecy it was revealed that it was the Lord's will that a house should be built in Salt Lake City, where the people could and would come to hear, and in which a strong and persistent testimony against the system of iniquity practiced there could be raised. There was but little, if any, knowledge of the purposes of any in the Church to erect such a building, had by the one speaking, and there was nothing said or done previously that had any connection with the subject. It was certainly an unlooked for and unsought for revelation. I suppose that those who think that the devil can simulate the power of God, that it is hard to detect the difference, will suppose that perhaps his Satanic Majesty was the author of this communication. But it might be well for these fearful souls to wait and see whether the "thing come to pass," before they venture their judgment on the matter.

"Whatsoever inviteth and enticeth to do good, is of God;" while, "whatsoever inviteth and enticeth to do evil, is of the devil." We do not belong to the class who teach that one of the main evidences of this Church being the true Church of Christ, is the enjoyment of spiritual gifts, and that we enjoy them to a pre-eminent degree; yet at the same time teach that the devil inspires as well as God, or that the devil can talk Greek, &c., as well as God; and that great

wisdom is needed, or else the devil will talk in tongues, &c., &c., and hence assist in bestowment of spiritual gifts. For as an "outsider" said recently, after hearing these fears expressed in a sermon, that he did not want to join a church in which the devil was as likely to exercise his inspirational powers as the Lord was." False spirits may have crept into the Church now and then, but can it be supposed that the humble, faithful, and trustful Saint, is as liable to be possessed by these spirits as by that of God. In other words, "If we, being evil, know how to give good gifts to [your] our children, how much more will [your] our heavenly Father give good gifts through the Spirit to them who ask him." If we will not give our children stones for bread, will God give us false spirits, or suffer them to inspire us when we live for, pray for, and need his own true and Holy Spirit? Nay, the God we serve is not a more indifferent and cruel being than ourselves. And who can judge a spirit best, those who are absent and neither hear the voice nor see the surroundings, or those who hear and see and are qualified to judge? If "as many of you as are led by the Spirit of God are the Sons of God," is it not also the truth that as many as are led by the spirit of the devil are the children of the devil? And if the Church is susceptible to either or both of these influences, and may be led by either, or one as much as the other, who can be sure of his or her parentage?

Whose children are we, any how? Who can tell?
T. W. S.

The Question of Trespass.

No. 2.

My business once called me from Nevada to Sweet Water; I passed through Utah in my own conveyance, and it being winter, I stopped at a farm house on the Webber to procure a sleigh. Two young men with whom I occupied an outside room, one evening, held a protracted conversation by which I learned the following episode:

Two old gentlemen (?) of the neighborhood had entered into a bargain of sale and transfer, by which each was to become possessor of a female child (age not given) of the other; with the understanding, that the lacerated paternal hearts were to be consoled by the bliss of connubial—if that is the word—love. The young men used brief familiar phrases to convey their ideas, but I have forgotten them, and find it difficult, with my vocabulary, to make my meaning clear. Well, one of the girls had a lover and he and she rebelled—brooded in sorrow &c. The expression of one of the narrators explains the young lover's feelings: "He sits up on his wagon seat, just like a stoughton bottle." So here was a conflict of interests in the peaceful, still, slumbering, snow-covered vale—a conflict between buoyant youth, with its awakened fires, and sagacious age with its more sanctimonious desires. Age had every advantage except youth. It railed itself of its sagacity and entered a complaint before the bishop's court, of unchristian—no, that could not have been the phrase—well, of remarks, &c. Witnesses stated in their capacity as Saints, that the charge was true. The narrators said the trial was not fair, and expressed sympathy for the young lover. I guess that the bishop and his council regarded the young lover as an intruder on their domain, and didn't want to rule

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History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. VIII.

As has been already stated, the elders identified with the work at this time were generally poor, many of whom had sacrificed their substance in following self-appointed shepherds, who proved to be wolves preying upon the flock. This prevented the more rapid spread of the work, by missionaries, and gave rise to an extensive correspondence with the old Saints, and members of the various factions. These letters, could they be obtained, would give a more life-like picture, of the situation and scenes of those times than can now be recalled without them. The following is one of them to Br. John E. Page, who at this time stood in defence of the original faith, but disconnected with any organization; though he had lately been in sympathy with James Collin Brewster.

BELLOTT, Rock County, Wis.,
April 24th, 1853.

