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NECESSITY FOR A  
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# THE NECESSITY FOR A REORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

BY ELDER HYRUM O. SMITH.

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EVERYWHERE I go in Utah I am confronted with the question, "What was and is the need of a Reorganization?" It is a pertinent question, one of vital importance to all Latter Day Saints. Calling names, or denominating this one or that one an apostate, will do no good, but simply engender bitterness and remove farther away the ones we wish to reach and benefit; but none should object to being examined by what we find written in the books; in fact there cannot be any other way to judge and decide the question.

An apostate is one who has departed from a formulated system of belief or doctrine; and where such formulated belief or doctrine is known, it forms the only criterion by which to judge. All Latter Day Saints will agree that the Church of Christ was duly and properly organized on April 6, 1830, and that it moved along with great prosperity until June 27, 1844, when its earthly leader was killed. From that time it was scattered. Most of the different fragments have become extinct; either going back upon the faith entirely, or joining in with one of the two organizations: some with that in Utah, some with that known as the Reorganization; until the contention now lies between these two organizations as to which correctly represents the original church.

## GOD'S WORD THE CRITERION.

My examination of the question at the head of this article and as to who departed from the faith will be confined to the examination of doctrines presented by the Utah Church, as it is that church

that has constantly propounded this question to me. Other churches have what they call their discipline; Latter Day Saints have the Book of Doctrine and Covenants, which answers the same purpose, setting forth the doctrine and usages of the church. Other church disciplines are man-made and can be changed; ours we claim is God-made and cannot be changed any more than God can change. So we have a sufficiently reliable and certain unchanging rule by which to examine and determine what is true and what is false doctrine; and to show that the above is true we quote from that authoritative standard:—

“And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fullness* of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings.”

“Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a *law, to be my law*, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.”—Doctrine and Covenants 42:5, 16. (Utah edition 42:12, 13, 59, 60.)

This plainly sets forth the fact that we must look to the Bible, the Book of Mormon, and the Book of Doctrine and Covenants for the doctrine or laws of the church; and condemnation is pronounced upon the one who departs from them if he indorses that departure.

Especially are these three books made the criterion by which the successor of the original founder of the church was to be judged. Speaking of Joseph Smith, the Lord says:—

“I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint another in his stead.”

Then follows the statement:—

“And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that



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stone are not of me, and Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—D. C. 27: 2, 4. (Utah edition, 28: 7, 12, 13.)

THE SUCCESSOR TO JOSEPH SMITH THE MARTYR.

What do the church covenants say in regard to the matter of a successor to Joseph Smith? I read:—

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and *this shall be a law* unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—D. C. 43: 2. (Utah edition 43: 4-7.)

There are several points in the above: The first is that no one is to be recognized as leader to the church and successor to the prophet unless he is appointed by Joseph Smith himself; the second (and the one I consider of the greatest importance) is that the one appointed to succeed the then leader of the church was to be ordained for an especial purpose; viz., "To teach those revelations which you have received, and shall receive through him whom I have appointed."

This is a phase of the question that has been entirely ignored by Utah Church writers. They have considered the call that comes to a man sufficient to sanctify him, and that henceforth he should be above criticism, so far as his teaching and practice are concerned; or in the language of another: "Deeming the upright conduct as a

matter easily dispensed with if so be they are called."

#### JOSEPH SMITH'S TEACHINGS ON PRIESTHOOD.

The Prophet Joseph Smith gives his views upon that question in a letter found in the *Millennial Star*, volume 17, page 85; (see also in the Utah edition of the Doctrine and Covenants, page 423,) which reads as follows:—

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn *amen to the priesthood*, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen."

In this we are plainly given to understand that the approval of our work by God and the recognition of our acts officially will not depend entirely upon our call, but upon the righteousness with which we use the power given us. So with the one ordained and appointed to succeed the Prophet Joseph. He was to teach those revelations already given as well as to receive revelations to govern the church in the future; and even in the

receiving of future revelations nothing was to be given contrary to the church covenants.

#### BRIGHAM AND HIS SUCCESSORS TESTED.

We shall now proceed to examine the claims of Brigham Young and his successors by the above, ignoring entirely the pompous claim made by his followers concerning his supposed transfiguration before the people, wherein he is said to have appeared and spoken as the Prophet Joseph, a transaction that has more of the appearance of spiritualism than of anything else, or an exhibition of his powers of imitation and mimicry, in which those who knew him claim he was an adept.

We will simply call attention to the fact, in passing, that Brigham Young never claimed to have been officially appointed by Joseph Smith as his successor; so in that he claimed something had been appointed to him contrary to the church covenants, which declares that no one shall be appointed except it be through Joseph, and even though he should so far transgress as to lose his prophetic power, that he would still retain the power to appoint another in his stead; and that this should be a law unto the church. Here was departure number one. The main departure from the faith, or that which at least made every other departure possible was Brigham Young's council tending to the ignoring of the written word and placing the "living oracles" above that which was written. This seems to have been a common error into which men have fallen in the past. The Jewish nation relied more upon their Rabbis than upon the law, and the tradition of the elders became a stumblingblock to their acceptance of Christ. Brigham Young was a shrewd man in some respects. He saw the love the people had for their martyred leader, and saw that nothing could be forced upon them, unless it bore at least his implied approval; consequently, every measure, no matter how absurd, was given to the people as one of Joseph's measures. One is forcibly reminded of some of the transactions of the Jewish Rabbis, as

found in the Talmud. Rev. Bernhard Pick in his work, "The Talmud, What It Is?" relates the manner in which one Hillel, a Babylonian, obtained favor of the Jews and became the leading Rabbi in his day.

"On the death of Shemaiah and Abtalion there were no qualified successors to take their place and two sons of Bethera, otherwise unknown, occupied it for a time. They were discussing one of the trivial ceremonial questions of the day. It was the grave problem (as it seemed to them) as to whether the Paschal lamb might be killed on the Sabbath. In their perplexity they asked, 'Was there none present who had been the disciple of the two who had been so honored?' (viz., Shemaiah and Abtalion.) The question was answered by Hillel, the Babylonian. He solved the difficulty with reasons from analogy, from the text and from the context. They refused his decision until he ended by saying: 'Thus have I heard from my masters Shemaiah and Abtalion.' Having before been regarded as a stranger from Babylon he was now welcomed as chief."—The Talmud, What Is It? page 18.

