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LETTER TO JAMES M. GREIG. CONCLUDED.

It does not follow, as a consequence, that the religion thus corrupted is false and not the truth of heaven; but the very reverse. What system was it that the apostle guarded the saints of his and all succeeding days against corrupting, assuring them that in the last days a corruption would take place, was it not the true system of heaven? Surely it was. Was it not the system of heaven, where men [monsters] were to avail themselves of their apostolic and prophetic influence, and belifted up in the pride of their hearts, become proud, boasters, inventors of evil things, truce breakers, incontinent, and abusers of themselves with mankind? It was. Was it not those who had a place among the saints, who were so far to depart from the fear of God, and the principles of decency, as to be sufficiently daring to put at defiance the laws of man and the holy principles of the institutions of heaven, as to enter into houses and lead astray silly women, laden with sins? Need I answer it was. Was it not the true religion of heaven, which all sacred writers both of the Old and New Testament, cautioned the world and all the saints against corrupting, and corrupting by certain defined abominations minutely detailed? All will answer it was. The conclusion then is, that the true order of God, in the last days, was in danger, imminent danger of being brought into reproach and shame, by those who seek to gratify their carnal desires, in defiance of all righteousness, and, with a bold effrontery, claiming the authority of the priesthood, that they might more effectually accomplish their corrupt design, and thereby bring the whole church of God under condemnation before God; and so far sink it in the estimation of all, as to render it odious in the eyes of the world. The true church of Christ, according to the testimony of both prophets and apostles, of olden time, was in this danger in the last days. As to societies which the sacred writers never considered as of divine origin, they never thought of guarding the world against corrupting. Their object, and their only object was to

preserve the institutions and ordinances of heaven from abuse: knowing, as they did, that an abuse there would sooner or later prove fatal to the world. What then, Dear Brother, shall we say? What can any man say? Why, the society where those abuses, as defined by the sacred writers, made their appearance, has surely a high degree of testimony that it is the true church of Christ in the last days. The corruptions which the sacred writers, of former days, said would make their appearance in the church of Christ in the last days, have made their appearance among us.

Had Paul lived in our days, and looked at the church of Jesus Christ of Latter Day Saints, he could not have described it more minutely: the very corruptions have made their appearance, that he said would take place in the Church of Christ in the last days.

Had not these corruptions appeared among us, we should have lacked one important testimony that we were the true church of Christ; but the appearance of these corruptions has added a testimony to those who desire to know the truth, that the kingdom of heaven is with us in distinction to all others.

It may well give us boldness in the faith, and great confidence before God, We may arise in the strength of truth, and purge these things out of our midst; knowing that the Lord will aid us; seeing we are doing as commanded, to "separate ourselves from all such" workers of iniquity.

By this you and the branch of the church under your charge, will see that they have done well, and may take courage, nothing fearing, for the Lord will be with such to bless them.

It may be, that the saints may not be apprised of the fact, that the scriptures have pointed out the very things which should take place in the last days, in the true church of Christ; and that, a short time before Christ's coming. Let us hear the Savior while he yet tabernacled with man in the flesh.

In the twenty-fourth chapter of Matthew, we have the Savior's own account of the things which should take place, at

a time approaching his second coming. We shall confine ourselves to a few of those things which are so plain, as to admit no justifiable objection. After the Savior had said many things in the hearing of his disciples in reference to his second coming, he gives a warning to the world predicated on the things that should take place preparatory to his second advent into the world. He says this, commencing with 42d verse, "Watch therefore; for ye know not what hour your Lord doth come. But this know, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up. Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh, who then is a faithful servant—whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart that the Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him a portion with hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom, and five of them were wise and five foolish."

Let me ask at what time was all this to take place, and among whom? Could there be two cases which more directly correspond? We think it would be hard to find them. If the Lord had not his eye on the church of Jesus Christ of Latter Day Saints, in the foregoing sayings, by some strange fortuitous course of events, that church got itself precisely in the same situation the kingdom of heaven is there described as being in; and the whole matter fulfilled directly on their heads. Let the world take the case as it may, I think they must acknowledge that they are a strange set of mere chances.

Have not the hearts of the honest and

upright in Nauvoo had many a painful hour of reflection, and many a deep feeling of mortification, at the eating and drinking with the drunken, and the smiting of the fellow servants; if not with a rod, with what was much worse, a tongue of falsehood foul and fiendish? I might assert, without fear of exaggeration, that it was so, without one exception, for no righteous being could do otherwise.

Let me particularly call your attention to the fact, that the true church of Christ in the last days was to have a division in it, one unavoidable; it was so said by the Savior 1800 years ago, and it could not fail. Now sir, if none of these things which have taken place in Nauvoo had taken place, then, indeed, the world might, with more propriety, doubt our being the true church of Christ; but since the scriptures are fulfilling to the letter, on our heads: I think that by proper reflection and investigation, they will change their minds.

But in relation to the division, it may be proper to say a few things. It was said, at the time when the disobedient and cruel servant was cut off, that the kingdom of heaven was like unto ten virgins, five wise and five foolish. Now I ask, who were the wise virgins? Those who continued to follow in the steps of the servant who had been cut off, or those who on the contrary, lifted their voice and wielded their influence against the evils which had caused the Lord to cut him off, and against the corruptions which caused the Lord's displeasure. I think very little reflection will settle this matter to the full satisfaction of every honest inquirer. That which brought death to the servant could not bring life to the people.

It would be a vain attempt, on the part of any members of the kingdom of heaven, in going forth to meet the bridegroom, to expect to be welcomed to the marriage supper of the Lamb, while they were identified with, and engaged in, the same practice and practices, with him whom the Lord had cut off for sinning, and sinning unto death in so doing.

To carry out the measures of that servant or prophet, would be to bring death on all who did it, sooner or later.

Now, whatever society in the last days is the kingdom of heaven, acknowledged so by the Savior himself, must pass

through the scene as described by him in the 24th and 25th chapters of Matthew. This must be done or the scriptures fail. If then, indeed sir, we, the Latter Day Saints, are the true church of Jesus Christ or kingdom of heaven, then it needs only look and reflect, and all may understand that have eyes to see, or ears to hear. Concerning his second advent; he admonishes *all* to watch:

"And what I say unto you, I say unto all, watch." Mark, 13, 27. The reason for this was, that he would come unexpectedly, as a thief in the night. Now, when was the Savior coming? In the last days surely. Who then was admonished to watch? He says, *all*; but of necessity, the people of the last days in particular, in whose day he was to come; and the reason assigned for this admonition was, that the servant who did so should be blessed at his coming: he should be ruler of his master's goods. But the Savior, foreseeing that this would not be the case, says, beginning at the 48th verse, "but if that servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and begin to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with hypocrites: and there shall be weeping and gnashing of teeth."

