

No. 208

Teachings in Contrast

LAMONI, IOWA

Published by the Board of Publication of the
Reorganized Church of Jesus Christ
of Latter Day Saints

1908

www.LatterDayTruth.org

BY ELDER F. M. COOPER.

Facts which show that the Utah Mormon Church, upon vital principles of faith and practice, represents an apostasy from the faith, teachings, and practice of the original Church of Jesus Christ of Latter Day Saints, as taught by said church from its organization, April 6, 1830, down to the death of Joseph Smith, June 27, 1844.

Standard of evidence, Bible, Book of Mormon, and Doctrine and Covenants, with other authorized church publications.

"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, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written."—Doctrine and Covenants 42: 5; 83: 8. Utah edition, pages 170, 293, 294.

CONTRAST OF FAITH AND BELIEF.

Reorganized Church of Jesus Christ
of Latter Day Saints.

1. GOD.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 46: 9, 10.

Utah Mormon Church.

1. GOD.

"I will tell you how it is. Our Father in heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. . . . Now hear it; O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with

"For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity."—Moroni 8: 3.

"For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing."—Moroni 7: 3.

"By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship."—Doctrine and Covenants 17: 4. Utah edition 20: 17-19.

"Wherefore, it came to pass that the Devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."—Doctrine and Covenants 28: 11. Utah edition 29: 40, 41.

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen."—Romans 1: 25.

2. JESUS CHRIST.

Christ begotten by the Holy Ghost: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away

him. . . . He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—he is our Father and our God, and the only God with whom we have to do. . . . Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation."—Brigham Young's sermon, preached April 9, 1852, Journal of Discourses, volume 1, pages 50, 51.

"If one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are accounted worthy to be Gods."—Sermon by O. Pratt, August 29, 1852, Journal of Discourses, volume 1, page 57.

2. JESUS CHRIST.

Christ was begotten by the Holy Ghost:

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family [Adam]; and when he took a taber-

privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."—Matthew 1: 18-20.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 35.

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

3. MARRIAGE.

The marriage covenant ends at death, and is fulfilled in time:

"And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the Garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth."

The Adamic marriage covenant subordinate to the fall and banishment from Eden:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy."—2 Nephi 1: 8.

Paul taught that the marriage covenant ended at death:

"For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from

nacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. . . . Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon the subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the elders by the people, bringing the elders into great difficulties."—Brigham Young's sermon, Journal of Discourses, volume 1, pages 50, 51.

3. MARRIAGE.

The marriage covenant eternal:

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever."—Utah book of Doctrine and Covenants, containing polygamous revelation, 132: 10.

the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Romans 7: 2, 3.

"We declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."—Doctrine and Covenants 111: 4.

Marriage covenant never to be renewed in the next world:

"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 27-36.

4. MONOGAMY INSTITUTED OF GOD.

"So God created man in his own image, in the image of God created he him; male and female created he them."—Genesis 1: 27.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore

"The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord himself solemnized the first marriage pertaining to this globe; and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage we have any account of, was between two immortal beings—old father Adam and old mother Eve; they were immortal beings; death had no dominion, no power over them; they were capable of enduring for ever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings. For how long? Until death? No. That was entirely out of the question; there could have been no such thing in the ceremony. . . . The ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature, and was never instituted for the purpose of being overthrown and brought to an end."—O. Pratt's sermon on celestial marriage, Journal of Discourses, volume 1, page 58.

"All persons who attain to the resurrection and salvation, without those eternal ordinances, or sealing covenants, will remain in a single state in their saved condition, to all eternity, without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without the power to increase. Hence they are angels and not Gods; and are ministering spirits, or servants, in the employ of the royal family of heaven—the princes, kings, and priests of eternity."—P. P. Pratt's Key to Theology, page 182.

4. POLYGAMY INSTITUTED OF GOD.

"Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him."—Sermon by Brigham Young, Journal of Discourses, volume 1, p. 50.

shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—Genesis 2: 23, 24.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Matthew 19: 3-6.

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."—1 Corinthians 7: 2.

A marriage covenant was indorsed by the General Assembly of the church in 1835 as the law of the church, and this was still the law of the church at the death of Joseph Smith in 1844:

"Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.' And when they have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ. . . . 'May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen.' 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, except in case of death, when either is at liberty to marry again."—Doctrine and Covenants 111: 2, 4.