So Brigham Young knew the power of the name of Joseph Smith, and used it for all it was worth; and no measure failed to carry if it was backed up by the statement that "Joseph said this," or "Joseph said that."

#### DEPARTURE NO. 1.

As a proof of his ignoring the written word, and thereby forever establishing the fact that he was not the one to succeed the Prophet, let us read from the trial of Sidney Rigdon, as published in the *Times and Seasons*, volume 5, the extracts we quote being found on pages 647-666. The dishonesty and cunning of the man are displayed in the use of Joseph and Hyrum Smith's names in connection with the measures of the Twelve. This is found on page 647. His unfair statement of the case is as follows:—

"The business of the day will result in this thing: all those who are for Joseph and Hyrum, the Book

of Mormon, Book of Doctrine and Covenants, the Temple and Joseph's measures, and for the Twelve; they being one party; will be called upon to manifest their principles openly and boldly. Then we wish all who are of the opposite parties to enjoy the same liberty, and to be as decided and bold, and to show their principles as boldly, and be as decided as they are in their secret meetings and private councils. If they are for Sidney Rigdon and believe he is the man to be the first president and the leader of this people, we wish them to manifest it as freely as they do in other places; because this will form *another* party.

"We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly; and all those for James Emmett and his measures, to show themselves. We wish them to withdraw to-day without fear and to be as bold here as they are in other places. They may as well show themselves boldly, for I know where they live, and I know their names: I can point them out if necessary."

Notice here, that he says the Twelve are for the Book of Doctrine and Covenants, for Joseph, Hyrum, the Book of Mormon, etc.; and he says that all are at liberty to vote against them if they please, but they must do so evidently at their peril. If you will turn to pages 665 and 666 you will read that after a number had spoken against Sidney Rigdon that there is a call made for anyone that wishes to speak in favor:—

"President William Marks arose and said he felt disposed to say a few words in defense of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defense, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question; there are some to speak in favor of the accused, but there seems to be only one side to this subject. There has been many things

said which I know nothing about. But as it has always been the case before the High Council that some should speak in the defense of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I don't wish to justify any man in an error, but there is a trial before this church and council."

Then follows an argument in behalf of Elder Rigdon, in which Elder Marks brings to his aid copious extracts from the Book of Doctrine and Covenants. And upon consulting the Doctrine and Covenants we find that Elder Marks was right in insisting that some one should speak in behalf of the accused. In section 99 (102 Utah edition), the minutes of the organization of the High Council are given, and we read there that the council is to be equally divided and numbered:—

"Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12 are the individuals who are to stand up in the behalf of the accused, and prevent insult or injustice."

In reply to this straightforward, manly speech Brigham Young says, page 666:—

"I have known that Brother Marks 'had no evidence but the written word;' but if this people have no evidence but the written word, it is quite time to go to the river and be baptized for the remission of their sins. . . . Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word." . . .

"As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will."

This illustrates how much Brigham was in accord with the Book of Doctrine and Covenants and the Book of Mormon. Although he had just stated that the Twelve, Joseph, and Hyrum, and these two books formed one party, just as soon as Elder Marks used the books against him, he repudiated that which is written; and instead of

agreeing with the word which says that the Book of Mormon contains the *fullness of the gospel*, he said, "There are keys which the written word never spoke of, nor never will." I agree with Brother Brigham that *his* religious philosophy at least contains things that God's written word never spoke of; but pardon me if I do not believe that *he*, Joseph, Hyrum, and the books form one party; I must look elsewhere for a more consistent mixture. Surely the reader can see that whatever the call of Brigham Young may have been, he failed to carry it out in accordance with righteousness and true holiness.

## DEPARTURE NO. 2.

To show that this departure is still maintained and counseled in the Utah Church, I quote from speeches of men who are supposed to be representative men in that organization. Elder Joseph E. Taylor, counselor to Angus M. Cannon, President of the Salt Lake Stake, said in a speech made in a priesthood meeting held in Salt Lake City, the minutes of which appeared in the *Semi-Weekly Deseret News*, of August 7, 1894:—

"That he deprecated the conduct of certain persons, members of the church, who were always judging and criticising their leaders by what was written in the books, placing the dead letter above the living oracles. He showed that the written word, being a record of the past, was not always applicable to present conditions. Hence the necessity of inspired leaders, whose teachings had the precedence of instructions given under other circumstances and conditions."

Elder Abraham H. Cannon, one of the Apostles of the Utah Church, in a sermon delivered in the Tabernacle, Salt Lake City, at the October conference of 1894, is reported in the daily *News* as follows:—

"Elder Cannon said he desired to speak against a spirit that had been growing to some extent among some of the younger members of this church who had given their time to the study of theology.

There was a danger against which they should guard themselves, and this lay in a disposition toward a criticism of the doctrines of the church as presented by the living authorities. When any counsel came from President Woodruff which seemed to be in conflict with the written word of God, we should follow the living oracles, and the time would come when we would appreciate a reconciliation of these."

Honest criticism never hurts the truth nor the true man. Dishonest criticism hurts only the man who uses it; so why *wait* for a reconciliation? Such doctrine and teaching as this opened the door for all manner of evil and was and is the direct cause of every departure from the faith.

The Jewish Rabbis before alluded to, were supposed by their followers to be infallible in their decisions and counsels, and on one occasion Hillel and Shammai gave their decisions on the question of whether an egg laid upon the Sabbath day could be lawfully eaten, and it happened that in this famous dispute about the egg, as in similar ones, Hillel was right against Shammai. Here was a dilemma: the Jews had been committed to the doctrine of infallibility for their Rabbis, so it is reported that a voice was heard from heaven saying: "The words of both are the words of the living God, but the rule of the school of Hillel is to be followed."—"The Talmud, What It Is," page 24.

Some such method as this would have to be resorted to in reconciling the teachings of the Utah church leaders with the written word, but it is not satisfactory to the honest seeker after truth; and I must confess that I am not so constituted that I can appreciate it.