This servant, according to the Savior, was to be one who should make his appearance in the last days, and was one of the *all* whom he had warned to take care lest an awful fate awaited him; and if he did not receive the admonition, he should be cut off. He was warned minutely, not to eat and drink with the drunken, or smite his fellow servants; for if he did he should be cut off. To whom then, in the last days, can this apply? whoever it is, or was, it was one the Lord acknowledged to be his servant, and he cut him off, because he refused to obey him. Persons, acquainted with the affairs at Nauvoo, will need no comment on the above words of the Savior.

What was to take place when this disobedient servant was to be cut off? We are told in the 25th chapter, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and

went forth to meet the bridegroom, and five of them were wise, and five of them were foolish," &c.

Mark this, that at the time when this cutting off of the servant took place, two things immediately took place, or was to take place. The going forth to meet the bridegroom, and a division in the kingdom of heaven, or true church of Christ. No doubt can remain, but that the servant here spoken of, had been sent of the Lord—was, actually, the Lord's servant, but a disobedient one. And what follows in the 25th chapter, shows that this cutting off was to have an immediate effect on the church. Immediately after this mournful event—for surely it must be so to every thinking man—preparations were made for going forth to meet the bridegroom: it was then found that there were many without oil in their lamps: the consequence was, that a division took or was to take place at that time. Let us ask, a division in what? The answer is given, in the kingdom of heaven, or true church of God.

Dear Brother, I ask you, and through this letter to you, all the saints, acquainted with facts as they exist, to lay this case alongside the affairs of Nauvoo; and then reflect and consider.

But as the scriptures abound with evidence on this subject, I will invite your attention to some of the sayings of the prophet Isaiah, which only confirms what we have before written. In the 3d chapter of his prophecy, commencing at the 16th verse we have a description of Zion.

"Moreover, the Lord saith, because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore, the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornament about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall

come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground. And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

A few remarks on the foregoing quotation, will place the subject, in a point of light, so clear, that "he that runs may read."

What the prophet here said, he said about the daughters of Zion: "Moreover," the Lord said, "because the daughters of Zion are haughty," &c. All then that he says afterwards, he says about the daughters of Zion, and none others. He says, "they walk with stretched-forth necks and wanton eyes, walking and mincing as they go." The representation given of them, is that of pride, haughtiness, and shameful wantonness. In the preceding part of the 3d chapter he gives us a clue to the way they got means to enable them to gratify their corrupt desires. In the 14th verse we have the following remarkable sayings: "The Lord will enter into judgment with the ancients, [or elders] of his people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye, that you beat my people, and grind the faces of the poor? saith the Lord of hosts."

The prophet here charges the ancients or elders of the people, with spoiling the poor, eating up the vineyard, and having the spoil of the poor in their houses. The awful use made of this spoil of the poor, is but too clearly set forth. It was wasted on their lust. In consequence thereof, the daughters of Zion were to walk with stretched-forth necks, and wanton eyes; they were to have the spoil of the poor in their houses, and riot on the labors of others; and to finish their corruption and abomination, seven of them were to lay hold of one man, and say, we will eat our own food, and wear our own apparel; only let us be called by thy name to take away our reproach.

This is an order of things, which I think has never existed but once, since the spread of Christianity in the world. That a collection of females could be got together, capable of such extraordinary conduct must be a matter of astonishment to all; but the prophet said such a thing would take place, and that too, in the Zion of God; and God would enter into judgment with them for it.

Let me here remark, that wherever this thing did take place, that society was one the prophet called Zion, or the people of God. No people on earth could go so far into corruption as apostate saints. Paul said of the Corinthian church in his day, that they had abominations among them which were not so much as named among the gentiles, that a man should have his father's wife.

Comment on the foregoing would be unnecessary, if all the saints were acquainted with facts as we are. Let all those who are acquainted with Nauvoo, for two years past, just read and think. Let me ask, did not their eyes see the streets paraded by females, haughty and insolent, riding, parading and gallanting, not even to military trainings excepted, until one of the principal officers of the military gave them an open rebuke. Has it not been, and is it not now considered a reproach, by many, not to be united to some man as a wife, though he should have a half a dozen at a time? If it is not so, then they do not believe the doctrine they teach themselves.

When these things are closely examined there is so near a resemblance between the description given of the daughters of Zion by Isaiah, and what has taken place in the church of Jesus Christ of Latter Day Saints, that the conclusion is forced on the mind, that he, the prophet, had his eye on that church, and actually called that church Zion. But what gives this still greater force, is, that if the things spoken by Isaiah do not transpire in the church of Latter Day Saints, then it is not the Zion of the last days; and their preaching vain, and their faith vain; for these things will take place in the Zion of God, in the last days. But now for the other side of this picture, for Isaiah does not stop here.

In the 4th chapter, 2d verse to the close of the chapter, we have the following:

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion; and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat and for a place of refuge, and for a covert from storm and from rain."

In the 2d verse, the prophet says, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel."

We ask, in what day? Not the day when the daughters of Zion were rioting on the spoils of the poor, walking with stretched-forth necks, and wanton eyes, mincing as they went; when seven of them were laying hold on one man to take away their reproach: that was a day of transgression, when the women ruled over the people of Zion; when the poor were spoiled, the people beaten, and their faces ground. No beauty nor comeliness in that day; but there is a day, notwithstanding all this corruption, when the whole Zion of the Lord, which had been rioting in abominations, and the spoils of the poor, shall be beautiful and glorious? No, gentle reader, no, but the *Branch* of the Lord—that which is escaped of the Israel of God—those that fled from these corruptions, and left them who were practising them, *this branch* shall become beautiful and glorious. When will it become beautiful and glorious? When the Lord shall have washed away the filth of the daughters of Zion? See verse 4th. What filth will the Lord wash away? Their prudery, seven of them clinging to one man, their pride, and their wantonness, their rioting on the spoils of the poor. When the Lord is doing this with

the spirit of judgment, and by the spirit of burning, the branch of the Lord that has escaped, will be becoming beautiful and glorious.

