

# THE LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

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## TO THE PUBLIC.

In presenting this paper to the reading public, long established usage with editors, has made it a matter of respect to our readers, that we should say a few things in relation to the course we shall pursue, in managing the editorial department.

We have held it as a maxim from early life, that there was a degree of courtesy and condescension, due from one member of society to another, from which men are not at liberty to depart, only when measures of self-defence rendered it an imperious duty a man owed to himself. Men have their religious belief, which to themselves, if to none others, is sacred; they also have their feelings; both of which should be regarded, and treated in a manner becoming the true character of man. It is our intention, in conducting this paper, to exclude from its columns, all matters tending to lessen the character of any person in the estimation of society, or injure their feelings, unless the attempt to maintain our own religious belief should have this effect, or setting forth that of others in its true light.

We have never, at any time, supported a system of religion which rendered necessary an attack on the character of any person to support it, nor never expect to. If our religious belief cannot be maintained on the principles of truth, it is our intention to let it fall.

An appeal to the revelations of heaven, in all disputed points, is an end of all strife with us. To the law and to the testimony, and not men's characters, shall be our standing motto. Attacks made on our own character by others, we have rarely, very rarely condescended to notice, and this course we will carry out in conducting the editorial department of this paper. We have always let our general course of conduct sustain our character, and if this will not do it, we have but little faith in our being able to do it by our pen.

We are told by him, whom the world ought to reverence, that all the law, and all the prophets, hang on two principles, love to God, and love to man, and it is our wish that these principles should govern us in the management of this paper;

but, if our patronage will justify it, our readers shall know more of this hereafter.

SIDNEY RIGDON.

STEAMBOAT OSPREY,  
Sept. 25th, 1844.

MR. SAM'L L. FORGEUS.

Dear Brother:—I take my pen in hand, this morning, to write you a few lines—informing you of some matters and things as they exist at the present time among the Saints, particularly in Nauvoo.

I think that, if I succeed in my business in St. Louis to-morrow, I shall send my wife and children to Pittsburgh next week; and I expect to follow them within four or five weeks certain, and perhaps sooner. I shall stop two or three weeks in Pittsburgh, and there make myself familiar with the scriptures; and then by the grace of God, go forth among the Saints in the Eastern states, and make known the corruption and awful perversion of the law of the Lord, in the unhalloved and unjustifiable assumption of power by the quorum of the Twelve, in arrogating to themselves the power to lead the Church of Jesus Christ of Latter-Day Saints.

The following items from the Book of Doctrine and Covenants, (2d edition,) clearly show what power and authority they have. Sec. 3, and paragraph 12, reads thus:

"The Twelve are a travelling, presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeably to the institution of Heaven; to build up the Church, and regulate all the affairs of the same, in all nations: first unto the Gentiles and secondly unto the Jews."

They are to preside over the affairs of the Church *abroad among the nations*; not among the Saints in Zion. The 14th paragraph of same section shows that the High Council in Zion are equal, if not superior in authority to the Twelve.

Again, in sec. 104, 6th and 7th paragraphs, we find the following:

"Now I say unto you, and what I say unto you I say unto all the Twelve, arise and gird on your loins; take up your cross, follow me, and feed my sheep. *Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto*

you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burthen of all the churches for a little season; wherefore whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an eternal door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counsellors for my name's sake unto you."

Still it is said "*abroad among all nations*;" and in the 12th paragraph the supremacy of the First Presidency is set forth, as well as the subordination of the Twelve, thus:

"For unto you (the twelve) and those (the first presidency) who are appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days, and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time, from the beginning of creation: for verily I say unto you the keys of the dispensation which ye have received, have come down from the Fathers; and last of all, being sent down from heaven unto you."

The 12th paragraph of Sec. 3d already inserted, expressly says that the Twelve act under the direction of the First Presidency. Much more might be said in support of this position, but the foregoing must suffice for the present, for I want to present to you several other points or subjects of equal importance, in a brief manner.

On the subject of Joseph Smith having informed the Twelve that they must bear off this kingdom to the nations, I answer there was no necessity of his repeating this admonition to them, inasmuch as the Lord made this duty obligatory upon them by repeated revelations through him; but the Lord never said through Joseph that they should be leaders without a head or First Presidency. They assert that the burden of the church was put on them by Joseph. To this I reply, they shall have it with all good feelings on my part; but then I say we have not made it, (the burden,) consequently we will not have it. Now sir, just read the 3d paragraph of 101st sec. of Book of Covenants.

"But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; so after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren: your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion must come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for you are the children of Israel, and of the seed of Abraham, and ye must need be led out of bondage by power, and with an outstretched arm; and as your Fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your Fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land."

In this you discover that this society of Saints are termed the children of Israel, and the seed of Abraham; and now compare this with the 23d chap. of Jer., and lest you should think it does not apply to this dispensation and people, read carefully the 19th and 20th verses, and mark: "*In the latter days ye shall consider it perfectly*;" and then, to satisfy yourself about the burden of the church, and what it is, read and mark it well from the 23rd verse to the end of the chapter, and I trust it will solve the mystery to your entire satisfaction; and then read the whole of the 34th chap. of Ezekiel, and mark every word as you proceed, as carefully as though your eternal salvation depended upon it: take particular notice of the concluding sentence of the 4th verse, "*with force and cruelty have ye ruled them*." And then examine the 3d and 4th chapters of Isaiah. The first three verses of the 3d chap. tell who the Lord will take away from Jerusalem. (I will just say perhaps you will see its application upon Nauvoo fulfilled.) The subsequent part of the chapter tells an awful tale about oppression—the spoil of the poor—the beating of the people to pieces—the sin of Sodom, which was more particularly *whoredom*; also women rule over them, the princes, and if you please, the Twelve and others; and mark what is said about the daughters of Zion, and their corruptions; and after



the Lord positively mentions the horrible disease which usually follows such abomination, and also the judgment of God upon them.

In the first verse of the 4th chapter, he tells a tale about the poor dupes among women in these days of trouble, who wish to be called by the name of their seducers to take away their reproach. This was the ancient law of Israel; when a man seduced a woman, he had to take her: but query, was he blessed or cursed? "And mark in this day of trouble upon Zion and Israel, the *branch of the Lord* (not the whole church,) shall be beautiful and glorious, when the filth of the daughters of Zion is washed away," &c.

The fifth chapter tells us about calling evil good, and good evil; and about those who justify the wicked for reward; and the destruction of those leaders and their subjects, because of transgression; and the perversion of the law of God—such, for instance, as the 13th sec. of the Book of Covenants, 7th paragraph, as follows:

"And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that loveth upon a woman to lust after her, shall deny the faith, and shall not have the spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery, and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out."