#### RULES OF CHURCH SET ASIDE.

We next notice the manner in which men are expelled from the church, and in which difficulties are settled between members:—

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be



reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world." —D. C. 42:23. (Utah edition 42:88, 89.) This agrees substantially with Christ's teachings in Matthew 18:15-17:—

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Let us see how Brigham Young and his colleagues carried out this just and holy principle. We turn again to the trial of Sidney Rigdon. The church was in a condition when if she ever needed to be handled with care and her subjects in a lawful manner it was then. Hearts were bleeding over the severe blow that the church had received in the murder of those whom they were wont to look upon as their leaders and counselors. They needed to be patiently and lovingly led and piloted through this the darkest hour and the heaviest trial that they had yet had to pass through. Their martyred prophet had instructed them in the way the powers of the priesthood should be exercised. Hear him:—

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy: that he may know that thy faithfulness is stronger than the

cords of death; thy bowels also being full of charity towards all men, and to the household of faith, and virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."—*Mill. Star*, vol. 17, page 85. (Utah Ed. D. C. p. 424.)

Did those holding the priesthood heed these wise teachings? Let the record of events answer. William Marks was dropped from his quorum, the High Council of Nauvoo, and from the presidency of the stake, for no other reason than that he stood up in defense of Sidney Rigdon before the High Council; a thing which he not only had the right to do, but which some of the High Council are in duty bound to do, the law governing that body requiring that half of its members shall stand in defense of the accused.

"Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon."—*Times and Seasons*, vol. 5, page 692.

Again we read:—

"Elder W. W. Phelps arose and offered a motion that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of Satan until he repents. Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative. Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they was in favor of the motion. The vote was unanimous, excepting a few of Elder

Rigdon's party numbering about ten. He then requested those who were for Sidney Rigdon to manifest it, and as before-stated there was about ten. Elder Phelps then motioned, that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council. An amendment was offered, as follows: 'or shall hereafter be found advocating his principles.' The vote was unanimous in the affirmative."—Ibid. page 686.

Not much "long-suffering, kindness, and love unfeigned" about that proceeding sure. Not only is the above instruction in regard to dealing with offenders entirely ignored here, but in the cutting off, or suspending of those who voted in the negative, one of the very foundation laws of the church was violated.

In a quotation previously made from section 27 Doctrine and Covenants (Sec. 28 Utah edition) the law of common consent is laid down:—

"For all things must be done in order and by common consent in the church by the prayer of faith."

Here were two parties placed before the church for acceptance or rejection, to be voted upon in a manner similar to the method used at our presidential elections in the United States; and, the majority cites the minority to trial. What a spectacle for free men to contemplate! You have the right to vote as you please, but remember that if you do not vote for me, I will have you up before the High Council and cut you off from the church if you don't repent. All the sacred feelings of a man who loves freedom would revolt at such a spectacle; and yet they have the audacity to tell us that God sanctioned such things, and chose the very men who not only permitted, but who abetted the wrong, as his only representatives on earth. My mind goes back to a statement previously quoted:—

"When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise

control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood of that man."

But the chapter does not end here; we read on:—

"Elder Hyde arose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of President Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached, he might preach it himself. He considered that this was unchristianlike conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous. He further said, Whereas Jared Carter has gone on some mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbor and Times and Seasons*. The vote was unanimous. Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous. Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous. It was motioned and seconded, that Joseph H. Newton be cut off from the church. The vote was unanimous. It was motioned and seconded that John A. Forgeus be cut off from the church. The vote was unanimous."—*Ibid.* page 687.

In none of these cases does the record show that the accused were labored with; neither does it show that they were cited to trial, nor that they were allowed to speak for themselves; nor that there was a chance to move for a new trial. But snap judgment was taken upon them, and in the last two cases not even the formality of preferring a charge against them was gone through with—all contrary to the laws and usages of the church. Did these men who that day sat in judgment on their brethren correctly represent Christ, who is "full of com-

passion, and gracious, longsuffering, and plenteous in mercy and truth"? (Psalms 86: 15.)

It may be urged that these were extraordinary times and needed extraordinary measures; but there is no time when God's law can be trampled upon without suffering loss; and the more extraordinary the times the closer should men have adhered to the law and the testimony. There is special provision made in the law for such occasions as this under consideration. In section 104, Doctrine and Covenants (107, Utah edition) we read of the organization of the different quorums of the church. The Presidency, the Twelve, and the Seventy, all equal in authority. Specific directions are given as to the manner in which decisions, to be binding on the church, shall be made: "And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power, or validity one with another. (A majority may form a quorum, when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedeo, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord."

I am not going to deny here that the Twelve had the right to regulate the affairs of the church at the time of Joseph Smith's death; for I believe they not only had the right, but that the law makes it their specific duty to do so; and had they not attempted to stand in the breach at that time they would undoubtedly have been subject to just censure; but I do deny their right to attempt to

regulate *contrary* to the covenants and commandments, and the rules that had become fixtures in the church law, not only by the command of God, but also by having been accepted by the church in legislative assembly.

#### THE MARTYR'S STATEMENT, ETC.

That the church needed to be regulated and that it was trembling to its fall, I learn by a statement made to W. W. Phelps by the Prophet Joseph Smith, in a letter dated November 27, 1832; and which partakes of the nature of a revelation from God. The extract I wish to call attention to is as follows:—

“Yea, thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: ‘And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and of their children enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like a tree that is smitten by the vivid shaft of lightning.’—*Times and Seasons*, vol. 5, p. 673; *Millennial Star*, vol. 14, p. 284. D. C. Utah Ed. p. 301.

Language could not be plainer than this, and the interpretation could not be surer than that the ark of God—the church—was trembling to its fall, and that the man of God chosen and appointed—Joseph Smith—would put forth his hand to steady it and in that act would be smitten suddenly. One of the very last official acts of Joseph Smith was to exercise his appointed right to designate who should be his successor, and following out the covenants and

commandments, appointed and anointed one from his own posterity to succeed him, and while he could not install a successor while he himself lived, he could and did designate who that one should be; and in solemn assembly anointed and blessed his eldest son, Joseph, to that office, conferring upon him all the powers that he himself held, as can amply be proven.

