

Apostasy of the Church

**SHOWING BOTH THE FORMER AND
LATTER DAY APOSTASY**

BY ELDER J. W. WIGHT

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CHAPTER 1.

THE FORMER DAY APOSTASY.

To get a better understanding of the conditions that now exist in the true sense of an apostasy in church polity, it would seem necessary to examine the "former day apostasy," that by deduction, as well as the facts of history, it will be the easier to reach conclusions properly based. That there was to be such an apostasy or "falling away," is clearly outlined in the following Bible passages:

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many. * * * For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect."—Matt. 24: 4, 5, 24.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves shall men arise, speaking perverse things, to draw away disciples after them.*"—Acts 20: 29, 30.

The emphasis is to show the fact that men in the church were to apostatise and pervert the truth for the sake of adherents.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn

away their ears from the truth, and shall be turned unto fables.”—2 Tim. 3: 13; 4: 3, 4.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”—Jude 3-5.

The only comment, if any at all be necessary, upon the above, is to note that the “grace” or favor of God is to be turned into *lasciviousness*—this could have been done in the union of sexes as well as other ways: that not “the only Lord God,” but the “Lord Jesus Christ” as well, were to be denied; also that even though the Lord had miraculously saved from Egypt, that he afterward “destroyed” the unbelievers.

Numerous other passages might be quoted, and probably some that to others would seem of still stronger significance, but it is thought that sufficient has been noted to prove that there was to be an apostasy from the apostolic teachings, as well as to foreshadow the very teachings that would demonstrate such a sad picture as the “falling away,” or a departing from the faith, would make manifest. In fact, such a departure had its inception before the death of Christ.

“And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples

went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”—John 6: 65-69.

The latter part of this quotation it will be well to especially note.

From the above quotation it will be seen that those turning away would make manifest the following facts:

1. Deception—coming as Christs and prophets, both of which would be false.
2. Signs and wonders were to be shown.
3. They were to pervert the truth.
4. While deceivers, they would themselves be deceived.
5. They were to “heap”—add to in large quantities—to themselves teachers who were to turn their ears from truth to fables—falsehoods.
6. The Lord God and the Lord Jesus Christ were to be denied.

What says history as to any people having fulfilled these facts?

As to deception:

“A culprit, or a witness, questioned by a judge, but in an illegal manner, may swear that he knows nothing of the crime about which he is questioned, though he knows it well; mentally meaning that he knows nothing in such a manner as to answer.

“He may swear that he knows nothing, when he knows that the person who committed the crime committed it without malice (as affr. to C. 2, No. 259, and Elb., No. 145); or again, if he knows the crime, but secretly, and that there has been no scandal (as we are assured by Card., No. 51). When a crime is well con-

cealed, the witness, and even the criminal, may and even must swear that the crime has not been committed. The guilty party may yet do likewise when a half proof cannot be brought against him.

“If an accused, legally interrogated by a judge, may deny his crime under oath, when the confession of the crime might cause his condemnation, and be disadvantageous to him; and he answers: It is altogether probable that when the accused fears a sentence of death, or of being sent to prison, or exiled, he may deny his crime under oath, understanding that he has not committed this crime in such a manner as to be obligated to confess it.

“He who has sworn to keep a secret is not obliged to keep his oath if any consequential injury to him or to others is thereby caused.

“If any one has sworn before a judge to keep the truth, he is not obliged to say secret things. (Less, Bonar, Tall, etc.)

“Can a woman taken in adultery deny it under oath? Ligouri answers, yes, provided she has been to confess, and received the absolution, for then the sin has been pardoned, and has really ceased to exist.

“As for an oath made for a good and legitimate object, it seems that there should be no power capable of annulling it. However, when it is for the good of the public, a matter which comes under the immediate jurisdiction of the pope, who has the supreme power over the church, the pope has full power to release from that oath.”—St. Thomas, Quest. 89, Art. 9, Vol. 4.

The above and other quotations to follow, of a similar import, are taken from Vol. 46, pp. 387–89, *Saints' Herald*. Also from same volume, page 414.

Quoting from the latter page, we have:

“What is the sacrament of penance? It is a sacrament in which the priest, *in the place of God, for-*

gives sins [emphasis mine], when the sinner is heartily sorry for them, sincerely confesses them, and is willing to perform the penance imposed upon him. Does the priest truly remit the sins, or does he only declare that they are remitted? The priest does, really and truly, remit the sins in virtue of the power given him by Christ.

“But could we not also receive forgiveness of our sins by confessing them to God alone? By no means; or else the full power which Christ gave to the priest, of retaining or remitting according to their judgment, would indeed be vain and useless.

“Hear the council of Trent: ‘Our sins are forgiven by the absolution of the priest. The voice of the priest is to be heard as the voice of Christ himself. * * * Unlike the authority given to the priest of the old law, the power with which the priests of the new law are invested, is not simply to declare that priests are forgiven, but as the minister (or agent) of God, really to absolve from sin.’

“In their canons the fathers of Trent say:

“‘If any one shall say that the sacramental absolution by a priest is not a judicial act, but a mere ministry to pronounce and declare that sins are remitted to the person making confession, provided that he only believes that he is absolved, even though the priest should not absolve seriously, but in a joke, let him be accursed!

“‘If any one shall say that the priests who are in mortal sin have not the power of binding or loosing, or that priests are not the only ministers of absolution, let him be accursed.’”

If the above quotations do not show a deceptive claim as false Christs and prophets, it would be a difficult matter to find such a claim.

They were to pervert—turn aside—the truth. In his prayer for his disciples, John 17: 17, Jesus says, “Sanctify them through thy truth: thy word is truth.”

He also gave command to “search the scriptures.” Under apostate conditions, tradition took the place of the Bible:

“Supposing the apostles had not left us the scriptures, ought we not still to have followed the ordinance of tradition, which they consigned to those to whom they committed the churches? It is this ordinance of tradition which many nations of barbarians, believing in Christ, follow, without the use of letters or ink.”—Adverse. Haeres., Letter 4, c. 64.

There is plenty more upon this question of tradition, but it is needless to quote further. There were, however, other ways in which the truth was perverted, as follows:

LYING.

Speaking of the wicked, the Psalmist says:

“They go astray as soon as they be born, speaking lies.”—Ps. 58: 3.

“Wherefore putting away lying, speak every man truth with his neighbor.”—Eph. 4: 25.

“Lie not one to another, seeing that ye have put off the old man with his deeds.”—Col. 3: 9.

“All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.”—Rev. 21: 8.

Apostasy taught:

“That any person who has promised security to heretics shall not be obliged to keep his promise, by whatever he may be engaged.”—Council of Constance, A. D. 1414.

This coupled with the quotation already given, “A culprit, or a witness questioned by a judge, but in

an illegal manner, may swear that he knows nothing of the crime about which he is questioned, though he knows it well," shows to what an extent this evil could be practiced and yet remain in full fellowship.

STEALING.

"Thou shalt not steal," was the precept laid down amidst the thunderings and lightnings of Sinai's Mount, and reiterated by the Christ to the young man. The great apostle to the Gentiles (Ephesians 4: 28) said: "Let him that stole steal no more."

Apostasy arrays itself against the divine mandate and says:

"There are many opinions about the amount which may be stolen to constitute a mortal sin. Navar has said, too scrupulously, that to steal a half piece of gold is a mortal sin; while others, too lax, hold that to steal less than ten pieces of gold cannot be a serious sin. But Tol, Mech, Less, etc., have more wisely ruled that to steal two pieces of gold constitutes a mortal sin.

"Is it a crime to steal a small piece of a relic? There is no doubt of its being a sin in the district of Rome since Clement VII and Paul V have excommunicated those who committed such thefts. But this theft is not a serious thing when committed outside the district of Rome, unless it be a very rare and precious relic, as the wood of the holy cross, or some of the hair of the virgin Mary.