The world to be peopled through monogamic marriage:

"And again, I say unto you, that

"It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named, namely, a plurality of wives. It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground. It is well known, however, to the congregation before me, that the Latter Day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. . . . We shall endeavor to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith."—Sermon by Orson Pratt, Journal of Discourses, volume 1, pages 53, 54.

Polygamy essential to man's exaltation in the eternal world:

"But, says the objector, we can not see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fullness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavor to tell you why we consider it an essential doctrine to glory and exaltation, to our fullness of happiness in the world to come."—O. Pratt's sermon on polygamy, Journal of Discourses, volume 1, page 54.

"He says these are angels, because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory; wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain for ever and ever. Here, then, you can read their

whoso forbiddeth to marry, is not ordained of God, 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, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doctrine and Covenants 49:3.

"Neither shalt thou take a wife to her sister, [‘one wife to another,’ marginal rendering,] to vex her, to uncover her nakedness, besides the other in her life time."—Leviticus 18:18.

Israelitish kings forbidden to multiply wives unto themselves:

"Neither shall he [the king] multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold."—Deuteronomy 17:17.

The violation of this law ruined both King David and Solomon:

"Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou [David] hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."—2 Samuel 12:9, 10.

"But King Solomon loved many strange women, . . . Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods."—1 Kings 11:1-4.

"Did not Solomon King of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin."—Neh. 13:26.

Book of Mormon condemns polygamy:

"And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and

history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power; are made kings and priests; and this power is conferred upon them in time, by the everlasting priesthood, to hold a kingdom in eternity that shall never be taken from them worlds without end; and they will propagate their species."—O. Pratt's sermon on polygamy, Journal of Discourses, volume 1, page 65.

"Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with sevenfold intensity in the next world, governed by the law of God; there will be no corruptions nor infringements upon one another's rights. Will not a man have his own family? Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected saints after it is made new. And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, 'My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know.'"—O. Pratt's general funeral sermon, Journal of Discourses, volume 1, pages 293, 294.

So-called polygamous revelation contradicts the Book of Mormon direct, touching the polygamous practices of David and Solomon, as well as its practice by other ancients:

"David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time;

Reorganized Church.

also Solomon, his son."—Jacob 1: 4. Polygamitic practices of David and Solomon an abomination in the sight of God:

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."—Jacob 2: 6.

The Lamanites more righteous than the Nephites, because they kept God's command to their fathers by practicing monogamy, while the Nephites violated said command in the practice of polygamy:

"But wo, wo unto you that are not pure in heart; that are filthy this day before God; for except ye repent, the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, (nevertheless, they are cursed with a sore cursing,) shall scourge you even unto destruction. And the time speedily cometh, that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you: for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they

Utah Church.

and in nothing did they sin, save in those things which they received not of me. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord."—Utah book of Covenants 132: 38, 39.

Note.—The polygamous revelation referred to in the foregoing was placed in the Utah Doctrine and Covenants years after the death of Joseph Smith (1876) in place of the monogamic marriage covenant adopted by a General Assembly of the church in 1835, and observed as the law of the church down to the death of Smith, 1844. The Reorganization, however, succeeding to the faith of the first church organization has adopted the original monogamic marriage ceremony, as held by the first church organization, as the basis of the marriage covenant under its administration.

The late President Wilford Woodruff admitted that the monogamic marriage ceremony, adopted by the church in 1835, was still the law to govern the church in 1844, and that it was by direction of Brigham Young that the original marriage ceremony was eliminated from their book of Doctrine and Covenants, and that the polygamous revelation, (unauthorized of God,) was inserted instead:

"Q.—Then on the 15th day of November, 1844, there was no marriage ceremony that governed the church as a church except the one published in the 1835 edition of the book of Doctrine and Covenants. Is that no fact, Mr. Woodruff?

"A.—None that I know of. That was all the law on the question of marriage that was given to the body of the people.

"Q.—Now I will ask you, Mr. Woodruff, why the church of which you are president in the publication of the book of Doctrine and Covenants in the edition of 1876, eliminated from that edition the section on marriage as found in the 1835 edition, and in all the editions of the book of Doctrine and Covenants published up to 1876,

Reorganized Church.

should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them."—Jacob 2: 9.

Lamanites promised God's favor, and the perpetuity of their posterity, and their final salvation because they were true to the monogamic institution of marriage, while the Nephites were threatened with extinction if they did not repent and cease the vile practice of polygamy:

"And now this commandment they observe to keep [one wife]; wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. Behold, their husbands love their wives, and their wives love their husbands, and their husbands and their wives love their children; and their unbelief and their hatred towards you, is because of the iniquity of your fathers; wherefore, how much better are you than they, in the sight of your great Creator? O my brethren, I fear, that unless ye shall repent of your sins, that their skins will be whiter than yours, when ye shall be brought with them before the throne of God. . . . Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them, and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day."—Jacob 2: 9, 10.