It is true that B. H. Roberts, of the Utah Church, devotes several pages of his book on "succession" to attempting to prove that Joseph never conferred any blessing on his posterity, except to will them a house to live in; but George Q. Cannon, in a sermon delivered on the birthday of the Prophet in 1894, said that he did, and instructed the people of the Utah Church to make the matter a subject of prayer that Joseph's posterity may come into the inheritance of the promised blessing. We need a voice from heaven now to tell us which to follow, Rabbi Cannon, or Rabbi Roberts; for of course both must be right.

#### PROMISES CONCERNING JOSEPH'S SEED, ETC.

To show that these promises were made, I will quote. Joseph says in his history: "December 6, 1832, I received the following: [Then follows the revelation explaining the parable of the wheat and the tares; and in that revelation we find the following:] 'Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must need remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.'"—D. C. 84:3. (Utah edition 86:8-10.)

After all the quibbling done by Utah elders to make it appear that Joseph Smith was not alone referred to here, the fact remains that he at least was referred to, and he is the only one of whose

identity we are certain, in connection with this revelation.

But God does clearly reveal himself on the question. In a later revelation in regard to the Nauvoo House he says:—

“Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.”—D. C. 107: 18 (Utah ed. 124: 56-58).

Did the Twelve recognize and acknowledge one of the last acts of their martyred prophet? No. They ignored this, or most of them did; and yet Brigham Young as their spokesman could arise before the people and say that the Twelve and the measures of Joseph and Hyrum and the Book of Doctrine and Covenants, etc., formed *one* party. The Twelve as a quorum did not in their decisions become unanimous. Three of the Twelve (to their honor be it said) refused to follow the lead of Brigham. These were William Smith, brother of the prophet, Lyman Wight, and John E. Page. The first two mentioned we know were loyal to the cause of the eldest son of the prophet, and recognized the official act of his father in his appointment. Lyman Wight always bore testimony that he had his hands upon the head of young Joseph with his father when he blessed him to be his successor; and any claim contrary to this was scornfully rejected by him. B. H. Roberts claims that no such claim could be true, because of the silence of history on the subject; but we find that he was not careful enough in his search, for in a letter written by James Kay, and dated St. Louis, Missouri, November 22, 1845, he says that William Smith and G. J. Adams were at that time in St. Louis, advocating the claims of young Joseph. He says:—



"He [William Smith] contends the church is disorganized, having no head; that the Twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of the church."—*Millennial Star*, vol. 7, p. 134.

This shows that the claim was made and had advocates immediately after the death of the prophet. But the main thing that I want to show is that the Twelve ignored the rule laid down in the law that upon all things there should be a unanimous vote in order to make their decisions valid and binding on the church—a wise provision to protect the church from evil.

#### CONDITIONS, ETC., AND METHODS USED.

Every quorum of the church was divided upon the questions at issue. Quite a number of the Seventy, including some of the presidents, withdrew from Brigham Young's party and opposed his measures. The High Council was divided, and in order to get a set of men that would do Brigham's will, the council was reconstructed, the recalcitrant ones dropped, and more obedient ones were put in, as anyone can see by the reading of the history of those times, with the quotations above given.

Excuse is made for this that the clause inserted in parenthesis in the revelation requiring unity reads: "(A majority may form a quorum when circumstances render it impossible to be otherwise.)" But note, it does not say that a majority may form a decision, but a majority may form a quorum; but when that majority is formed into a quorum, all must without exception agree to its decisions. The Twelve were present in full as a quorum in Nauvoo, but they failed to agree, and instead of going prayerfully and humbly to work and forming measures from God's word upon which they all could agree, they set the three disagreeing ones aside, and went on to form a quorum out of material that *would* agree to the theories set out by

those who were ambitious of power, a most dangerous policy for the establishment of truth and the carrying out of righteous principles. So with the High Council.

At the beginning of Rigdon's trial said council was composed of Whitney, Marks, Rich, Bent, Allred, Wilson, Cutler, Fulmer, Harris, Grover, Johnson, and Sherwood; at its close, they were Bent, Allred, Wilson, Harris, Huntington, Knight, Cutler, Johnson, Sherwood, Grover, Benson, and Fulmer. Three had been dropped out—Whitney, Marks, and Rich. Whitney and Rich were promoted. Marks for daring to speak and vote his sentiments and perform what it was his duty to do, was entirely left out. So with all the other quorums.

The departures from the law here are too numerous to mention, so I will cease to enumerate and pass on to the next.

The law as found in the Book of Doctrine and Covenants provides for only seven quorums of Seventy.

“And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents 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 time seventy, if the labor in the vineyard of necessity requires it.”—D. C. 104: 43. (Utah ed. 107:93-96.)

As soon as Joseph Smith was dead Brigham Young and his associates organized enough at least, to complete eleven quorums. At the October conference of 1844, one item of business reads:—

“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, page 696.

The reader can see that this, when compared with the above quotation from the Doctrine and Covenants, is a direct violation of law; but Brigham had to have some place for his pets, and in order to accommodate all he had to *make* places for them, and this departure from the law has gone on until there are in the Utah Church to-day over one hundred quorums of seventy.

The law as contained in the books says:—

“The president of the church, who is also the president of the council [general High Council], is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside, in his stead, both or either of them.”—D. C. 99:6. (Utah Ed. 102:9-11).

The latter clause of this was violated in denying Sidney Rigdon his right, as one of the First Presidency, to preside; the first part was violated when the remaining members of the Twelve elected Brigham Young President of the Church and Heber C. Kimball and Willard Richards his counselors, without even the semblance of a revelation, in December, 1847, at or near Council Bluffs, Iowa. The taking of these three from the Quorum of the Twelve only left six (as Wight, Page, and Smith did not leave Nauvoo with them); and, as a majority alone could form a quorum, hence the action was illegal from that standpoint.

A rather poor beginning towards regulating the church, I hear some one say. Bad enough, surely, but the end is not yet, and it seems as though when men start out in the wrong way, the farther they go the farther they stray. Jacob, in the Book of Mormon, says:—

"And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes."—Jacob 2d chapter.