"If any one steals small sums at different times, either from the same or different persons, not having the intention of stealing large sums, nor of causing great damage, his sin is not mortal; particularly if the thief is poor, and if he has the intention to give back what he has stolen." —Dubium 3, Lignori.

“If several persons steal from the same Master, in small quantities, each in such a manner as not to commit a mortal sin, though each one know that all these little thefts together cause a considerable damage to their Master; yet no one of them commits a mortal sin, even when they steal at the same time.”—Quest. 2, N. 536.

In fact, the doctrine that a child may steal certain amounts from a rich father without committing a mortal sin.

FORNICATION.

James, during the controversy at Jerusalem over the question of circumcision, decided to write:

“That they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.”—Acts 15: 20.

Paul says:

“Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.”—1 Cor. 10: 8.

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.”—Eph. 5: 3.

“For this is the will of God, even your sanctification, that ye should abstain from fornication.”—1 Thess. 4: 3.

John the Revelator, in writing to the church in Pergamos, says:

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.”—Rev. 2: 14.

Upon this question Lignori says:

“It is right to advise any one to commit a robbery or a fornication in order to avoid a murder.”

Questions 3 and 2, Lignori:

"May a servant open the door for a prostitute? Croix denies it, but Lignori affirms it. May a servant bring a ladder and help his master to go up and commit adultery? Buss and others think he may do it and I am of the same opinion."

HEAP UNTO THEMSELVES TEACHERS.

There are different ways in the which this may be accomplished, but for the present the following will suffice. Gibbon says of Paul of Samosata, who filled the Metropolitan See of Antioch, about A.D. 260:

'Against those who resisted his power, or refused to flatter his vanity, the prelate of Antioch was arrogant, rigid and inexorable; but he relaxed the discipline, and lavished the treasures of the church on his dependent-clergy, who were permitted to imitate their master in the gratification of every sensual appetite.'—Gibbon's Rome, Vol. 2, p. 53.

Of Constantine, this same author says: "He heaped power and riches upon the clergy."

For the present that will suffice, for we have much stronger evidence on this point as to the latter day apostasy. That the clergy of this early apostasy "turned unto fables" has already been shown. As kind produces its kind, and like cause like effect, we will, of course, expect to find a reproduction of all the evil practices of a former apostasy made manifest in the latter.

POPE SUPREME.

"If the pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience."—Cardinal Bellarmine.

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to

be the supreme judge and director of the consciences of men; of the peasants that till the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am sole, last, supreme judge of what is right and wrong. Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation to every human creature to be subject to the Roman Pontiff!"—Tablet, Oct. 9, 1864.

Archbishop Manning makes the pope to say this, and unwittingly fulfills the prediction of a denial of the Lord God and the Lord Jesus Christ.

OBEDIENCE TO COUNSEL.

In his Encyclical, August 15, 1832, Pope Gregory said:

If "the Holy Church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination and the sublime attainments of human understanding."

Ignatius Loyola said in his Spiritual Exercises:

"As for holy obedience, this virtue must be perfect in every point, in execution, in will, in intellect, doing which is enjoined with all celerity, spiritual joy, and perseverance; persuading ourselves that everything is just, suppressing every repugnant thought and judgment of one's own, in a certain obedience, should be moved and directed under divine providence, by his superior, just as if he were a corpse which allows itself to be moved and led in every direction.

"That we may, in all things, attain the truth. That we may not err in anything, we ought ever to hold, as a fixed principle, that what I see to be white, I believe to be black, if the superior authorities of the church define it to be so."

To offset Galileo's theory of the earth's rotary motion, Pope Urbain XIII. decreed:

“In the name, and by the authority of Jesus Christ, the plenitude of which resides in his vicar, the pope, we declare that the teaching that the earth is not the center of the world, and that it moves with a diurnal motion, is absurd, philosophically false and erroneous in faith.” To this, June 22, 1638, Galileo subscribed as follows: “I abjure, curse, and detest the error and heresy of the motion of the earth around the sun.”

As a result of such decree, two Jesuit astronomers of Rome, Lesueur and Jacquier, said:

“Newton assumes, in his third book, the hypothesis of the earth moving around the sun. The proposition of that author could not be explained, except through the same hypothesis; we have, therefore, been forced to act a character not our own. But we declare our entire submission to the decrees of the supreme Pontiff of Rome against the motion of the earth.”—Newton’s *Principia*, by Fathers Lesueur and Jacquier, Vol. 3, p. 450.

TREATMENT OF HERETICS, “APOSTATES.”

Lord Acton, a Roman Catholic and English peer, wrote:

“Pope Gregory decided it was no murder to kill excommunicated persons. This rule was incorporated in the canon law. During the revision of the code, which took place in the sixteenth century, and which produced a whole volume of correction, the passage was allowed to stand. It appears in every reprint of the *Corpus Turis*. It has been for seven hundred years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition, and one of the latter popes has declared that the murder of a protestant is so good a deed that it atones, and more than atones, for the murder of a Catholic.”—*London Times*, July 20, 1872

Dens, famous as a Roman Catholic theologian,

asks: "Are heretics justly punished with death?" and answers: "Sir Thomas says, yes! 22, ques. 2, art. 3. Because forgers of money, or other disturbers of the state, are justly punished with death; therefore, all heretics who are forgers of faith, and, as experience testifies, grievously disturb the state."

"This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain; and in Deuteronomy it is decreed that if any one will act proudly, and will not obey the commands of the priests, let him be put to death.

"The same is proved from the condemnation of the fourteenth article of John Huss, in the council of Constance."—Dens, P. 88, Tome 11.

"It is of faith that the pope has the right of deposing heretical and rebel kings. Monarchs, so deposed by the pope, are converted into notorious tyrants, and may be killed by the first who can reach them.

"If the public cause cannot meet with its defence in the death of a tyrant, it is lawful for the first who arrives to assassinate him."—Suarez, *Defencis Tidei*, book 6, chap. 4, Nos. 13, 14.

The Lateran Council, A. D. 1215, decreed:

"We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known, for though their faces differ, they are held together by their toils. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defence of the faith, and

extirpate all heretics denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

“If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical depravity, the metropolitan and bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified by the supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on condition of exterminating the heretics and preserving the said territory in the faith.

“Catholics who shall assume the cross for the extermination of heretics, shall enjoy the same indulgence, and be protected by the same privileges as are granted to those who go to the help of the holy land. We decree further that all those who have dealings with heretics, and especially such as receive, defend, and encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person; but any one can bring action against him. Should he be a judge his decision shall have no force, nor shall any cause be brought before him. Should he be a lawyer no instrument made by him shall be held valid, but shall be condemned and their authors.”

Much more might be presented in evidence of the fact of such apostasy having taken place. By their fruits ye shall know them—but it is felt that sufficient has been adduced in proof of such fact so far as their

own evidence is concerned, for it will be seen that their own statements have been taken.

In the next chapter we will produce evidence from other sources.

CHAPTER II.

APOSTASY AS PROVED BY HISTORY AND EMINENT WRITERS.

Justinian, emperor of Rome, A. D. 519-565, so Gibbon informs us, gave to heretics a term of three months for conversion or exile. He also says: In the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish *with fire and sword* the unity of the Christian faith.

How different the statement of Jesus:

“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.”—John 18: 36.

That the spiritual power of the church began early to wane may be seen by the following:

Dr. Conyers Middleton, p. 530 of *Healing of the Nations*, says:

“After the year 220 [A. D.], from thence to 225, the extraordinary gifts of the Spirit did decrease and grow less in comparison of the time preceding. And at the latter end of that period, Origen acquaints us, that though in his age the gift of prophesying still remained, yet it was decreased, and not in the same measure as in the foregoing age.”