Brother John E. Page:—Supposing that you are already aware of the manifestations of Heaven in behalf of Zion in our midst, I will not revert to them prior to the last (April) Conference, in this letter. At that conference an organization was commenced according to a pattern revealed at the opening of this dispensation—given and confirmed at that time by indubitable evidence—by the Holy Ghost, that we might in legal unity labor for Zion and her captive sons and daughters, who, as the ancient prophet says, are scattered upon every mountain and high hill—by the agency of false and wicked shepherds; but God has pledged his word to search after them, and to feed them—with knowledge and understanding—that they may discern between the evil and the good, between the clean and the unclean. This he has done by dispelling the mists of darkness which have hitherto (to many) concealed the “rod of iron,” and left those who once would fain have plucked out their eyes for the cause—to wander in a maze of doubt—whirling in interminable eddies between hope and despair—to murmur against God. But the illumination of the Spirit of truth reduces this restless and unquiet spirit—willing to justify self and arraign the goodness, and even the justice of God—to the deepest humility; showing that we went into darkness by letting go the rod of iron, and the difficulty such have suffered, in returning to it, is answerable upon their own heads. Having turned from the “narrow way” to another *broad* with privileges, many have sought to return and are not able—not able—because they would return as martyrs because of *other* men’s sins—and not as chastened and humbled for their own sins. The word of God to us as his law, is that alone by which we are to be “preserved” and “perfected,” and that law has been disregarded, and hence “destruction” and *imperfection* have reigned. And for this reason God has, in his own wisdom, moved upon some of the feeblest of all the captives, to raise their voice and cry, “Return, return to the law of God and be healed;” and to re-establish the order revealed in the beginning.

At the Conference we came before the Lord (like Ezra and his companions from the captives—Ezra 8:21) with fasting and prayer, “to seek of him a right way,” and received directions as follows:

“Let the greatest among you preside at the conference. Let the conference appoint three men, who shall select seven to be Apostles, and let the president of the conference assisted by two others ordain them. Let the Apostles choose twelve men, and ordain them to be a high council,” &c. [I quote from memory]. The other quorums were referred to as things already understood, with an injunction to do according to the pattern. We accordingly set to work by this pattern. Seven were chosen and ordained Apostles. And in behalf of my brethren of that quorum and the church, I write this letter, and ask you as freely and candidly to examine this matter, and communicate to us your mind in this regard, as the Holy Spirit shall lead you, when you lay it before the Lord and seek His guidance. The President of that Quorum we recognize as the highest authority among us, and the “legal representative” of the rightful heir to the Presidency of the Priesthood and the Church, (by the voice of the same), as you will have learned by the pamphlet which I sent you. And a quorum of Seventies commenced, of between twenty and twenty-five, a part of whom were already Seventies; the rest were then ordained, and when the number reaches seventy, seven presidents will be chosen from among them, according to the law. This is a faithful sketch of our proceedings, which, by the testimony of the Holy Ghost and heavenly visions at the time, we are assured is sanctioned, and recorded in heaven. With sentiments of brotherly regard, and fellowship with all the captives and fellow laborers for the salvation of Israel and the redemption of Zion, I subscribe myself,

Yours in the faith of the Son of God,
J. W. BRIGGS.

Elder Page did not reply to this letter, at least none was received. Though this letter was sufficient to base upon it a report that we had applied to Elder Page to take the Presidency of the Church, to escape the opprobrium of being a headless body. Numbers were added to the church during the summer and autumn, throughout the branches and fields of labor. And at the October Conference of this year, (1853), missions were appointed as follows:

Samuel Blair to Pennsylvania; Albert White to Eastern Wisconsin; H. B. Lowe to Northern Wisconsin; Benj. Tatum to Ohio; Ephraim Demmons to Northern New York; Thos. Carrico to North-western Illinois; Z. H. Gurley and Daniel B. Razey to Springville and Western Wisconsin; H. H. Deam and Geo. White to Green Co., Wisconsin and vicinity; J. W. Briggs to Southern Wisconsin, and charged with the duty of writing and publishing a pamphlet to spread the light, and the views entertained by the church.

During the autumn and winter there were some strange manifestations of a spirit hitherto but little known among us, and caused no little trouble. It was in proph-

cy and tongues. Sometimes boisterous, and accusation began to be made against different persons through the gifts of prophecy, tongues, and interpretation; and this in public meeting. At this many were terrified; not knowing what moment they might be publicly accused by the Holy Ghost; while some who had thus been accused protested in the most solemn manner their innocence. These things occurred mainly in the Zarahemla Branch. There was much discord and differences of opinion respecting these manifestations, some of which were as follows: When the spirit moved to speak by way of rebuke, accusation, or chastisement of a brother or sister, the speaker would not only name the accused and point to them, but would frequently while speaking approach and cuff them over the head and various parts of the body;—castigating them in the name of God. Those cases, however, generally occurred in special meetings appointed through the zeal of those so gifted, and not in the regular meetings. The whole branch was in doubt what to do. Many believed the spirit was false but many others thought it the Holy Ghost. The resident elders were mainly young members; hence the timidity in meeting the case. But a solution came in due time and doubt respecting its real character was entirely removed, by the Spirit itself, in the following manner. One speaking by it, accusing another in the severest language, and demanding instant confession, which was at once proffered, though the offence complained of was trivial, but the speaker by the Spirit commanded the confessing one, to get upon their *knees* to them. While another one was by the spirit moved to bark like a wolf.