From the above we see that if they transgress the law of the land, they shall be delivered up to the proper authorities. Again, it is said in that book, "if ye keep my commandments ye have no need to transgress the laws of the land;" and furthermore, "he that will be my disciple must observe all the commandments and covenants of the church." Now, query, are these commandments kept by (the Israel of the latter days,) the church in Nauvoo? Are the people in Nauvoo what they profess to be, a law abiding people? Do they submit to be tried by the laws of the land, and by the proper authorities? Now it is expressly said that "whosoever

refuseth to submit to the laws of the land, even to the laying down of his life, is not my disciple."

I will now call your attention to the 11th chapter of Isaiah; in the first verse we have an account of a father and son, not much, however, is said about the father, but a great deal about the son. In the 19th verse is described a greater man than either: "he shall stand as an *ensign* for the people, and the gentiles shall seek his rest."

The 3d paragraph of 101 Sec. Book of Cov. which I have already inserted, says, "the Lord will raise up a man who shall be great like unto Moses, and like him shall he lead this people out of bondage." This could not be Joseph Smith, for he was raised up seven years before this revelation was given; here then are two testimonies, and the one actually given by Joseph Smith. Now the only question that can arise, is, who remained on earth at the death of Joseph and Hiram, with the ordination of Prophet, Seer, and Revelator? I answer peremptorily, Sidney Rigdon was the only man that was then in the church on earth, who was ordained to this office, and that too by revelation. You will find an account of this ordination in the *Times and Seasons*, bearing date, June 1st 1841. Prior to this he was ordained by revelation to be one of the 1st presidency of the church, and as you will see from the following, made equal with Joseph in holding the keys of the kingdom, and also the keys of the school of the prophets, which was to be organized and instituted for the salvation of the Gentiles, Jews, and as many as will come. Book Cov., Sec. 85, 3d and 5th paragraphs.

"And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the Prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in converting the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

And now verily I say unto you, I give unto you

a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the officers of the church and the school; and from time to time as shall be manifested by the comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives, to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed neither confounded; but be admonished in all your high mindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you."

Now, I ask where is the school of the prophets organized by S. Rigdon? I answer it did not exist (mark, one organized by him,) at the death of Joseph. In the 95th Sec. of the above book, paragraph 3d, we find he was called and ordained to be a spokesman to the people, &c.

Again, on the 408th page of this book, the Lord says in a revelation through Joseph, as follows:

"And again, verily I say unto you, if my servant Sidney will serve me and be counsellor to my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face."

From this you discover that the Lord gives him still a greater calling, which is, that he shall be a spokesman before the Lord's face, not Joseph Smith; and also this very remarkable promise, that he shall again lift up his voice upon the mountains. When he commenced his ministry among the Campbellites, it was among the mountains of Pennsylvania. Recollect that Nephi says, that a spokesman will the Lord raise up unto Joseph, who shall be mighty in word and in writing, and who shall carry the word of the Lord to the fruit of his loins, (Lamanites.) Has S. Rigdon ever done this? if not, must he not yet do it, or the word of God fails? Yes verily.

Again, the Lord never raised up a second spokesman, or ever took that office from him. Furthermore, we find in the prophecies, a great deal of talk about the house of the Lord in or on the mountains, &c. Think of it.

Now in regard to the sayings that Jo-

seph Smith ordained twelve men to the first presidency of the church, I answer peremptorily, that if he did so, he did it without permission from the Lord, for it is said in the Book of Cov., Sec. 14, Par. 2d:

"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 no, 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."

Does this authorize him to ordain twelve men to succeed him if he should be taken out of the way? No! no! no! but one. Now, query again, why did Joseph Smith ordain Sidney Rigdon more than three years ago? I answer, because the Lord was doing his own work, although at the time neither him nor Joseph understood the matter. Now Sir, the 6th paragraph of the 5th Sec. of Book Cov. says, the president shall be appointed by revelation, and also acknowledged by the voice of the church, and in case of the absence of an assistant, and in case he be absent, the other two, both or either of them, shall act in his stead. I think it will be admitted to be a fact, that Joseph is absent, and Sidney Rigdon is now the only man standing in that office; consequently the Lord will curse the people if they reject him.

And now, after giving you such testimony from the different books, as makes the case a perfectly plain one, as to the necessity of the continuation of the first presidency, and also who that president is, I will now remark to you that the objection is presented at every step by the Twelve and their adherents, that S. Rigdon has not been faithful, but conspired against Joseph and the Church. As regards his being faithful, I will not assert that he was free from errors; and perhaps he was negligent with regard to the discharge of his duty; but I answer, the Lord has said he would scourge him, and I think it will not be pretended to the contrary by any one that he has borne more persecution, slander, falsehoods, privations, and afflictions of various kinds,



than most men in this age; at all events Joseph said that he had. And as for Joseph saying he would have him no longer for counsellor, it was not his prerogative to shake him off; he did not call and consequently could not reject him, but at any rate we all know when he was tried before the conference last October, every thing was there disposed of, and Elder Rigdon was sustained by the people and honorably acquitted of all charges against him; and Hiram then and there prophesied, that he should conquer and triumph over all his enemies, and that he should be a mighty man on the earth. Now truly here is a prophecy worthy of notice, and on this point I will only add, that two years will tell a tale that will astonish the world. And as to his having at any time conspired against the church and Joseph, is a baseless fabric built by the Twelve, and like that of all others who run before they were sent; therefore are not worthy of any reply. You may now ask what our views are relative to Joseph? to which I reply, just what the Lord has said about him, that he should hold the keys which he had received, which were the keys of Elijah or in other words the keys of the doctrine, but we do not believe that he has ever received the keys of David, spoken of by John in the 3d chap. of Rev. which opens and no man closes, &c. But, enquires the objector, you believe Joseph transgressed? I answer, he himself confessed he was but a man and liable to sin like other men. But, says one, do you believe that he was cut off for transgression? I reply, he had the promise, if he remained faithful, he should translate the other plates of the Book of Mormon, which are now sealed; also that he said and did many things in direct opposition to the word of God, as given through himself; but we do not judge him, we leave him in the hands of a just and merciful God. And now one word with respect to the plurality wife doctrine. It is contrary to the laws of the land, and is therefore wrong; for we are told in the Book of Covenants, that if we keep the commandments of the Lord we need not transgress the laws of the land. Again, it is positively forbidden in the 7th section of the above book. In reference to this matter, we shall in the future, answer in great plainness and with decision.

We profess to believe that the Lord has again the second time (which makes the third time,) set his hand to redeem his covenant people, which are left, &c., according to Isaiah 11th chap., and 11th verse. Mark the Words "*again the second time*," first by Moses, secondly by Joseph Smith, and again the 2d time by Elder Rigdon, and others who now stand up for the truth, and the principles of virtue.