Brigham Young the counterpart of King Noah:

"And it came to pass that Zeniff, conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness. And he laid a tax of one fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their

Utah Church.

and inserted in lieu of that section on marriage the revelation on polygamy, dated July 12, 1843?

"A.—I do not know why it was done. It was done by the authority of whoever presided over the church, I suppose. Brigham Young was the president then."—Abstract of Evidence in Temple Lot Case, page 309.

All who reject the polygamic institution to be damned. Utah Mormon church belief:

"Now, let us inquire, what will become of those individuals who have this law [polygamy] taught unto them in plainness, if they reject it? [A voice in the stand, 'They will be damned.'] I will tell you, they will be damned, saith the Lord God Almighty, in the revelation he has given. Why? Because where much is given, much is required; where there is great knowledge unfolded for the exaltation, glory, and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of his word, and will not give heed to the principles he has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned."—O. Pratt's sermon on polygamy, Journal of Discourses, volume 1, page 64.

"Inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and everlasting covenant [polygamy]; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world: And as pertaining to the new and everlasting covenant [polygamy], it was instituted for the fullness of my glory; and he that receiveth a full-

iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take, to support himself, and his wives, and his concubines, and also, his priests, and their wives, and their concubines: thus he had changed the affairs of the kingdom. And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and his concubines: and so did also his priests spend their time with harlots."—Mosaic 7: 1, 5.

Polygamy an evil under Jaredite civilization:

"And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings."—Ether 4: 5.

Note.—It will be observed, that God commanded the fathers of the Nephite and Lamanite people that they should have "save it be one wife, and concubines they should have none." Jacob declared this to be the law as applicable to their fathers; referring to all of their progenitors back to Abraham, the father of the Hebrew race, and from whom the Nephites and Lamanites sprang. This provides, then, a monogamic law (commanded of God) to govern the Israel of God throughout their entire history. Any departure from this rule was an infraction of the law God gave to govern the fathers of the American Israelites, who were the children of Abraham, Isaac, and Jacob, as well as the children of the prophets and kings of Israel of later date. That the climax of absurdity and inconsistency is reached by the Utah theology is seen very clearly in the light of a single fact. The law of the church was, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."—Doctrine and Covenants 42: 7.

This law was given in the Scriptures to govern the Church of the Latter Day Saints.

Again, in the same revelation: "Thou shalt take the things which

ness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."—Utah book of Doctrine and Covenants 132: 1-6.

The character of God changeable and contradictory in his moral government:

(a) Polygamy an abomination in the sight of God:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."—Jacob 2: 6.

(a) This abomination now essential to a fullness of glory:

"It is quite unexpected to me to address you upon the principle which has been named, namely, a plurality of wives. . . . Before we get through, we will endeavor to tell you why we consider it an essential doctrine to glory and exaltation, to a fullness of happiness in the world to come."—O. Pratt's sermon on polygamy, Journal of Discourses, volume 1, page 54.

(b) God commanded the fathers that they should only have one wife, and concubines none. Called polygamy whoredom:

"Behold, the Lamanites, . . . have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them."—Jacob 2: 9.

(b) God changed his law, instituted polygamy and concubinage, which he once called whoredom, and damns all who reject the doctrine of polygamy:

"As pertaining to the new and everlasting covenant [plurality of wives], it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."—Utah book of Doctrine and Covenants 132: 6.

Note.—The Utah people love to refer to Abraham, the father of the faithful, as a polygamist. What are the facts? Abraham lived in an idolatrous and polygamous age. (Genesis 16: 1-12.) Sarah, not God, gave Hagar "to Abraham to wife." The result: Hagar's mistress, Sarah, "was despised in her eyes." Sarah admitted now that both herself and Abraham had done wrong—"my wrong be upon thee," are the words of Sarah. When Isaac was born his mother said that Ishmael, the son of "the bond woman,"

thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."—Paragraph 16.