So in the contemplation of this latter-day apostasy I wish it were possible to leave out the grosser departures from the faith, but the interests of truth demand that all be told. A bolder stroke in the departure from the faith was about to be made, but it needed preparation. The people must be taken to a place where law could not reach them. So a resolution is passed to move in a body to the West. (*Millennial Star*, vol. 6, p. 197.)

#### UTAH IS NOT ZION.

It is asserted that the move to the valleys of the mountains was Joseph's measure; that he prophesied of it, etc. But I find nothing published in the history of the church, that even hints at the idea, until long after Joseph's death. I do find, however, that when Henry Clay suggested that Joseph Smith should take his people to Oregon, that he replies in this language:—

"Why great God! to transport two hundred thousand people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly two thousand miles, would cost more than four millions! or should they go by Cape Horn, in ships to California, the cost would be more than twenty millions!"—*Times and Seasons*, volume 5, page 547.

This letter is dated May 13, 1844; just a little more than a month before his death. He would hardly write that way about a move which he himself had under contemplation. But whether it was Joseph's measure, or Brigham's, the move to establish Utah as Zion, and a gathering place for the saints, was a direct violation of the revelations of God.

But something had to be done to establish the doctrines Brigham and others had in contemplation; it became necessary to go beyond the pale of civil law. What they wanted, was to form a gov-

ernment of their own. In a speech made at a special conference held at Manchester, England, December 14 and 15, 1845, Wilford Woodruff said:—

"There is no safety under the government of the United States. It is time to go where we can enjoy our rights, and no longer be hemmed in, but be placed where Jacob's nobles shall be of themselves, and their governors shall proceed from the midst of them."—*Millennial Star*, vol. 7. p. 2.

In an editorial by the same man, I find this:—

"We can at any rate by and by escape round Cape Horn, and sail up the Pacific Ocean when informed of their precise locality. All possible information will be given as it is obtained, and we shall endeavor in our approaching General Conference to explain all things to the best of our ability. Let the saints lift up their heads and rejoice, for their redemption draweth nigh. Mark well the signs of the times. Be thankful unto God that for the present the saints must not gather within the jurisdiction of the States, save it be in the wilderness, beyond the mountains."—*Millennial Star*, vol. 8, p. 201.

These quotations show: first, that they did not know where they were going, but that the general idea was that they were going to some place in California; second, that they wanted to establish a government of their own wherein their governors should be from the midst of them, or from their own number.

But we will now see what the church covenants say in regard to the matter:—

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the city of Zion."—D. C. 57:1. (Utah Ed. same.)

And that Zion should not be moved we read:—

"I, the Lord will contend with Zion and plead

with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen."—D. C. 87: 8. (Utah Ed. 90: 36, 37.)

And again:—

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And behold, there is none other place appointed, than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or strength of Zion."—D. C. 98: 4. (Utah Ed. 101: 17-21.)

So we find that every move made was a departure from the law.

#### FALSE TEACHINGS AND PRACTICES.

I shall now content myself with presenting as briefly as possible some further departures from the faith, by quoting extracts from sermons delivered by Brigham Young and those who have adhered to him. They left Nauvoo and established themselves in Utah, and the very first move they made after arriving was to invalidate all the baptisms that had been performed before that time, by being baptized, confirmed, and re-ordained again; thus treating lightly one of the most sacred ordinances of God's law and house. And every one must submit to this rebaptism as soon as they come to Utah, or be considered apostates. Brigham too, began to assert his authority, claiming that he alone had the right to dictate both in temporal and in spiritual things. Let us read what he says on these two points:—

"I am the controller and master of affairs here,

under Heaven's direction."—*Journal of Discourses*, vol. 1, p. 48.

"I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of your sins, repenting of all your wanderings from the path of righteousness, believing firmly in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness."—*Journal of Discourses*, vol. 2, p. 8.

The Book of Doctrine and Covenants teaches that Christ is our Savior and God, to whom we must look for salvation:—

"And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen."—D. C. 9: 18. (Utah ed. 10: 70. Also D. C. 10: 12; Utah ed. 11: 28, 29.)

Brigham taught:—

"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 MICHAEL, the *Archangel*, the ANCIENT OF DAYS! about whom holy men have written and spoken. HE is our FATHER and our God, and the only God with whom we have TO DO."—*Journal of Discourses*, vol. 1, p. 50.

The Bible teaches that Jesus was begotten of the Holy Ghost:—

"Now the birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—Matt. 1: 18.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also

that holy thing which shall be born of the<sup>3</sup> shall be called the Son of God."—Luke 1:35.

Brigham Young taught that Adam was the father of Jesus Christ, and that he was not begotten by the Holy Ghost. Hear him:—

"I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied to this idea—if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them lest he beget children, so be palmed upon the elders by the people, bringing the elders into great difficulties."—*Journal of Discourses*, vol. 1, p. 51.

Such language is actually blasphemous; and this from a man who we are told represents Christ!

We read again in the Book of Doctrine and Covenants:—

"And again, verily I say unto you, concerning your debts, behold it is my will that you shall pay all your debts."—D. C. 101:13. (Utah ed. 104:78.)

Then the Lord goes on to promise them that if they will be diligent in trying to pay their debts he will soften the hearts of their debtors, so they will not press them, until they are able to pay. But Brigham taught thus:—

"I wish to impress another thing upon your minds: An elder, who is willing to preach the gospel, borrows a hundred or a thousand dollars from you, and you never breath the first complaint against him, until you come home to this valley; but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, 'I do not know.' Thus you are distressed and in misery, all the day long, to get it back again. If an elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him;



but if he is willing to preach the gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you."—*Journal of Discourses*, vol. 1, p. 340.

Rather a queer way to preach the gospel without purse or scrip, when they are allowed to borrow from whom they please and not obliged to pay it back. It is a good way, however, to keep men from apostatizing.

Some more of Brigham's teaching is directly in point, and I quote it:—

"I might here use a just and true comparison which will apply to the church. The rulers of Great Britain have tried to make every capitalist identify his interest with the Government—that has sustained the kingdom, and is like a powerful network around the whole. Apply this comparison to the kingdom of God on earth.