You will doubtless remember that Isaiah says that the stone which the builders rejected, the same is made the head of the corner. We know that this passage is generally made to apply to the Jews, rejecting Christ; but look at it for one moment, and see for yourself: that the Jews rejected Christ, is true; but you know they were not the builders of his kingdom or church, but the apostles were the builders, and they did not reject him 1800 years ago, but the builders in this church, the Twelve, and other big men and builders have rejected Sidney Rigdon, and used, and continue to use their influence with the people against him; and we be to them for it. The people may reject and forsake their leader, for they were influenced by such arguments as were calculated to deceive, if possible, the very elect; but, thank God, the eyes of the people are opening daily to see the truth, and will continue so to do. The Twelve told the people that Joseph had given them their authority in the secret chambers, but Christ says go not after them into the secret chambers, nor into the desert, or wilderness, like Lyman Wyght, who has gone with about 300 souls from Nauvoo; and companies are daily leaving. We know these are all delusions, and from the devil; and had not the Lord called a few to begin with, and re-organized the church, the priesthood would have been taken, and we would have had nothing left but an apostate church, as described by Paul in 1st Tim., 4th chap., 1st and 2d verses, where you find these remarkable words: "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." An awful state of wickedness indeed: a conscience so void of truth as to lie in the

name of the Lord; even perverting the plain word of the Lord, such as "thou shalt not commit adultery—thou shalt have one wife only—thou shalt be obedient to the law of the land, even unto death for my name's sake—thou shalt not kill, nor steal, nor do any manner of wickedness, but shall observe to keep all the church covenants, &c.

Now, how does this agree with that odious doctrine as taught in Nauvoo and other places, that a man can have more wives than one. O black hearted wickedness and blasphemy! as described in the middle of the 10th paragraph of the 104th Revelation, addressed to the Twelve, 10 years ago, where the Lord foresaw and predicated that such an awful state of things would really exist, even blaspheming his name in the midst of his House, (People,) by the very men who professed to know his name; but according to the 14th Chap. of Ezekiel, men may choose their delusions. If they come to the Prophet with an idol in their hearts, they shall have their heart's desire that the Lord may take them in their own snare; because of the plainness of his word, and of their wicked, lustful, and adulterous inclinations and desires. The Book of Mormon says that men shall have their heart's desires, although it may be to their destruction. And by reading carefully this chapter, you will find that the Prophet and the man who seeketh unto him shall become a sign, and a proverb, and shall be destroyed; that the House of Israel may go no more astray. And you will also discover that if a man or woman is clear of these crimes, that he can save neither his sons nor daughters in iniquity, but shall save his own soul only; and by and by we shall know the cause of all this evil and destruction among the House of Israel, and this too, has been plainly foretold, that *all flesh* had become corrupt before the face of the Lord. Again, read in 101st sec. of Book of Cov.; read, reflect, and ask yourself, if all flesh has become corrupt? Does it embrace the saints? I answer, yes, for Isaiah has said in the 3d Chap. that *these leaders* would corrupt the people, and pervert the ways of their path, and in his 9th chapter he says that the people who are led by them will be destroyed:—

O my God, for the sake of Jesus Christ thy Son, our Saviour, open the people's

eyes, and let the scales drop off, that they may see for themselves, and, believing, come before thee in the depths of humiliation, with fasting, and prayer, that if, peradventure, they have not sinned unto death, thy judgments may be turned away from them, by observing to do thy will, and keep *all* thy commandments in the future, and thus become Saviors unto men, that they may not be cast out, and trodden under feet of men. And again, I ask thee to turn the minds of the workers of iniquity unto thee, that they may even be brought to see their wickedness, and repent, and turn away thy wrath from them in part, like David of old, by doing works of righteousness, if it can be consistent with thy will and purposes, and in an especial manner I ask thee, believing that thou wilt grant this one request, that is, make thy servants who have believed thy testimony concerning this awful state of wickedness and corruption, to be mighty in their testimony, against these wicked practices and abominations, that those who are not yet ensnared may not be taken in their snare, by their flatteries and perversions of thy word, and by lying in thy name, nor by any devices or stratagems that their corrupt hearts and imaginations may invent; but foil them in all their attempts, and let them be confounded and exposed, and brought to shame and disgrace before the face of thy people, and all the world; and destroy their influence among men, and prevent them from doing violence to thy people who are among them, and must continue among them till thou dost open a way for their escape, and dispose the hearts of those who wish to remain, that they may purchase the property of thy people, and grant wisdom unto thy people, that they may know how to conduct themselves to the best possible advantage for themselves, and for the enlightening of the minds of those who are in darkness; and also that they may confound the workers and supporters of iniquity, however crafty they may be; yea, let thy saints, by the assistance of thy spirit (notwithstanding the exertion the workers of iniquity may make against them, by inventing and circulating falsehoods, redeem themselves, detect and expose their enemies to the multitude, and give thy servants that holy boldness which will cause their enemies to fear and trem-



ble before all men, and may the fear of the excited multitude prevent them from doing any harm to thy people; and may this fear induce them to be instrumental in assisting thy saints to dispose of their effects, that they shall make their escape from the city that thou wilt scourge. And in thy wisdom grant all the blessings unto thy people that they need, and thy name, together with the Son and Holy Ghost, shall have all the praise and glory forever, AMEN.

And now my dear brother, I will refer you to another chapter, viz: the 3rd of Paul's 2d epistle to Timothy, and I will here preface my remarks upon this chapter, by saying, that I have not applied a single verse which is not applicable, although it may be said that the Mormons have used this very passage against the Catholic church and her offspring. I answer yea, and truly too; but remember, there are very many scriptures which have been fulfilled in part, in former and present times, and in part will be fulfilled in future. I will give you one instance as evidence of this fact. Peter quoted the 2d chapter of Joel as being applicable, and part fulfilled on the day of Pentecost when the people spake in tongues and prophesied, &c. Now every person that reads this, knows that Peter made a fair application, although it was fulfilled in part only; so you see, there is a double application to be made of many prophecies; and certainly you will see the force of my reasoning at once, for if there was certain workers of iniquity among Israel in the days of Isaiah, Jeremiah, and Ezekiel, or in the days of Peter, Paul, Jude, and others, or among the Nephites, Lamanites, Jaredites, or any other Iles; and God spake and named his judgments as punishments upon them.

Every person will be forced to confess, that the same cause will produce the same effects in the 19th century, among Israel, or latter-day saints and sinners, or else God is a changeable being, and if so, he is neither righteous, just nor merciful; for it is a self evident fact that if men deserved punishment for doing certain things in the morning of the creation, in the meridian of time or in the latter days, that God will in-

flict the same punishments under the same circumstances, whether in Jerusalem, Zion, or among sinners making no profession. The only variation God will make, is the variation of circumstances by which men and women are surrounded, when they depart from the rule of rectitude and righteousness, the same rule will apply and hold good in regard to omission of well known and defined duties towards God and man.