Here we might indulge ourselves in inquiring into the situation of this *branch* of the Lord that is to become glorious. Mark, they were those who had escaped—who had fled from the corruptions of the polluted daughters of Zion. This is the branch that is to become glorious. The very fact of their having escaped, supposes that at one time they were in the midst of those who had corrupted their way before the Lord; and under such circumstances, must have much experience, having been acquainted, not only with the things which were according to the will of God, but also the corruptions and abominations, which caused the Lord to enter into judgment with those who had corrupted their way before him. They had an opportunity of knowing what was, and what was not displeasing to the Lord. They had seen the Zion of God before it was corrupted, the peace, the joy, the union which prevailed, the good will which reigned; and they had seen it after it was corrupted; and could see and feel the change, the great change, which took place after the corruptions complained of by the prophet had crept in, and men and women began to riot on the spoils of the poor, and have stretched-forth necks, and wanton eyes. In all these matters, they were the best judges, and the only competent judges on earth. They had seen prophets lead the people astray, and enter into houses and seduce silly women, laden with sins.

Men may read of these things, and say in their hearts, they are evil, but a man who has seen them with his eyes, and heard them with his ears, knows something about them, that no other could know. He is better prepared to guard himself and others against these, and all other abominations, than those who have never had the same experience could be.

The people who have been made to feel the effect of these corruptions, are prepared to withstand prophet or apostle, who may make such an attempt again. The spirit of those who are thus corrupted, he is able to detect, at first sight, having once seen it manifested, he always knows it afterwards. Thus qualified, and thus prepared, the branch of the

Lord which had escaped was every way qualified to become beautiful and glorious; and, if we can credit Isaiah, none others were, for it was the branch which had escaped the corruptions he had there described, that should become beautiful and glorious, and after that branch had become beautiful and glorious, the fruit of the earth was to become excellent and comely for them.

Let the saints and all others reflect on this. The whole glory of the world, if we are authorized to credit Isaiah, which is to come to pass in the last days, is to begin with a branch of the Lord, which is escaped from the corruptions of those with whom, at one time, they were connected, a people who had so far departed from all the principles of truth and decency, as for seven of their women to take hold on one man and be called by his name; a people that could riot on the spoils of the poor, and grind their faces; and all this under the garb of religion. If you can find any such a branch as that, know that it shall be glorious, for the Lord, by the mouth of Isaiah, hath spoken it. And all those who wish to be sharers in the glory, let them be partakers with this branch, and they cannot fail, or the scriptures fail.

That the things here spoken of by Isaiah, were to take place in the last days, is manifest from what he says in the last part of this 4th chapter. It is there said, after the Lord has purged away the filth of the daughters of Zion, he will create upon every dwelling-place of Mount Zion and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and from a covert from storm and from rain.

All who are at all acquainted with matters and things as they now exist, or have existed, since the days of Isaiah, know that no such things as the above have existed since his day, but if his testimony is true, they are to exist after the Lord has purged away the filth of the daughters of Zion, and purged away the blood of Jerusalem, by the spirit of burning and the spirit of judgment. And this purging, and this burning, is not to take place until after the branch of the Lord has escaped; for it

is through this branch that all the glory is to come.

Then indeed, in the true Zion of God, in the last days, there were to be systems of corruption, wanton women, and dissolute men, that were to corrupt themselves and cause the judgments of God to be revealed against them, and to cause a separation, and a branch to go forth from them, which in the end is to become beautiful and glorious. This the prophet says was to take place in the Zion of God; and it is only in the last days it can take place.

Now, if the church of Jesus Christ of Latter Day Saints, is the Zion of God, then fellow saint and sinner, the whole story of the spiritual wife system is told; and that it is the true church of Christ, let the corruptions of that body speak for themselves. He that hath eyes may see, and he that hath ears may hear, and he that has a heart may understand, for the very corruptions which Isaiah said should take place among the daughters of Zion, have taken place in that church, not only the corruption, but the separation also, and all the rest will doubtless follow.

Now let me call the attention of all the saints to the facts already disclosed. We have seen by the writings of Paul that in the last days, in the church of Christ, an apostacy was to take place, that men were so far to depart from the true faith, and to be so completely led by seducing spirits, as to go into houses and lead astray silly women, laden with sins, and that too, under the sanctity of religion. This thing has actually taken place in the church of Latter Day Saints.

Isaiah says that in the Zion of God the men would become oppressors, and live on the spoils of the poor, and the women would become wanton, and seven of them would take hold on one man, to be called by his name, the same as to become his wife. This also has taken place in Nauvoo. The Savior said that before his second advent he should have an evil servant, whom he had appointed to give meet to his house in due season, who, instead of so doing, would go to eating and drinking with the drunken, and to smiting his fellow servants, and that he would cut off that servant, in an hour when he did not look for it. This also has actually taken place, not only the eating and drinking with the drunken—smiting the fellow servants—but the cut-

tag off also, and that at an unexpected hour; for that servant did say, not long before his death, that he would live five years from the time he delivered the prophecy, but behold in an hour unexpected, he was cutoff. The Lord said that at the time, or in the days preparatory to his coming, that the mighty men of Zion should fall in the war. This has also taken place.

Let the reader ponder these things in his heart, for one thing is certain, and that is, that what the prophets, apostles, and the Savior himself said, should take place in the last days in the Zion of God, has taken place in the church of Latter Day Saints, be they, or be they not the church of Christ; and to finish the whole, it was said that among the things which were to take place, was that of a division in the church. This is now taking place before the eyes of all living, and a branch that separated was to become beautiful and glorious. Time will determine this.

It may here not be amiss while on the subject of the division, to attend to some of the Savior's words, in addition to those already noticed. In the 13th chapter of Matthew, beginning with the 25th verse, to the 35th, inclusive, we read as follows:

"Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou that we go and gather them up? But he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say unto the reapers, gather ye together first the tares, and band them in bundles to burn them: but gather the wheat into my barn."

"Another parable put he forth unto them saying, the kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his fields, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof."

The Savior put forth three parables.

