EXHORTATION.

Pause not ye faithful on your way,
Till ye behold the perfect day;
For now a crown of glory waiti
For all the faithful, humble, Saint.
Joy, peace, and plenty, then will flow,
For all who meekly dwell below.
Let then your faith and works be shown,
That you may then receive a crown.
Let angry strife and warfare cease,
That you may see the reign of peace.
Know ye that joy and sweet accord,
Await for all who love the Lord.
May God, most faithful, be our friend,
That we may meet a peaceful end;
Let others go their stubborn way,
The Lord of life we will obey.

ROBERT POLLOCK.

WHO SHALL DECIDE?

We have frequently been tempted to place some thoughts before the Saints, in defence of the Reorganization; and one principal reason why we have not done so long ere this, has been that it would, in some respects, savour of self defence. Some things lately occurring, have determined us to offer something for the consideration of some who claim to be thinkers, and are somewhat disturbed by their thoughts, and what they seem to think the anomalous position of the Reorganized Church.

First, In reply to the question, Is it not a new dispensation, requiring a new delegation of priesthood and ministerial power?

We answer this at once. It is not a new dispensation, as contradistinguished from the church established in 1830. Nor is a new delegation of priesthood required; other than a commandment to those already empowered to move in given directions, to the magnifying of that already given.

Second, If it is not a new dispensation, requiring a delegation of priesthood authority; what is it?

To this we answer, that it is what its name implies, a reorganization of elements that remained after a disorganization of an organized body had taken place.

Third, To whom belonged the duty of reorganizing these elements?

Clearly to that portion of them that remained within the rule of faith and practice, given of God to govern the body when organized; or to such portion as may have once left that rule, and had returned thereto.

Fourth, The question, Where was the Church during the lapse of time between the disorganization and the reorganization?

It was with the remnant scattered abroad, who remained true to the principles first given as the gospel of Christ; and with any body of such remnant, numbering six or more, under the pastoral charge of an elder, priest, teacher, or deacon.

Fifth, How could the church reorganize itself? Can a “stream rise higher than its fountain”? If the priesthood was disorganized, did not paramount right remain with some one holding the highest authority, upon whom the duty rested, to “seat the house of God in order,” to ordain men to the higher offices in the priesthood and organize the quorums; and to whom the prerogative to ordain all others belonged; and without whose sanction nothing could legally be done to build up the kingdom of God upon the earth?

The Church was organized in 1830 with six members, upon whom the eldership had been conferred by command of God; these two being called the first and second elders of the church. (a) From this beginning grew in fourteen years a number nearing nearly two thousand members, all the officers in which held their respective offices by reason of ordinations received under the hands of these two men, directly or indirectly, by virtue of the command of God, the call of the Spirit of Christ and the publicly confessed acknowledgment of the prophecies by these two men. (b) “Let it be.” The fountain whence this stream flowed, was the “will and commandments of God;” the stream, (as many apply it who object to the position of the Reorganized Church), was the priesthood, the Melchisedek, in which is comprised all grades of authority, and any one of which is competent to the regulating and setting in order all the rest, under, and by reason of the force and power derived from the fountain. A command of God to do anything always conveys the right to do it, and guarantees to those commanded the power necessary to carry into effect the command; hence, the command originally given to organize the church, ordaining the necessary and effectual the necessary power to do it. No attempt to cause the “stream to rise higher than its fountain” has ever been made by the Reorganization. All that it has ever attempted to do has been to carry into effect the command originally given, and subsequently supplemented by command to the remnant, to “establish the church,” by the preaching of the gospel, the doctrine revealed to the first elder.

The mistake that those who so frequently use this axiom, “a stream can not rise higher than its fountain,” have always and persistently made is, that they have located this fountain in some respect; in authority; in the personal perquisite, and, therefore, he could confer nothing he himself did not hold; forgetting the important fact that the law, the command, the Holy Ghost was, and is the fountain, the priesthood the stream, men the channels in which the stream runs. If the exclusive right were ever vested in one, preceding the directing, controlling and governing power from acting unless through that one, then did God singularly put the work in jeopardy, and divest himself of that right which reason suggests that he has always reserved unto himself, to act independently; to take into his own hands at any time the measures for carrying out his purposes.