The spirit was rebuked and all were satisfied and peace restored. And from that time the spirit that became a public accuser of individual members, has been generally regarded as a false spirit. And that tongues spoken were not necessarily the word of the Lord as had been largely believed; but that though the gift was of God; but might be exercised either under the influence of the Holy Spirit, by one’s own spirit, or a false spirit. Hence the sentiments spoken would be, of God, of themselves, speaking out of their own hearts, or false, by a false spirit. Thus the admonition “try the spirits” was pressed upon us.

About this time another cause of trouble showed itself; which subsequently was believed to be due to a similar spirit to the one above referred to. Bro. H. H. Deam conceived the idea that the expected son of Joseph, had neglected to comply with the will of God, and had forfeited the right, and that it was our privilege and duty to

go forward and fully organize. Such was the force of his reasoning that numbers were inclined to the same view, while others were in doubt, and all were disturbed. About the middle of January, (1854), Br. Deam went to see J. W. Briggs, at Beloit, to confer upon the subject. The consultation lasted two days, during which he urged his views at length, and late at night of the second day he proposed that he (J. W. Briggs) should be sustained by himself and all who he had influence with, as the president, who, with his two counselors would constitute the legitimate presidency of the church. "Let this position be taken," he said, and we will carry the whole church, except Bro. Gurley and a few of his personal friends and they will soon fall in too."

Whether this was a temptation, or how strong it was, matters very little except to the one tempted, so we pass it, and state the conclusion of this council, which was, that Elder Deam should not teach, or take any step looking to any change in the organization, only in concert with the brethren of the Quorum of the Twelve, and especially with Elder J. W. Briggs. This was urged by the latter and agreed to, and Elder Deam returned to Zarahemla.

The Messenger.

JASON W. BRIGGS - - EDITOR.

Salt Lake City, June, 1876.

THE CHAPEL.

IN view of the hardness of the times, and the Centennial expenses, we commend the suggestion, that all who are willing to assist, but cannot just now, signify the same and the amount, and time of payment. And we ask such aid as far as possible, say by the 15th of October next. If this is too soon, tell us when, so that the committee may know how to act.

TO OUR SUBSCRIBERS AND READERS.

WHEN the MESSENGER was commenced, it was intended to continue it perhaps for one year only; but circumstances have overruled, and the second volume commenced, and has been issued regularly up to the present, under very many disadvantages. And it is intended now to continue this year out. But we have no press, hence it is done at a job office, and must be paid for each issue, (or receive an emphatic *dun*, as was the case for the last, which we now pass over to you who are in arrears). We have no fund, no salary to fall back upon; hence in obedience to the highest law known to us, and applicable to the case, necessity, hereafter it may be issued just as regular as the receipts will pay for, and no faster. The twelve numbers will be published, but may be delayed—though we hope not.

It will surprise each one of you that have forgotten, or neglected, to send the fifty cents, to learn that nearly six hundred others have done the same thing. Now if each

one of these will write us a letter, short or long, as it suits you, and put fifty cents in, we promise you shall have the MESSENGER sent regularly, and you shall not hear another word of this kind.

This is the orthodox statement of the case,—we submit it to you, and await your action.

BRIGHAM YOUNG'S SUCCESSOR.

THIS is the bone of contention among the chiefs of the Utah Organization. The idea of lineal right, was repudiated by B. Young and his coadjutors, in placing him in the presidency, though now sought to be revived by Brigham, in favor of his son; it chokes many, and others refuse to swallow it. The books say "the president of the church is appointed by revelation," but this don't suit, and the example set by Brigham would give it to the President of the Twelve, and that would give it to John Taylor, which is very distasteful to the man who now holds the keys. We see but one feasible way out of this muddle that can satisfy him and preserve consistency and reach the object, which we suggest. If B. Young is the successor of Joseph Smith, let him do, as he says Joseph did, first dismiss John Taylor and appoint his son Brigham President of the Twelve, then convene say fifty men including the Twelve and "roll the kingdom on to their shoulders." This is regular, follow precedence. N. B.—No charge for this advice.