The kingdom of heaven, according to the first, was likened to a man that sowed good seed in his field, but while he slept an enemy came and sowed tares in the field, both of which, the owner of the field said, should grow together till the harvest, and at the time of harvest, the reapers were to gather the tares, and bind them into bundles to be burned; but the wheat was to be gathered into the barn. This parable the Savior explains to his disciples, see the 37th verse, and onward. He that sowed the good seed, was the Son of man; the field, the world; the good seed, the children of the kingdom; the tares, the children of the wicked one; the enemy that sowed them, the devil; the harvest, the end of the world; and the reapers, the angels or messengers.

This parable, as explained by the Savior, shews the fact, that the last kingdom or church that Christ was to set up in the world, and if so, it must be the kingdom spoken of by Daniel, was to be corrupted, and in consequence the Lord's messengers were to make a separation in it. There were tares, and there was wheat in it which had to be separated from the other. After this separation the kingdom of heaven was to be like a grain of mustard seed, which a man took and planted in his garden, which is, indeed, the least of all seeds, but when it is grown is the greatest of herbs so that the fowls of heaven come and lodge in the branches thereof. This was to take place after the tares were separated—after the division had taken place.

He spake another parable. The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, until the whole was leavened. This also was to be after the tares were separated. If any should doubt this, let me ask could a society, that was like tares and wheat, produce this effect, leaven the whole lump, change the nature of the whole world and bring it into subjection to the will of God, when in itself there was corruption, and material only fit to be burned? All will answer it could not, no society or order of things could change the nature of the world as leaven changes meal, and cleanse it so as to render it fit for the society of heaven, while it had a mass of corruption in itself, such as the kingdom of heaven was to have, when it had tares as well as wheat in it. The separation must take place—the tares prepared for the burning, and then the kingdom might tower as

the mustard stalk, until the fowls of heaven might lodge in the branches thereof, and then, and not till then, could it leaven the whole lump.

What more need we say then, to let all the saints see the precise situation of the church at present, and what awaits the whole church in futurity. The branch which has escaped after the separation is complete, become beautiful and glorious, and the tares be prepared for the burning.

The corruptions which have spread and are spreading in that apostate and corrupt branch of the church at Nauvoo, is one of the strong evidences which go to prove the church of latter day saints to be the true church of Christ; for in it are fulfilling the words of the prophets, of the apostles, and of the Savior of the world. All are fulfilling to the letter.

The church has now reached an interesting and important point in prophecy—the period where the holy writers begin to date its prosperity. It had, according to all the sacred writers, to pass a severe scene of trial and affliction, before its prosperity could come. Corruptions must infect the head itself, before it could be prepared to go forth and meet the bridegroom. And the Lord had to show his disapprobation of the corruptions introduced, by cutting off his evil servant. After that it had to pass the severe trial of separating the wheat and tares—which is now especially going on—before it could tower and spread so that the fowls of heaven could come and lodge in the branches thereof; and like leaven, leaven the whole lump. After all this work of trial, affliction and purification, then comes the time when the separated branch, which has been enabled to pass the ordeal, and neither faint by the way nor get corrupted, to become beautiful and glorious, through the triumph of which, the fruit of the earth was to become excellent and comely. Well then may the saints lift up their heads and rejoice, seeing the prophecies of both the old and new Testament are fulfilling before their faces, and they, the honored among men, whom the Lord has chosen, that the words of the prophets might not fail, and the testimony of Jesus be fulfilled in the eyes of all living, that all might be left without excuse at his coming. Well may they gird up their loins and prepare for the coming of the bridegroom; for behold he cometh according to his word. The way is preparing, and the day approaching. The things long since

spoken of by all the holy men of old are now passing before our eyes; the mustard seed is planting—the leaven is about being put into the meal—the branch is separating, and all things are now making ready.

All opinions about the Savior's coming are vain, unless they are founded on the fulfilment of the ancient prophecies. Every thing there said, preparatory to his coming must be fulfilled, before he comes. It is equally so with regard to the church of Christ in the last days, all things spoken of it by the prophets must be fulfilled. The corruptions which they said should be introduced into it must defile it. When Christ said that in the days preparatory to his coming, he would have an evil servant—for so he called him—and that he would cut him off at an unexpected hour, this must take place, or the words of the Savior fail.

So certain then, as ever Christ was to raise up a man in the last days to lay the foundation of a great work, just so certain it was, that that servant would be cut off; for he that said one, said the other. As sure then as ever there was to be any true church in the last days, so sure it was that it would be corrupted, for the same spirit of prophecy indicted one that did the other; and so certain as the church of Christ in the last days was corrupted—and that was as sure as it existed—so sure it was, that part of that corruption was the leading of silly women astray; and so sure as the true church of Christ was to exist in the last days, so sure, by reason of the corruptions in it, it was to divide, and sure as it divided the branch that separated was to become beautiful and glorious.

Why then, if we claim to be the church of Christ in the last days, should the things which have transpired be matters of surprise or fear. The various systems in the world which lay claim to be the latter day work of God, to prepare the way of the Son of man, are all founded on principles at war with the prophecies, and in opposition to them; the work of God in the last days was to be a work through which all the prophecies, which had preceded the time of its commencement in the world, that had not been fulfilled, should be fulfilled. We then have this claim to be the true church of Christ, that the prophecies are now fulfilling in our midst, that the very things the Savior, prophets and apostles, said should take place in the last days, are taking place with us, and no

where else. What higher evidence then, that we are indeed the church of Christ in truth? If this is not giving to the world the testimony that we are the true church, I knew not what could do it.

The saints then have but one thing to do in relation to these abusers of themselves with mankind, that is, turn away from them and be separate, and touch not this unclean thing, but let those be clean who bear the vessels of the Lord. Separate, ye saints of the most high, from this sink of corruption, that the branch of the Lord may be glorious: for it is the separated branch that shall become beautiful and glorious, and through whom the Lord will bring peace to the earth, and though the separated branch should, at first, be among the societies of the world as a grain of mustard among seeds, yet, it shall grow and tower until the fowls of heaven come and lodge in the branches thereof; or though it should be in comparison as the leaven which is put into the meal, with the meal itself, yet, it will not cease until it has leavened the whole lump.

Thus hath the Lord spoken, "and he that hath ears to hear, let him hear."

SIDNEY RIGDON.

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

BRETHREN BELOVED:—The time has come, in the dispensations of the Most High to the Saints of the last days, when it becomes absolutely necessary for every man, for every woman, for every individual who essays to be saved in the kingdom of God, to set their feet afresh upon the rock, of which the Saviour has emphatically declared, "the gates of hell shall never prevail against it."

