

No. 3.

In the third section of the book of Covenants, after explaining the nature and order of the Melchisedek and Aaronic priesthood, which are recognized in the church of God, we have set before us, in the 11th and 12th verses or paragraphs of said section, in language too plain to be misunderstood, the order which the Lord deemed necessary to plant in his church

In the 8th section of the book of Conv. we are informed that other men were accounted as equal with Joseph Smith, in holding the keys of this last kingdom, and received a com-

And knowing that the revelations concerning Elder Rigdon, to which we have referred, have been given since the time the twelve say his license was taken from him in Kirtland, in 1832; and being credibly informed, also that in November 1813, Joseph Smith, voluntarily and of his own free will, conferred upon the head of Pres. Rigdon, all the ordinations, gifts and blessings, which had ever been placed upon him; which can be sustained by the testimony of Elder Wm. Marks, and many others.

We say, with these things before us, we were surprised to see the course pursued towards Pres. Rigdon, by the twelve and the church at Nauvoo this summer and fall—to see a people, who have taught these fourteen years that a church without a prophet at its head, is not the church of God, vote deliberately, coolly, and dispassionately that they did not want a guardian, a prophet, or a SPOKESMAN to lead them, we were struck with astonishment, and led to exclaim, "how was the gold become dim, yea, the most fine gold changed."

But when we consider for a moment, the singular position in which the twelve are placed by being believers in, and teachers of the doctrine of polygamy, as was abundantly sustained in our conference, by the testimony of several witnesses; some of whom were strong adherents of the twelve, viz: Elder Charles W. Wendell voluntarily stated, that the spiritual wife doctrine was introduced in the conference in New York city, by those in higher authority than himself, but he opposed it with his might, stating to that conference that if such things were practised in the church they would prove its overthrow. Also, Elder Bradford W. Elliot, on being interrogated, if he had ever been taught that it was his privilege to have more wives than one? he replied, yes. On being asked, by whom? he answered by BRIGHAM YOUNG. On being interrogated if by any other? he said, yes, but not so explicitly as by Brigham.

When we consider that these are the teachings of the twelve, and some of their adherents; and knowing that Elder Rigdon is strenuously opposed to such a doctrine, we are not so much surprised at the course they have taken.

If these testimonies are true, beloved brethren, what is our duty? Is it to countenance and sustain such abominations by upholding men who preach and practice it? Or, is it not our duty as men of God to lift up our voices in support of those glorious principles of virtue which must ever dwell in, and reign over those who have a part in the resurrection of the just.

RICHARD SAVARY,
BENJAMIN STAFFORD,
E. ROBINSON.

COMMITTEE

Pittsburgh Oct 5, 1844

THE FIRST PRESIDENCY.

We have always considered it an indisputable and self evident axiom, that the order of God, is perfect, and indissoluble; as a system, and in its integral parts. And so in reference to the scheme of salvation; there are no redundant elements, none that can be dispensed with, and the system retain its virtue and efficiency, in the attainment of the object proposed.

The moment we admit a departure, in the smallest degree from the order of heaven, then and at that time, we open the floodgate to liberalism, and there is no stopping place, short of manifest apostasy.

Should we once concede, that a single principle can be stricken out of existence, that the smallest diminution can occur in the matchless organization of Deity, without impairing its adequacy; we should be driven to the inevitable conclusion, that the whole system of God is not necessary to the salvation of man; and therefore, that the thousand and one systems extant, are all saving systems. But we have not so learned Christ. We are ready to subscribe to the doctrine of Paul, that "those members of the body, which seem to be more feeble, are necessary," to the safety and perfection of the body. How indispensably necessary then, must those members be, through which sustenance is administered to the whole body; without which the body is spiritually dead, striped of all beauty and comeliness; incapable of the performance of the functions of vitality.

We think it is susceptible of the clearest demonstration, that the first presidency or the presidency of the high priesthood of the church, hold the keys of revelation for the church, to conduct, manage, and control it; in accordance with the will of God, and the revelations of Jesus Christ; that in the economy of God, it belongs of right to that quorum, and never can be delegated to any other. A very few quotations will put this matter beyond all successful controversy. "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 bestoweth upon the head of the church." The Lord foreseeing the very condition of things which has arisen, uses this striking phraseology. "Behold" says he, "here is wisdom." Alas! that men should be so lifted up, as to imagine themselves wiser than their maker. Again, "Joseph Smith jr. unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." We are warranted then in saying, that they do not belong to the twelve, that they have not got them, that they never can have them, and if they declare ever so boldly, and declaim ever so loudly, their

assertions weigh not a feather, against "a thus saith the Lord."

The duties of the presidency of the high priesthood, are specifically defined, again, and again, that there may be no mistake. "Of that they may bring forth fruit meet for the Father's kingdom, otherwise there remaineth high priests chosen by the body, appointed (by revelation, see § 5.) and ordained to that office, (by some one or more having competent authority,) and upheld by the faith and prayer of the church, form a quorum of the presidency of the church."

The duties of the twelve, are also specifically defined, repeatedly. "The twelve travelling counsellors are called to be the twelve apostles, or especial witnesses of the name of Christ in all the world: thus differing from other officers in the church, in the duties of their calling; they are called to act, "under the direction of the first presidency;" who are appointed by God, to be their counsellors, and leaders. See § 101. We argue then, they have not been called to the presidency of the church, but to another and very different office, and emphatically warned, "There fore see to it that ye trouble not yourselves concerning the affairs of my church in this place saith the Lord; but purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature, who hath not received it." We think it is fulness and desperate wickedness of the human heart, than is to be found in the fact, of and the duties of the twelve, are incompatible with a people enjoying the light of the Spirit of the one with the other; we have, we think, God, and the revelations of Jesus Christ satisfactorily shewn, that no quorum of the church can be dispensed with, that we cannot alter or amend the order of God with impunity, or without rendering it nugatory as a plan of salvation. We are then forced to the conclusion, that the order of things established at Nauvoo is a monster, a hydra with twelve or more heads, assuaging the place of the heavenly institutions established by the voice of Jehovah, and destined to destruction, with Jerusalem, and pouring contempt upon the order of the heavens, by the entire abolition of the presiding triune, the principle of all power and success in the kingdom of God.

