

I D O L A T R Y .

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That the Latter Day Saints under the presidency of Brigham Young, have departed from the God of Israel, gone into idolatry, and are worshipping a strange god, "the creature, instead of the Creator;" may be seen from the following evidences:

In the *Journal of Discourses*, vol. 1, page 50, Brigham Young says:

"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. 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.* 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, and when he took a tabernacle it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel," &c.

In the inspired translation of the scriptures, by Joseph the Martyr, (a portion of which is rendered in Doctrine and Covenants, Lectures on Faith, 2: 6, 10,) we read:

"And the Lord God said unto the Only Begotten, [Jesus], who was with him from the beginning, Let us make man [Adam] in our image, after our likeness; and it was done. * * * And the Lord God took the man and put him into the Garden of Eden, to dress it and keep it."

Here we have three personages spoken of, the Lord God, Jesus, and the man Adam.

In par. 20, we read as follows:

"We shall next proceed to show that, though he [Adam] was cast out from the Garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him."

In pars. 23, 24, we read that

"An angel of the Lord appeared unto Adam, saying, Why do you offer sacrifices unto the Lord? And Adam said unto him, I know not; but the Lord commanded me to offer sacrifices. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son, and you shall repent, and call upon God in his name for ever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son."

Now taking Brigham's assertion, that Adam is God, and the Father of Jesus Christ, then we have Adam offering up sacrifices unto himself, praying unto himself in the name of his own son; the Holy Spirit bearing witness of Adam to Adam; and Adam creating himself.

It cannot here be urged that Adam as God, was worshipping some higher God than himself, from the fact that revelation informs us that the God of Abraham, Isaac and Jacob, the God of Joseph, and of all former and latter day saints, is that being who created not only the heavens and the earth, but Adam the first man also.

Par. 31, reads thus:

"Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God.

From this you perceive that Adam's posterity did not worship Adam, but Adam taught his descendants to worship that God who created him. And we are also informed in paragraphs 32 and 33, that the whole faith of the world, from that time down to the present day, is in a certain degree dependent upon that knowledge that Adam communicated to his posterity in relation to the existence of a God, and not only of a God, but of the true and living God.

We have a revelation which commences as follows:

"Listen to the voice of Jesus Christ, your Redeemer, the great I AM;"

And in the 9th par. of same revelation, are these words:

"Wherefore, verily, I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men, neither Adam your father whom I created."—D. & C. 28: (10) 1, 9.

Here, according to Brigham Young's reasoning, we have Jesus Christ creating his own Father, Adam.

Par. 11 says:

"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."

Is this the God that the Latter Day Saints are called upon to worship! A man subject to the same passions and vanities as themselves, who was carnal and sensual, and whom the devil had power to subject to his will?—It is absurd to imagine that a man in possession of an ordinary share of common sense, and honesty, would have ever promulgated or attempted to palm upon the people such a vicious, foolish doctrine.

Doctrine and Covenants 104: (3) 28, speaks of the death of Adam, and the scriptures inform us that Jesus was the first fruits of those that slept, that he held the keys of the resurrection, consequently if Brigham's doctrine is true, God was dependent upon his own Son Jesus for his resurrection! And before he received his resurrected body, he begat Jesus.

In Gen. ii. 18, we read these words:

"And the Lord God said: It is not good for man to be alone; I will make him an help meet for him."

Brigham says that Adam came down into the Garden of Eden and brought Eve, one of his wives with him; now if that was so, *how*, we ask, *could he be alone?*

In the inspired translation of the scriptures, (see Pratt's *Seer*, page 87,) the Lord says,

"Behold, Adam, thou art one in me, a son of God, and thus may all become my sons. Amen."

Luke iii. 38, also calls Adam a son of God.

In the inspired translation of the Book of Enoch, in Pratt's *Seer*, p. 86, we read as follows:

"And he [God] called upon our Father Adam by his own voice, saying, I am God; I made the world and men before they were. And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe and repent of all thy transgressions and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men; ye shall ask all things in his name, and whatever ye shall ask it shall be given."

Here we find that Adam had to repent of his sins, and be baptized for the remission of them, similar to any other man.—Surely this can not be the God for us to worship, a man like unto ourselves!

The scriptures strictly forbid us to worship angels, and a stern rebuke was given to John the Revelator, by the angel who ministered to him. John, supposing from his glorious appearance that he was God, fell at his feet to worship him, but the angel, who was none other than Michael, the seventh angel, even Adam, (Brigham Young's God), said unto him:

"See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God."—Rev. xxii, 9.

To prove that Adam was the angel that appeared to John, we refer you to Rev. x. 1, 2, 5, 6, which reads as follows:

"I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire; and he had in his hand a book open; and he set his

right foot upon the sea, and his left foot upon the earth, * * * and the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swear by him that liveth forever and ever, who created heaven and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

The Doctrine and Covenants, 85 : (7) 35, informs us that the angel we have just alluded to as appearing to John, who should stand with one foot upon the sea, and the other on the earth, and proclaim that time should be no longer, is the seventh angel, which we have before shown, is Michael, or Adam. See Rev. xxi. 15, where John says,

"And the angel that talked with me had a golden reed to measure the city."