"Brethren, do you wish this heavenly government to stand? There is no government more beautiful, no confederacy more powerful! What shall we do to accomplish this? Imitate the policy of that earthly kingdom, identify our interest with the kingdom of God, so that if our hearts should ever become weaned from loyalty to the sovereign, all our *earthly* interest is bound up there, and cannot be taken away. We must therefore sustain the kingdom in order to sustain our lives and interests. By so doing, we shall receive the Spirit of the Lord, and ultimately work with all our hearts.

"This is a policy which I have not reflected upon until this morning, but before we get through with the conference, I shall, perhaps, see it entered into; not as the result of any premeditation in the least, but when the condition of our temporal affairs is read from the stand, you will find the church in considerable indebtedness. If any man is in darkness through the deceitfulness of riches, it is good policy for him to bind up his wealth in this church, so that he cannot command it again, and he will be apt to cleave to the kingdom. If a man has the purse in his pocket, and he apostatizes, he takes it with him: but if his worldly interest is

firmly united to the Kingdom of God, when he arises to go away, he finds the calf is bound, and, like the cow, he is unwilling to forsake it. If his calf is bound up here, he will be inclined to stay; all his interest is here, and very likely the Lord will open his eyes, so that he will properly understand his true situation, and his heart will chime in with the will of his God in a very short time."—*Journal of Discourses*, vol. 1, p. 202.

#### WRONG ON TEMPLE BUILDING.

Brigham also erred on temple building. I read in the church covenants that the Lord in speaking of the building of temples, says:—

"My holy house, which my people are always commanded to build unto my holy name."—D. C. 107:12. (Utah Ed. 124:39).

It is rather hard to locate Brigham Young on temple building, as he does not seem to be settled in his own mind about it. He says:—

"When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his [Joseph Smith's] heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to his name. It was not only grievous to him, but to the Holy Spirit also. He frequently said, that if it were not for the covetousness of the people, the Lord would not give revelations concerning the building of temples, for we already knew all about them."—*Journal of Discourses*, vol. 1, p. 278.

A misinterpretation of the passage in the Doctrine and Covenants above quoted is evident. The Lord there says he *always* commands when a house is to be built unto him; but here in the statement of Brigham it is said that he never does, unless forced to do so by the covetousness of the people. We find, however, that Brigham talks differently soon afterward. This was uttered on February 14, 1853; but on April 6, 1853, we have this from the same man:—

"Joseph not only received revelation and commandment to build a Temple, but he received a

*pattern* also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use. Without revelation, Joseph could not know what was wanting, any more than any other man; and, without commandment, the church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise."—*Journal of Discourses*, vol. 2, p. 31.

No comment upon the contradiction is necessary, as it will be evident to all. The Utah Church, in all the temples built, do not claim special revelation for any one of them; but interpret the words, "my people are *always* commanded to build," to be a perpetual command to build; but such an interpretation cannot be made without doing violence to the language. If it had read "my people are *commanded always* to build;" then their interpretation would have been all right; but it does not read that way.

#### BRIGHAMITE ENDOWMENTS.

In regard to the endowments, Christ and Brigham differed. Which shall we follow? Christ told his disciples to tarry at Jerusalem until they had been endowed with power from on high. He told them what the endowment would do for them.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15:26.

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16:13.

Paul wrote that the fruit of that endowment is:—

"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22 23.

And Peter wrote:—

"According as his divine power hath given unto us *all* things that pertain unto life and godliness."—2 Peter 1: 3.

All useful here in this life. Brigham represents heaven as a great secret chamber, at the door of which we must be able to give signs, grips, passwords, etc. Hear his definition:—

"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.

I am told here in Utah that the endowments given in Kirtland were identical with those given in the temples here; but Brigham says they were not. Hear him:—

"And those first elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment. The preparatory ordinances there administered, though accompanied by the administration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the house of the Lord in their fullness; yet many, through the instigation of the Devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, *very few* of the elders of Israel, now on earth, who know the *meaning* of the word "endowment." To know, they must experience; and to experience, a temple must be built."—*Journal of Discourses*, vol. 2, p. 31.

Then follows Brigham's definition of the word

"endowment" as given above. All those people, and they are many, who testify that they received their endowments in Kirtland and Nauvoo must be mistaken, because Brigham says, "You did not!" Only a few, and that a *very few*, received them. Christ's endowments and teachings were open, as witness the endowment of the apostles on the day of Pentecost, where all the multitude witnessed it and heard the apostles speak in tongues.

I read:—

"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."—John 18: 19-21.

But Brigham was afraid that people would ask his followers what he taught. In speaking of some who wanted their endowments he says:—

"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.

Christ was not afraid of any revealments. He stood there among his enemies, defying them to find any fault with his teachings; but Brigham was afraid of what his followers might reveal of his doctrine and secret works. Did he represent Christ?

#### LYING.

"Thou shalt not lie: he that lieth and will not repent, shall be cast out."—D. C. 42: 7. (Utah ed. 42: 21.)

The repeating of this command in this nineteenth century seems almost superfluous, but events have proved that the repeating of the command was prophetic of that which was to come.

From the death of the Prophet Joseph, until the 29th day of August, 1852, the literature of the Utah Church is full of denials of polygamy. But now they tell us that they were *lying* all this time, and

that it was practiced as early as 1841. Orson Hyde says in "Journal of Discourses, vol. 2, p 83, that they had more than one wife when they were in Nauvoo; and George A. Smith says, in his autobiography in the *Historical Record*, that he had as many as five wives before he left Nauvoo.

In volume 12, *Millennial Star*, page 29, there is a list of lies and their refutation by Thomas Smith. These lies, he says, he took from a book by one Bowes, and in that list I find the following:—

"12 Lie. Joseph Smith taught a system of polygamy."

Then follows the refutation of the lie, by quoting the Book of Doctrine and Covenants. This was published by Orson Pratt in 1850. Two years afterwards, polygamy was publicly proclaimed by the Utah Church leaders, and palmed off on Joseph Smith, and given out to the saints as his doctrine. If it was a lie for Mr. Bowes to say it in 1850, it was a lie for Brigham Young to say it in 1852.