It is not the church of Christ because "they have transgressed the law, changed the ordinances, and broken the everlasting covenant;" severed the connecting link between God and themselves, so that he can hold no intercourse with them, through the channel which he had mercifully opened, to bless them with the light of revelation. Would to God they had hearkened to the commandment, "to give diligent heed to the words of eternal life, for the saints shall ultimately triumph on any other principle. Daniel testifies that the minds in times past have been darkened by the ancient order of things was established; but because of unbelief, and because you have treated lightly the things you have received, established, and ratified, in the last organization which vanity and unbelief hath brought upon the whole church under condemnation. And this condemnation resteth upon the children of men; for the express purpose of preparing a people, (who will keep Zion, even all; and they shall remain under this condemnation until they repent and believe,) for that event.

We do not hesitate to affirm, that if the kingdoms of this world, are ever to become kingdoms of our Lord and his Christ, which they most assuredly will, it will be under the direction and administration of a presidency of three; which is the precise organization of heaven, in respect to its presiding triune. There is not in the whole range of hearkened to the commandment, "to give diligent heed to the words of eternal life, for the saints shall ultimately triumph on any other principle. Daniel testifies that the minds in times past have been darkened by the ancient order of things was established; but because of unbelief, and because you have treated lightly the things you have received, established, and ratified, in the last organization which vanity and unbelief hath brought upon the whole church under condemnation. And this condemnation resteth upon the children of men; for the express purpose of preparing a people, (who will keep Zion, even all; and they shall remain under this condemnation until they repent and believe,) for that event.

There is therefore no rational hope, that we ever attain a preparation to stand in the presence of God, other than the way he has himself established for that purpose.

In vain is it to talk of building a house to the most high God, where his ordinances may be administered, and his glorious voice may be heard, when the very means by which these blessings can be legally obtained, are annihilated. Who is to administer the ordinance of the washing of feet? the first presidency; whose prerogative is it to receive the word of the Lord to the church? the first presidency.

But it belongs of right to those, who have regarded the first presidency, to find some way of trying a bishop, other than the way by which God says he can be tried.

2d. As also, who has a legal right to the bishoprick, for the Lord says he must be designated by, and ordained under the hands of the first presidency, and no other way. If any thing were wanting to shew the unavoidable confusion, disaster and ruin, which the transgression of the first presidency involves, surely this must supply the deficiency.

There is then no shadow of justification to be found in the revelations of Jesus Christ, for this fatal departure from God and righteousness, the excision of the first presidency, and the blind, ignorant, and arrogant assumption of the prerogatives of presidency of the whole church, by the quorum of the twelve, is the same as to be destitute of warrant from sacred writ.

The only show of justification they profess to find in the law of the Lord, so far as we know, is in the third section where it is said that the twelve form a quorum, equal in authority and power, to the three presidents; where it states the same thing of the seventy, and shows precisely in what sense they are equal, the three presidents, the twelve, the seventy, and the different quorums of the seventies; hear it all ye honest men. "And every decision made by either of those quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decision in order to make their decisions of the same power and validity one with the other." It is then the unanimous decisions of the quorum of the twelve, and the quorums of the seventies, that make those decisions of equal power and validity with the decisions of the presidency; and these decisions must respect matters which appertain to the duties of their calling; moreover these decisions must be made in righteousness, that is according to the law of God; or they can effect nothing. Surely this is a perilous foundation for such a structure!

But the strong point, as they seem to content for it, is the assertion, that Joseph laid the burden of the church upon their shoulders, addressing the twelve, telling them, he had given them all the keys he himself possessed, and knew any thing about. We neither admit

nor deny this, it is a matter we care nothing about; we do know verily, that Joseph taught a contrary doctrine, from the conclusion which they presume to draw from these declarations.

We have a surer test by which to try this matter, a touchstone that can be relied upon, that will not fail us. If Joseph Smith did really design to confer the authority to lead and preside over the church, (which we have the best reason to doubt,) upon the quorum of the twelve; we say he did that, which he had no power or authority from God to do; for the very obvious reason, that the God of truth, is not the author of two antagonist propositions, regarding the control, management, and economy of that order of things which he has established for the last time.

If the great God has revealed to us the organization of his church, and commanded it to be written for our guidance and instruction, challenging our implicit obedience. Who was Joseph Smith? or who is any other man? or set of men? that they can alter the decree of Jehovah? Woe be unto them if they attempt it, they wage an unequal warfare.

If Joseph Smith did design any such thing, he did that which hastened his destruction.

But we said, we had the best reasons to doubt any such design, on the part of Joseph Smith. It is a well known fact, that Hyrum Smith and Sidney Rigdon, were both ordained by Joseph, as prophets, seers, and revelators for the whole church; it is also equally well known, that Joseph's preference was in favor of his brother Hyrum, as his successor in case of his death; and that he labored under undue and unjust prejudice, with regard to Sidney Rigdon, this he admitted himself publicly. Now if Joseph did design Hyrum as his successor, he did not design to dispense with the first presidency. We make these remarks to show the very great improbability, to say the least, that Joseph Smith ever had any such design, is imputed to him. The question of motion with us to decide is, what the Lord has designed, and determined on this subject;—and we are among the number who believe, that he will accomplish his purposes, in any event; and in spite of the efforts of man to the contrary. If this view of the subject be correct, then we may rest assured that whatever the result has been, it was in accordance with the purposes of the Almighty. Was Joseph Smith the called of God to lay the foundation of the church of God of the last dispensation? He was. Then the Lord has not been overreached, by a set of ungodly mobocrats; and he has still on the earth, a man holding equal authority, to carry on his work; in verification of his promise, that he would plant another in his, Joseph's, stead.

There is another frail prop, applied as a support to the tottering fabric. That after the crucifixion of our Savior, the twelve took the presidency and control of the church; we think there is abundant evidence, that Peter,

James and John constituted the presiding

three; and that their places were filled in the quorum of the twelve by others. Be that as it may, it is a matter with which we have nothing to do. We have the law and organization of heaven given to us, by adhering to which we shall acquit ourselves like men of God; or by the transgression of which, we shall be condemned. There is another important circumstance connected with this affair, which we must think, develops a fixed determination on the part of the twelve, to seize the reins of government, law or no law. Sidney Rigdon and Amasa Lyman, are acknowledged by the twelve as having been ordained first presidents; which of course would constitute a majority of the quorum, and competent to do business; only requiring the addition of one member, to fill the vacancy occasioned by Joseph's death. It was an egregious inconsistency, to admit, that Sidney Rigdon and Amasa Lyman were legal members of the quorum of first presidency, to receive the ordinance of first presidency, as according to the book of Covenants, (see section 3rd.) they would constitute a quorum to do business. "A majority may form a quorum, when circumstances render it impossible to be otherwise." In direct violation of this, and the multiplied provisions of the law of the Lord, the twelve admit their presidency, and deny their right to preside! Presidents! and no presidents!! We cannot call this by any plucking him out of deep mire, and exalting his name above buffoonery. We think it a better name than buffoonery. We think it a name on high. But Joseph asserted, so it may be betokened, a preconcerted resolution to destroy the first presidency, this must surely indicate it. But we are not left in the dark on this subject, we have before us conclusive evidence that it was determined by the twelve, before any action was had by the church at Nauvoo, to supplant Sidney Rigdon in the presidency. We say it was a gross imposition upon common sense, to make the admission, that they were both first presidents, and then request them to stand the one on the right hand of the twelve, and the other on the left. So it seems in the estimation of these men, a matter of small consequence, whether the church has three, twelve, thirteen, fourteen or more heads!