The time has fully come, in the history of the Church of the living God, established for the last time, when it is made a sacred and paramount duty, for every individual who would maintain the integrity of the Covenant which he has entered into with God, to lift up the voice as with the sound of a trumpet—to cry aloud and spare not.

A heaven-daring apostacy—an utter and entire departure from the principles of eternal life, as they are revealed to us in the Bible, Book of Mormon, and Book of Covenants, has occurred in our midst; and it remains with us individually to determine, whether we shall take part with God and righteousness, truth and virtue, or turn again to the weak and beggarly elements of sin, and thereby forfeit all claim, right,

title, interest or promise, to the glorious rest of God, and the ultimate beatitude of the celestial kingdom. Nothing less than this is the issue which now presents itself for our deliberate and solemn determination.

In discussing a subject of such transcendent import, it behoves us to use great plainness of speech, and to distinctly keep in view the solemnities of the eternal judgment.

It will not be disputed, that the church of Christ is eminently a system of order, and happily we all recognise the precise means by which we shall determine in what that organization consists—an appeal to the doctrine and Covenants of the Church, as made known by revelation of which the Lord has declared in his preface to the Book of Commandments. "Behold I am God and have spoken it, these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred, it might be made known, and inasmuch as they sought wisdom, they might be instructed, and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time." Sect. 1.

We are perfectly safe then in concluding that a departure to the right or left, from the things written in that Book, is an apostacy from the truth of God, a departure from the order of Heaven, for we are expressly told to search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

To this end therefore were they given "that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world."

To the law and the testimony then, if they speak not according to that, it is because there is no truth in them.

The first point which demands our serious consideration, is the channel of communication between God and the Church; if the Lord God has ordained by immutable counsel and decree, a certain fixed order, through which he speaks to the Church, it must be all important that we make no mistake here, or of necessity that we cut off all communication with the heavens, and cease to be in connexion therewith as the body of Christ. What says the law? "And again the duty of the president of the office of the high priesthood is to preside over the whole

church, and to be like unto Moses. Behold here is wisdom, yea to be a seer, a revelator, a translator and a prophet, having all the gifts of God, which he bestows upon the head of the Church." Here, then, the matter is put clearly, definitely, and forever at rest. The president of the high priesthood, that is the presiding president of the three first presidents of the Church, is the legal organ of communication to the Church, and no other. Que. If the Church should cut off the head, and place the hand or foot at the head, would God ever speak to them through those members? Most assuredly not. He would laugh them to scorn, and damn them for their pains. Whose prerogative then is it to place this head to the Church? God's alone. The presiding triune must be pointed out by the voice of the Almighty.

We are prepared then to enter upon the examination of those thrilling events, which have absorbed our attention for some time, and by a rigid adherence to the word of him who cannot lie, we shall be able to arrive at a correct understanding of the whole matter. Who then is that individual who sustains the important relation of revelator to the Church, for he alone is competent to a reorganization of the presidency, for without that organization we have not the order of God, and consequently never can triumph gloriously.

Fortunately, most providentially, this matter is stripped of all ambiguity, and is made clear as a sunbeam to the believer in the revelations of Jesus Christ.

Sidney Rigdon is the only man, who has been pointed out again and again, by the voice of Israel's God, as sustaining that relation—hear him: Sect. 84, part 5. "And now verily I say unto you, (Joseph Smith, and Sidney Rigdon,) 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 affairs 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."

If this is the word of God in very deed, then is Sidney Rigdon, beyond all cavil or dispute the called of God, to preside over his Church, and Kingdom and the lawful revelator to the same. Suppose I disown and disavow him as a revela-

tor, will that frustrate the purposes of God.—Suppose any number or individuals should do the same thing will that thwart the designs of Jehovah? Verily nay.

The question for us to determine then, is, not whether the Twelve, the Fifty, or the Seventy have rejected Elder Rigdon, but whether the great God has rejected him.

Happily this question is capable also of an easy solution, by a, "thus saith the Lord:"

"I have sent forth the fullness of my gospel, by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come, from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead."

According to this declaration of the Lord, Joseph Smith was to stand in the office in which he was then placed, until the coming of the Son of Man, unless he transgressed, when the Lord declares he would plant another in his stead; again, this other was to be appointed by Joseph himself, "If he shall transgress he shall have no power except to appoint another in his stead."

Where then is the man called of God by revelation, and ordained by Joseph Smith, as a prophet, seer, and revelator for the church? Sidney Rigdon, and Sidney Rigdon alone.

The conclusion is therefore inevitable, that either the word of God has failed, or Sidney Rigdon is planted by God himself in the stead of Joseph Smith. Let God be true, if all men should be found liars. Why then was Sidney Rigdon rejected by the Twelve, and all their adherents, and an order of things instituted in direct violation of the order of God?

The answer is plain, because they have lost the light of the spirit of God, and are involved in Egyptian darkness; "if the light that is in you become darkness, how great is that darkness."

It now becomes necessary to touch upon another fact which affords us a key, by which we may unriddle the whole mystery of this extraordinary condition of things.

There has been taught in the church a doctrine, which to a man with the revelations of God in his hand may be deemed the most daring and damning that could be imagined to exist among any people, because it is the prolific parent of every vice, and the whole catalogue of crime, follows in its train as naturally and necessarily as water will find its level. Need I say I allude to the spiritual wife system; to cover up this system, lying was taught to be justifiable, and a sor-

man was publicly pronounced, to inculcate the idea and establish the tenet, that under certain circumstances, it was rather meritorious to lie. Be it remembered, that there is no sin, which is called forth the signal wrath of Almighty God, more fully than the sin of adultery; and therefore the Lord declared he would "cut off from Israel head and tail, branch and rush in one day. The ancient and honorable, (que. Patriarch) he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed." Was Joseph Smith cut off for transgression? I answer, if the Lord is to be believed he was; for he expressly promises that if Joseph abided in him, he should stand in the office in which he was placed, until the coming of the Son of Man. If Joseph is not living, and the Son of Man is not come, he must, admitting the word of God, be cut off for transgression.