Waddington's Church History, Vol. 1, p. 209, says:

‘But it was an error to confound the three earliest with the three following centuries; as if the same had been the government, spirit, and discipline of the church from the age of Saint Clement to Saint Gregory. We find the first of these periods was somewhat removed from apostolical perfection; but in the second the distance is incalculably multiplied, and that, not only according to the customary progress of unreformed abuses, but also through changing the principles in the administration of the church, which preceded every other cause.’

Fleetwood’s *Life of Christ*, p. 668, contains this:

“Constantine, though not yet baptized, called himself the external bishop of the church [without any protest from the Catholic bishops, not even the bishop of Rome], and changed its whole constitution to conform it to the new constitution of the state. This baleful union of the Catholic church with the state is the true origin of the Roman Catholic church; but its apostolical and holy character, as the church of Christ, perished. The glory was departed.”

From commentators we extract the following. Newton says:

“The empire was idolatrous under the heathen emperors, and then ceased to be so under the christian emperors, and then became so again under the Roman pontiffs, and hath so continued ever since.”—*Cause and Cure of Infidelity*, p. 144.

Fleetwood says:

“The christian world of this period, those apostolic cautions, and drifting away into a darkness that might be felt.”—*Life of Christ*, p. 636.

James Challin:

“Surely there is something in christianity higher and deeper than the exhibition of it now known. The results, as they now appear to our eyes, cannot be

what its author designed only to reach.”—Elements of the Gospel, p. 67.

Barton W. Stone:

“Sectarianism, which is only another name for heresy, sprung out of apostasy, and the parties named themselves according to their own fancy.”

Alexander Campbell:

“The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, and formed alliances with the governments of the earth. The meaning of this institution, or covenant, has been buried under the rubbish of human tradition for hundreds of years; it was lost in the dark ages, and has been until recently disinterred, and, since the grand apostasy was completed, to the present generation, the gospel of Jesus Christ has been laid open to mankind in its original plainness and simplicity. A veil in reading the new covenant has been upon the hearts of christians, as the apostle declared it was upon the hearts of the Jews in reading the old covenant at the close of that economy.”—Christian System, p. 189.

The above is given for a two-fold purpose: to show that the founder of the Christian or Disciple church recognized the fact of an apostasy having occurred; and that he calls the various protestant churches an “adulterous brood.”

In view of the fact that the ministers of the church founded by Mr. Campbell, when in discussion with our ministry, now try to carry favor with other denominations, the above is a choice bit of literature with which to block the progress of such a deception.

Under the caption, “Can We Divide?” J. H.

Garrison, a prominent Disciple minister, in *Quarterly Review*, for April, 1884, writes:

“The time has come, however, in our own history, when the principles we have been so zealously urging upon others, must submit to the supreme test of self-application. If they do not stand this test, if they fail to prevent division in the ranks of their own advocates, under circumstances similar to those which have caused division among others, they will stand *convicted of impracticability*, if nothing worse, at the bar of public sentiment. A ship may cross the Atlantic in fair weather and on a smooth sea, and yet be fatally defective in some essential point of seaworthiness. But when the faithful vessel has plowed its way through mountain billows, whipped into fury by the dark wing of the tempest, and engines, pumps, propeller, rudder, hull, masts, rigging, compass—all have stood the test of the storm king’s fury, and have landed the precious cargo safely in the desired haven, then and not till then does it command the full confidence of sailors and ocean voyagers.”

“It cannot be denied that *we are now on trial before the world, and before God*, on this fundamental feature of our religious movement. Our failure at this point would be a grievous blow to the growing sentiment in favor of christian unity throughout the religious world. Nay more; it would send back into cheerless infidelity many who have been groping their way out of the tangled maze of doubt by the light which our position has thrown upon their path.”

“If” Elder Garrison thinks that “the bar of public sentiment” is all that is necessary as a safe criterion by which to determine the truthfulness or otherwise of their theological structure, then, indeed, does he have a poor conception of a true standard of measurement.

Public sentiment will do more for a Dewey than

a Christ; will fawn as a cringing sycophant at the feet of royalty, and rise as a towering monarch to crush out the vitality of truth! It may be here today and there tomorrow; or unmerciful as the arctic blast toward a maiden who has fallen by the way, and yet carry in its arms the black-hearted reprobate who has accomplished her ruin and who may be even yet laying his plans to drag others of the virgin kind into the meshes of his hellish drag net!

No, Elder Garrison, if the final accomplishment of your, or any other, church is to be gauged by the decree of "public sentiment" we had better at once begin to learn the art of fawning and the ability to popularize, and add to or lopp off that which may be demanded at the whim or freak of this child of deformity—public sentiment!

"If" the theology you are seeking to build has really so sandy a foundation, then the sooner you escape its shelter the better, lest the "rains" come before such escape is made and when the greatness of its fall be demonstrated you may be a victim of its awful crush. At any rate you stand as a valuable witness in favor of the weakness of your own structure, and rather than being able to *draw* others, you will certainly repel them from you. "The world will love its own," and if it be true that you hold yourself as being on trial before it, then to become popular would be but an evidence that your church is not founded in truth.

Having shown from these witnesses that an apostasy or falling away from apostolic teaching actually

took place, we now proceed to introduce the earliest evidence of such a condition.

In writing to the saints at Corinth, 1 Corinthians 5: 1, Paul says:

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife.”

See also 6: 18:

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”

It will thus be seen that the leaven of apostasy was already at work. And that it entered into the aggravated condition of taking more than one wife also seems evident from the writings of Paul, Timothy and Titus. The first having been ordained bishop at Ephesus, the latter appointed to the same position at Crete, both seem to have been disturbed in mind as to the right of ordaining men as elders (see Titus 1:5, 6), bishops, or deacons, who had more than one wife. At least Paul gives them to understand that the *one wife* doctrine is that which is legal in the sight of God. In fact the first who ever entered into the plural wife system—Lamech—killed Irad for revealing the “secret” which Satan administered to Cain.—Gen. 5: 30–39, I. T.

While John was on Patmos he hated the “doctrine of the Nicolaitanes,” as did also God. (Rev. 2:6,15). In both the church at Ephesus and Pergamos he found those who held to this doctrine.

This fact bothered me for years. Being anxious to find out what doctrine it was that God hated that I

might not enter into its practice, I seized the opportunity granted me in Melbourne, Australia, of looking the matter up. By visiting the public library of that City and Cole's Book arcade, said to contain one million volumes, I obtained the following very interesting evidence relating to Nicolas, the proselyte of Antioch, and who was ordained to assist in looking after the widows in the daily ministrations. (Act 6: 1-5). Whether it was these Grecian widows that caused his downfall we are not told. At any rate his evil practices caused one of the greatest schisms in the early church. Who shall say but here was the cause "that all they which are in Asia be turned away from me," as Paul writes to Timothy. (1 Tim. 1: 15).

If Nicolas was the actual founder of the Nicolaitanes—and the name implies as much—then polygamy was evidently introduced by him, for Buck, in his Theological Dictionary, says that the "doctrine" of the Nicolaitanes was polygamy.

"The evidence is so overwhelming, which states that Nicolas, the deacon, was at least the person intended by the Nicolaitanes, that it is difficult to come to any other conclusion upon the subject."—Watson's Theo. Dict., p. 749.

"This seems to be the true account of the Nicolaitanes, with whom false doctrine was joined with false practices in perverted morality."—Bible Dict. (no author given), p. 208.

"The community of women was another doctrine which they [the Nicolaitanes] are said to have adopted, and their conduct seems to have been in the highest degree licentious."—Bible Dict. (no author given), Vol. 2, pp. 376, 377.