God says, substantially, "If we cleave to more than one wife in the marriage relation at one time, then we shall be damned." The Utah people claim to believe the revelation containing the foregoing proposition; they claim to believe it to be God's law; also that if we reject the doctrine of a plurality of wives we will be damned, too. They are, therefore, compelled to accept the logical conclusions following their absurd hypotheses, viz., if they marry more than one wife at a time they will be damned, and if they reject the doctrine of marrying more than one wife at a time they will be damned also. Therefore if they practice polygamy they will be damned, and if they reject the practice of polygamy they will also be damned. This puts both the monogamic and polygamic elements of the Utah church on the broad road to hades; but the unmarried element—old bachelors and old maids—have some prospects of future felicity; but even they must be somewhat discouraged by the thought that they can never become the kings and queens of eternity, but for ever will be assigned to the menial, unproductive services of the ordinary angel. Having forfeited their right to "beget," they lose the power to become the father and mother gods of eternity.

Note.—Even the Utah people hold that the gospel principles are unchangeable. That the positive institutions of the Christian system are coeval with the fall of man, and that the doctrines of the gospel, baptism, laying on of hands, with other principles, have ever been the same as to mode and purpose. To illustrate, baptism was always for the remission of sins, and the mode was always immersion. Are not the moral principles of the gospel equally as unchangeable as its positive principles?

As monogamy represents the type of the first marriage, and was subsequently enjoined upon the Nephites by command of God, and was also made the original law to govern the

should not be heir with her son Isaac. "Wherefore she said unto Abraham, Cast out this bondwoman [not wife] and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman [not wife]; in all that Sarah hast said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."—Genesis 21: 10-12.

God here commands Abraham to send the bondwoman away in compliance with Sarah's request, and the next morning he sent Hagar, and her son, away with bread and a bottle of water, and they "dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt."

God, by command, dissolved the improper relationship that existed between Abraham and Hagar, and it was never renewed any more. Instead of it having been marriage for time and eternity, Abraham was rebuked by the Lord, and his relationship with Hagar was severed by the edict of the Almighty in time. Abraham never had polygamous relationship after this. It is true that about fifteen years after Sarah's death Abraham married Keturah (see Gen. 25: 1-7) by whom he had a numerous family. Keturah did not occupy the same relationship to Abraham that Sarah did as her children suffered the same fate as did Hagar's son—could not inherit the property of their father—hence were sent into the east land with Ishmael, by their father, but "Abraham gave all he had unto Isaac." The concubines referred to signifies Hagar and Keturah. God sanctioned Abraham's monogamous marriages, but severed by command his plural affinity. If our Utah friends desire to do that part of the Abrahamic works commanded of God, they will proceed to abolish their plural relationship as did Abraham. Abraham received the title, "The father of the faithful," because he obeyed God.

Latter Day Saint Church, touching the marriage relation, is it rational for us to believe that God has changed his monogamic law of marriage any more than that he has changed his law of baptism as to mode and object? Why not believe that mankind can obtain pardon and salvation without the ordinances of baptism and laying on of hands, as tens of thousands of people testify?

There is but one answer, God instituted these ordinances, made them obligatory upon the world, and he is unchangeable. If, as our Utah friends argue, a departure from these original gospel principles upon the part of the world proves the ancient apostasy, then the departure of the Utah faction, we say, from monogamy (and other vital principles) in the practice of polygamy, proves a modern apostasy as well, for the reason, God is as unchangeable in the moral institutions of the gospel as he is in its positive institutions.

5. TRUE LATTER DAY SAINTISM LOYAL TO THE STATE.

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

"And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land."—Doctrine and Covenants 42: 22.

Note.—The moment polygamy was practiced by the Utah people it was in direct violation to the law of the land. The divine law reads, "For he that keepeth the laws of God hath no need to break the laws of the land," and the church is commanded to be "subject unto the powers that be" until Christ, the Lord, comes to reign on the earth. When these people violated the law of the land, in the

5. UTAH MORMONISM IN CONFLICT WITH LAWS OF THE LAND.

Statement of Wilford Woodruff:

"Though I go to prison, God will not change his law of celestial marriage; but the man, the people, the nation, that oppose and fight against this doctrine and the church of God, will be overthrown."—Historical Record, volumes 5 and 6, page 144.

George Q. Cannon's statement:

"We have done our duty, and, I believe, we stand acquitted before the Lord. I have the best of reasons for believing that he has accepted of the sacrifices of the people for this principle [polygamy], and now says, 'It is enough, leave it now with the nation, and it will be for me to judge it.'"—Juvenile Instructor for October, 1890.