Admitting this fact, we must conclude, that he transgressed the law of God; the question then arises, how did he transgress the law of God? I answer, he taught the doctrine that a man could have ten wives; the Lord has declared "thou shalt have one wife, and cleave unto her and none else." Joseph taught that David did not sin in having many wives, only in the case of Uriah.

The Lord declares, Book of Mormon, Book of Jacob, 2d chapter, "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

But do these men who have arrogated to themselves the authority, who have at one fell swoop blotted the first presidency out of existence, laid violent hands on the reins of government, and delivered over to the buffetings of the devil him whom God has planted in the stead of Joseph Smith—do these men preach and practice the doctrine of polygamy? They do. And coupled with Sidney Rigdon's uncompromising hostility to that doctrine gives us the key by which we can understand the otherwise incomprehensible fatuity, which could lead them to set at complete defiance the order of heaven.

Let us now examine the ostensible ground on which they reject Elder Rigdon. First, because he claims to hold keys and authority above any man or set of men in this church, even the Twelve; a grave charge truly, in the estimation of men who are determined to disregard the callings and ordinations of heaven.

Second. Because he ordained men without consulting the Twelve! Mark this was after he had been rejected by the Twelve and a majority of the

church, as the first President of the church; and the Twelve invested with plenary powers, as the presidency thereof, so far, at least, as the voice of their adherents could accomplish it; in short, after they had cut themselves off from the kingdom of God, and Sidney Rigdon was commanded in effect to stand aside and let better men take the front rank; and this, too, in spite of the uniform doctrine of Joseph Smith, that no man can ever be put down except by transgression.

Thirdly. "Sidney Rigdon claimed no authority and jurisdiction over the Twelve or the church," after they had rejected him!

Fourthly. "He is charged with seeking to divide the church." What is the evidence adduced to sustain this charge? Orson Hyde says, "one of Mr. Rigdon's party said to his brother so and so; and his brother told Orson Hyde so and so."—Brethren, is not such a course of procedure enough to rouse the indignation of every honest man? Do these men really think the revelations of Jesus Christ are all a phantom.

Sidney Rigdon never sought to proselyte a single person, it was to those only who sought his counsel and instruction to whom he revealed the purposes of God. He manifested no anxiety as to the result. He knew the great God would sustain him, and bear him off victoriously.

Fifthly. Sidney Rigdon declared: "I shall feel it my duty to publish the transactions of the secret chambers, and a faithful history of the works of darkness." Oh here lies the gist of the whole matter; treason to the cause of spiritualism, to that accursed doctrine which makes a man's glory depend upon the number of his wives; which makes that a stepping stone to exaltation which God has a thousand times declared is the high road to hell.

By the assisting grace of God, my voice shall be raised, my pen shall be wielded, in defence of the pure principles of eternal life; and in opposition to the demoralizing, degrading and damning doctrines of Antichrist.

But Sidney Rigdon and his friends are charged with an intention to bring a mob upon Nauvoo so far from it, we will not, we dare not, we have no disposition directly or indirectly to injure the hair of the head of a living being; we are too firm believers in the principle, the same measure which you meet to others, the same measure, shall be measured to you again, and have moreover had too strong a demonstration of the truth of that saying of our Saviour, ever to desire to test its validity afresh.

But we do charge home the mob spirit upon

the dominant party in Nauvoo, we do say they have carried their measures by mob law, they have not regarded the statutes of heaven, they have essayed to cut off from the church multitudes, to whom they would grant no opportunity of trial and defence, they have trampled under foot the free expression of opinion and the laws of the land, and are, therefore, if any acts can define them, both tyrants and mobocrats.

In view of all these abominations, you may be ready to ask, is not your confidence lessened in the truth of the work of God of the last days in the Bible, Book of Mormon, and Book of Covenants? Not in the least; I know these things for myself, and that the purposes of the Almighty, as foretold by the Prophets, the Savior and the Apostles, will all be fulfilled, and I have this additional testimony, having been eye and ear witness to the truth "a chain of prophecies, from Isaiah to John the Revelator, regarding the work of God of the last days.

I, therefore, in the name of my Lord and master, Jesus Christ, whose unworthy servant I am, call upon all those, who love him in sincerity and truth, and who are willing to exhibit their love in the only way by which it can be known, that is, by keeping his commandments; to give heed to that servant whom the Lord has planted in the stead of Joseph Smith, and turn away from those who teach and practice doctrines contrary to the law and the holy commandments delivered unto us.

Your brother in the new and everlasting covenant.

SAMUEL BENNETT.

The Gospel as proclaimed by the Apostles with the attendant circumstances.—The gospel comes to the world, not only in its origin, but in all its parts, as the scheme of heaven, and all its advocates claim for it the right of Divine authority; from its first promulgators through all successive ages to the present. All believers in it disclaim all right of interference with it, other than believe and obey it. No right to alter or amend, add or diminish and all attempts of the kind are received with abhorrence by all believers of every sect whatever, let the facts of the case be as they may, whether it is altered or not, all equally disclaim the right of so doing. In doing with the gospel by the consent of all, we have to do entirely with revelation whatever is written on the subject, by the consent of inspiration, is the only

source to which we can safely go for information in relation to it, or any part of it. It is then, of the first importance, that we let the inspired writers give their own account of the matter, from first to last; and all that is left for us, is to judge for ourselves, whether, in the course of human events, we have adhered closely to its doctrines and precepts, or whether we have departed from them.

The sacred writers claim for it the only power to save men. All other schemes, it matters not how specious or how fascinating, are in the matters of salvation unavailing, and have no power unto salvation. Salvation comes alone by the gospel, and by nothing else. He who does not embrace it must be damned; let his character be what it may, from a devout Cornelius to a persecuting Cæsar; for "he that believeth not shall be damned," are the words of its divine author himself, after he had risen from the dead, and claimed all power in heaven and on earth. Not only was it heaven's plan for saving individuals, but it was the only means by which the world could be saved from destruction; for the divine author said, after his ascension, he would come again "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2d Thessalonians, 1st chapter and 8th verse. God has therefore ordained the gospel as the way of acceptance with, and the rule of obedience to Jesus Christ; without receiving its doctrines, and obeying its precepts, no acceptance with, no reverence to Christ is acknowledged. The mandate which has gone forth from of old to the kings and judges of the earth, is to be wise and to be instructed, and to serve the Lord with fear, and rejoice with trembling. To kiss the Son lest he be angry, and you perish from the way, when his wrath is but a little kindled. And he says, "Blessed are all they [the kings and judges] that put their trust in him." 2d Psalm, 10, 11, 12, verses. If the kings and judges of the earth are ever blessed it must be by obeying Jesus Christ, and if they ever obey him; they must do it by receiving the gospel, and obeying all its precepts, for without this, if we credit the plain declarations of of scripture, there is no obedience on the part of heaven acknowledged, and no blessing promised.