"The statement of the Fathers . . . indicates that

Nicolas was the founder of the sect.”—Religious Encycl., Schaff.

“Irenaeus (Hoer. 1. 26, Sec. 3) and Tertullian (Proer. Haeret. 46) explain [Nicolaitanes as] followers of Nicolas, one of the ‘seven’ (Acts 6: 3, 5).”—Bibl. Cy., Faussett, p. 509.

Since, then, this Nicolas held the office of bishop or deacon—immaterial which—and Timothy was left at Ephesus (1 Tim. 1: 3) to look after the interests of the church there as its bishop, while Titus was left at Crete for the same purpose (Titus 1: 5), what more natural than that they should make inquiries concerning this matter? And that Paul would instruct them as he did, is proof of itself that no such doctrine was permissible under church authority.

But the testimony of the above quotations is strengthened by scriptural inferences as found in Titus 1: 9, “Holding fast the faithful word as he hath been taught,” strongly implies that Nicolas or some other bishop had failed to so hold fast. And having so failed the probability being that the “doctrine of the Nicolaitanes” was finding its adherents at Crete; and as Titus had been left to “set in order the things that are wanting,” among which was to “ordain elders in every city,” and here were those “not sound in the faith” because they had given “heed to Jewish fables,” what wonder that the young man was perplexed as to his duty under such circumstances, and what more reasonable than that Paul should tell him that a bishop should be the “husband of one wife?”

His duty was now plain. If there were any of the bishops or deacons at Crete, who had gone in the way of the Nicolaitanes or followed after “Jewish

fables," they could no longer retain their office, for by having thus gone they had become the husband of more than "one wife."

The Utah people seek to make capital out of the statement "one wife," claiming that it does not say he is not to have *more* than one. But to make this quibble of any value whatever, it would be necessary to prove that no man has any right to hold the office of deacon unless he be a married man. That the Utah church did not so hold will be seen from the following extract of a sermon by Heber J. Grant, one of the apostles of their church, and found in the *Deseret News*, July 16, 1884: "He wanted to see the Bishops ordain the young boys to the office of Deacon."

Reflecting, then, that this man "of honest report, full of the Holy Ghost and wisdom" introduced into the church one of the first evidences of its falling away; and as kind produces kind, we must expect to find a reproduction in the latter day apostasy.

While the reflection is a sad one, it would be unjust to go behind the facts of history in our investigation, for by so doing we would stand but little show to determine the true state of affairs and all the havoc and ruin that has been wrought by the turning from God and giving heed to "profane and old wives' fables." How sad the picture! How dire the results! Across the sombre chasm of eight centuries and more we find written by the historian's pen the words, "The Dark Ages." The only flickering lights that gleam out of this otherwise stygian darkness, were the deeds of those who suffered martyrdom for the cause they loved. They were the integral

parts of "the church in the wilderness." As "the blood of the martyrs is the seed of the church," so it happened that as these in their lives, germinating amidst the awful spiritual dearth that surrounded, made manifest all that then existed of the love of God. That beautiful structure erected by the Divine hand through the Spotless One and his faithful ambassadors, had been torn down by ruthless hands that were imbued in blood, and following in its wake had come the awful gloom that enshrouded the world and its inhabitants in "gross darkness."

"Wolves in sheep's clothing" spared not the flock; polygamy, stealing, fornication and adultery became the rule rather than the exception, till men as "deceivers" denied God and "heaped to themselves teachers," who, failing to proclaim the way of life, thought rather of riches and honor, and the former day apostasy avowed itself in the form of the rack, the pillory, the thumb-screw and fagot, and became an assured fact; its very existence but proving the verity of that inspiration that prophetically foreshadowed it with all its train of frightful consequences, till men, losing heart, sought consolation in unbelief.

Such is the picture, kind reader, that is portrayed in the fact of a "falling away" from truth, and gladly would we turn away from the task of a further investigation, but the voice of inspiration has given utterance to prophetic statement—pointing out the very time—that:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 4: 1.

That "some shall depart from *the* faith" evidences the thought that such faith is to be had in "latter times" or there could not be a departure. Without the production of all the evidence surrounding the fact of a latter day restoration, then, we simply assume such a restoration on the basis of the above departure, and in our next chapter will investigate the evidence at hand. We do it not with the desire to incriminate any or to either slur or cast reflection. We essay the task rather in the light of an investigation of truth and to help from the error of their way those who may be led to see that they have followed "blind" guides, as well as to help those who may have become entangled in the meshes of doubt and unbelief.

For finding "blind guides" it is neither presumptuous nor uncharitable to assume that those with whom they once labored and toiled must be "the laborers together with God" and the ones to whom we may now look as the rightful inheritors of God's providence and mercy and the true custodians of His truth divine. And finding those either in the way of rightful heirs or who follow in the ways of Baalam, it can but serve to point out the truthfulness of Holy Writ and point the storm-tossed and weary mariner of life's expansive sea to that haven of refuge within which his barque may find safety and rest from the storm-tossed billows of the ocean of doubt and final blank despair.

It would seem that the motive urging an investigation from such a standpoint should not be impugned.

At any rate we essay the task before us in the chapters yet to follow with a conscience void of offence toward God and man, and conscious that we have but

the good of mankind and the establishment of God's truth at heart, as the anchor sheet of hope and the buoy of a restful security.

CHAPTER III.

THE BEGINNING OF THE END; THE LATTER DAY APOSTASY FORESHOWN; ITS EVIL CONSEQUENCES OUTLINED.

With a prophetic prescience for which he was noted, the Apostle Paul seeks to quiet the fears of the saints at Thessalonica relative to the coming of Jesus Christ:

"Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: *for that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God; showing himself that he is God."—2 Thess. 2: 1-4.

This falling away was to be one of the evidences of Christ's coming; was to be marked by the manifestation of the son of perdition; such manifestation was to be seen in a peculiar "exaltation" "above all that is called God;" was to sit in the temple of God, as God. But we will proceed with the prophecies without further comment for the present.

In writing to Timothy, Paul says:

"Now the Spirit speaketh expressly, that in the

latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”—1 Tim. 4: 1- 3.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”—2 Tim. 4: 3, 4.

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.”—2 Pet. 2: 1, 2.

While the above quotation has been used to forecast the former apostasy, it is really more applicable, or rather, received a greater fulfillment in the latter apostasy. This we will be abundantly able to show.

Passing from these biblical forecasts we take up the latter day revelations purporting to have come from God, and that immediately concern every phase of so-called “Mormonism.”

For the one unacquainted with our faith, who may read these lines, it is well enough to say that we accept belief in a complete restoration of the apostolic church and faith, as well as believe that God now speaks to his church; and all quotations marked “D. C.” are from the Doctrine and Covenants—a compilation of the purported revelations from God.

In a revelation given November 1, 1831, D. C. Sec. 1: 2, we have this:

“Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore, fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled.”

In the 7th paragraph we have:

“Search these commandments, for they are true and faithful; and the prophecies and promises which are in them shall all be fulfilled.” In Utah edition, D. C., 1890, verses 6, 7, 37.

It is pleasing to learn from section 2, that:

“The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore, his paths are straight, and his course is one eternal round.”

“Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall, and incur the vengeance of a just God upon him.”

It is well to note that the statement is specific, that “God doth not walk in crooked paths,” neither doth he *turn aside*; that if man “boasts in his own strength,” “sets at naught the counsels of God,” “follows his own will” and “carnal desires,” that **“HE MUST FALL!”**

Remember, also, that the above and the quotation

to follow, were given to the *church* and pertained to *its membership*. That church that "came out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners." That "wilderness" could have been the gloom of spiritual darkness, and the church, prior to its coming out of the wilderness, those who were as faithful as it was possible to be under such conditions. It was "terrible" because it claimed the fullness of God's effulgent glory, and struck at the very root of sin—the revelation of God being able to search the hearts and try the reins. Having come into existence, it, the church, had lurking in its wake the same danger of arrogance, pride and apostasy that beset the church in the apostles' day; hence, the necessity of forewarning it.