Amnesty proclamation of Benjamin Harrison:

"I, Benjamin Harrison, President of the United States, by virtue of the power in me vested, do hereby declare and grant full amnesty and pardon to all persons liable to the penalties of said act, by reason of unlawful cohabitation under color of polygamous or plural marriage, who since November 1, 1890, have abstained from such unlawful cohabitation, but upon the express condition that they shall in future faithfully

Reorganized Church.

practice of polygamy, they violated God's command telling them to obey the law of the land, to the end of time. There was nothing in the faith of the church but what could be preached and practiced without coming in conflict with the law of the land; but when polygamy was introduced, it was a foreign element, and would not assimilate with the law of the land, nor with the laws of God. When Utah was governed by a commission, appointed by the Federal Administration, her jails were filled with Mormon elders who were violators of the laws of the nation.

President Woodruff in 1890 issued his celebrated manifesto, as the head of Utah church. This manifesto promised the abolishment of polygamy among the Mormons, and their observance of the law of the land. The Utah people framed a constitution for ever prohibiting the practice of polygamy under its provisions. The Mormon people accepted, by their suffrages, said constitution, and on the basis of this strong pledge against polygamy, Utah was admitted into the Union as a State.

When Utah procured the reins of government in her own hands, then she changed her teaching and her policy. Her missionaries taught that all who were in polygamy when Woodruff's manifesto was issued in 1890 were expected to remain in their polygamic relationship, but were not to contract any new marriages. To emphasize this change of front, they elected to Congress Brigham H. Roberts, a practical polygamist, and one of whose plural wives gave birth to offspring in the interim between the issuance of Woodruff's manifesto and Roberts' election to Congress. If Utah Mormons had been honest and sincere in their pretensions of loyalty to the law, they would prosecute polygamists under the laws of their State, rather than elect lawbreakers to be lawmakers for the people of the United States.

Utah Church.

obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted." Signed,

BENJAMIN HARRISON.

January 4, 1893.

Cohabitation with more than one woman made a crime in Utah by statutory enactment:

"If any male person hereafter cohabits with more than one woman, he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than three hundred dollars, or by imprisonment in the county jail for not more than six months, or by both said punishments, in the discretion of the court."—Revised Statutes of Utah, section 4209, page 900.

Wilford Woodruff understood by his manifesto that the Utah people were to cease the practice of polygamy and obey the law of the land:

Question by Lawyer Dickson, for the church:

Question.—"Your attention was called to the fact that nothing was said in that manifesto about the dissolution of existing polygamous relations. I want to ask you, President Woodruff, whether in your advice to the church officials, and the people of the church, you have advised them that your intention was, that the polygamous relations already formed before that should not be continued; that is, there should be no association with plural wives; in other words, that unlawful cohabitation as it is named and spoken of should also stop?"

W. Woodruff.—"Yes, sir; that has been my view."—Salt Lake Tribune, October 14, 1898.

Lorenzo Snow.—"The intention and scope of that manifesto was expressing President Woodruff's mind in regard to himself and every other member of the church, and that was, that the law should be observed in all matters concerning plural marriage, embracing the present condition of those that had previously entered into marriage."—Salt Lake Tribune, Semi-weekly, for October 14, 1898.

Reorganized Church.

6. THE CONSTITUTIONAL LAW OF THE CHURCH TOUCHING THE MATTER OF FILLING THE OFFICE OF CHURCH PRESIDENCY.

"The office of an elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things. The presidency of the high priesthood, after the order of Melchisedec, have a right to officiate in all the offices in the church.

"Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—Doctrine and Covenants 104: 3, 4, 11.

"The president of the church, who is also president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them."—Doctrine and Covenants 99: 6.

Note.—It will be observed, that certain laws are to govern in the installation of the First Presidency of the church into office. 1. The first president (and his counselors) must be called to the office by revelation. 2. He must, previous to his appointment to the office of president of the church, have been a presiding high priest. 3. He must be set apart and ordained as president of the high priesthood before being chosen by the body to preside over the church as the earthly head.

Joseph Smith was ordained to the presidency of the high priesthood:

"On the 26th, I called a general council of the church, and was ac-

Utah Church.

6. THE UTAH CHURCH IN DIRECT CONFLICT WITH THE LAW OF GOD IN THE MANNER OF APPOINTING THEIR FIRST PRESIDENCY.

"Who ordained me to be first president of this church on earth? I answer, it is the choice of this people, and that is sufficient."—Millennial Star, volume 16, page 442.