But for a fuller and clearer light on the subject, let us attend to what the promulgators of the gospel have said, themselves, in the books of inspiration. We will begin with the Savior. His last words before his ascension, to his disciples, as recorded by Mark, in the 16th chapter of his narrative or gospel, as it is called, 15, 16, 17, and 18th verses read thus, "And he said unto them, go ye into all the world, and preach my gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." The following things are to be noted, particularly, in the above sayings. First, they were to go into *all* the world, and preach the gospel to *every* creature. They were not only to go into *all* the world, but to preach the gospel to *every* creature in *all* the world; no exception here made for any human being in *all* the world. Second, he that believeth and is baptised shall be saved. That is, *every* creature in *all* the world that believeth and is baptised shall be saved. Third, he that believeth not shall be damned. The same as to say that *every* creature in *all* the world that did not believe should be damned. No allowance is here made for any man's righteousness. A praying conclave as well as a murdering high priest, must equally believe, and equally obey.

The same sentiments are maintained by all those who were commissioned by him, to bear his message to the human family. Paul says of the gospel he preached, "For I certify you, brethren, that the gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Galatians, 1st chapter, 11, and 12th verses. And in the preceding part of the same chapter, 8th and 9th verses, "But though we or an angel from heaven preach *any* other gospel, unto you, than that which we have preached unto you, let him be accursed. As we said before, so we say again; If *any* man preach *any* other gospel unto you than that which you have

received, let him be accursed. This language cannot be mistaken; it is definite as well as authoritative. A curse is pronounced upon *any* man, who will venture to preach *any* other gospel than that which the Galatians had received; and an angel from heaven, if he dare presume to preach any other gospel, than that which Paul had preached, had a curse given for a departure from it—even the smallest. The result would be that whoever ventured to do it would be cursed, instead of saving themselves and others, and that for the surest of all reasons, because the preacher of this gospel had obtained it by revelation of Jesus Christ.

This same apostle in addressing Timothy, whom he calls his son in the gospel, uses language of similar import. 1st Timothy, 4th chapter, 14, 15, and 16th verses, he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and the doctrine; continue in them, for in doing this, thou shalt save both thyself and them that hear thee." Timothy is here admonished to take heed, to himself and also to the doctrine, for in so doing he would save himself as well as those that heard him. For though Timothy had gifts of the spirit bestowed on him, which had been prophesied of him, and confirmed by the laying on of the hands of the presbytery. Still, his *own* salvation depended on his taking heed to the doctrine as much as the salvation of those who heard him. No salvation to him nor others, only by a strict adherence to the doctrine of Jesus Christ, if he perverted it, instead of salvation a curse. All his former righteousness ceased to be counted to him for righteousness.

We learn from what this same Paul says to the Galatians that he preached the same gospel that was preached by the apostle Peter. Galatians, 2d chapter, 8th and 9th verses. "But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter, (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the gentiles.) In consequence he (Paul) received

the right hand of fellowship that he should go to the gentiles.

The circumstances under which the gospel was proclaimed, were very peculiar. The Jews, to whom it was at first proclaimed, were in the greatest ignorance of it; they did not know that there was any Holy Ghost, see Acts of the Apostles, 19th chapter, 2d verse. Though the Jews here spoken of, dwelt at Ephesus, it may be fairly inferred that this was the condition of all the Jews at the time the gospel was preached to them by Peter. They did not know that there was any Holy Ghost. That is, they did not know that there was any Holy Ghost given in those days, they doubtless knew that the Holy Ghost had formerly inspired their prophets, both to reveal the things of God as well as to work miracles, but it had long since ceased and they knew not now that there was any such thing given.

There had many centuries passed away that there were no true prophets in Israel, some six hundred years since the voice of a true prophet had been heard in the once favored land of the Lord. During this long reign of silence, the Jews had made shipwreck of the order of heaven established among them by the special revelation of heaven, and had departed so far from the living God, at the time the gospel was proclaimed by the apostles, as not to know that the Holy Ghost was given or to be given any more.

It was during this long period of the absence of the voice of the Lord among them, that they so corrupted their way, and had sunk into such ignorance, as not to understand the voice of the prophets, which was read every sabbath day in their synagogues. In consequence of this apostasy, Israel became completely blinded. They did not know the voice of the Lord when they heard it. When a true prophet was sent they rejected him, and when their Messiah came, they crucified him, away with him, away with him, it is not meet that such a fellow should live, was their cry. Not that they did not believe in the coming of a Messiah, this they believed with all their heart; but this Jesus was not he: for want of the spirit of inspiration, which had long since been withdrawn, their sacred books were a dead letter to them. They could read them but not understand them.

There was to be a Messiah, but they could not tell when he came, they could not distinguish him from an impostor, and why this darkness? Because the spirit of revelation had departed from them. They had eyes, but could not see, ears but could not hear, hearts but could not understand; and why? Because the spirit of inspiration had departed from them. They groped for the wall, as if they had no eyes. Isaiah 59th chapter; 10th verse. Why happened all this blindness to Israel? Because the spirit of revelation had departed. They went back, they stumbled, they fell, because there was no vision: the prophets were no more the voice of inspiration, they would not hear. Their talk was made a snare and a trap unto them, and they finally fell, and were scattered, and remain so to this day, and will remain so "until they shall say, blessed is he that cometh in the name of the Lord." No art of man can redeem them, no human power can raise them up the voice of a prophet, the language of inspiration alone, can bring them back, or else they lay forever.

Had they not rejected the prophets, and said, we have revelation enough, they would have been in glory to this day; but instead of this, they are as a wild bull in a net, not knowing that there is any Holy Ghost given, believing that the day of revelation is over, forever over.

The blindness which had happened to Israel, and the cause of that blindness, is so clearly set forth that all who read may see and understand it. Such was their condition when the gospel was first preached unto them, and the apostles well knew that nothing but the proclamation which they made could remove their blindness, or enlighten the gentiles; for through that alone, the spirit of revelation would or could return to the world.