Now I shall proceed to call your attention to the inhabitants of Nauvoo generally, and ask you to point the crime named in the 3d of 2d Tim. which has not been committed, but mark especially the 5th, and then more particularly the 6th verse, and the 7th; and in the 8th, and in the 9th, and 10th, you will find the final result of this sum of all villainies, namely, that they shall proceed no farther, but shall be exposed to all men. And now I will bring my subject to a close by referring to the case of David, as given in the 12th Chapter of the second Book of Samuel, where it is said, "the Lord rebuked David for wickedness, in having Uriah killed," but told him he had given him all his master's wives &c. &c., and would have given him more if he had not enough, but this is not true, the language of the Lord, as represented, is, "I would have given thee such and such things," but here I will observe that I do not wish to cavil or dispute the translation, only I shall claim the privilege of saying that, as the book of Mormon was translated by the gift and power of God, it is more precious and more to be esteemed by the saints than ten thousand garbled translations of uninspired linguists of King James' day, or any other day, and now remember, that the 2d chapter of the book of Jacob says emphatically, that David and Solomon truly had many wives, but this thing was abominable before my face, wherefore this people shall not seek to excuse themselves for committing whoredoms; but if they do,

(and they did,) they were to be scourged, and the Lamanites, whom they hated, were to destroy them, and their possessions and inheritances; and their land was to be cursed, and the Lamanite made the possessors of it, &c; for the Lord declares, he delighteth in the chastity of woman, and says, the men had broken their hearts, and that he had heard their cries, &c. I just now would like all the injured women in Nauvoo to speak, and tell the tale of their misery, and the cause of it, to the unbelieving saints, who say they do not believe that such things do exist, or that they are taught in the name of the Lord, and I know that many of them have told, and that truly, to the people, and also to their God. And now, while the princes of Israel, and the people of Israel, despise the mobocratic Gentiles of Hancock County, and State of Illinois, (and they are truly despicable before the eyes of all good honorable men and women,) but God makes use of the wicked to scourge those that call themselves by his name, that they, (the wicked,) may fill up the measure of their iniquities, and be ripe for destruction, as spoken in the 9th paragraph of the 104th section of book of Covenants, which will be fulfilled upon their heads after the house of God or the children of Israel, (latter-day saints,) are first to be made to feel them, for their abomination: but then I say, let the saints of God, but especially the corrupt leaders and people, look out that those wicked Gentiles do not spoil them and their possessions, for the Lord said to them in 1834, through Joseph Smith in revelation, section 101, and paragraph 3d, that if they pollute their inheritances, they shall be thrown down. And now to conclude, I will say, David is said to have done wickedly in these things, and was punished for it.

Now pray, dear brother, is there any need of marvelling why the Lord said, especially to the Twelve apostles of the Lamb, in 1837, "This great vengeance

and wrath, and burning, desolation, mourning, lamentation and weeping, shall begin among you who have professed to know my name, and have not known me, but have blasphemed against me in the midst of my house, (and I would add especially among the sisters, by saying "thus saith the Lord.") And now if I have not said enough to open your eyes, and cause you to reflect and consider, and induce you to believe the written word, I shall despair. But my brother, I know well that I was hitherto enabled to bring you to see the truth; and believing as I do, that you have hitherto not regarded the frowns and scoffs, persecutions nor any thing else from foes or friends, not even your father and sister, for whom you would have sacrificed any thing, life not excepted. I am, therefore, more easily led to believe, that the multitude will have no influence over you now, and that if the Lord speaks or calls you this or that way you will answer, "Here, Lord, am I, what wouldst thou have me do?" But whilst I have this confidence in you, I know by experience, that to differ in opinion with those men whom we have almost adored and worshipped, is matter of some magnitude, and therefore deserves our serious attention, and careful and prayerful investigation; although I have here written enough to cause every candid inquirer after truth, to exclaim, it is enough: I can, I will believe. But now I say unto you in the name of the God of Abraham, Isaac and Jacob, "seek and you shall find, ask and you shall receive, knock and it shall be opened unto you." Mark, I do not ask you to embrace this order of things, unless you have the testimony of one who is never mistaken, and will turn none away that come humbly, and in faith believing unto him; the testimony of the spirit of the living God, alone in matters pertaining to our eternal salvation, must be our guide; we dare not depend on any man, however amiable, kind, good or great he may be: we may reason and believe the testimony of such men, nevertheless, if we will be saved we must repent of all our sins, and covenant before God to keep his commandments with full purpose of mind; come persecutions, sorrows, afflictions, trials, privations and sufferings; yea, and even death itself, that we will keep his statutes and commandments;



and now, if you make this covenant before God, you will not be a long time without knowledge for yourself on this subject; and you can then testify to the truth of those things that I have spoken of, and which I can testify to before an assembled world.

I have realized what Paul said about the love of God shed abroad in the heart, and also, that principalities, not powers, in earth or hell, cannot move me from these things, which I have written, and God, who tries the reins, and searches the heart of man, as with a lighted candle, knows that I would rather lay down my life, than deny Elder Rigdon's mission; or assent to being governed or led by the spirit, itself, that President Young (who is presumed to speak the mind of the twelve,) is governed by. Thank God I know the spirit, and want none of it; no, not to save myself from the jaws of death. And now, a few ideas on the subject of spirits, and a liability of being deceived. The fourteenth Chap. of Ezekiel tells the story how men may be deceived. If a man goes to God and asks him to grant any thing that he has expressly forbidden. The Covenants have given us a key to try spirits, which will continue to be an unerring one, for the present and future; if you see a spirit, ask God to give it to you, and if you cannot get it, know assuredly that it is not of God, and again, if the spirit contradicts the plain and precious things that are written in the book of Covenants, and book of Mormon; again, whatsoever spirit admonisheth to do good, and keep the written word and commandments of God, is of God, for light cleaveth unto light; Ah; but says one, that is no criterion to judge by, well, I answer, God says it, and man says no. Who shall I believe? I answer, God; though it makes a liar of every man in the world, even Prophets, Priests, and Kings, and also apostles. Well, says the objector, why cannot I get it? because you are unwilling to have it. Now mark, if a man asks for a spirit, and cannot get it, but gets a spirit of anger and full of fight, and it arouses all the evil passions and propensities in man, you may know that he has got an evil spirit; for instance, I hear Bigham Young, and am in doubt about the spirit, and I ask God to give me the spirit, but I don't get it, well I know then it is not of God, or suppose I ask God, and get a fighting and contentious spirit, you may know I have a

devil, and that is very likely to be correct; for the devil hates principles of truth.