"No man is ordained president of the church. He is ordained to that priesthood which qualifies him for the position of president when chosen and sustained by the church. The question might be asked, When was Joseph the prophet ordained president of the church? He was ordained an apostle and thus being a presiding high priest was accepted by the church and sustained in that capacity. Priesthood is conferred by ordination; presidency is another thing. It does not come by ordination, using that term in the same sense as in reference to conferring priesthood, nor does it come by lineage. It is by choice and appointment and the common consent of the church; but the person so chosen must have been ordained to the proper priesthood to be qualified for the position."—C. W. Penrose to J. O. Long, True Succession in Church Presidency, page 153.

"Offices in the church are not conferred by ordination, but offices of position to honor and labor are conferred by calling or appointment, and not by ordination."—F. D. Richards to Jehu B. Clark, True Succession in Church Presidency, page 154.

Note.—The Utah church is in error upon a number of vital points touching the appointment of the First Presidency of the church. First error: They hold that the president of the church must come from the Quorum of the Twelve Apostles. The law says the first president of the church must come from the presiding high priests, and not from the Quorum of the Twelve. The first president, Joseph Smith, was never a member of the Quorum of the Twelve, and was ordained president of the high priesthood, under the hands of high priests, and was chosen president of the church before the Quorum of the Twelve was organized.

Second error: They hold that, as

knowledge as president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church."—*Times and Seasons*, volume 5, page 624.

The duty of the president of the high priesthood:

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—*Doctrine and Covenants* 104: 42.

Men are set apart and ordained to official presiding positions in the church:

"After one hour's adjournment of the Council, Elder Don Carlos Smith was nominated and seconded to be ordained to the high priesthood, also to officiate as president, to preside over that body in Kirtland. The vote of the respective quorums were called in their order, and passed through the whole house by their unanimous voice. Elder Alva Beeman was chosen in the same manner, to preside over the elders in Kirtland. William Cowdery was nominated and seconded to officiate as president over the priests of the Aronic priesthood in Kirtland. The vote of the assembly was called, beginning at the Bishop's council, and passing through the several authorities, until it came to the presidency of the high council in Kirtland, and received their sanction, having been carried unanimously, in all the departments below. Oliver Olney was unanimously elected to preside over the teachers in Kirtland. Ira Bond was unanimously chosen to preside over the deacons in Kirtland. Elders Don Carlos Smith and Alva Beeman were ordained to the offices to which they had been elected, under the hands of Presidents Joseph Smith, Jr., S. Rigdon, and H. Smith, with many blessings. Bishop Whitney, of Kirtland, then proceeded to ordain William Cowdery, Oliver Olney, and Ira Bond, and pronounced many blessings upon them according to their offices and

the president of the church comes from the Quorum of the Twelve, that he needs no ordination except the one making him a member of the Quorum of the Twelve; whereas the law provides that the president of the church must be ordained president of the high priesthood of the church before he can be appointed by the body as president of the church.

Third error: The Utah church holds that the president of the church is not called by revelation from God to the office of president, but is appointed to that office by virtue of his being a member of the Quorum of the Twelve; whereas the law specifically says: "The president of the church is appointed by revelation." It would be as proper to say that the president of the seventy, or high priests' quorum, is president of the church, as to assert that the president of the Quorum of the Twelve, by virtue of the apostolic office, becomes president of the church.

Fourth error: The Utah church holds that, "offices in the church are not conferred by ordination." Whereas the reverse is true: for history shows that men were ordained as presidents of high priests' quorum, seventy, priests, teachers, and deacons.

Fifth error: The Utah church claims that the Twelve embrace the office of the First Presidency of the church. The fact is, the First Presidency is a distinct and independent quorum from that of the Twelve as is the twelve a distinct quorum from the seventy or the high priests' quorum. The law reads: "Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—*Doctrine and Covenants* 104: 11.

Note.—Brigham Young was never called by revelation to the office of the first president of the church, hence that fact ruled him out of that office under the law of God. Brigham Young was never ordained to the office of president of the church, while the law provides that both the president and his counselors shall be chosen and ordained to said office: therefore under the law he was never president of the church. The law

Reorganized Church.

standing."—Millennial Star, volume 15, pages 593, 594.

Stephen Chase was ordained president of the elders' quorums in Far West, October 6, 1838. (Millennial Star, volume 16, page 342.) Joseph Young and Sylvester Smith were ordained presidents of the seventies October 6, 1838.