Compare this with Rev. x. and xi. 1, 2, and you will discover that Adam or Michael is the same angel who talked to him and gave him a reed like unto a rod to measure the temple. We will now add the testimony of the Book of Mormon :

"Behold this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."—Book of Ether 1: 3.

"The God of the Land, who is Jesus Christ," not Adam.

"And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ, [not Adam.] * * * But behold, I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth and all things that in them are. Behold he created Adam."—Book of Mormon 4: 2.

The Latter Day Saints are here informed that the God of Abraham, Isaac and Jacob, to whom their worship is due, is not Adam, but the God who created Adam. These are the words of the Book of Mormon, the New Covenant, and we are told that all people who possess this book, shall be judged

by the words contained therein. In order that we may fully understand the position that Adam or Michael, the Archangel, the seventh angel, occupies in relation to the human family, we quote from a sermon of Joseph Smith, on priesthood, *Millennial Star*, vol. 17, page 310.

"Daniel seventh chapter speaks of the Ancient of Days, he means the oldest man, our father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. * * * Adam delivers up his stewardship to Christ, that which was delivered to him as holding the Keys of the Universe, but retains his standing as head of the human family. * * * Christ is the Great High Priest; Adam next."

We have now found out by the word of God, that the Supreme being to whom our worship is due, is not Adam, but the God of Abraham, Isaac and Jacob, who created Adam, and who in the thunders upon mount Sinai, said,

"Thou shalt have no other Gods before me, * * * I the Lord thy God am a jealous God."—Ex. 20: 3, 5.

Brethren and sisters of Utah, you are each and every one of you fully aware, that for the past twenty-five years, since the death of Joseph and Hyrum, martyred for the truth's sake, the welcome joyous sound, "Thus saith the Lord," hath not, as in the days before, revealing the mind and will of God, saluted your ears; that the heavens have been closed; that the revelations of Jesus Christ, by which the church must be guided day by day, have ceased to be extended unto you; and in lieu thereof, contrary to the will of God, who gave those revelations "that man should not counsel his fellow-man, neither trust in the arm of flesh."—Doctrine and Covenants i. 4 The continual exhortation of those who have assumed the watchcare over you, is reiterated, saying, "obey counsel and all will be well." Thus have you been lulled onward and onward in fancied security, sleeping the sleep of death, from which

if you awake not, you will be led down to everlasting destruction.

We ask you as you have heretofore asked, what you denominate the sectarian world: "Is the canon of scripture closed?" Is the God we worship a changeable God, or is he the same yesterday, to-day and forever?—Where, we ask you, are the gifts and blessings of the gospel of Jesus, once so highly prized, which were to continue with the church until the day of perfection? Where are your meetings at which you were wont to pour forth the fullness of your souls in gratitude to God for all His blessings? Where is the rich enjoyment of the Holy Spirit which you once possessed? Where is the day of miracles, when by the prayer of faith your sick were healed? Daily and hourly have all these receded from your view, and instead of to-day being in the full blaze of gospel light and liberty after years have passed away, you mourn and pine for days of spiritual enjoyment, such as you experienced when first you embraced the gospel. But thanks be to the Almighty who said he would not utterly cast off His people, a star has arisen in the east. Joseph, the son of Joseph the Martyr, called of God as was his father, cries aloud to all scattered Israel to repent, to turn from their transgressions, and once more remember the New Covenant, even the Book of Mormon, and the former commandments which the Lord has given. May God grant that all the honest in heart may speedily receive the truth, and rejoice in the blessings which are now being extended to the saints, through the mercy of

that God who desires that all Israel shall be free.

To show more conclusively that the angel spoken of in Rev. x. 5, 6, is that angel who shall stand upon the land and the sea and swear that time shall be no longer, I will quote as follows:

"The seventh angel shall sound his trumpet; and he shall stand forth upon the land, and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer. * * * *Michael the seventh angel*, even the archangel, shall gather together his armies."—B. of C. lxxxv. 35.

"The Lord appeared unto them, [Seth, Enos, &c.], and they rose up and blessed Adam, and called him *Michael, the Prince, the Archangel*."—B. of C. civ. 28.

"The voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation."—B. of C. cx. 21.

By these testimonies it is conclusive that the seventh angel is Michael the archangel, and that he is Adam; and now I would exhort you as Paul exhorted the Collossian saints to

"Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, * * * not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 18, 19.

Worship the true and the living God who created Adam, for he is the Lord God of Israel. False prophets have always sought to turn the hearts of men away from the Lord our God, so may they be known as the enemies of God and man. Follow them not for their way is the broad way which leadeth to perdition and woe