In sections 10 and 11, we have:

"Deny not the Spirit of revelation, nor the Spirit of prophecy, for woe unto him that denieth these things."

"And I, Jesus Christ, your Lord and your God have spoken it."—D. C., Sec. 16: 5.

Turning to section 38: 4, we have:

"And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you."

The mystery here shown is a "Thing had in secret chambers." That "thing" will bring about the destruction of what? The word destruction may cover the ground of death, or it may mean a spiritual destruction. That the Lord is addressing collectively is seen in the thought of using the plural "hearts" to

signify the "ye." It would seem then, that because of this thing, a destruction was to come upon the church. It does not necessarily follow that the kingdom was to be destroyed, but because of a thing had in secret chambers, destruction by death came to the martyrs, and a spiritual destruction came to many others. This "secret thing" had its origin in the very beginning, as may be seen by the following:

"And Satan said unto Cain, swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God that they tell it not; for if they tell it they shall surely die, and this that thy father may not know it . . . and all these things were done in secret."—Gen. 5. 14, 15.

The quotation is from the Inspired Translation, and serves its purpose without comment, for the present.

"And again, the elders, priests, and teachers of this church shall teach the principles of the 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."—D. C. Sec. 42: 5.

Only about three months had passed away after the above had been given when it became necessary for the Lord to say:

'Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name, but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, There are hypocrites among you; and have

deceived some, which has given the adversary power, but, behold, such [those over whom the adversary has obtained power because of the deception of others] shall be reclaimed; but the hypocrites shall be detected and shall be cut off." Sec. 50: 2, 3.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land." —D. C. 64: 7.

Having thus established the fact biblically that there was to be a latter day "falling away," and that in the revelations to the church the Lord foreshadowed it, and showed wherein we might determine such fact —by comparing the deeds of those who profess to remain loyal with the facts of revelation—we close this chapter. It will be well to remember that God does not walk in "crooked paths;" that he does not vary nor turn aside; that the latter day revelations, in harmony with the Bible and Book of Mormon, make plain that Jesus Christ is the Son of God; that *secret* work was to accomplish a "destruction;" and that the "rebellious" were to be "driven away."

CHAPTER IV.

THE LATTER-DAY APOSTASY PORTRAYED.

In a sermon preached April 9, 1852, Brigham Young said:

"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. He helped to make and organize this world.

* * * HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO."—*Journal of Discourses*, Vol. 1, p. 50.

Had Paul personally listened to the above statement, he could not more clearly have outlined the latter day apostasy than he did in writing to the Thessalonians (2: 1-8). The "son of perdition," Satan, was to sit in the "temple of God" "as God." It is claimed by some that when in the Nauvoo temple, Brigham, acting "as God" in the endowment drama, fulfilled the above. But it seems to me that a safer position and clearer exposition would be the following:

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the TEMPLE OF HIS BODY."—Jno. 2: 19-21.

I have purposely emphasized.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

The quotations clearly elucidate, scripturally, "the temple of God;" Satan as the "son of perdition" obtaining power over man so that he uses him for his mouthpiece, and thereby proclaims *man*—Adam—"as God" and thus "sitteth in the temple of God, showing himself that he is God." In fact "*the only God with whom we have to do.*" The emphasis is Mr. Young's.

While I am glad to know that some of the leading minds of the Utah church are today discarding the

“Adam-God” doctrine—a hopeful sign—it must, nevertheless, come home to them with force that to thus discard, is but a manifestation on their part of a belief of the unscripturalness of such doctrine, and forces home to the observant mind that in teaching such doctrine Mr. Young clearly portrayed a spiritual departure from the faith, and a consequent fulfillment of that passage of scripture—“denying the Lord that bought them.” There was to “come a falling away *first;*” that is, *before* such denial and false teaching should take place. And as Mr. Young is the man who, in this instance, acted, not in “Christ’s stead,” but in the stead of his Satanic Majesty, he was certainly the very embodiment of such falling away, and all who followed such teaching, by reason of which the way of truth was evil spoken of, must also have gone in the ways of Balaam.

The Utah people then, have two horns of a dilemma, it making but little difference which they grasp. whether it was in the endowment drama when Brigham set himself up as God, or whether in the teaching of Adam-God he sat “in the temple of God,” he fulfilled the prediction of Paul just the same, and the awful consequence ensuing may be found in the statement, “Thou art the man!”

DENYING GOD.

But Peter says:

“There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.”—2 Pet. 2:1.

Paul says:

“The man Christ Jesus, who gave himself a ransom for all, to be testified in due time.”—1 Tim. 2:5,6.

Mr. Young says:

“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.”—*Journal of Discourses*, Vol. 1, p. 50.

On page 51 he says:

“I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind.”

Farther down the same page he says:

“Now, remember, from this time forth and forever, that Jesus Christ was not begotten by the Holy Ghost.”

Matthew 1: 18 says of Mary:

“She was found with child of the Holy Ghost.”

In verse 20:

“That which is conceived in her is of the Holy Ghost.”

Like as was the former day apostasy portrayed in the teachings of its adherants and fulfillers, so Mr. Young steps boastingly forth and denies the Lord that bought him. And while it may be urged that this never became a church doctrine by conference enactment, it must nevertheless be remembered that to “obey counsel” was one of the cardinal teachings, and that they then claimed, and still claim, Mr. Young as a prophet of God.

And this same prophet(?) was so positive on the matter that he further said on page 51 of *Journal of Discourses*, Vol. 1:

‘Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our father in heaven. 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."

PRIVILY.

But "damnable heresies" were to be brought in "privily," and this "son of perdition," through the agency of men, of course, was to be he "who opposeth and exalteth himself above all that is called God, or that is worshipped." Turning to section 132 of the Utah edition of the Doctrine and Covenants, we find a purported revelation which came into existence PRIVILY!

Brigham, on August 29, 1852, said:

"This revelation has been in my possession *many years*, and who *has known it*? None but those who should know it. I keep a patent lock on my desk, and there does not anything *leak out* that should not."—Sup. Vol. 15, p. 31, *Millennial Star; Advocate*, Vol. 1, No. 10, p. 104.

EXALTETH.

Paragraph 19 of this revelation(?) brought in so "privily," says:

"And they shall pass by the angels and the gods which are set there, to their exaltation and glory in all things."

SECRETS, AND SECRET OATHS.

The Inspired Translation says:

"And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die."—Gen. 5: 14.

"And Akish did administer unto them the oaths that were given by them of old, who also sought power,

which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms."—Book of Mormon. Ether 3:12; large edition 3:86; new edition, 3: 89, 90.

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said."—Jno. 18: 19, 21.

"And again I say unto you, that the enemy in secret chambers seeketh your lives."—D. C. 38: 6.

In the endowments of "Brighamism" there are, or were, at least, four "grips" "sealed" by the "oath of secrecy"—two Aaronic and two Melchizedek. The first Aaronic was sealed by an oath of willingness to have the throat cut as a penalty for divulging! Then came the sawing asunder and the letting out of the intestines as penalties for further revelations. In the enactment of this farce Elohim, Yahovah and Michael played a part in the drama in tones sufficiently loud to be heard by those receiving their endowments."

Mr. Young, in his "Adam-God" sermon, inadvertently gave the key to this latter thought, when he said:

"It is true that the earth was organized by three distinct characters, namely, Elohim, Yahovah and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly rep-

resented in the Deity, as Father, Son and Holy Ghost."—*Journal of Discourses*, Vol. 1, p. 51.