7. BLOOD-ATONEMENT.

The position of the Reorganized Latter Day Saint Church is that the doctrine of blood-atonement, as taught by the Utah church, is "a heresy, and repugnant to every principle of Christianity. The constitutional law of the church provides that those who commit crime, who are members of the church, shall be "turned over to the law" of the land for punishment. The church only has the right to excommunicate members who are proven guilty of crime against the laws of the State, but it has no right to punish by fine, imprisonment, or death those of its members who are guilty of the violations of law. It is the duty of the church, however, to see that those holding membership in it, who are guilty of crime, are turned over to the law of the land for punishment.

The Utah heresy, that a man can atone for his own sins, and obtain a future exaltation, is to teach salvation independent of the atonement of Christ. If one man can atone for his personal sins by having his blood shed, so can every other man; hence the shedding of the blood of each individual sinner is made the groundwork of pardon and justification. Our lives are sacrificed and our blood spilt to save our souls, is the doctrine of Utah blood-atonement. This dogma supersedes and nullifies the atonement of Jesus Christ. In this "they deny the Lord that bought them." The doctrine of blood-atonement, as taught by the Utah leaders, was declared to be a saving principle of their religion, and it was to be executed, so far as they had the power to execute it, by the authorities of the church and not by the authorities of the civil government. These parties to be blood-atoned were to go to the presi-

Utah Church.

provides that the First Presidency is to be composed of three presiding high priests, and as Brigham Young and his successors came from the Quorum of the Twelve instead of having been chosen from presiding high priests, it follows both he and his successors are ruled out of the office of president of the church by the law ordained of God to govern the highest official position in the church—the First Presidency.

7. THE DOCTRINE OF BLOOD-ATONEMENT.

"All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never. He never intended any such thing. . . . I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up, conquers death, hell, and the grave. I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood upon the earth in order that he may be saved, spill it."—Brigham Young's sermon, delivered February 8, 1857, Journal of Discourses, volume 4, pages 219, 220.

dent of the church, ask him to appoint a committee to perform the bloody rite; a place was to be selected and this committee was to shed the blood of these poor, deluded victims, not in honor of the laws of the land, but in order to save their souls—to give them a future exaltation. Surely polygamy will be obliged to divide honors with blood-atonement as a means of future exaltation and glory. The doctrine of whoredom as represented by polygamy, and the doctrine of murder, as taught in the doctrine of blood-atonement, constitutes the one ground of hope in the attainment of a future exaltation upon the part of Utah Mormonism. Brigham Young, however, acknowledged that the church was not in a position to carry out this doctrine in its several ramifications; but the time would come when it would be carried out in detail by the church. He says: "The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force."—Journal of Discourses, volume 4, page 220.

Do the laws of the civilized nations hinder the practice of moral precepts? No. All laws enacted by the civilized world are for the suppression and punishment of the evils before mentioned; but Brigham Young had in mind those characters, whose precious souls he wanted to save by shedding their blood, which the strong arm of the civilized world would protect against the enforcement of the murderous doctrine of blood-atonement. Brigham knew scores of people, apostates, and others who might have had a chance in the future world if their blood had been spilled upon the ground in the interest of their salvation. "This," says Brigham, "is loving our neighbors as ourselves; . . . if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it."—Journal of Discourses, volume 4, page 220.

The doctrine of blood-atonement was taught with special reference to "covenant breakers" or "apostates" from the Utah faith. Those who had left the church and died outside of its pale, Brigham said, "there is no chance whatever for" — their — "exaltation; but if their blood had been spilt it would have been better for them."

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and let a place be selected, and let that committee shed their blood."

—J. M. Grant's sermon, delivered September 21, 1856, Deseret News, volume 6, page 335.

"I say, rather than that apostates should flourish here, I will unsheathe my bowie-knife and conquer or die (great commotion in the congregation, and a simultaneous burst of feeling, asserting to the declaration). Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet (voices generally, 'Go it, go it'). If you say it is all right, raise your hands (all hands up). Let us call upon the Lord to assist us in this, and every good work."—Extract from Brigham Young's sermon, delivered March 27, 1853, Journal of Discourses, volume 1, page 83.

"What shall be done with the sheep that stink the flocks so? We will take them, I was going to say, and cut off their tails two inches behind their ears; however, I will use a milder term, and say, cut off their ears."—Brigham Young, in Journal of Discourses, volume 1, page 213.

"My feelings are with those who have spoken, decidedly and firmly so. . . . I need not repeat their [apostates] doom, it has been told here today, they have been faithfully warned. . . . It is too late in the day for us to stop to inquire whether such an out-cast has the truth."—P. P. Pratt, Journal of Discourses, volume 1, pages 84, 86.