"RELIGIOUS INTOLERANCE."

WE take the following from a pamphlet, by George A. Smith, called "Questions and Answers," &c., page 86:

"Elder Orson Pratt went on a mission to Austria, in April, 1804, accompanied by Elder Wm. H. Riter. He proceeded to Vienna, where they labored for several months to acquire the German language; but in consequence of religious intolerance, they were unable to open a door for the proclamation of the gospel in that country."

In 1803 the first missionaries of the Reorganized Church, E. C. Briggs and A. McCord, took a mission to Utah; and in Salt Lake City met the same "religious intolerance" among Mr. Pratt's brethren; but succeeded, in spite of it, in planting the standard of truth, which still waves—a beacon of hope to those crushed by that same "religious intolerance."

Pre-Existence.

On receiving *Herald* of April 1st, I was started anew with regard to spirit doctrine. I had noticed it in Br. Blair's discussion with Mr. Sheldon and thought of its inconsistency, but did not suppose such would go any further. It being hatched up in Nauvoo, I have good reason to think, as I had been a member and preacher in the church ten years in the East, and had never heard of such before I came to mingle with the brethren in Nauvoo.

It was freely talked there that many spirits were waiting in the spirit world for bodies begotten that they might enter. Therefore the males should be choosing out girls. But I minded the Twelve had the

first choice to add to wives concubines, and the young men were looking on. The spirits were going the rounds, and one man was pointed out of whom it was said was in his seventh body. I know not but others had had thousands, for it was represented the spirits had been going the rounds, commencing with Adam and Eve.

If such is not Heathen mythology, I am at a loss what to call it. It destroys the Bible resurrection, and the Atonement is a farce. But perhaps such is the resurrection Brigham embraces; it is good as his Adam-god. Would such as believe the spirits go the rounds as above represented, make out the wicked spirits in bodies go through that burning lake, lose their bodies and then take another to do better? Now it must be fixed up some way different; a new resurrection needs a way. Come on, ye new theorists, make your ways clear. I have stood against a number, and though quite old, I may be able to do so a little more.

TRADUCIANA.

That God breathed intelligent life into Adam, and that he beget intelligent life as well as fleshly bodies is proveable by Bible and physiology. Children resemble parents in disposition much as in countenance. Intelligence came from God to Adam, who set him at work to beget his kind, and this is why we see so much and so early of that fallen nature in the child.

OLD TIME SAINT.

Was Joseph Smith a Polygamist.

Just now, the public mind is agitated upon this question as much, perhaps as ever before. Hence a fitting time, as others have done, to express an opinion.

Whoever travels over the Western mountains must learn something of the strange people inhabiting their vallies, known as Mormons. Struck at once with their isolation, an enquiring thought arises as to why they are there, in such seclusion. A noticeable feature of their religious discipline—polygamy—suggests a satisfactory answer. An innovation on the rules governing enlightened society is introduced among them as a religious rite. But whence its origin? And by what authority is it maintained? By them it is labelled divine, revered as the safe security of human happiness, the panacea of all the social ills of depraved society.—It seeks a showing in public journals, and is scattered over the country with a zeal as though it is but to be known to be believed. Challenges the admiration of the learned and pious, among christians and heathens, and points to the proud record of patriarchs and prophets as proof of its divinity. David, Solomon and Gideon were polygamists, and the smiles of Providence were upon them, hence the conclusion—polygamy is divine. But if this enquiry is pushed too far, the proofs thought to be good evidence in answer, pales and vanishes. Human example is assumed as divine authority.

They have forgotten that old time usages, wrong and local, were corrected by wiser legislation. It was written "An eye for an

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History of the Reorganization of the Church of Jesus Christ of Latter Day Saints.—CHAP. IX.

Considerable uneasiness was felt by the saints over this disunion in sentiment developed by the agitation by Elder Deam, though he for awhile conformed to the agreement referred to above. Others helped it on, and his claiming to receive manifestations of the Spirit favoring his views, it resulted in developing what was known as the "Deam party." Meanwhile the following testimony was received and sent to Zarahemla by the President of the Twelve:

"A Testimony of the Holy Spirit, given at Beloit, Wisconsin, January 29th, 1854, concerning the Saints at Zarahemla:—Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and [out of] darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hiddeu wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek it in unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla."

At the April Conference following, it was resolved, unanimously, after some discussion, that manifestations of the Spirit, in any wise relating to the church as a body, should be written and submitted to a body of high priests before circulating or teaching them to the church, and only then on their being approved. This precautionary measure against imposition through spiritual gifts has been questioned, and sometimes ridiculed, as an attempt to bind the Spirit, or dictate to, or control the gifts. But the obvious sense of the measure, and the principle involved in it is, to discriminate between that which is genuine and that which is counterfeit, and the same necessity still exists; and the judges in the case as undefined in fact, now as they were then. It is the province of the assembly of the quorums, as such, to so act.