Of this doctrine of the kind of endowments received in Utah, Brigham seems to have been alarmed that somebody would give it away.

"Well, he gets his endowment, and what for? To go to California and reveal everything he can, and stir up wickedness and prepare himself for hell."—*Journal of Discourses*, Vol. 2, p. 144.

The only way in which one could "stir up wickedness" would be to reveal its *evil practices*. Truth and righteousness have no fear of revealment. Why did Mr. Young fear?

To undertake to deny these *secret endowments*, as some do is to go back on Mr. Young. In his definition of the word endowment, he said:

"Let me give you the definition in brief: Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell."—*Journal of Discourses*, Vol. 2, p. 31.

How different this endowment, with its *secret oaths*, its "keywords," its "signs and tokens," from that at Pentecost, and also at Kirtland. Of the former we read:

"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven

tongues, like as of fire, and it sat on each of them.”—Acts 2: 1-3.

Of the latter we read:

“Bro. G. A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which I declared to the congregation. The people of the neighborhood came running together, . . . and were astonished at what was transpiring.”—*Millennial Star*, Vol. 15, pp. 723-729.

Between these two accounts there is a harmonious agreement. No secret covenants, signs, grips, oaths, here; but outside people were, in both instances, permitted to come and view the event; while Brigham and his fellows practiced their endowments in secret.

But our Utah friends tell us that it was Joseph who introduced the same endowments they now practice. In that special meeting of August 8, 1844, in talking upon this point, Elder Phelps said:

“Elder Rigdon must know how he obtained his endowment, or what he has; for he has not received *only a small part* [emphasis mine].”—*Times and Seasons*, Vol. 5, p. 638.

In the trial of Rigdon, September 8, 1844, P. P. Pratt said:

“And the old revelations require us to build this temple, that we may receive our endowments, and *all* the ordinances and priesthood.”—*Times and Seasons*, Vol. 5, p. 653.

We emphasize the word “all” to show by their own witnesses who, speaking so soon *after* the death

of the martyrs, testify that they had not, at that time, received "all."

Upon this point, and in a general epistle written by him, November 1, 1845, Mr. Young says:

"The font and other parts of the temple will be in readiness in a few days to *commence* the administration of the holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed."—*Times and Seasons*, Vol. 6, p. 1018. The emphasis is mine.

On April 6, 1845, *Times and Seasons*, Vol. 6, pp. 955, 956, Mr. Young said:

"Joseph, in his life, did not receive everything connected with the doctrine of redemption. Bro. Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before."

If Joseph did not receive everything connected with the "doctrine of redemption" and the "new and everlasting covenant"—plural marriage is intended to give us celestial or *full* salvation, it might be interesting to explain how he could have received this latter and yet not receive all. Or did Mr. Young let the cat out of the bag here by inadvertently admitting a truth, that Joseph did not receive this so-called plural revelation?

But Mr. Young put an everlasting quietus upon the question of Joseph instituting the endowments of Utah.

On April 6, 1853, Mr. Young said:

"But what of the temple in Nauvoo. By the aid of the sword in one hand, and trowel and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger and thirst and weariness and watchings, so far

completed the temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fullness.”—*Journal of Discourses*, Vol. 2, p. 32.

Ah! my Utah friends, the endowments of your present practice were not received till *after* Joseph's death, and then only a “small portion” *before* you came to Utah. Yes, Mr. Young tells *when* their endowments *commenced*, and thereby brands himself and followers as those who departed from the faith, in thus introducing *secret* endowments into the church, and causing men and women to “swear by the throat.”

Appropos of this latter thought, I was told by a woman in 1897 that they never taught blood atonement here. “Placing the thumb in a horizontal position and drawing it from one ear to the other, around the throat, and then holding it in a horizontal poise (being sure to stop the elbow on a line with where the cut in the right breast of the garment is worked),” I asked her to kindly explain what it meant. Pointing the index finger toward, and in rather close proximity to my face, she warned me to “look out” how I repeated the action. Ah! Why?

“THOU SHALT NOT KILL.”

From the midst of Sinai's mount, and written by the finger of God, came to Israel of old, “Thou shalt not kill.” A direct ignoring of this command was one of the evidences of the former day apostasy, as we have already seen. In 1831, Doctrine and Covenants 42: 7, the Lord saw fit to repeat to latter day Israel this command, “Thou shalt not kill.” In the same section, paragraph 21, we are further told, “If any person

among you shall kill, they shall be delivered up and dealt with according to the laws of the land.”

On May 8, 1853, Brigham Young said:

“If you want to know what to do with a thief that you may find stealing, *I say kill him on the spot*, and never suffer him to commit another iniquity. That is what I expect I shall do, though never, in the days of my life, have I hurt a man with the palm of my hand. I never have hurt a person any other way except with this unruly member, my tongue. Notwithstanding this, if I caught a man stealing on my premises, I should be very apt to send him *straight home*, and that is what I wish every man to do, to put a stop to that abominable practice in the midst of this people. I know this appears hard, and throws a cold chill over on several traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to estimate them by the rule of equity and truth, and not by the false tradition of the fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such person or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart.”
—*Journal of Discourses*, Vol. 1, pp. 108, 109.

“The Bible says, ‘Have salt in yourselves:’ we have it here, and if there comes along a villain who is worthy of it, we can salt him up in Salt Lake too [Laughter].”—*Journal of Discourses*, Vol. 2, p. 70.

“It was asked this morning how we could obtain redress for our wrongs; I will tell you how it could be

done, we could take the same law they have taken, viz. mobocracy, and if any miserable scoundrels come here, cut their throats. (All the people said, Amen).—Ibid, p. 311.

“THOU SHALT NOT LIE.”

With equal force, from the midst of the thunderings of the mount, came this command; only to be reiterated by the voice of the Stainless One. And then to the church in these last days came with equal force: “If he or she shall lie, he or she shall be delivered up unto the law of the land.”

Mr. Young said:

“I have, many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the *greatest and smoothest liars* in the world, *cunningest and most adroit thieves*, and any other shade of character that you can mention. We can pick out elders in Israel right here, who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smoothest rogue on God’s footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we have men here that *live in the light of the Lord; that have the holy priesthood*, and hold the keys of the kingdom of God.”—*Deseret News*, Vol. 6, p. 291; *Journal of Discourses*, Vol. 4, p. 77; “Necessity for a Reorganization,” p. 33.

BOAST NOT.

As early as 1831 the Lord warned the church against boasting. Against spirits they could not understand, they were not to bring a “railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest ye be seized therewith.”—*Doctrine and*

Covenants 50:7. The Lord reiterates the commandment in 1832, section 83, verse 11, "But a commandment I give unto them, that they shall not boast themselves of these things. Then, again in 1834, section 102, verse 7, "Talk not of judgment, neither boast of faith, nor of mighty works."

Mr. Young said:

"We can pray the best, preach the best, and sing the best. We are the best looking, and finest set of people on the face of the earth; and they can begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat."—Ibid.

Adjudging these people by their history, it is not difficult to believe that Mr. Young told the truth of existing conditions. After the death of Joseph and up to the 29th day of August, 1852, they repeatedly, both verbally and historically, denied the practice of polygamy. After the latter date they then declared they had been in the practice of it since April 5, 1841; which time did they tell the truth, and which time its opposite? Since the issuance of the Manifesto they have repeatedly stated that they have obeyed the law. In A. D. 1899, proof is adduced, both by their pleadings and by the production of evidence that the leaders in the church are law-breakers. I fear they have broken the command, "Thou shalt NOT lie."

SHEDDING OF BLOOD FORBIDDEN.

"And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I

require at your hands. And whoso sheddeth man's blood, by man shall his own be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man."—Gen. 9: 11-13, I. T.

As to the redemption of Zion, the Lord said as early as 1831:

"And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."—D. & C. 63: 8.