Now, no man need tell me that he has got the spirit of Christ, provided he cannot reason upon the word of God without getting mad; for the Lord has commanded us to pray for them that use us despitefully, and bless them that curse us, return good for evil, and in this way gain our enemy. Well, says one, the covenants teach, that if our enemies smite us the third or fourth time we may fight them; yes, it does, but it is speaking of the church collectively, and not individually, and even then, it is said if we continue to suffer wrong, we shall be blest; but when a man begins to mock, scoff, and deride, you cannot say it is of God; for the angel of God dare not bring a railing accusation against Satan, but said, the Lord rebuke thee. Here I have given some few testing points, but read the book, and pray that you may have the same spirit that indicted it, and all will be peace and joy in the Holy Ghost; and then there will be neither doubt nor fear. As for their keys they talk about, I know they don't tell the truth, they want to be wise above the plain simple word of the Lord, and therefore become fools.

Now, touching the definition of the word keys, what is it, power to unlock, to understand; and for the endowment they (the twelve,) talk about, it is knowledge; and thank God, I am not indebted to them for it, for they have not got it to give; I will not say that I have it, or that I have not, but I say that they have not got it, for God has rejected them and their works; and I know it. The day they rejected Elder Rigdon, they sealed their fate; but they are the Lord's anointed, and God reserves the right to judge and punish them, and he will not use any of his saints for that purpose, but those that are his enemies who are ripening for destruction; and the man who lays his hand upon them, for violence will be damned, be he saint or sinner, or that moves with malice in his heart against them, and brings evil upon them. Why then, says one, do you say anything that will exasperate the mob?

I answer, I am not acting with or from malicious or sinister motives, but with an eye single to the glory of God and the salvation of the people; and am not responsible for the doings of any mobocratic movements. I answer again, I know my mission, and consequently, it is immaterial to me how men may judge of my motives,

with this exception, that they had better judge righteous judgments, for with whatever judgment they judge others, will they be judged,—hence the matter is self evident that righteous judgment will be more to their advantage; I know this is a matter of much more importance than the people may generally think; but while I declare that the twelve are apostates from the church of Jesus Christ of latter-day saints, and that I believe some of them are guilty of the most awful perversion of the word of God; I do not think that it is any person's business, except those who belong to the Church, or those who desire to do so. It is my right, it is theirs, and every one else's right to believe what they please, and if they are satisfied with their system, and get people to believe it, they may do so, and I will not mock or deride them, but pity and pray for them and the people; and I shall on future occasions, as on the past, take the opportunity of warning all men to beware of harming them, or their adherents, and if they should be assailed from any source on account of crimes, or transgressions of the laws of the land, I can only say, that I shall convict none of them, by swearing them guilty; I wish, however, not to be understood that I know nothing at all; but matters that were entrusted to me confidentially, there are not men, nor courts, nor lawyers enough to bring them out of me. It is true, that men have voluntarily entrusted me with their business and secrets; yet they were necessitated so to do, and I should count myself the most abandoned wretch to take any advantage of them because of such knowledge, and should they take the liberty of slandering me, my course will be to tell what I believe, on other people's testimony and not what I know confidentially, this would not convict any one in courts of justice, as hearsay is no evidence against any person. And notwithstanding men may be guilty of crime committed against me, for which I might deem it my privilege to prosecute at the law, according to the book of Covenants; but here allow me to say, that if any man has been guilty of crime, let him be careful for the future, and keep his abominations from my view or knowledge, as my feelings for the cause of virtue and decency, law and order, will compel me to defend the innocent, and protect those who may not have sufficient courage to do so for themselves; but I will say that without the interposition of any of

those who receive S. Rigdon as their leader, suits will be instituted and fearful consequences may result from such prosecutions, the hand of God is upon them, to arrest them in their wild career, and this you may mark, and upon the people of the city of Nauvoo and county of Hancock. This I believe from the fact that God has said it. Now if you inquire, when will these things come to pass? I answer, they are now taking place in some measure; and if I shall be so fortunate as to see you, I will tell you things that I would not write, as they might come into their enemies' mouths and do them much injury; and perhaps lead to serious consequences, and I have said that I do not intend to do or bring evil upon them. Nevertheless, it will come, but by the enemies of God and man, and not by the instrumentality of those who are saints and keep the commandments of God.

Now, with reference to the church, generally, I believe them to be honest, industrious and good citizens, but nevertheless, I know they have been duped in regard to following the counsel of men, instead of following the commandments of God, as given through Joseph Smith.—I have been among the number of those who felt willing to follow counsel to almost any extent, this is wrong, and the people are now told they must follow the counsel of the Twelve; and if they do, I tell you there is not virtue enough left in Nauvoo to save them from destruction, temporally and spiritually; temporal, because the excited multitude will not stand it. I have seen the consequences that will result from this course of things, and therefore take the liberty of telling them in private. I have spoken on the stand once, about three quarters of an hour, and next Sunday I have an appointment on Main street in front of my house. I expect to do and say nothing about men, but measures I intend to criticize upon. I shall make use of the Bible, Book of Mormon, and Covenants; and from them I expect to prove to the people, that serious trouble is at the door. I am compelled to take this course and thus set the minds of the people at work, and warn them to repent and forsake their evil ways and doings, and humble themselves before God, and learn his will and then do it, and thus save themselves and others. \* \* \* \* \*

I thank God I have never committed any transgression against the laws of the



land, except in this one thing, of which I have cause to regret, and that is, I would help to put down men and women's characters to sustain those heads of the church who were engaged in the corruptions we complain of. I could and would slander the character of this unfortunate class, who happened to be victims of the unhallowed passions of those men. I have been making every acknowledgment and reparation in my power, and I cannot do more; but the same measure I have measured unto others, I expect will be measured to me by those who are equally zealous, and who have no more knowledge concerning the doings of God: here is a frank confession, and if any one is disposed to take the advantage of it he may do so; but let him look well to what he is doing.

And now I shall close by calling your particular attention to the 101st Sec. of Book of Cov. 2d paragraph, where the Lord decrees the saints shall never be overcome, if they observe all his counsel, (not Joseph's;) but if not, they should be overcome or prevailed against by their enemies, because they were set to be a light unto the world; and if they would not be a light they were thenceforth good for nothing; but to be cast out and trodden under foot of men. And in the 3d par. it is said, if they pollute their inheritances, they shall be thrown down. Query, have they not been driven several times since 1835, at which time the persecution commenced in the State of Missouri and finally expelled from the State, and have they not been every year since severely scourged in this State? Yes verily. Do they keep the commandments? No, or else they would have prevailed against their enemies: think well on this revelation. In the 63th Sec. 1st paragraph we are expressly told they were driven for transgression; and now look well to the parable in the 6. 7. and 8th paragraphs, and see the 12 olive trees, (apostles,) nobleman, (Lord,) choice land, (Nauvoo,) tower, (Temple,) the servants began to build, but did not finish; the olive trees destroyed; the servants fled and their works broken down; then the Lord said to one of his servants, (not twelve,) go and gather together, &c. &c.; and the servant went and done as he was commanded, and after many days all things were fulfilled. Meditate well on this parable.

