

The Saints' Advocate.

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

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BAPTISM FOR THE DEAD.

It is not commonly known that President Young taught and administered baptism for the dead in a very different way than Joseph did, This he admits, in part, while at Nauvoo, after Joseph's death, as may be seen by consulting his sermons in the *Times and Seasons*.

It is not commonly known by the Utah Saints that Joseph said, as did also Hyrum, "No more baptisms for the dead until it is performed in the font in the Lord's house; for thus saith the Lord." This, too, may be known by consulting the *Times and Seasons* for 1843-4.

The command was given to stop such baptisms, but where can we find one for beginning it again? We would like to see any that came from Joseph to that effect. Again. It is not commonly known among the Utah Saints, that the records concerning baptisms for the dead, those had during Joseph's life time, are not, and never have been in Utah, nor in the hands of President B. Young; yet it is said to be a fact.

And it is not commonly known to Utah Saints that Joseph taught that baptism for the dead could be done properly, only by revelation; that is, that no living person should be baptized for a dead one unless there was a divine revelation through "the man of God; (to say that the dead one desired, and was prepared for, such proxy baptism); but such is the fact. Faith and repentance, *must* precede baptism; and

how can it be known that any dead person has the requisite faith and repentance except it is revealed through the legitimate channel, "the man of God?"

Let us hear what Joseph says on this matter, "Every man who has been baptized, and belongs to the kingdom, has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. A man may act as proxy for his relatives; the ordinances of the gospel which were laid out before the foundation of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too fast." History, for may 12th, 1844, *Mill. Star*.

Have President Young and his fellows observed this essential restriction? And do the Utah leaders observe it to-day? If not, then they, in this matter, as well as in hosts of others, have departed away from the teachings of the "Choice Seer," however much they may have claimed to follow him. Again; it is not commonly known to the Utah Saints that baptism for the dead can not be lawfully administered only "in Zion and in her stakes, and in Jerusalem," yet such is the appointment of God. See Revelation of January 19th, 1841, par. 11, Doctrine and Covenants. As for the Zion referred to, we know that is

in Missouri, and must remain there, for the Lord has said,—“Zion shall not be moved out of her place, notwithstanding her children are scattered.” As for Jerusalem we know where it is in Palestine. As for the “stakes,” we know by the revelations of Joseph the Seer where they are, in Ohio, Missouri, Illinois, and Iowa. And if baptism for the dead is restricted to Zion, in Missouri, and her stakes,” by what authority is it administered in Utah?

And inasmuch as the Lord commanded, by both Joseph and Hyrum, to cease baptism for the dead, where is the later divine revelation commanding it to be renewed? And inasmuch as that ordinance can not be administered except by “a revelation through the man of God,” how can the baptisms for the dead in Utah, which are administered without revelation, be of any force or value? And, if Joseph did not know how to teach and administer baptism for the dead in a right and proper way, what evidence is there that Brigham and his fellows could know and do any better? Here are important questions to be answered, and let us be careful to not be deceived by blind guides.” Read, reflect, conclude carefully, then act.

“SEVEN WOMEN.”

A MORMON in Utah writes to enquire who the “seven women” are mentioned in Isaiah—chapter, and in 2d Nephi 8th chapter, who take hold of one man saying, “We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach.” Our reply is, that they are Jewesses; for the opening verses of the chapter states that the prophecy relates to “Judah and Jerusalem;” and this is further confirmed by the comments of

Nephi. That these “seven women” are in the ways of error and wickedness is seen by a careful reading of the chapter. They are manifestly under condemnation, and not under the favor of God. This chapter, and no part of it, can be made to apply to the Latter Day Saints without rank perversion. It appears from the contexts that a “remnant” of these suffering Jews will finally find favor with God and be blest in a most extraordinary manner.

The case of these “seven women” is a clear proof against polygamy in Utah or elsewhere.

The same writer wishes to know who the angels were who restored the gospel to young Joseph, and *when* they did so. We reply, that the claim is not made by Joseph and his co-religionists that angels, at anytime restored the gospel to him. He claims that the gospel was restored through his father, and that the said gospel, in its fulness, was and is contained in the Book of Mormon, and that it was, is, and ever is to be “the power of God unto salvation to every one that believeth,” male and female, priest and people; and that this great salvation secures to all, of every sex and nation a fulness of the glory, power, dominion, and heavenly bliss.

He claims to have been set apart by prophecy and anointing under the hands of his father, and to have been called by direct revelation to himself, and all this in fulfillment of the law and promises and testimonies in the standard books of the Church, and in keeping with the traditions of the Church both before and after his father’s death.

He claims that the Church went into a state of partial apostacy; that it was brought into a state of disorder and disorganization; and that for many years