The provisions of the law given of God seemed to have been ample; but, for some unexplained reason, the church were not prepared by an intimate acquaintance with those provisions, for the emergency that occurred; or else they strangely mistook the nature of a man, - an end, the power necessary to carry it into effect. One of the provisions, states that “an apostle is an elder;” hence, those two called of God apostles were ordained to be called the first and second elders of the church. No higher priesthood attached to them than was conferred in the word elder; the whole body of the Melchisedek order being referred to time after time in the commands given to the church, as “elders,” “the elders of my church,” “ye elders of my church.” (c)

Another provision of the law declares that “the office of an elder comes under the priesthood of Melchisedek.” This priesthood has a right to officiate in all the offices of the church. (d) Another clause provides that “an elder has a right to officiate in his stead when the high priest is not present.” (e) Another still more specific, provides that “the high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all the offices of the church when there are no higher authorities present.” (f).

Again, another, pointing still more clearly to the comprehensive character of the word elder, “the power and au-

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(a) D. & C. 17: 1.
(b) D. & C. 17: 1.
(c) D. & C. 17: 9, 13; 42: 1; 43: 1, 4.
(d) D. & C. 104: 3.
(e) D. & C. 104: 6.
(f) D. & C. 104: 7.

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authority of the higher, or Melchisedek priesthood, is to hold the keys [right to act] of all the spiritual blessings of the church. (b) This is a fact of one being chosen to preside not changing that held by him. Hence, when organization required these officers at the beginning, authority was found in the body, by command, to ordain them; and when reorganization again demanded similar officers, authority was again found in the body, by command, and the work was done; what the Spirit appertains to, and applies to all officers of that priesthood, that of elder being one of them.

Again, It is provided that growing out of organization there is a necessity for presiding officers; and these are to be chosen "out of, or from among" their peers, the priesthood which holds the only priesthood prerogative and right to act, without whom no organization could be legally effected, is to place the existence of the church as a visible aid and tangible help to the salvation of the human race, upon a pre-ordained basis,—the chance that this one man should live, be wise, good, a worthy example, a willing, ready and active worker; and if any one of these qualities should be lacking, then the work would be frustrated, no church could then be established. It is possible that the keys upon the Emmanuel, the anointed one, the Christ. Human sagacity might so have arranged the affairs of an earthly kingdom; but divine wisdom could surely have made no such mistake. There may be men in existence who claim that they are the ones who thus stand in the place of the axis upon which the spiritual world and work of God turn for poor humanity; and that unless the Lord and his human instrumentalities choose to arrange the wheel, and wheels within a wheel, of church government, organization and gospel labor, upon and with reference to this axis, the whole business must stop; but we sincerely hope to be refuted. This was true in the beginning. If there were such a man and he should die, churchly learning and gospel wisdom would die with him, and human hopes must be buried in his grave.

"But," it is urged, "such a man would not die; God would not let him die?"

Moses was the man who led his people out of bondage, and gave emancipated Israel the tables of the law; yet Moses died, not entering the promised land. David disenthralled Israel from the Philistine yoke, yet David was not permitted to build the temple. Jesus fulfilled the law, and gave the crowning modes of redemption to man; yet he died, and all hope of the many died with him, to rise only when by his resurrection the disciples were made to know that in his rising life had been given to his body, the church. Joseph Smith, to whom the fact was made known that Christ had a people upon the earth, whom he would call by a republication of the gospel message, and who was permitted to live to organize, by command, co-workers fitted and qualified for the dispensation in which they lived, died long before the work which the church must necessarily accomplish to fill the grand mission claimed for it had been done... Did wisdom die with Moses, David, or Joseph Smith? We apprehend not.

Upon Joshua fell the labor left when Moses was taken away; upon Solomon rested the burden of building the temple; upon James, Peter and John and all the disciples was cast the propagation of the gospel of peace, with Jesus himself, the cross and the triumph of the resurrection. While those upon whom depended the work left by each of these, prosecuted their labors in accordance with the genius of the work as begun, and in keeping with the message entrusted to them, so long there seemed to follow great success; but Israel went widely astray after Moses was taken away, and the disciples gradually submerged in departure from the faith after Christ and the disciples.