Mr. Young said:

"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 even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. . . . I have known a great many 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 nation forbid this principle being in full force [then it must have been in partial force], but the time will come when the law of God will be in full force. This is loving our neighbors as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the prin-

principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation that you desire. That is the way to love mankind.”—*Journal of Discourses*, Vol. 4, p. 220; *Deseret News*, Vol. 6, p. 397

J. M. Grant said:

“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 then let a place be selected, and let that committee shed their blood.”—*Deseret News*, Vol. 6, p. 235; “Necessity of a Reorganization,” pp. 34, 35.

On the 8th of October, 1852, H. C. Kimball, in a public address, said:

“I would rather have my head laid upon a block, and severed from my shoulders, than ever make a proposal to any woman living upon the earth and marry her, unless I had permission from the chief shepherd. *That tells it.* I do not know that you can all understand me, but those who have their eyes open understand it. I only hint at these things, that you may be careful of the course you take.”—*Journal of Discourses*, Vol. 1, p. 207.

The emphasis, “*That tells it,*” is Mr. K.’s own, and clearly reveals that in case one should marry without consulting the “chief shepherd”—Brigham—he stood a good show to have his head laid on a block and his blood shed.

As will be noted above, Mr. Young clearly teaches that there is a crime, the only atonement for which is the shedding of criminals’ blood. Or, clearly, that the blood of such criminal will do more than that of

Christ—will atone for a sin that Christ's blood cannot reach.

Paul, in writing to Timothy, said:

“For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all; to be testified in due time.”—1 Tim. 2:5, 6.

In view of this, and that which is to follow, as well as much more that might be noted, it is little wonder that Mr. Young held the “living oracles” above the “written word.”

John said:

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin.”—1 John 1: 7.

APOSTATES.

In the August, 1833, revelation, the Lord commands the forgiving of an enemy three times, even though such enemy fail to repent, “But if he trespass against thee the fourth time, thou shalt not forgive him, but shall bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has transgressed against you; and if he do this thou shalt forgive him with all your heart.”

Paul said:

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”—Gal. 6: 1.

In a letter written to Jared Carter from Kirtland, April 17, 1833, the Seer said:

“As it respects an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and be admitted as at the first.”—*Times and Seasons*, Vol. 5, p. 752.

In a public address, March 27, 1853, Mr. Young said:

“When a man comes right out as an independent devil and says, ‘Damn Mormonism and all the Mormons,’ and is off with himself, not to Texas, but to California (you know it used to be to Texas), I say he is a gentleman by the side of a nasty sneaking apostate who is opposed to nothing but christianity. I say to the former, Go in peace, sir, go and prosper if you can. But we have got a set of spirits here worse than such a character. When I went from meeting last Sabbath my ears were saluted with an apostate crying in the streets here. I want to know if any of you who has got the spirit of ‘Mormonism’ in you, the spirit that Joseph and Hyrum had, or that we have here, would say, let us hear both sides of the question, let us listen and prove all things? [‘Prove all things; hold fast that which is good.’] What do you want to prove? Do you want to prove that an old apostate who has been cut off from the church thirteen times for lying, is anything worthy of notice? [‘I say not unto thee, until seven times; but, until seventy times seven’]. I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, Let this man alone, these are Saints that are persecuting (sneeringly). We want such men to go to California or anywhere they choose; I say to those persons, You must not court persecution here, lest you get so much of it you will not know what to do with it. Do NOT court persecution. We have known Gladden Bishop for more than twenty years, and

know him to be a poor, dirty curse. Here is Sister Vilate Kimball, Brother Heber's wife, has borne more from that man than any other woman could bear; but she won't bear it again. I say again, you Glad-denites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you Bishops, do not allow them to preach in your wards. Who broke the roads to these valleys? Did this little nasty Smith and his wife? No, they stayed in St. Louis while we did it, peddling ribbons and kissing Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. [Voices, 'that's true.'] We broke the roads to this country. Now, you Glad-denites, keep your tongues still, lest sudden destruction come upon you.

"I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters; they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved they were all in a motion. Their object in this appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But we have been,' said they; and they began to jump and casper about and dance, and their rags of many colors were all in motion to attract the attention of the people. I said, 'You are no Saints, you are a disgrace to them.' Said they, 'We have been Mormons.' Bye and bye along came some mobocrats, and they greeted them with 'How do you do, sir, I am happy to see you.' They kept on that way for an hour. I felt ashamed of them, for they were in my eyes a disgrace to Mormonism. Then I saw two ruffians whom I knew to be mobbers and murderers, and they crept into a bed where one of my wives and children were. I said, You that call yourselves brethren, tell me, is this the fashion among

you.' They said, 'O, they are good men, they are gentlemen.' With that I took my large bowie knife that I used to wear as a bosom pin in Nauvoo, and cut one of their throats from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat and sent him after his comrade; then told them both, if they would behave themselves they should yet live, but if they did not I would unjoint their necks. At this I awoke.

"I say, rather than that apostates shall flourish here, I will unsheath my bowie knife and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting 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 right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this and every good work. . . . I felt to say this that I have said, though my throat is very sore, but I think the exercise has done it good. I feel to say to Jew and to Gentile, Let this people alone in the valleys of these mountains, or you will find that which you are not looking for. We are on the Lord's side and we have the tools to work with. But shall this people sink? No. . . . I want you to hear, Bishops, what I am about to tell you. Kick these men out of your wards."—*Journal of Discourses*, Vol. 1, pp. 82, 83, 84.

The two first quotations in brackets are by me. All other quotation, bracket and parenthetical enclosures, are just as they occur in the *Journal*, which I held on my knee as I wrote.

HEAP TEACHERS.

"They shall heap to themselves teachers."—Paul.

In the "Section on Priesthood," in speaking of the Seventy, the Lord said:

"These *seven presidents* [emphasis mine] are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard requires it."—Doc. & Cov. 104:43. (Utah 1890 ed., 107:93-96)

It will be noted that the *Lord* sets a limit—"until seven times seventy." This is the *maximum* as prescribed. The "*seven presidents*" were to choose the *seventy*. DON'T FORGET THIS.

During the October conference, October 8, 1844:

"Elder Geo. A. Smith moved that all in the elders' quorum under the age of 35 should be ordained into the seventies if they are in good standing and worthy, and will except [accept, J. W.] it. The motion was seconded and carried unanimously."—*Times and Seasons*, Vol. 5, p. 695.

"Two o'clock p. m., Conference resumed business. Those presidents of the Seventies who were present and had not received an ordination to the presidency over the Seventies [they ORDAINED PRESIDENTS then], were called out and ordained under the hands of President Joseph Young and others. The remainder of the afternoon was spent in filling up the quorums of Seventies, and at the close eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum."—*Times and Seasons*, Vol. 5, p. 696.

The Lord said the seven presidents were to do the choosing of seven quorums. Here we find G. A. Smith making a motion, promiscuous in its nature, and on the last page quoted from we have this:

"He [Brigham Young] also selected a number more to go into the seventies."

Considerable of a "heap" this! And if ever any teachers had "itching ears" and turned them unto "fables"—falsehood—these Utah fellows are the ones. Just think of the numerous falsehoods they have told about polygamy. *And they are at it yet.*

In the *Deseret News*, July 16, 1884, is found this statement of H. J. Grant, at the Snake River, Idaho, conference:

"He wanted to see the Bishops ordain the young boys to the office of deacon."

During the past summer I was much surprised to learn that boys of 12 to 15 had been ordained as priests. Some of them were experts at swearing, whether they were in their priestly duties or not.

FORBIDDING TO MARRY.

"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."—Doc. & Cov. 49: 3.

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

That this "creation" occurred "before the world was made, may be seen by turning to Genesis 2:6, Inspired Translation:

"And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them."