Yours respectfully,

JOHN A. FORGEUS.

### *Minutes of a Conference held in Pittsburgh, Oct. 12th 1844.*

The conference was opened in the usual manner, and on motion, Elder R. Savery was appointed President, and Elder J. Logan, Secretary.

Elder B. Winchester then stated the object of the meeting which was, to distinctly ascertain the minds of the members of the church in this place, relative to the heretical doctrines taught and practiced in Nauvoo, by the quorum of the Twelve and some of their associates, and also the claims of Elder S. Rigdon. On these points Elders Winchester, Savery, and several others, made some very appropriate and forcible remarks; after which, the following preamble and resolutions were adopted without a dissenting voice:—

Whereas the quorum of the Twelve, and their adherents in Nauvoo, have rejected Elder S. Rigdon as the presiding officer of the church of Jesus Christ of Latter Day Saints, and thus violating the law of the church, as found in the the Book of Doctrine and Covenants, which we esteem most sacred and dear to all lovers of truth, for no other reasons, in our opinion, than his having claimed his lawful standing in the church, and his decided opposition to the nefarious doctrine of polygamy, and other things odious in their nature and tendency; for the truth of which, it now becomes our painful duty to say to all our friends and bretheren in Christ, we have the most positive and decisive evidence; wherefore,—

1. Resolved, that we feel it our imperative duty, to receive and sustain Elder S. Rigdon in the office of first president of the church, whereunto, according to the Book of Doctrine and Covenants, the Lord has called him; and also that we uphold him in this office by our faith and prayers.

2. Resolved, that in consequence of the most flagrant violation of the original, or true principles and order of the church, by the Twelve and their abettors, by rejecting Elder Rigdon, and practising the doctrine of polygamy, despoiling female virtue and chastity by seducing them, and tyrannizing over those who will not sanction their works of darkness, and many other like things, for which we regard them as apostates, and men fallen from the true order of the church, into a state of wickedness and corruption; therefore, we hold no fellowship with them, and as a

branch of the true church, standing upon the original platform, and the acknowledged and received doctrine of said church, we do not consider ourselves identified with them.

3. Resolved, that we sincerely request and advise all of our friends and bretheren that stand connected with us in the true cause of God, to join with us in our effort and that we may redeem our characters from the odium and disgrace that the Twelve and others have brought upon us all, or in other words, all the church, by their evil practices, as mentioned in preamble and previous resolution.

4. Resolved; that we hereby avow to all men both far and near, that we have the most implicit confidence in the Bible, Book of Mormon, and Book of Doctrine and Covenants, and that we receive them as our rule of faith and practice.

5. Resolved, that Elders Wingate, Wm Richards, J. B. Newton, and B. Winchester, have authority from this conference to go as messengers to the eastern branches of the church, and set before them the true state of the church, and regulate the affairs of the same.

6. Resolved, that a copy of these minutes be handed to the editor of the "Messenger and Advocate," for publication.

On motion, conference adjourned *sine die*.

All things passed off quietly in the conference. The saints were cheerful and seemed to be in good spirits, and a general spirit of union pervaded the whole congregation.

RICHARD SAVERY, Pres't  
JAMES LOGAN, Sec'y.

BRIGHTON, Oct. 14, 1844.

PRESIDENT S. RIGDON—Dear Sir:—I hasten to lay before you the position of affairs in this place. On Sunday a meeting of the branch was called at which most of the members were present. After laying the matter of the Presidency before the Branch, it was

Resolved, 1st That we recognize no other order than that of the First Presidency as head of the Church, and the other quorums in their place: set forth in the Book of Doctrines and Covenants.

Resolved, 2d, That we recognize Elder Sidney Rigdon as the only President of the Church of Jesus Christ, known to us, to

whom we shall adhere until we are officially informed of his death or expulsion, in a legal manner, from this Church.

Resolved, 3d, That we publish to the world the following, over the signatures of the male members of this branch, who adhere to the ancient order of the Church:

To the Saints of Beaver County the Undersigned send greeting.

Having learned that certain persons (calling themselves saints,) do teach the doctrine of the Necolaitans, or in other words, "Spiritual Wives," professedly by divine authority, thus "turning the grace of our Lord into lasciviousness." This, therefore, is to say to such persons and to all men, that we neither believe or receive a doctrine so repugnant to the Word of God, and we hold no fellowship with those who would justify such an abomination; and we earnestly exhort the saints in every place to set their faces against so pernicious a doctrine. And besides this giving all diligence, add to your faith virtue, and to virtue knowledge.

"The grace of our Lord Jesus Christ be with you. Amen."

Signed—James M. Greig, P. E., Wm. Stanley, Elder Solomon Fry, Prest., Samuel Bail, and others.

For the above doings we have all been suspended.

Yours, in the bonds of the Everlasting Covenant.  
JAMES M. GREIG.

PITTSBURGH, Oct. 15, 1844.

FR. J. GREGG—Dear Sir:—Yours of the 14th inst., was received per mail this morning. The intelligence was cheering; these early evidences of the virtue and firm integrity of the saints speaks volumes in favor of their future prospects. What, dear brother, can withstand the truth when its advocates are uncompromising in their attachment to virtue and holy principles. Since the world began, all the dispensations delivered to men of the living God, have been thrown into confusion by the introduction of doctrines and practices which were at war with Godliness, and subversive of all that was good and noble. Hence the distraction of the religious world. At some times past so great were the departures from truth, by those who professed to be the people of God, that if a Noah, a Daniel, and a Job, had been among them, they could save their own souls



only, and not be able even to save a son or daughter. Such an attempt has Satan made on us, and was maturing his plan, so completely to effect our overthrow, that the few left who could not be corrupted could do nothing more than save their own souls; but the iniquity was discovered before the adversary had gotten the fangs of his corruption so fastened on us that we could not unfasten them.

I have been informed, since Mr. Page published his Bull, and subsequent departure from this place, that he had attempted to teach the doctrine of spiritual wives in this city some time since. This will account for his sudden departure from both this place and yours.

It would seem almost impossible that there could be found a set of men and women, in this age of the world, with the revelations of God in their hands, who could invent and propagate doctrines so ruinous to society, so debasing and demoralising as the doctrine of a man having a plurality of wives; for it is the existence of this strange doctrine—worse than the strange fire offered on the altar, by corrupted Israel—that was at the root of all the evils which have followed, and are following in the church, the very mention, of which could not fail to redden the cheek of decency with a blush.