A degree of peace and harmony followed this conference and the elders did considerable labor, which was blessed with numerous additions to the church. Among these was Bro. Samuel Powers, who for some years had been an outside believer. In July, of this year, Aaron Smith, the first convert to James J.

Strang and one of his chief witnesses and counsellor, came to Zarahemla and united with the church by baptism, at which time the question of re-baptism was first prominently brought forward. It happened that a very general attendance of the church at Zarahemla, and the surrounding branches were present, among whom were Brn. Z. H. Gurley, Deam, Cunningham and J. W. Briggs, of the Twelve, and Ethan Griffith, of Potosi. It was urged by some that we should begin anew, and all be baptized, and thenceforward make it a test of fellowship. Elders Deam, Cunningham and Griffith favored this, and the latter, together with Bro. Aaron Smith, just received, urged it with great vehemence. On the other hand, Elders Z. H. Gurley and J. W. Briggs took the ground that where the evidence of a legal baptism once having been received, and in the absence of evidence of expulsion or apostasy, it was not admissable to require a re-baptism, to be identified with the Reorganization; but that in such cases it was optional with the persons themselves—a matter of conscience with them alone. This latter view, had been acted upon generally up to this time, but now it was affirmed; and became a ruling precedent thenceforward. But from this day, it became the occasion of schism.

At this point the divergence began, which developed the "Deam party." For between this and the October conference, they had taken steps to organize according to the plan proposed by H. H. Deam, in the January previous, as related in the last chapter. Their platform, so to speak, had but two planks in it,—“re-baptism” and a “perfect organization,” of the first presidency. The former they made a test, and accomplished the latter by making H. H. Deam president, and Aaron Smith the first of two councillors; and they held a separate conference on the sixth of October.

This was the darkest time that had arisen since the restoration had commenced, and threatened its progress, if not its ruin. Under these auspices the October conference of 1854 met, was very well attended, at which the position occupied upon those points were re-examined and re-affirmed, and the schismatics disfellowshipped as a body, and H. H. Deam and J. Cunningham were expelled from the Quorum of the Twelve.

Numerous manifestations of the Spirit were received, approving the work, and testifying that this last schismatic organization, together with the others that had arisen elsewhere, should “cease to exist, should “utterly dissolve,” etc. At this conference an individual pre-

sented himself for baptism, stating that he came to us as Jesus went to John,—the greater to the lesser,—that he was “the second coming of Christ,”—the Elijah of scripture, and Gabriel. He wore a “leather girdle,” and carried in his hand an “iron rod; with the latter he was going to “break in prices the nations.” H. H. Deam had of late assumed the Prophet office, and here was one calling himself Christ, fulfilling predictions made, as related in a previous chapter.

Inspiration—Is it Believed? If so, Is it Understood?

It is professed by all nations and its belief attested by uniform tradition. The learned and the unlearned, the king and the peasant, the rich and the poor, the virtuous and the vicious, old and young, all claim to have been its recipients, and all “bear testimony” to its genuineness and importance. Indeed no doctrine or dogma, has a greater “cloud of witnesses,” or more uniform in their testimony of the general fact; and if this were the object of this article, to establish that fact, it would be sufficient to enumerate this multitude of witnesses, and note the “universal consent” of mankind, and the object would be attained. If human testimony is competent to establish it, then is it established.

But what is meant by inspiration? How is it understood? or, rather, *What* is it understood to be? Is inspiration dependent upon, or independent of the faculties of the mind? These questions need not be considered if inspiration in the abstract alone, is in issue; but it has a practical as well as a theoretical side. Inspiration includes revelation, commandments, promises, warnings, threatenings, and involves changes in thought and action, and may revolutionize an individual, a family, a neighborhood or a nation. And since, while the greatest unanimity exists in regard to the abstract idea of inspiration, the greatest conceivable discrepancy exists respecting the revelations, and commandments based thereon. The inspiration of Moses gave rise to commandments and statutes, which that of a subsequent prophet declares, “was not good,” and that of Jesus superceded by such as *were good*. If inspiration is dependent upon human faculties, all this is easy to understand; but if independent of them is it not inspiration in conflict with itself? If James had succeeded Moses, instead of Joshua, Jericho and its neighboring towns might, for him have remained “unto this day,” because his inspiration taught that “wars and fightings come of your lusts,” which “conceiving bring forth sin.” Hence forbidden.