Andrew Jensen, in his *Historical Record*, says, in speaking of John C. Bennett, that he told some very wicked lies about Joseph. He said he taught one thing in public and practiced another thing in secret; and by this means was enabled to get some of the sisters into trouble. But we are told now, everywhere in Utah, that Joseph taught and practiced polygamy in secret, and denied it in public. Was it a wicked lie for John C. Bennett to tell it in 1842, and a sacred truth when told by Brigham and his minions in 1852 to 1896? Does time make then a difference in the sin? I could mention many more instances, but let this suffice.

#### ABOMINABLE TEACHING.

The next departure from the law that I shall mention will account for this lying propensity. I have already quoted Joseph Smith's statement in regard to the manner in which the power of the priesthood should be exercised, but I will give it again:—

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by longsuffering, by gentleness, by meekness, and

by love unfeigned; . . . without hypocrisy, and without guile."—*Times and Seasons*, vol. 1, p. 132. (Utah edition D. and C. 121:41, 42.)

In giving directions how the quorums shall render decisions he says: "It must be by 'faith,' 'virtue,' 'knowledge,' 'temperance,' 'patience,' 'godliness,' 'brotherly kindness,' and 'charity.'"

Now let us hear how Brigham's minions exercised their priesthood, letting him be his own witness:—

"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, the *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 smartest 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."—*Deseret News*, vol. 6, p. 291; *Journal of Discourses*, vol. 4, p. 77.

Now comes the reason why they are all this,—liars, thieves, rogues, etc:—

"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. But you may go through all the sectarian world; and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. 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. We expect to be a stumblingblock to the whole world,

and a rock of offence to them."—*Deseret News*, vol. 6, p. 291; *Journal of Discourses*, vol. 4, p. 77.

Quite a contrast between the manner in which Joseph instructs his elders to use their priesthood power and the way Brigham instructs his elders to use theirs. But you will remember that immediately upon entering the valley, Brigham caused all to be rebaptized, and reconfirmed, and reordained; and it is probable that here is where they laid aside the true priesthood that was full of longsuffering, gentleness, mercy, and truth, and took upon themselves that priesthood that caused them to be the "greatest and smoothest liars, and the most adroit thieves." But for truth's sake, oh, Utah people, don't call it God's priesthood!

"And again, I say, thou shalt not kill; but he that killeth shall die."—D. C. 42:7. (Utah edition 42:19.)

John also says:—

"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.

Brigham taught differently from either of these doctrines. He taught that there were sins which could not be atoned for by Christ's blood, but could only be atoned for by the shedding of the offender's own blood. Hear him:—

"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 Christ 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 men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilled, it would have been better for



them. The wickedness and ignorance of the nations forbid this principle being in full force; but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the 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 you desire. That is the way to love mankind."—*Journal of Discourses*, vol. 4, p. 220. *Deseret News*, vol. 6, p. 397.

Jedediah M. Grant, Brigham's counselor, says:—

"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.

I am aware that there are hundreds of the people in Utah that do not know, and will not believe, that such doctrines have been taught. To such we have only this to say: Search and see. Do not sell the freedom to think for yourselves that God has given you, and in time you will be delivered from your intellectual and spiritual bondage.

You will notice that in the above quotations, especial mention is made of those who have left the Utah Church, and of how much better it would have been for them had their blood been spilled. This was only one more link in the chain of bondage into which the Utah leaders sought to bring the people and to make it impossible, through fear of them, to leave the church.

My mind reverts again to the promise made to the priesthood, if they would only exercise its powers in righteousness:—

"The Holy Ghost shall be thy constant companion, and thy scepter, an unchanging scepter of righteousness and truth; and thy dominion shall be

an everlasting dominion; and without *compulsory means* it shall flow unto thee forever and ever."

Brigham tried to use "compulsory means," hence could not have been acting righteously.

In connection with this we wish to call attention to Paul's statement or instruction:—

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. 2: 24-26.

Compare this with the following from Brigham:—

"I say, rather than apostates should 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 other good work. . . . 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. 83. 84.

It is sometimes denied that anyone was ever interfered with in Utah on account of their leaving the Mormon Church; but I want to ask the candid reader what in his opinion would have been the chances for safety to an apostate, after the inflammatory speech just quoted, and, especially, when the speaker was looked upon as the mouthpiece of God? I say again, this man did not correctly represent Christ and his gospel.

In 1852, August 29, as everyone knows, the doctrine of polygamy was introduced by Brigham Young. Of this I shall say but little, as it has been handled by abler pens than mine. It is, however, a direct violation of certain passages found in the Bi-

ble, Book of Mormon, and book of Doctrine and Covenants; such as:—

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they *two* shall be one *fl-sh.*”—Eph 5:31.

“Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.”—Mal. 2: 14, 15.

“Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.”—Book of Mormon, Jacob 2: 6.

“Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.”—D. C. 42: 7. (Utah ed. 42: 22.)

“And again, I say unto you, that whoso forbideth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they *twain* shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.”—D. C. 49: 3. (Utah ed. 49: 15-17.)

Christ taught:—

“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”—Matt. 5: 31, 32.

I was told by a lady who had been a polygamous wife, that when she was sealed to the man to whom she belonged, he having taken three women, two

besides herself, the same day, Brigham called the man up to his desk, as they were about to depart, and said: "Bishop, when you get tired of these women, come to me, and I will give you a divorce from them for ten dollars apiece."

I could hardly believe it true; but I afterward found this in the *Journal of Discourses*, vol. 8, p. 202:—

"The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce, and that is my individual bank."

He thus corroborated the information given by the lady.

That makes the system of marriage taught by Brigham Young squarely against that taught by Christ, by Joseph Smith, and the Book of Mormon. According to the above, Brigham's system was nothing more or less than a system of legal prostitution. He gave the "teasers" the privilege of having all the women they wanted, keeping them as long as they pleased, and then by giving Brigham ten dollars, secure separation and turn them loose, and take others.

In all the annals of the great cities I find nothing as cruel as this. In most places the poor erring women have the right to set their own prices upon their virtue; but here they have nothing to say. May God deliver me from ever being brought to acknowledge that man as a true representative of Christ on earth, and his followers to-day as the only ones to whom we must look for salvation.