In no circumstances, we contend, could the order of heaven exist without the first presidency. If the Lord should take from the earth, all who held that authority, there would be no ground of hope, to the people destitute of that presiding power, for the attainment of the rest of God; and still another dispensation must be ushered in, by which alone that glorious object could be accomplished. We do however verily believe, that the Lord will surely perform that which he has promised, that "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, or the stone which is cut out of the mountains without hands, shall roll forth until it has filled the whole earth." If Joseph

James and John constituted the presiding three; and that their places were filled in the quorum of the twelve by others. Be that as it may, it is a matter with which we have nothing to do. We have the law and organization of heaven given to us, by adhering to which we shall acquit ourselves like men of God; or by the transgression of which, we shall be condemned. There is another important circumstance connected with this affair, which we must think, develops a fixed determination on the part of the twelve, to seize the reins of government, law or no law. Sidney Rigdon and Amasa Lyman, are acknowledged by the twelve as having been ordained first presidents; which of course would constitute a majority of the quorum, and competent to do business; only requiring the addition of one member, to fill the vacancy occasioned by Joseph's death. It was an egregious inconsistency, to admit, that Sidney Rigdon and Amasa Lyman were legal members of the quorum of first presidency, to receive the ordinance of first presidency, as according to the book of Covenants, (see section 3rd.) they would constitute a quorum to do business. "A majority may form a quorum, when circumstances render it impossible to be otherwise." In direct violation of this, and the multiplied provisions of the law of the Lord, the twelve admit their presidency, and deny their right to preside! Presidents! and no presidents!! We cannot call this by any plucking him out of deep mire, and exalting his name above buffoonery. We think it a better name than buffoonery. We think it a name on high. But Joseph asserted, so it may be betokened, a preconcerted resolution to destroy the first presidency, this must surely indicate it. But we are not left in the dark on this subject, we have before us conclusive evidence that it was determined by the twelve, before any action was had by the church at Nauvoo, to supplant Sidney Rigdon in the presidency. We say it was a gross imposition upon common sense, to make the admission, that they were both first presidents, and then request them to stand the one on the right hand of the twelve, and the other on the left. So it seems in the estimation of these men, a matter of small consequence, whether the church has three, twelve, thirteen, fourteen or more heads!

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It is perfectly ridiculous for certain men to say, that they have no confidence in Sidney Rigdon as a revelator; do they dare to contend with Omnipotence? The Lord says (section 81,) that Sidney Rigdon is equal with Joseph Smith, in holding the keys of this last kingdom; and in 1811, the Lord commands Joseph to ordain him as a prophet, seer and revelator; (see Times and Seasons, and in January of that year, (see new edition of Cov. page 411,) the Lord says, "as given Sidney Rigdon, as one of the quorum of first presidency, to receive the ordinance of first presidency, as according to the book of Covenants, (see section 3rd.) they would constitute a quorum to do business. "A majority may form a quorum, when circumstances render it impossible to be otherwise." In direct violation of this, and the multiplied provisions of the law of the Lord, the twelve admit their presidency, and deny their right to preside! Presidents! and no presidents!! We cannot call this by any plucking him out of deep mire, and exalting his name above buffoonery. We think it a better name than buffoonery. We think it a name on high. But Joseph asserted, so it may be betokened, a preconcerted resolution to destroy the first presidency, this must surely indicate it. But we are not left in the dark on this subject, we have before us conclusive evidence that it was determined by the twelve, before any action was had by the church at Nauvoo, to supplant Sidney Rigdon in the presidency. We say it was a gross imposition upon common sense, to make the admission, that they were both first presidents, and then request them to stand the one on the right hand of the twelve, and the other on the left. So it seems in the estimation of these men, a matter of small consequence, whether the church has three, twelve, thirteen, fourteen or more heads!

What an awful condition we should have been placed in, if no man had been found having authority to lead us into paths of righteousness. How could we have certainly known, that Joseph Smith had transgressed, so as to forfeit his standing before God, but by his being cut off from the earth. There he was, the instrument whom God had chosen, by whom he had revealed his will, through whom the everlasting gospel saluted our ears and rejoiced our hearts, by whose instrumentality the book of Mormon was brought to light, and translated by the power of God; administered thence shall the gospel roll forth unto the ends of the earth, or the stone which is cut out of the mountains without hands, shall roll forth until it has filled the whole earth." If Joseph

James and John constituted the presiding three; and that their places were filled in the quorum of the twelve by others. Be that as it may, it is a matter with which we have nothing to do. We have the law and organization of heaven given to us, by adhering to which we shall acquit ourselves like men of God; or by the transgression of which, we shall be condemned. There is another important circumstance connected with this affair, which we must think, develops a fixed determination on the part of the twelve, to seize the reins of government, law or no law. Sidney Rigdon and Amasa Lyman, are acknowledged by the twelve as having been ordained first presidents; which of course would constitute a majority of the quorum, and competent to do business; only requiring the addition of one member, to fill the vacancy occasioned by Joseph's death. It was an egregious inconsistency, to admit, that Sidney Rigdon and Amasa Lyman were legal members of the quorum of first presidency, to receive the ordinance of first presidency, as according to the book of Covenants, (see section 3rd.) they would constitute a quorum to do business. "A majority may form a quorum, when circumstances render it impossible to be otherwise." In direct violation of this, and the multiplied provisions of the law of the Lord, the twelve admit their presidency, and deny their right to preside! Presidents! and no presidents!! We cannot call this by any plucking him out of deep mire, and exalting his name above buffoonery. We think it a better name than buffoonery. We think it a name on high. But Joseph asserted, so it may be betokened, a preconcerted resolution to destroy the first presidency, this must surely indicate it. But we are not left in the dark on this subject, we have before us conclusive evidence that it was determined by the twelve, before any action was had by the church at Nauvoo, to supplant Sidney Rigdon in the presidency. We say it was a gross imposition upon common sense, to make the admission, that they were both first presidents, and then request them to stand the one on the right hand of the twelve, and the other on the left. So it seems in the estimation of these men, a matter of small consequence, whether the church has three, twelve, thirteen, fourteen or more heads!