Man's "measure" is found in the "lawful" thought "that he should have ONE WIFE;" and for this reason God, before the world was made, divided the sexes

equally by creating them *male* and *female*, *not* male and *females*, neither *males* and female. The church in 1835 incorporated into the Doctrine and Covenants a "Marriage" section, from which we quote:

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a *public meeting*, or feast prepared for that purpose. . . . 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 [marriage]; that is, keeping yourselves WHOLLY FOR EACH OTHER, and FROM ALLOTHERS during your lives. And when they have answered Yes, he shall pronounce them *husband and WIFE*. . . . All legal contracts of marriage made before a person is baptized into this church, should be held *sacred* and *fulfilled*. 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."—Doc. & Cov. 111.

The "Marriage" declaration is found in all of the Utah editions of this book down to 1876, when it was eliminated and the so-called "celestial" marriage revelation inserted in its stead.

There had come to the church the Book of Mormon, which contained this very significant declaration:

"For there shall not any man among you have save it be one wife: and concubines he shall have none."—Jacob 2: 6.

The marriage ordained of God, it will thus be seen, was monogamy. To introduce the plural wife doctrine

will be a transgression of the one wife doctrine, and will be a "forbidding to marry" in harmony with God's law. So much is already in print on this question that it is not deemed necessary to burden this article along that line.

Who ever came nearer to bringing in "heresies" "privily" than did Mr. Young? On the 29th of August, 1852, he boastingly told of this "copy" of a purported revelation being in his desk from which nothing could "*leak out* that should not," this "desk" being fastened with a "patent lock." Yes, a fitting place that, to bring forth such a "heresy." Behind the snow-capped Wasatch range, a thousand miles westward from the frontier settlements and surrounded by the barren, desolate, arid plains, fit type of the desolation that like the iron was to enter the souls of earth's fair daughters. Yes, there by the silent shores of "the Dead Sea of America," its parched and cheerless plains stretching far, far away toward the Occident, was publicly proclaimed that terrible doctrine that was yet to be to the confiding hearts like the poisoned arrow of desolation. And from these valleys ascended the cries of the "fair daughters" to the ears of the Lord of Sabaoth till from His hiding place He appeared and made possible the overthrow of this loathsome, lecherous doctrine. In the language of another:

"Fit place for such a horrid birth! The surroundings, how suggestive of its shameful character! The barren plains could not be more desolate and waste than the lives of many who should feel the foulbreath of polygamy! The dark, sullen waters of the sea were not more bitter than the anguish that should come to

the soul because of polygamy! And the black, snow-clad mountains were but a fit symbol of the hard, unfeeling hearts of those who, in the exercise of unpriestly and despotic power, should force upon the faith and life of confiding Saints the unnatural and unscriptural dogma of polygamy!"—W. W. B.

Like the "Nicolaitanes" of old, so have the "Brighamites" of modern times entered into the practice of a doctrine that God said he hated. And as murder and secrecy followed the first polygamist Lamech, so do the "Mountain Meadows," the slaughter of the "Morrisites" *after* a flag of truce had been raised, and the gaping throats of those who were blood-atoned, bear gruesome testimony of what has been done by these modern polygamists, who, in the true sense, have forbidden to marry!

CHURCH TO BE REJECTED.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a *sufficient time* to build a house unto me, and during *this time* [to have been thus specific, it must have been limited] your baptisms shall be acceptable unto me. But, behold, at the END of this appointment, your baptisms for your dead shall not be acceptable unto me and if you do not these things at the end of the appointment, YE SHALL BE REJECTED AS A CHURCH WITH YOUR DEAD, saith the Lord your God." Revelation of 1841 (107:10).

We have here, first, a command to build a house—God always *commands* when he wants a temple built. Second, a "sufficient time" in which to build. Third, a failure to "build" *by the end of the appointment* meant a rejection of the church, and that it was so understood in these early times is seen by the following:

“The great God said through Joseph—build this temple; I give you a sufficient time to build it, and if you do not by the appointed time, you shall be rejected as a people with your dead.”—P. P. Pratt at Rigdon’s trial, *Times and Seasons*, Vol. 5, p. 652.

Nine of the apostles, B. Young, John Taylor and W. Woodruff being among them, signed the following:

“The building of the temple of the Lord in the city of Nauvoo is occupying the first place in the exertion and prayers of many of the Saints at the present time, knowing as they do, that if the building is not completed speedily, *we shall be rejected as a church with our dead*; for the Lord our God hath spoken it.” *Millennial Star*, Vol. 18, p. 807.

The emphasis is theirs. Was the temple “completed?” Listen:

“If the congregation will give me their attention, I will detain them but a short time. Our history is too well known to render it necessary for me to enter into particulars on the subject this morning. Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of COMPLETING AND ENJOYING ONE.”—*Journal of Discourses*, Vol. 1, p. 277. (Emphasis mine).

On January 1, 1877, in the temple at St. George, Utah, and reported in *Deseret News*, Mr. Young said:

“We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is, *to have a temple completed*, wherein all the ordinances of the house of God can be bestowed upon his people [ALL these “ordinances” then were not “bestowed” in Nauvoo!] . . . We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just *how much was finished* and what was done. It is true

we left brethren there with instructions to *finish* it, and they got it *nearly completed* before it was burned; but the Saints did not enjoy it."—*Advocate*.

The Twelve said if the building was not "completed speedily," REJECTION would follow. Mr. Young's statement that they "got it *nearly completed*," shows that it was *never* "completed." The Lord said unless it were built He would reject the church. What conclusion can we reach?

But our Utah friends tell us that Daniel said the kingdom would not be "destroyed" nor given to other people. Do you not know, my friends, that bridges are often "rejected" and yet not "destroyed? In after time as the result of repair they may become as secure as ever and yet have had the BAD TIMBERS REMOVED and others take their places. The "Brighamites" represented the bad timbers in the structure and the church remained "rejected"—condemned—till these "timbers" were replaced. And those people, the "Josephites," who "remained" true and loyal and represented the strong "timbers," were the people who represented the "same" people, hence it was not given to "other" people.

That the Utah interpretation of Daniel's statement, Daniel 2: 44, does not hold good—that Daniel meant it would be impossible for such "falling away," may be seen in the fact that *God* did not so understand or he would not have said, "Ye shall be rejected as a church with your dead." That at least nine of the Twelve, as we have shown, did not so understand—that is, that the church could not be rejected. Joseph did not so understand and interpret

Daniel's statement, as may be seen by the following statement as found in a letter to W.W. Phelps, dated Kirtland, January 11, 1833. Here it is:

"If Zion will not purify herself so as to be approved of in all things, in his sight, *he will seek another people*; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let us say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. [How true this, relative to your plural marriage, my Utah friends!] I say to you (and what I say to you, I say to all), hear the warning voice of God, lest Zion *fall*, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest."—*Times and Seasons*, Vol. 5, p. 720.

And thus, from every way, there comes an answer to our Utah apologists by which every avenue of seeming escape is so effectually blocked, that in letters of fire there is written across your superstructure: WEIGHED IN THE BALANCE; FOUND WANTING.

Over the evils this latter day apostasy has wrought we would fain have drawn the curtain of charity, but justice has pointed out the sterner necessity of a reproduction of the facts that of themselves fix the location of the guilt and place upon the guilty the consequences of their misdoings. If, as a result of the effort thus put forth, there shall come to but one erring one the light of eternal truth and he be thus saved from the awful pitfalls incident to a departure

from God and his kingdom, the labor required in the research necessary and the penning of the article will be accounted as naught in comparison.

May the light of eternal truth dawn in upon the minds of the benighted ones and they thus be permitted to return to the old paths, that they may walk therein and find pasture to their souls, is my prayer.