The whole of the revelations of God in all ages, charge the prophets and leaders of the people, with being the authors of the corruptions, which from time to time overrun the people of God. We need not marvel then that like evils have befallen us. The crime of the people was that they loved to have it so, they were not charged with introducing the corruptions, but having pleasure in them after the prophets, and leaders, had introduced them. It is no small degree of satisfaction to me, to find the people rising in the exercise of their just rights, and casting off, not only the leaders, but those who are led by those corrupters seducing spirits which introduce doctrines of demons.

Those who read the New Testament with care, cannot avoid seeing that the apostles have declared that a corruption like that we complain of, was to make its appearance in the last days. See Second Timothy, 3d chapter, from the 1st to the 9th verse inclusive. These sayings which the apostles, at Nauvoo, have ap-

plied to the professing world, are as applicable to themselves as to any others now living, or any others who have lived since the days of Paul. In the 6th verse we are told that "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." Now of what sort are those who creep into houses and lead astray silly women? The answer is given in the preceding verse. Persons that can do that are such as are without natural affection, boasters, proud inventors of evil things, heady, high-minded, lovers of pleasure rather than lovers of God. When we see such men as above described, they, according to Paul, would do other things, that is, enter into houses and lead astray silly women.

That the Twelve and their adherents have entered into houses and led silly women astray, is a fact susceptible of the highest proof; and we are authorized by Paul to apply all the rest he has said to them. "For if this sort enter into houses and lead astray silly women," what sort? we ask; the before described religionists, for says Paul, "they have a form of godliness." The conclusion then is, that they effected the ruin of silly females, by, or through a form of godliness.

Paul says, the corruption he has described was to take place in the last days. Now, from this, the people of the last days are authorized to call any thing of the kind which may make its appearance it matters not by whom these corruptions were introduced, Prophet, Apostle, Evangelist, or Pastor, whosoever introduces them, has an account to settle with Paul in the great day when the affairs of the universe shall be adjusted before an umpire who cannot err, for either these doctrines and practices are corruptions, or else Paul stands charged with a departure from truth.

From what is said in the 9th verse, the iniquity complained of, was to be a thing conducted in secret. "But they shall proceed no further, for their folly shall be manifest unto all men;" Nothing can be plainer than that this abomination of leading silly women astray, was to be a secret thing—carried on privately, and the exposure of it was to put a final stop to their wickedness. "But they shall proceed no further, for their folly shall be made manifest."

This secret working in matters of religion is, and always has been evidence of corruption. The saints always have been warned against the secret works of darkness; light and truth not only manifest themselves, but also make manifest the secret works of darkness. It is equally plain according to Paul, that no such thing could be carried on, however secretly it might be done, without detection. "For their folly shall be made manifest."

Those leaders of silly women, if they had regarded the scriptures, might have known that their race was a short one, and that their wickedness would be made manifest; for thus had Paul written more than 1700 years ago, and as proof that Paul was inspired behold it has come to pass in our day and before our eyes.

It is a fact, so well known, that the Twelve and their adherents have endeavored to carry on this spiritual wife business in secret, that I hardly need mention it here, and have gone to the most shameful and desperate lengths, to keep it from the public. First, insulting innocent females, and when they resented the insult, these monsters in human shape would assail their characters by lying, and perjuries, with a multitude of desperate men to help them to effect the ruin of those whom they had insulted, and all this to enable them to keep these corrupt practices from the view of the world. I could bring facts which can be established in any court of justice, in relation to these vile abominations practised under the garb of religion that would make humanity blush. No falsehood too great, and no perjury too daring, in order to conceal these heaven-daring abuses of mankind; but I say in the language of Paul, they shall go no further, for their folly is now being made manifest, and will not cease until it is manifest unto all.

How often have these men and their accomplices stood up before the congregation, and called God and all the holy Angels to witness, that there was no such doctrine taught in the church; and it has now come to light, by testimony which cannot be gainsaid, that at the time they thus dared heaven and insulted the world, they were living in the practice of these enormities; and there were multitudes of their followers in the congregation at the time who knew it. These things only tend to confirm the fact that the church of

Jesus Christ of Latter Day Saints is the true church of God, for we now see in that body fulfilling, what the Apostles and Prophets said should take place in that order of things which God acknowledged. According to both prophets and apostles, the true church in the last days would be tried, with all the corruptions which had overthrown all the previous orders, kingdoms, or churches which God had set up; and before she could be exalted to her true glory, to overcome all the inventions of Satan or of man: but more of this in our next.

Dear Brother, through this letter to you, I would call on all the saints into whose hands this may come, to arise and deliver themselves from the corruption, disorder and ruin, that Satan through the twelve as instruments, designs to bring upon the them, know ye that no strange thing has befallen you, that an attempt is being made upon you by those in high authority, and those who are arrogating to themselves authority in violation of the order of heaven.

SIDNEY RIGDON.

[TO BE CONTINUED]

To all the Members of the Church of Jesus Christ of Latter Day Saints.

PITTSBURGH, Oct. 15, 1844.

I embrace the present opportunity of saying to you all, that after a very careful investigation of the claims of Elder S. Rigdon to the office of the First Presidency of the Church, I am satisfied they are not only just but lawful, and as far as this matter is concerned I have made up my mind, not from either any personal preference or animosity, but from the law or rules of the Church, as found in the book of Doctrine and Covenants and Book of Mormon.

It is abundantly evident to my mind that the quorum of the Twelve and others have excited a certain portion of the Church to reject Elder Rigdon, (which is a most horrid outrage upon the laws of the same,) from a fear he would bring them to an account, or in other words, to justice for teaching and practising the doctrine of polygamy. They of course reasoned from the well known fact, that he has always been a determined opponent of any thing of the kind.

And allow me here to inform you, that it is my intention at present, to publish as



soon as possible, a work in which I shall cancel the claims of Elder Rigdon at length, and expose the advocates of the "Spiritual Wife System" by referring you to facts and evidence of the most undoubted authority.

Yours respectfully,

B. WINCHESTER.

To the Editor of the "Messenger and Advocate."

DEAR SIR:—Will you please insert the above in your paper, and accept of an assurance that you have my best wishes for the prosperity of your (by me contemplated,) valuable paper, and oblige

Yours,

B. W.

## MESSENGER AND ADVOCATE.

PITTSBURGH, OCT. 15, 1844.