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James and John constituted the presiding three; and that their places were filled in the quorum of the twelve by others. Be that as it may, it is a matter with which we have nothing to do. We have the law and organization of heaven given to us, by adhering to which we shall acquit ourselves like men of God; or by the transgression of which, we shall be condemned. There is another important circumstance connected with this affair, which we must think, develops a fixed determination on the part of the twelve, to seize the reins of government, law or no law. Sidney Rigdon and Amasa Lyman, are acknowledged by the twelve as having been ordained first presidents; which of course would constitute a majority of the quorum, and competent to do business; only requiring the addition of one member, to fill the vacancy occasioned by Joseph's death. It was an egregious inconsistency, to admit, that Sidney Rigdon and Amasa Lyman were legal members of the quorum of first presidency, to receive the ordinance of first presidency, as according to the book of Covenants, (see section 3rd.) they would constitute a quorum to do business. "A majority may form a quorum, when circumstances render it impossible to be otherwise." In direct violation of this, and the multiplied provisions of the law of the Lord, the twelve admit their presidency, and deny their right to preside! Presidents! and no presidents!! We cannot call this by any plucking him out of deep mire, and exalting his name above buffoonery. We think it a better name than buffoonery. We think it a name on high. But Joseph asserted, so it may be betokened, a preconcerted resolution to destroy the first presidency, this must surely indicate it. But we are not left in the dark on this subject, we have before us conclusive evidence that it was determined by the twelve, before any action was had by the church at Nauvoo, to supplant Sidney Rigdon in the presidency. We say it was a gross imposition upon common sense, to make the admission, that they were both first presidents, and then request them to stand the one on the right hand of the twelve, and the other on the left. So it seems in the estimation of these men, a matter of small consequence, whether the church has three, twelve, thirteen, fourteen or more heads!

who cannot do, that he should continue to hold the prevailing authority, until the coming of the Son of Man, if he abided in him.

We loved the man, and we have been willing to venture our life for him, because we knew him to be an instrument in the hands of God, for the accomplishment of his purposes. How then shall we describe the sorrow and anguish of heart which we experienced when we found that he was teaching the unholy spiritual wife doctrine secretly, and denying it openly; that he was running against the hostes of Jehovah's buckler, by a direct contravention of all those pure and virtuous principles, contained in that book, which had been brought to light by the manifestation of almighty power, exhibited to him personally. We trust we have learnt a lesson, which we shall never forget, of human weakness and fallibility; and that none but God can sustain and keep from falling those that put their trust in him. Cursed indeed is he that trusteth in man, and maketh flesh his arm. We acknowledge that it is by the mercy of God that we have been sustained, and kept from that fatal error, and strong delusion, of believing a lie; and had a heart to believe the truth, when the servant of God came with a message from the heavens, declaring that God had no pleasure in unrighteousness; teaching us to observe "the new covenant even the book of Mormon;" saying in the language of that book, "For behold I the Lord have seen the sorrow, and heard the mourning of the daughters of my people, because of the wickedness and abominations of their husbands. "And I will not suffer saith the Lord of hosts, that the cries of the fair daughters of this people shall come up unto me, against the men of my people; saith the Lord of hosts: for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old saith the Lord of hosts."

Who so blind, that they cannot see the fiat of Omnipotence, and the seal of the indignation of the living God, incontestably placed upon that worse than Mahomedan practice, which would tamper with other men's wives; which would turn the fountains of human happiness, (mutual confidence and esteem,) into the demoniac elements of suspicion, rage, murder, and despair; we say who so infatuated, so bound down in the strong delusion of the devil, that they cannot see the attestation of the wrath of God, upon a man who had so far perverted his sacred office, as to teach such vile doctrines, and whom he had pledged himself to sustain, only on condition, of his abiding in him. And who again so ignorant and foolish, that all the testimonies recorded in the Bible, Book of Covenants, and Book of Mormon, regarding those vices, and last of all the signal warning given to us, individually, and as a

people, who so wedded to sin as a sweet morsel, that they will not profit by this, and take heed to their steps.

We have the concurrent testimony of all the prophets who spake as they were constrained by the Holy Ghost, to warn all men who believe and practice these doctrines of Beelzebub, (in authority or out of it,) but more especially those, whose duty it is to teach the way of life—to flee the wrath to come; and we tell the truth in Christ and lie not, that certain as the existence of Jehovah, sure as he ever spake to man, there is no escape from destruction, other than disarding such doctrines and disfellowshipping all who adhere to them. The great God has decreed that he would have a people of tried integrity, that he would prove them in all things, to see whether they would keep his covenant, if they could abide a celestial law, and were ment for a celestial kingdom. One notable season of "trial as by fire" is passing over our heads, and who shall be able to stand, when we see how many have already fallen, openly apostatized from the faith once delivered to the saints, virtually denied the Bible, Book of Mormon, and Book of Covenants, and to all intents and purposes set at naught the counsels of God; and are teaching as a celestial law, that the highest degree of celestial glory is only to be obtained by marrying three, five, seven, ten, or more wives.

We would lay it down as a certain, fixed, and incontrovertible position, that the whole order of God is necessary to our salvation; as the first presidency is a part of that order, we cannot be saved without it. This is the testimony of the Book of Covenants; "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 names sake unto you."—Sect. 104. New edition.

Observe the language of the Lord—not Joseph Smith, or any particular man, but those the first presidency, whom I have made for my names sake counsellors unto you; those who receive them receive me, and by parity of reasoning, those who reject them, reject me. It is in fact a contradiction in terms, to say we receive God, and reject his organization of the church, or his plan of saving men in any particular.

We cannot make one quorum perform the functions of two, or else on the same principle we may dispense with every quorum of the church, save one. Therefore let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Alas! the body hath need of every member that all may be edified together, that the system may be kept perfect.—See 4.