Note. — That the Utah Mormon church could not practice and teach blood-atonement as they did years ago is evidently true; the fear of the consequences would deter them from so doing; but, in harmony with the declaration of Brigham Young, they believe the day will come when they can carry out this doctrine side by side with the doctrine of polygamy without fear of Federal opposition or intervention.

If the church holds a different view now let it be announced, for it has the power to correct itself, and to inform the world that the teaching of the church leaders in the past were incompatible with the moral standard of church faith as taught at the pres-

This proves with mathematical precision, that the shedding of the blood of apostates was essential to the cancellation of the sin of apostasy, and for the exaltation of their souls in eternity, and was fundamental to the doctrine of blood-atonement, according to Utah philosophy. Apostates, in the halcyon days of Utah Mormonism, were subject to the tender mercies of the priesthood, who were interested in their salvation, and who taught that their only chance of salvation was to spill their blood upon the ground, and having reached that condition when it became necessary, in order to save them, to spill their blood, says Brigham, "spill it." "This is loving them unto an eternal exaltation," says Brigham Young, "and is loving our neighbor as ourselves." Apostates had every right to preach what they believed that the Utah Mormons had to teach what they believed, but no, Brigham Young declared, "I say, rather than that apostates should flourish here, I will unsheathe my bowie knife, and conquer or die." After threatening apostates with the destruction of the flesh in the interest of their souls' salvation, he reaches the climax of his pronouncement with these words: "Let us call upon the Lord to assist us in this, and every other good work."

Utah theologians have attempted to explain away that phase of the doctrine of blood-atonement mentioned in these lines, but that they believed in the shedding of the blood of apostates, as well as that of others, is a fact clearly set forth in the teachings of Brigham Young and others of the Utah leaders. Holding it as a doctrine necessary to the salvation of the souls of those to whom it applied, (apostates and others) they were bound to enforce and practice it the same as they did polygamy or baptism, so far as they had the power so to do, for the reason that it is vital to their theory of human salvation.

ent. It is to be regretted, however, that the Utah church of to-day is teaching in its text-books, as well as by its eldership, the same dogmas of polygamy and blood-atonement as were taught in former years.

While they are evasive, relative to the practice of polygamy as an active principle in the present, they reaffirm its divinity, and defend the doctrine with their old-time zeal and persistency. Blood-atonement is modified somewhat to meet the changed conditions that Gentile civilization has forced upon them; but believing the dogma to be vital to the salvation of certain classes, opportunity, and the power to enforce it, is all that would be necessary to make it as prominent as it was in the days of Brigham Young's supremacy.

The belief and will are there just the same; but the power to carry it into practical effect has declined with the passing years.

Let us hope that if there is no reform within the church, that from without will be found those active forces whose potency will for ever paralyze the arm of ecclesiastical authority when lifted against those who have turned away, in apostasy, from the false dogmatism of Utah Mormonism.

The great weakness of the Utah system is the doctrine of infallibility as applicable to the heads of the church in their official character. Inerrancy in dogmatic teaching is an attribute that is ascribed to the head of the church. Fallible as a human being, but infallible in his official character as the representative of Jesus Christ, and the mouth-piece of God upon earth. The head speaks, the body must obey. We can not judge the man by what he teaches; but we must accept the teaching of the man as correct because of his authority and inspiration which, they hold, he ever possesses in his character as the head of the church. This ecclesiastical head is above all standards of judgment known to divine law.

The prophet judges all things, but he, himself, is judged by no man. Though polygamy, Adam-God, and blood-atonement are antagonistic to the divine revelations in the past, yet a Utah Mormon can readily believe that his God has changed his mind; but he can not see how an infallible

Utah Church.

church-leader can err if he contradicts, by his teaching, every fact revealed from the beginning of time. It is difficult to reform such a people because they set aside every law and every command of God revealed in the past as being obsolete and void when it comes in contact with the teachings of the "living oracles," the infallible priesthood. With such a people the question is never as to what is taught, but the one vital question is, "Who is the teacher."

The moral ideas of this people are so obtuse and elastic that they can believe that polygamy may damn a man in one age of the world, while in another age its practice will exalt him to a place among the gods of eternity. Let Utah Mormons admit that the moral laws of God are unchangeable, and that polygamy is a crime now as it was in the days of Jacob, as recorded in the Book of Mormon, and down goes their dogma of an infallible priesthood, as well as all of the false doctrines peculiar to their system, and which are, in fact, accretions upon the dogma of infallibility as applied to the head of the Utah church.