#### THE REORGANIZATION.

I have now traced the apostasy of the church down through its various stages, until we see that in 1852 it culminated in the establishment of a doctrine from which has grown the evils of which Mormonism, in all its phases, has had to bear the stigma, and which has made it hard to teach the people those pure principles of which it was originally composed. There were those, however, who did not partake of the evil, but held themselves

aloof from all factions, only nominally partaking of, or identifying themselves with the various organizations just long enough to prove that they had departed from the faith. To these the Lord spoke almost simultaneously with the establishment of the culminating evil, polygamy, in Utah; and they were told to organize themselves, and God would send a leader from the seed of the Martyr. And in 1854, January 29, at Zarahemla, Wisconsin, thus came the word of the Lord to these faithful ones:—

“Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hidden wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek it in unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla.”  
—*The Messenger*, vol. 2, p. 37.

Christ says: “The truth shall make you free.”—  
John 8:32.

Error, then, would have the opposite effect, and would bring them into bondage. God recognized, then, the necessity of a Reorganization “to speak comfortably to the captives,” and that has been our endeavor as ministers of the Reorganization; to speak words of comfort to blind, bleeding Israel everywhere. But, like Israel of old, so modern Israel says, “We will not hearken to the watchmen, neither will we walk in the good old way,” wherein is rest to their souls.

## NOT DEAD ISSUES.

What I have written is not written because I have malice toward any, but to show that there was and is to-day a need of a Reorganization: I expect to be censured by those whom this article condemns, and they will probably say that I have resurrected the dead to slander them; and others probably will say, "Why not attack Mormonism of to-day and not the Mormonism of thirty years ago?" And that these things "are all dead issues." To this I reply, that so long as there shall be one person holding to the belief that Brigham Young was the true and lawful successor of Joseph Smith the Martyr and that he was acknowledged by God as such, the doctrines set forth by Brigham Young will never be dead issues. If any man says that he is representing the Mormonism of to-day (I use the term "Mormonism" to designate the people in Utah), and not the Mormonism of thirty years ago, then he tacitly acknowledges that all we claim of Mormonism as taught by Brigham Young and his colleagues is true; and by acknowledging this acknowledges that they were not and are not correct representatives of the faith.

I would that God would work upon the hearts of the younger members of the Utah Church—and older ones, too, for that matter—until they would arise and emancipate themselves from the intellectual and spiritual bondage in which they are, and come out into that glorious liberty vouchsafed under the true gospel law. I do not blame the younger members of the ministry of the Utah Church for being ashamed of what has been done and said, and for declining to be bound by the sermons preached by Brigham Young in early days; but let them renounce the men as well as their sentiments, and all will be well. But as long as the decree of God stands, that men shall be judged according to their works, just that long men cannot be acceptable to God and preach and practice things contrary to his laws; no matter how much they have been in his favor at one time.

I believe the sentiment expressed by one of Utah's leading young men, as quoted below, is the sentiment of thousands; but they hesitate to express them. Frank J. Cannon, son of George Q. Cannon, in a speech at the Republican Convention at Minneapolis, Minnesota, in 1892, when opposing the seating of certain delegates in that convention, said:—

“When the Republican party declared in its platform that it would exterminate the twin-relic of barbarism, it fought one with the sword, and it fought one with intelligence. Thank God it conquered. It conquered with the sword; and when it had finished its work in the South, it wrote with the hand of peace *Fiat finis*. Now it has accomplished just so much in Utah by schoolhouses, by newspapers, by law, and by the growth of intelligence in the younger people of the Territory. I say that now has come the time to let the angel of peace write with the hand to Utah again, that it may no longer *curse the nation* with the annoyance which has always been springing up in the demand for legislative measures. We want freedom: where shall we appeal for it except to the Republican party, which is the only guardian of freedom? I say if you seat these men, you seat them on the old issue; they do not know that Brigham Young is dead. He died when I was in knickerbockers, and I decline to be responsible for old sermons that he uttered in the early days of Utah.”

Politically, perhaps, the old issues may be laid aside; but from an ecclesiastical standpoint the old issues will and must come to the front in determining who represents Christ and who does not. Mr. Cannon here admits that the doctrines introduced by Brigham Young have cursed the nation, and if they have *curse*d the nation they could not have been of God.

My only apology for writing this is that the Utah Church is making a desperate effort to get a foothold in the East, and the saints and others need fortifying against its encroachments; and I pray

God that these pages may do all the good that can be hoped for by the writer.

It is confidently asserted by the people of Utah that the members of the Reorganization are apostates from the faith, because they were permitted to stay in Illinois. I have already quoted to you how the Lord has said that Zion should not be moved out of her place, though her children were scattered. Then I read this:—

“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: for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.”—D. C. 64:7. (Utah ed. 64:34-36.)

Who were the obedient: those who stayed, or those who were sent away?

Again; it is said by the people in Utah that:—

“We know we are right, because Daniel says: ‘And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.’”—Dan. 2:44.

They predicate their claim to being right, upon the statement that Daniel says “the kingdom shall not be left to other people.” But we of the Reorganization can with equal propriety make the same claim. The church, according to a statement by Joseph Smith, before alluded to, consisted of about two hundred thousand members at the death of its leader. The most that the Utah leaders can possibly claim that followed Brigham Young to Utah, were between ten and twenty thousand. The majority of its recruits have been from the countries of Europe, mostly Scandinavia and England, and those who have been born here now compose the largest part of their membership. While on the other hand, the Reorganization is largely composed of those who either were members of the old church.



r their children; and one by one it has absorbed all the small factions that sprung up at the death of Joseph Smith. A large number of its ministers are sons of elders in the early church. Its President, and the President of its Twelve Apostles, are sons of the founder of the church; so we could make the same claim, and with much more propriety, because the inheritance of the priesthood and its offices are the birthright of the seed of Joseph and some of his colaborers. And we say to all Israel, that we are not only preaching the Latter Day Saintism of to-day, but the Latter Day Saintism of thirty and sixty years ago; having had no occasion to change, having never taught anything that has cursed the nation, nor the individual; but that unchangeable law of liberty, that truth that shall make you free; that perfect law of God mentioned by the Psalmist David. We have never had to apologize for the doctrines taught by our leaders, neither have we had to reverse our doctrines. We have laid well our foundations in God's holy law, and have continued therein as a church.

NOTE.—Page two, close of third paragraph, should read, "if he continues in that departure."



