We wish all who love our Lord Jesus Christ in sincerity and truth, to remember that

the scene through which we are now passing, is a conflict of Christ and Belial, light and darkness. Now are we compelled to determine who is on the Lord's side, for "whosoever is not with me, is against me, and whosoever gathereth not with me scattereth."—On the one hand, is presented to you, the perfect organization of heaven, with the man whom God has planted with his own hand in the midst of Joseph Smith as the head, with his two counsellors legally appointed by revelation and ordained under the hands of Sidney Rigdon; acknowledged in their office, and upheld by the confidence, faith and prayers of the church, that church receiving as the law and rule of their faith and practice, the book of doctrines and Covenants; also, all those pure and holy principles inculcated in the Book of Mormon, and the Bible; with a fixed and steady purpose in the strength of Israel's God, to present an uncompromising opposition to that doctrine of levity, the spiritual wife system; which has already called forth the signal manifestation of the divine displeasure, in the cutting off Joseph and Hyrum Smith from the earth.

On the other hand, is presented to you, a Babylonish beast, a corrupt and perverted monster, having no resemblance to the heavenly pattern; a travelling high council swill wing up the head, (the first presidency,) and the high council in Zion, who in their functions and prerogatives are superior in authority to the twelve travelling counsellors, whose decisions upon matters appertaining to the duties of their calling must be unanimous to give them the same validity with the decisions of the first presidency; whereas, the High Council are equal in all their decisions to the quorum of first presidency; (see 3d.) which quorum of high counsellors, are called to regulate all difficult matters of the affairs of the church in Zion, and it cannot be shown that the twelve were ever called to any such thing, or the contrary, the Lord for seeing what has actually come to pass, warned them not to do it at their peril. (See, 104, N. Ed.) How unavailing such a warning, to men who had resolved to set themselves above all that is called God, or is worshiped, in bold defiance of his order and commandments, pulling down and setting up at their own will and pleasure, in open defiance of the thus saith the Lord, until the system is formed which is presented to you as the antipodes of the order of God; the beast which has assumed the prerogatives of the almighty lawgiver, and challenges your admiration and homage as possessed of those attributes. In perfect keeping with the character of the organization, are the doctrines it promulgates, "glory in the highest by a multitude of wives."—

We have then clearly set before us, life and death, blessing and cursing. Choose you which you will have, the issue is plainly joined, we cannot avoid it. We do not for a mo-

ment doubt, that all who are willing to keep the commandments of God at all hazards and ask God the everlasting Father in the name of Jesus Christ for his Spirit, will be guided in the way of truth and salvation. He is true who hath promised, and if there is a failure any where, it will be on our part. See ye to it. We think we have made such quotations from the law of the Lord, and used such arguments (as we have been able to present,) as is sufficient to shew to every honest and obedient believer in the veracity of God, where truth is to be found. And wherever truth is, just in proportion as we possess it we approach God, for God is truth. S. BENNETT.

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that shall look 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.—Book of Mos. §13. 77.

You have heard that it was said by them of old time, thou shalt not commit adultery; But I say unto you, that whosoever looketh upon a woman to lust after her, hath committed a adultery already in his heart.—Mat. chap. 5.

Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none. For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Book of Jacob, chap. 2.

It may be deemed superfluous, to enter upon an elaborate argument, to show that polygamy, is not from above, but is from beneath.

Certain it is however, that multitudes professing to receive the Bible, book of Mormon and book of Doctrine and Covenants, as of divine authenticity, and as containing the pure doctrines of Jesus Christ, have been led to receive and adopt, as an article of their religion, the monstrous, antichristian and disgusting dogma, "that it is absolutely necessary, to the attainment of the highest degree of glory, that a man should have a plurality of wives." If it were a mere theory, unreduced to practice, the case would be different; but when we see a system of unparalleled debauchery, growing out of, and flowing from it; contaminating the fair form of the almighty lawgiver, and challenges your virtue, and blasting like the deadly sirocco, the very springs of existence, and happiness temporal and eternal; then surely if ever, it is high time for those who would maintain the ancient landmarks, who would contend earnestly for the faith once delivered to the saints; to be valient for the truth.

Indeed we should esteem it in the highest degree criminal, to be indifferent to a state of things which has well nigh rendered the same

of Latter Day Saint the synonym, of treachery and debauchery. But thanks to the tender mercies of our God, he has reserved a set of men, who have not bowed the knee to this adulterous Baal; who will not hold their peace, who will never relinquish the ark, which they have undertaken, but with their lives, who with unwavering unceasing effort, will bear aloft the banner of truth, virtue and integrity; nothing doubting, that the God of Israel, will be their safeguard and portion forever.

If it could be a matter of doubt, with any individual, who is not caught in the snare of the devil, by a practical adoption of the doctrine of polygamy, as taught by the apostates at Nauvoo, the test given by the Son of God, that "a tree is known by its fruit," would afford a lucid solution of the difficulty.

To tell of the despoiled innocence, and abandoned woe, parental heartbreakings, and the truthfulness of confiding love, blasted forever, by the insidious demon who has sought his opportunity, under the priestly garb, to visit the happy domicile of mutual undoubting affection, and by the avowed authority of heaven pressing his suit, and enforcing it by the most awful penal denunciations. Where is the individual, could they see these things as they are, would doubt their hellish origin? The continually put upon the laws of God and man; the lying, hypocrisy and deceit; practiced, to hide its malignant features from public gaze; furnish the necessary touches to fill up the diabolic picture.

When we say this crying abomination is forbidden by all the revelations of heaven, in every age, to the children of men; we tell the truth, but not all the truth; there is yet a fearful weight of testimony, remaining untold. Is there an ominous warning of overthrow, a denunciation of threatened punishment, a signal exhibition of Divine vengeance, recorded in the sacred books? Then they have been directed against these vices.

What concatenation of fiendish influence, could so have darkened the living oracles, as thus far, to have turned the grace of our God into lasciviousness. And oh! what awful mummery, what a stupendous fraud, upon the right use of words, for men who teach the plurality of wives, to prate about virtue, righteousness, and godliness. The debauchery, teach virtue! The spoiler, and destroyer, of virtuous innocence; righteousness!! And the contemner of all law, human and divine;—godliness!!!

It is not at all surprising, that men who have adopted such a system, should have lost the light of the spirit of God; any other event, would have given the lie to the great God, who hath declared, "they shall not have the spirit; and they shall deny the faith." How exactly we find this verified in the recent events at Nauvoo, and other places.

OBSERVER.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. DECEMBER 2, 1844.