When Joseph Smith died, he left a work which was to be proved a great one. Those upon whom the first burden of the labor fell, had ample opportunity and means to know what the genius of that work was. An organization had been created by command, and growth, that challenged respect and admiration. Its spiritual power was good; being falls wherever its co-working laborers went. The life-pulse of that work, everywhere gave token that the Spirit of Christ was following the message; and that his supervising care was watching over it. So long as the workers kept within the lines of their message, the power that built them at the beginning built with them and sustained them, no matter what happened. Ambition and lust of power and the flesh, usurped the places where single-heartedness and devotion had been; prosperity turned the leaders giddy; with giddiness came folly; hundreds of the honest and faithful, who, like Joshua, had testified truthfully, grew faint, remonstrated, then rebelled and scattered like sheep upon the mountains. Valiant men sprang out of the ranks, and essayed to stop the current of spiritual retrogression in vain; they were swept aside. Some kept battling away, calling upon modern Israel to return to the Word, to stay and inquire what the work demanded at their hands; but few heeded the call. Many were found in the organization while it remained together for any considerable length of time was one that had incorporated into the doctrines originally received something in spirit and practice foreign to them. The result was, that large numbers of those who had received the first teachings were found in almost every quarter of the land, isolated and in opposing each other. The people that were left thus scattered began to gather themselves together, and in confering began to consider the future of the church. The Spirit aided them, a command was received, and history repeated itself. Those whose purposes were to serve God and him only; whose hearts were set to do his will, waiting only his direction, were shown that there was a remnant remaining, with whom was left a sufficient degree of authority to do what was commanded, and the organization was a fact, an existent, tangible reality. The question of authority to organize was sprung at an early day, thoroughly discussed, and agreement finally reached. It was found that in several instances branch organizations, which had been established in the days of Joseph, the Martyr, under the ruling events, resembled the people of God, retaining their organization, form of worship, and declaration of belief, unbroken and undisturbed. This simplified the character of the defence set up by the elders, who were elders of the church before the death of Joseph and elders of the reorganized one, elementary fragmentations of the people of God. The principle was announced, Sunday, June 13th, 1835. "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

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(a) D. & C. 104; 8.  
(b) D. & C. 104; 9.  
(c) D. & C. 42; 16.  
(d) Gal. 5: 15.  
(e) www.LatterDayTruth.org
in the Book of Doctrine and Covenants.”—Hist. of R. p. 3.

This principle became one of the underlying sills upon which the church fabric rested; and when it was supplemented by what followed, the ground work for success was laid.

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.”—Hist. of R. p. 4.

Here is an element of strength that must enter into the discussion of the claims of the Reorganization. If one or more of the branches of the church, organized between the years 1830 and 1844, were found to have retained their organization untouched by the spirit of apostasy, and unbroken by the assaults of false doctrine, there was found a witness, who, like Joshua, had testified truthfully, and was found sufficient to the work of reorganizing the hosts of Israel. We believe it to be susceptible of proof that there were two, if not three, one at Independence, Missouri, Wisconsin, and one at Jeffersonville, Illinois. The latter was built up by Elder Thomas P. Green, who was sent into that region of country by Joseph Smith, the Martyr, himself, and was there at the death of Joseph and Hyrum, in 1844, retaining his branch in the truth.

In the discussions from which the Church was created, existed; here, as then, commandment guaranteed authority; the channels of manifestation existed, priest- hood having already been conferred, the right to act was given and the duty of the priesthood made clear. The charter of their Church, which was held to be based on the law which had been accepted by the whole Church in solemn assembly, and each and every claim not in harmony and keeping with that charter were denied. The result of constant adhesion to that line of policy, that rule of conduct, faith and practice is clearly seen. The tide of prosperity that rolls unheeded from April, 1830, to June, 1844, generally receded because of the “iniquity” that came in “like a flood,” until almost everywhere the name of Mormon stank and was a synonym for evil; until scarcely an organized branch of the polygamist faction was found in America, except in Deseret. Further on, the tosses of reorgan- ization were swept away by the flood, which swept heavenward and feebly over the wastes of spiritual Babylon; but here and there it reached the ears of the scattered captives, who took up the cry, until it reverberated from hill top and valley, until from three lone, solitary folds, the number has grown to many hundred fold. The Church of the Lord raised before the standard,” and it has been carried by earnest men along the front of the battle, cheering the wayward and weary, and making firm the strong. One by one the claimants to the royal place have passed away, until only the polygamic departure and the Reorganization stand face to face upon the field. Which shall yield remains for the future to determine.

Sixth. Where was the present leader of the Reorganization? and why did he not come into notice before 1860? What of the interval? Where was the priesthood during the time from 1844 to 1860?