The description given of the gentiles, shews that they were equally destitute of the true knowledge of God. Paul says of them, in his day, that they were aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. Ephesians, 2d chapter, 12th verse.

Such was the condition of Jews and Gentiles, when the apostles first went forth to preach the gospel. All the light and knowledge there was in the world were the Jewish scriptures, of the, so called, Old Testament. All beside that was darkness

and ignorance. No prophet to correct the errors of the Jews, and no teacher to enlighten the Gentiles. The Jews had killed the prophets, and stoned those whom God had sent unto them, by reason of which their leaders had become hypocrites, blind leaders of the blind; but notwithstanding this, they were the only people who had any knowledge of the true God, or the means of knowing him; but the light in them, in consequence of refusing to have any more inspired men among them, had nearly become darkness.

MESSENGER AND ADVOCATE.

PITTSBURGH, NOV. 1, 1844.

AFFAIRS AT NAUVOO.

Our advices from Nauvoo, are to the 20th of October. Brigham Young, one of the Twelve, had, at a meeting at Ramus, in Hancock county, discoursed thus, in a public address: "That there were a multitude of spirits, innumerable, who were flocking about the houses of ill fame, seeking for bodies, although they were illegally obtained, yet they were anxious to get them in any way; but God has devised a plan by which they can now obtain them in a legal way, without disgrace." Important information, surely. Since the delivery of the above message, the gentleman and his co-worker, Heber C. Kimball, have been absent, no reason assigned: they have gone probably to the places where their business demands.

We have seen a No. of the 'Prophet,' published in N. York City, containing a letter over the signature of Wilford Woodruff, declaring, among other false assertions, that while we were at Nauvoo in Sept., we threatened to bring a mob on the place. This is a fabrication without the least foundation in truth. We never said so, nor thought of saying so; indeed we knew too much about the light in which the God of Heaven viewed Nauvoo and the people thereof, to feel any disposition to bring on them any evil, greater than that decreed by the great God. Do these men think, by publishing falsehoods against us or any others, that they will avert the judgment of God? If they do, they will find that God is not to be thus trifled with. These efforts, of desperation, will avail them nothing. They have trifled with Jehovah; they have set at naught his revealed will: they have done despite to the spirit of Grace; and do they think, that by publishing falsehoods they can deceive the Almighty? It would seem as if they thought so. Vain men, let them know

that it is with their God they have to do. It is he whom they have offended, and it is he who will dispose with them by such means as he thinks proper. Does the great God need falsehoods to aid him in accomplishing any of his purposes. "He is not man that he could lie, nor the son of man that he could repent." Shall these "potsherds of the earth strive with their Maker?" They will find these efforts of desperation only make their case more desperate.

Know, reader, that He who rules in the heavens, has declared the fate of Nauvoo; and all shall see his hand on Nauvoo for destruction, and not for salvation: for Nauvoo, on account of the iniquities of her people, will be desolated; The saints there have polluted their inheritances, and God will cast them down, and make them an example to all those who come after them; and all the efforts of man to the contrary will not save her.

It is not our intention, in the future numbers of our paper, to devote very little of them to these local matters, but to a very different object—to the setting forth of the doctrines of the revelations of heaven. We will leave Nauvoo, and those of her inhabitants who have corrupted their way before the Lord, to their fate; assuring them that an overthrow awaits them, and no earthly power can save them.

The ignorant corrupters at Nauvoo are busily engaged, up to the last dates, in spinning out the history of their own ignorance and shame, in an unceasing effort to do something to hide their secret doctrine from the public gaze. Do they think such fooling will any longer hide, from the world, their system of polygamy? If they do they will find their mistake by and by.

When these creatures begin to spin out their shame, they always spin out a long yarn, as they always have a large stock of the raw material on hand, and it only requires a little manufacturing to prepare it for public use.

As to what they say of ourselves, we can say to them as Sterne said to the Jackass, "we will have no quarrel with any of your family." We have, and always shall consider it an honor to be opposed by men who know that their own secret works of darkness are such as to need concealment to avoid fearful consequences. Ed.

We wish our friends, and the friends of truth and virtue, who desire to patronize us, in our determination to sustain the order of heaven in its organization and unity; to make their purposes known, as we shall be unable to transmit this paper to any but actual subscribers.

To the Editor of the Latter Day Saints' Messenger and Advocate.

MR. EDITOR: I would like to say one word, in relation to an assertion made by Wilford Woodruff. (one of the Twelve,) in a communication to the New York Prophet, dated Salem Mass., October 11th, 1844. He there states to the public that Elder Rigdon threatened to turn traitor, publish against the church in the public journals, "intimating," he says, "that he would bring a mob upon the church, stir up the world against the saints, and bring distress upon them," &c. I for one, sir, take the liberty to say, that these assertions are every one of them false. However it is only carrying out a certain resolution of the twelve, confirmed by an oath, "that the influence of Sidney Rigdon should be destroyed, so help me God."—Brigham Young's own words. I do further say, that I was in the society of Elder Rigdon a great deal; as much as any other man, together with many other of his friends at Nauvoo, after the death of Joseph and Hyrum; and I do certify, that the advice he gave to his followers was invariably, raise your voice against no man, do violence to no man, the twelve are God's anointed, they are in his hands; my work is done here, and my desire is to return to Pittsburgh in peace, soliciting none to follow him, but at the same time rejecting none.

What he did state was, "that he should deem it his duty to give a faithful history of the transactions of the secret chambers, and the works of darkness."

SAMUEL G. FLAGG.

To the Editor of the Latter Day Saints' Messenger and Advocate.

MR. EDITOR:

Permit me to call your attention to a certain doctrine taught by the apostates at Nauvoo, that Joseph Smith is as much a Saviour to this generation as Jesus Christ was to the generation in which he lived. Heber Kimball declared, in a public address, on the stand, that "Joseph Smith was his Savior." Are not these the very characters whom Paul and Peter saw should be in the church of God, in the last days; who would count the blood of the covenant wherewith they were sanctified an unholy thing; and even deny the Lord that bought them.

AN OBSERVER.

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 from all dubiety in relation to the acknowledged and received doctrines of said church. The paper 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 enable him 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:

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 soon in proportion.

All letters addressed to the editor must be post-paid.

SIDNEY RIGDON.