The Editor being necessarily absent, is not responsible for the matter contained in this number. Should any thing objectionable, therefore, appear, we trust our friends will attach no censure, or blame to Prest. S. Rigdon.

We have thought proper to date this number on the 2nd of Dec. instead of the 15th of Nov., as we were unavoidably detained several days in getting our office prepared, as soon as we had anticipated. All things are in readiness now, however, and we feel confident, that with the blessings of heaven, we shall be able to furnish our subscribers with the paper regularly hereafter.

We would say to our friends, at a distance, who wish to subscribe for this paper, they can do so, by handing a \$1 bill current money, to the Postmaster of their place, giving him the directions where, and to whom they wish the paper sent, who will remit the money to us free of expense; as it is the lawful privilege of every Postmaster to remit money to an Editor, for a third person, free of charge.

By pursuing the above course, our friends will save themselves a considerable expense.

We perceive by the published debate of G. J. Adams, (in the New York Prophet,) with Origen Bachelor, that the said G. J. Adams enumerates as one of his impregnable positions, "that the church of Jesus Christ is the same in every age; the same faith, the same officers, the same gifts, and the same blessings." What a striking commentary this upon the proceedings at Nauvoo! What marvellous consistency in the course this gentleman has pursued!! How admirably we carries out his principles!!!

Our intelligence from various parts of the country is very cheering, and shows a disposition on the part of the honest in heart, to contend earnestly for the faith once delivered to the saints—a determination to adhere to the principles of virtue, as taught in the revelations of God—and to cleave to the order of heaven, by which the church was organized in the last days. Knowing that if that order is violated, all must soon become confusion, and sectarianism will be the result.

A Brother in Ohio, writes: "I have received your paper, which if you continue to publish, I have no doubt will settle the minds of the honest hearted saints from the perplexing diffi-

culties they are now involved in. . . . I came into this church with the express purpose of growing in grace and in the knowledge of the truth. Neither myself or wife, can find any disposition to sanction iniquity in any shape.

We, with many others in this place, are determined to do the will of the Lord, and abide by the Doctrines and Covenants under all circumstances. Please forward your paper to me, and I will remit the money."

We would say to our brother, he need have no fears as to the continuation of this publication, as we feel confident that we shall be sustained in our arduous undertaking; as our sole object is to promote the happiness of our fellow men, by publishing and inculcating the principles of peace and good will to all men—by exposing error—by setting forth the principles of the everlasting gospel of Jesus Christ, as they ever have been, as they are, and as they ever will be—by advancing and upholding the cause of truth and righteousness—by sustaining the principles of virtue, as set forth in the old and new testaments, the book of Mormon, the book of Doctrine and Covenants, and in all the revelations of God through Joseph Smith, which have been published to the world, or come to the public eye.

Our prospects are far more flattering than we dared anticipate at the commencement of this paper. We feel to rejoice in our hearts, and render thanksgiving and praise to our Heavenly Father that we can realize in truth, the saying which was made to Elijah, "I have reserved seven thousand, (or many,) who have not bowed the knee to Baal."

We refer Orson Hyde and all others acting under the influence of the same spirit which he exhibits to the 90th sec. of the book of covenants. "Verily thus saith the Lord unto you, (Joseph Smith and Sidney Rigdon,) there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time, wherefore keep these commandments, they are true and faithful, even so, amen."

These are the sayings of the faithful and true witness! If Sidney Rigdon shall transgress, he is as much in the hands of the God of Israel as Joseph Smith was, but we, to that man who assumes that which God holds in his own hand.

It is very kind and amiable in the Nauvoo Neighbor, to designate us, as a "union of the murderers of Joseph and Hyrum Smith"!!! especially when it knew the fact, that most of us were under arms night and day, to defend the city of Nauvoo from mob violence!

Were we called upon to point to a man, who more than any other contributed to that result, we would name W. W. Phelps, from the use which was made of his affidavit. Orson Hyde would stand next.

We have ceased to be surprised at any statement made by that paper, knowing as we do the principles which govern it.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

We quote this for the edification and instruction of many, if they will receive it; we have particular reference to Orson Hyde, and some communications in the New York Prophet, over his signature.

Orson Hyde says, that ever since he apostatized in Missouri, he has regarded Prest. Rigdon, as a base and wicked tyrant! In 1841, the Lord, by Joseph Smith, gives "a base and wicked tyrant" as one of the quorum to receive the oracles for the whole church!! do you say so Mr. Hyde? Could there be a clearer development of the spirit of Antichrist?

MATERIAL FOR THE MAN OF SIN.

John E. Page when in Pittsburgh, after Prest Rigdon's return from Nauvoo, demanded of Elder Rigdon a miracle, to prove that he had a message from God!!!

Book of Mormon, Book of Covenants, Voice of Warning, etc. for sale at this office.

TO THE SAINTS.

Hereafter when we use the term Saint, we wish it distinctly understood, that we apply the term where it alone belongs, to those who keep the commandments of God, and adhere to the testimony of Jesus Christ.

The most high God, who is a revealer of secrets, hath done nothing, but he revealeth his purposes unto his servants the prophets. The organization over which Joseph Smith presided is no more; and upon its ruins, has grown up an order of things, averse from, and adverse to, the order and will of heaven; an organization of Antichrist; in fulfillment of the testimony of the prophets and apostles of the Son of God.

The Lord has not been an uninterested spectator, of this deplorable state of things, but hath shewn unto his servant Sidney plainly his will and purpose in that dispensation when he has set his hand, to do his work, his strange work; and bring to pass his act, his strange act; in the eyes of all that live. Tho the consolation and comfort of all the faithful in Christ Jesus, we would say, the Lord is

the helm, blessed are all they that put their trust in him. Be patient. Be sober, and watchful unto prayer. Shun all appearance of evil, and especially separate yourselves from that soul destroying doctrine, the spiritism wife system.

The Lord is not man that he should lie, nor the son of man that he should repent. He will sustain and uphold by his almighty arm, every obedient child; every upright son and daughter who continue faithful to their covenant, to love and serve God and keep his commandments unto the end. Fidelity to the covenant will secure to us an eternal weight of glory, a celestial inheritance. Let those we once deemed brethren mock, scoff, and deride! We have purposed by the help of our God, to win the mark of the prize of our high calling of God in Christ Jesus. We are not to be diverted from our object, by false brethren, traitors to the cause which they have espoused, apostates to the faith of Jesus, reprobates to the laws of God and man.