This question is easily answered in the light of what has already been presented. The present Joseph Smith was where his father had left him; a member of Christ’s body, properly baptized and confirmed, dwelling in the city where the poses of his father and uncle, ready to perform his life-work when pointed out to him. The reasons why he did not come into notice sooner is that he was not sooner made aware of his duty. When his duty was pointed out in the winter of 1859 and ’60 he did not tarry longer; and in obedi ence to call, in the breach of prophesy and in accordance with the wisdom directing the reorganizing effort, he put himself in the way of the work. He could not have come sooner in consistency, and he makes no apology for the delay.

It is the belief of the writer that no effort would have been successful in resisting the tide of evil which was creeping over the Church prior to the Reorganization. The spirit of confusion and adultery seemed to have a period of undisputed sway. Men would not listen to the voice of faith; and although the apparently ruling majority were not in opposition and their abominations denounced by faithful, warning witnesses, who knew and knew the truth, they were laughed at and de­ ridiced, till the time had not yet come. The Spirit of the Lord was at work among the faithful; the spirit of mischief among the unfaithful. The Lord was watching overHis Church.

In June, 1852, a public assembly in which the united witnesses—the remnant—were represented, was held; and there the ground of hope for the Latter Day Saints was retaken and reaffirmed. This declaration of principles was opportune, for on August 29th of the same year, the dagos of plural marriage was announced in Utah. That which had been destroyed in the children of disobedience until secrecy was no longer possible, now raised its formal head. Untruth put on the livery of heaven to shield its dover­ tices; but truth, though seemingly slow, had recorded her solemn and dignified protest months before. The quiet grandeur of righteousness, which was the keynote of the Reorganization, had been sounded faintly over the ground of faith, until sometimes it seemed to be my law, to govern my church,” the spirit of which was unbroken by the assaults of error, nor spotted his garments with unholy lust. Where was the present leader of the Reorganization? and why did he not come into notice before 1860? What of the interval? Where was the priesthood during the time from 1844 to 1860?

The powers of government, and the “law of the Lord,” to govern their church; if not, the Church has been conferred; divine wisdom had dictated both. The purpose for which they had been conferred had been clearly set forth; the design unmistakably stated. Neither design nor purpose contemplated a hierarchy of priest­ craft and oppression, of lust, wealth, priest­istry, or power. When, therefore, one read the Doctrine and Covenants, must discover, that a claim to a new dispensation, a new revelation other than a direction to already authorized messengers, disposing of the question of succession of work and creates a new body of Christ; and food and slow as many of the laws, and they lived by their words; it has not been so foolish as that. The men properly received into the Church prior to 1844, who present themselves to the Reorganization for identification with that body, are only asked to verify their original reception, and state their desire for alteration; these are held to justify their reception and fellowship. The position they occupied, within the rule of organization provided for in the law, is accorded to them as of right, upon a proper confession of faith. No other body of believers growing out of the latter day work has, as we believe, ever taken this ground; but all have held it essential that all applicants must be baptized into the specific order to which their
OUT OF THEIR OWN MOUTHS!

We ought to apologise to the HERALD readers for devoting so much space to “this and that” about the evil of polygamy; but we know of no time to force the lesson home upon the people like the time when the theme is in every body’s mouth. The late discussion of the issue between Mormonism old, and Mormonism modern, has received new vitality from the statement of the Supreme Court that polygamy is a crime, from which statement our Utah religionists dissent. To assist them to a correct view, and our readers to a better comprehension of the men now chief defenders of the controverted dogma, we quote the following.

The first is a quotation sent us by Bro. H. J. Hudson, from Columbus, Nebraska; the second is sent us by Bro. John Sayer, from Iowa Centre, Iowa, and the third, is from the Salt Lake Tribune, sent us by Bro. Wm. Cloggie. Each holds up a section of primitive Mormonism as a mirror, into which we invite the men, who are now following the dogma we are fighting against, to look, and to be alarmed at the woes awaiting them, denounced by themselves; when they had the truth.

“But for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle has ever existed among the Latter Day Saints and never will. This is well known to all who are acquainted with our books and actions. The Book of Mormon and Doctrine and Covenants and also all our periodicals are very strict, and explicit on that subject, indeed far more so than the Bible.”—Millenial Star (Editorial) August 1st, 1842.

“I wish to caution the churches, and their presiding elders and officers, and to give them a very strict charge on some particular points, viz: Beware of all influence, calculated to draw your minds away from the gathering to the west, the building of the temple and city of our Lord, and the endowment promised therein; for herein are the keys of the fullness of the priesthood ordained, for the salvation, and exaltation of the living and the dead; and the priesthood of God is eternal.”—Joseph Smith.

NARRATOR. Jamaica, February 1879.

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