The "Times and Seasons," and the "Nauvoo Neighbour," published at Nauvoo, Illinois, are busying themselves about us exceedingly, though the editor says he reluctantly obtrudes our name before the public. Now if he would be as reluctant to publish falsehoods about us when he does obtrude our name upon the public, it would be as creditable to him. The old saying that "drowning men catch at straws" is fulfilled to the letter in the editor's weak attempt to injure us. He has strained hard to squeeze out something by which he could make an unfavorable impression on the public mind. We wrote a letter which was published in the People's Organ, at St. Louis, Mo., stating facts and nothing else but facts, in relation to what took place on our visit at Nauvoo a few weeks since; and the editor and Mr. Hyde, who have both written on the subject, knew this as well as we, and they know it now; but by giving publicity to an ignorant farce which came off in Nauvoo, they thought to impeach our character, but in this weak and ignorant attempt they will fail.

What is the matter of complaint? It is this: We said that the only crime we committed was, that there were a number of gentlemen who wished to return with us to Pittsburgh. This they say was false, and to prove it, publish an investigation, said to have been had in Nauvoo, when we were charged with trying to divide the church. Now, how were we dividing the church? The only ground of this charge was that a number of persons were desirous of returning with us to Pittsburgh, and these defamers knew it. It is this they call dividing the church, and then say they opposed us for dividing the church, and not because that there were those who desired to go with us to Pittsburgh. Now, reader, judge

of the character of this attempt, and of the character of those who could condescend to it. I here leave them to enjoy all the pleasure their situation can give—they are welcome to it.

But there was another and greater cause for their opposition to us than the crime of having those at Nauvoo whose personal friendship made them desire to be where they could enjoy our society. Gentle reader, do you desire to know what it was? Well, it is your right, as well as the right of saint and sinner to know it. Know then, that the so called Twelve apostles at Nauvoo, are now teaching the doctrine of, what is called Spiritual Wives: that a man may have more wives than one, and they are not only teaching it but practising it, and this doctrine is spreading alarmingly through that apostate branch of the church of Latter Day Saints. Their greatest objection to us was our opposition to this doctrine, knowing, as they did, that we had got the fact in possession, it created alarm, great alarm, every effort was used while we were there to effect something that might screen them from the consequences of exposure. This is what Mr. Hyde had an allusion to on the steam boat at St. Louis, when he felt such an interest in our welfare, as he said, as to request us, not for his sake or his fellow apostles sake, but for our own sake and salvation, to make any disclosures, lest we should have to retract and thereby be injured. Kind man! how fatherly and apostolical this!

I now call upon the twelve, including Mr. J. E. Page, to deny the existence of such a doctrine among them, believed taught and practised by them. This is the doctrine which has made what these men call the division in the church. We deny it has made any division in the Church. The Church is taking Paul's advice, "From such turn away;" the Church is doing so. See the third chapter of Second Timothy, where this as well as other crimes are declared an apostacy, and the saints admonished to turn away from them. This the saints are doing, and that in great numbers too, and the separation will continue until all the saints are again found united in strict obedience to the Doctrines and Covenants of the Church.

This doctrine of a man having more wives than one, is the cause which has induced the twelve to put at defiance the ecclesiastical arrangements of the Church, and what is equally criminal, to do despite unto the moral excellence of the Doctrines and Covenants of the Church, setting up an order of things of their own in violation of all the rules and regulations known to the saints, and nowhere found in the Doctrines and Covenants of the Church, but by the author-

ity of pretended secret communications made to themselves in the Secret Chambers, unknown to the Church only as they and some of their followers declare them, and these pretended secret communications, in direct contradiction to the written word contained in the Doctrine and Covenant of the Church.

These matters the saints are now investigating, and not only in Nauvoo but in other places to avoid these investigations, the twelve are getting up sham trials to stop the mouths of those who are determined to expose the corruptions of these transgressors. Let the saints look well to it. The time has come when the saints will have to come out and show themselves: the alternative with the saints is that they must either deny their faith or espouse the Spiritual Wife system and be taught by those who practise it, or else boldly and manfully join with those who have and are raising their voices against this most extraordinary of all doctrines, which is destroying the peace and rapping the foundation of the Church.

To satisfy the public that it was the Spiritual Wife system that caused our opponents at Nauvoo to oppose us, we give the following certificate, from a gentleman whose character stands too high for truth and veracity to be impeached by any man:

"I was at Nauvoo during all the time that Elder Sidney Rigdon was there on his last visit to that place, and am well acquainted with the cause of all the difficulties that existed, and now exist between him and the twelve and their adherents. It was said to me by many that they had no objection to Elder Rigdon but his opposition to the Spiritual Wife system.

"JOSEPH H. NEWTON."

We introduce this testimony to show that the twelve and their adherents, though they availed themselves of the circumstance of a number of the citizens of that place coming with us to Pittsburgh, to create an excitement against us, yet the whole was designed to guard against the disclosures which they had reason to fear would be made of the secret doctrines they were teaching at Nauvoo, and which they had openly denied in the world. They knew that if the true facts of the case were made known, that they must appear in rather an unfavorable point of light before the public, having at various times and on various occasions denied the existence of such doctrine with all the solemnities of an oath. The falsehoods of such assertion are staring them in the face.

We felt it a duty we owed the public to say so much on this subject, in this number of our paper, with the intention to give the doctrine and practice under it an examination hereafter.

## PROSPECTUS,

FOR

The Latter Day Saints'

MESSENGER AND ADVOCATE.

As much doubt still remains on the public mind, as to the true doctrine of the church of Jesus Christ of Latter Day Saints; the subscriber proposes to publish a paper in the city of Pittsburgh, for the purpose of relieving the public mind from all dubiety in relation to the received and acknowledged doctrines of said church. The paper is to be entitled as above.

It will be the primary object of the editor to give a full and clear development of all the doctrines of said church, carefully distinguishing between the true religious belief of said church and the strange doctrines which have crept in unawares, and are maintained by some who would fain make the public believe that they are the only legitimate authorities of the church whose claims shall be examined and exposed to the condemnation to which they are devoted by the doctrines and covenants which have been received, and on which the church was formed and organized.

In resuscitating the Latter Day Saints' Messenger and Advocate; it is the intention of the subscriber to contend for the same doctrines, order of church government and discipline, maintained by that paper when first published in Kirtland, Ohio.

It is to the public the subscriber must look for patronage to carry out his designs believing as he does, that the paper conducted, as he intends it shall be, on the broad principles of Christian charity, will be sufficiently interesting to the reading public, whether they do or do not belong to said church, to secure the necessary patronage; and in this belief, submits his proposals to the public,

SIDNEY RIGDON.

TERMS.—The Latter Day Saints' Messenger and Advocate will be published Semi-Monthly, in pamphlet form, containing sixteen royal octavo pages, at one dollar per annum; payable in advance, in all cases.

Any person or persons forwarding the subscription price for five copies, shall be entitled to one gratis, and for ten two, and so on in proportion.

All letters addressed to the editor must be post paid.