The Lord has set his hand, *again* the second time, to recover his ancient covenant people; and for the accomplishment of this object, has placed a *prophet*, acknowledged by his own voice, to lead them, as the God of Israel shall direct him. Let then your hearts be comforted with the assurance that God is with us, that he will direct all our steps, that he will not leave us, neither forsake us, till he bring forth judgement unto victory. By denying ourselves all ungodliness and worldly lust, and patient continuance in well doing unto the end, we shall reap a glorious harvest, an inheritance in the rest of God on the earth, of a thousand years duration; and to crown the victory of the sanctified, an abundant entrance into the everlasting kingdom of our God and his Christ; even a celestial glory.

We would inform the author of the article headed, "Rigdonism" in the New York Prophet, that we do not seek to establish our own righteousness, but we do seek to establish the truth even the righteousness of God, and by his blessing we shall accomplish it. "We have tried those however who said they were apostles, (witnesses of the name of Christ,) and are not, but have found them liars; they seek not to establish, but to destroy the righteousness of God, by going about to disseminate the works of darkness, and shall utterly perish in their own corruption."

We would moreover inform this sapient paragraphist, that we have had no vision to fight a battle at Pittsburgh; and all the fighting we ever expect to do, will be under the banner of LIBERTY, and in maintenance of those fundamental principles, on which this government is based, and if we ever take part in any conflict, it will be, where God and Liberty is the watchword.

We publish the following part of a letter to G. J. Adams, which was dated Oct. 29, 1844. But as he left Philadelphia about the same date, for Nauvoo, it is presumed he has not received it. Brother Savary says that it was very strange that Elder Adams should pass through this city and not call on him; especially so, as he (Adams) had prophesied that Brother Savary was to accompany him on the GREAT REBORN MISSION. We suppose however, that neither the SUB-MARINE BATTERY OF LIQUID FIRE is now of much worth, seeing that more important discoveries have recently been brought to light, the effect of which, we have no doubt, are more congenial to his (Adams's) FEELINGS. And it cannot be expected that he would willingly forego these things (which are of such vast importance) for a thing so trifling as the Russia Mission.

PITTSBURGH, Oct. 29, 1844.

DEAR SIR:—Quite a change has taken place in the aspect of affairs since I saw you, but presume you have been apprised of it ere this reaches you. With regard to myself, it is easy to determine what course to pursue. I was always on the side of the oppressed; and when I witness a set of men so far forget themselves, reason and common sense also, as to expel a man for exercising the functions of his office, (which office was conferred by the God of Heaven,) and for nothing else, reminds me of the fable of Esop, of the wolf and the lamb, or the Mississippi jury, who, failing in evidence sufficient to convict a man, had him indicted for "kicking up a d—n fuss generally." But what astonishes me most, is, to read in the Times and Seasons, in the trial of Elder Rigdon, when B. Young asked the people if they wanted a guardian, a spokesman or a prophet—not one was to be found who wanted either.—Said I to myself, can it be possible that the people calling themselves the saints of God, have so soon repudiated the doctrine of revelation? has that which was the terror of sectarianism, and which is the basis of the religion of heaven, and fundamental principle of all righteousness, so soon become a stench in the nostrils of those who were once its advocates, and made a hiss and a by-word by them? Yes! such is the fact; and all who shall hereafter be so unfortunate as to be counted worthy to receive the dew of heaven, or the early and latter rain, must be considered by that people, (with B. Young at their head,) as too mean and contemptible for their notice, and as a matter of course, CUT OFF.

When I take these things into consideration, and contrast them with the doctrine heretofore taught; such for instance, as this: That Joseph Smith was responsible to NO MAN OR SET OF MEN, but to God alone; then, or four months after, to say that he was subject to a certain quorum, is rather more than I am willing to swallow at one dose; and light must become darkness, before I shall have credulity enough to believe, or subscribe to such contrarieties. Again, I have heard B. Young say, in the stand, in this city, that Paul lied, if he said that God set in his church, first apostles, &c.; but said he believed

that the words were transposed by the translators; for, said he, God's way, or the TRUE way is, that God set in his church, first prophets, then apostles, etc. Then to forget himself, and say, as he did in the late Times and Seasons, over his own signature, when alluding to future policy, he says: "you (the church) are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the same power as Joseph," or words to that import. Now Sir, to my mind here is a flat contradiction, and if I am DAMNED for not believing B. Young, I shall be damned for not believing a LIE, instead of believing a lie and be damned; if so, I should transpose the scriptures sure enough.

The sum of the whole matter is this; is this the kingdom spoken of by Daniel? If it is, has it or will it stand forever? I answer no, provided any departure takes place from the order, which the God of heaven has instituted, for it is the order of a kingdom that makes it a kingdom. For instance, you take away the Executive department of our government, would the same order be observed that now is? verily not. Is it made necessary by our constitution, that there should be an Executive department as the general head, through which, the situation and wants of the government are made known from time to time? or does the constitution recognize the representative department as the channel through which this information is to be derived? most assuredly not; for if they should, they could with equal propriety, set aside every other statute; and all would, as a matter of course, become confusion. Now to apply the figure. In our book of Covenants, or constitution, I find that God says that there should of necessity, be a first Presidency, and three were appointed, (not 12 councillors,) and due provision was made that in case of the death of the first of that quorum, similar to that in the constitution of the United States, which acknowledges the vice to be as much the president (when that office becomes vacant by the removal of the president) as though he was duly elected to that office; and no one, while he lives, has that right, unless he becomes incompetent to discharge its duties. No man can supplant Elder Rigdon in the office to which he is called, without violating a fundamental principle of the government of God; and the consequence would be, that, that kingdom which was to have subdued and broken in pieces all other kingdoms, and fill the whole earth, is, by reason of its own defects, tumbled into ruins, and left to another people; and all that is left to tell the story, is the mighty city of Nauvoo.

Hoping that you feel as I do in this matter, I subscribe myself your friend on the principle of righteousness.

RICHARD SAVARY.

For the Messenger and Advocate.
TRIAL OF THE FIRST PRESIDENCY.

"But a literal decedent of Aaron has a legal right to the presidency of this (the Aaronic) priesthood, to the keys of the ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood after the order of Melchizedek

is tried, to sit as a judge in Israel. And he decision of either of these councils agreeably to the commandment which says: Again verily I say unto you, the most important business of the church and the most difficult cases of the church inasmuch there is no satisfaction upon the decision of the bishop or judges it shall be handed over and carried up unto the council of the church before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests even TWELVE to assist as counsellors; and thus the presidency of the high priesthood, and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord, for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters. There is not any person belonging to the church, who is exempt from this council of the church. And inasmuch as a president of the high priesthood shall transgress he shall be had in remembrance before the common council of the church, who shall be assisted by TWELVE counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus none shall be exempted from the justice and laws of God; that all things may be done in order and solemnity before him, according to truth and righteousness." (Sec. 3d.) Inasmuch as it is asserted and reiterated, that President Rigdon is legally cut off, from the church of Jesus Christ of Latter Day Saints; we wish to devote a few remarks to shew and cur task is a very easy one, that there were two at least very essential facts wanting, to constitute a legal action in the premises. First, a TRIBUNAL legally competent to try a first president; and Secondly, An OFFENCE legally adequate to cause an excision from the body of Christ; waiving for the sake of the argument the question as to where that body was. First, as to a tribunal competent according to the law of God to decide whether a first president is in transgression or not.

The 35th par. of the 3d sec. gives us the organization of the high council, which the Lord declares "is the highest council of the church of God!" the 36th par. asserts that there is not any person belonging to the church who is not amenable to this council; and inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before this the common council of the church, having common jurisdiction over all the church, from highest to the lowest, who shall in the trial of a first president, be assisted by twelve other counsellors, high priests. The high council then composed of a president of the high priesthood, and twelve high priests, with, in the trial of a first president not twelve additional counsellors making twenty four high priests, constitute a tribunal legally competent to try a first

President. That the term common council, (this charge was preferred by P. P. Pratt,) in refers to the high council, is evident from the stating, that the Lord had shewn him in vis-connection in which it stands, with the two on, that he was to take part in bloody battle preceding paragraphs; connected by the con- in defence of the liberty of this country, and junction and. That it does not refer to the in the vindication of law and order! This bishops court, is put beyond all question, by charge came with rather a bad grace, from this the positive declaration of the 34th par. that gentleman, as any one may see by consulting a bishop has a right to sit as a judge in Israel, his answer to Le Roy Sunderland, 1st Edition, in all cases except where a president of the high priesthood is tried; there he has no jurisdiction. It would be absurd to suppose, that an officer of the Aaronic priesthood, an inferior order of priestly authority, and a mere appendage (although a necessary one) to the high priest or melchisedek; would be the proper officer to sit in judgement, upon the man holding the highest office known to the church, and king- dom of God, on the earth; holding the keys of the oracles of God to the church. We have the testimony of Joseph Smith to us personal- ly, who once solicited us to bring a charge against a member of the quorum of first presi- dency; declaring that he would call a council of twenty four high priests, and preside him- self; proving to us that he understood perfectly what the order of God was in relation to the trial of a first president.

But we care nothing for any mans opinion, when we have the law of God upon a subject, clear, distinct, and demonstrable. We have set to our seal that God is true; and by his assistance we intend to withstand every spirit, and every doctrine, that comes in contact with a thus saith the Lord.

The merciful interposition of the hand of Israel's God, is to be seen in the fact, that he left those who sought with unholy hands to subvert the order of his church, without the means to accomplish it, with any, the least, shew of legality. In saying this we mean of course to deny, that Amasa Lyman had any legitimate claims to the first presidency. His ordination was surreptitious and invalid. To shew this we need only to state that he was ordained to fill a place that had not yet been vacated! We shall descant more largely upon this curious transaction at another time.

Secondly, we propose to shew, that prest. Rigdon had committed no crime, no breach of the law of God, which would warrant a court having jurisdiction, to deal with him.

The main charges preferred against him were: "ordaining men to unheard of offices in the church," "lying in the name of the Lord," "seeking to divide the church," "declaring his determination to expose iniquity."

As to the ordination to unheard of offices, we would remark they were offices known in the revelations of God, known in the administration of Joseph Smith, known in the prophecies and promises, known by the church! By what statute in the code of the Almighty law-giver, do the quorum of the twelve travelling council arraign the first president, and the Bishop and high council adjudge as guilty, of this charge of "Lying in the name of the Lord?"

(this charge was preferred by P. P. Pratt,) in stating, that the Lord had shewn him in vis-connection in which it stands, with the two on, that he was to take part in bloody battle preceding paragraphs; connected by the con- in defence of the liberty of this country, and junction and. That it does not refer to the in the vindication of law and order! This charge came with rather a bad grace, from this the positive declaration of the 34th par. that gentleman, as any one may see by consulting a bishop has a right to sit as a judge in Israel, his answer to Le Roy Sunderland, 1st Edition, in all cases except where a president of the high priesthood is tried; there he has no jurisdiction. It would be absurd to suppose, that an officer of the Aaronic priesthood, an inferior order of priestly authority, and a mere appendage (although a necessary one) to the high priest or melchisedek; would be the proper officer to sit in judgement, upon the man holding the highest office known to the church, and king- dom of God, on the earth; holding the keys of the oracles of God to the church. We have the testimony of Joseph Smith to us personal- ly, who once solicited us to bring a charge against a member of the quorum of first presi- dency; declaring that he would call a council of twenty four high priests, and preside him- self; proving to us that he understood perfectly what the order of God was in relation to the trial of a first president.

He has actually left him standing alone clothed with the authority of the first presi- dency through whom the Lord says he would speak to the church and you have virtually said that you know better than God, that you will not have this man as your prophet seer and revelator.

When the Lord leaves a man standing alone as a prophet, seer and revelator, and the same time declares, that the authority which he holds shall not be taken from the earth, until he himself makes his appearance—we take it as pretty strong proof, that he means him to stand there, whether the children of men will have it so or not!

"Seeking to divide the church." It does appear as though there was a desperate hard run for subterfuges, when a first president is charged with dividing the church. Does this mean that he created a party for, and a party against him? If it does not, what does it mean?—The whole church was his by right of presi- dency, given to him by the Lord. By what rule and regulation in the law of heaven, is he adjudged guilty on this head? Verily none. "Declaring his determination to expose iniquity," a singular crime in the church of God!!! If this is the crime, on which sentence is to be pronounced, all the prophets from the begin- ing, ought to have been cut off, and delivered over to the buffings of Satan until they repented!

These are the charges brought by the quo- rum of twelve, against the first president, be- cause he stands in the way of the accomplish- ment of their purposes; for no other reason as we can see.

either through ignorance or dishonesty, one or both it must necessarily be they have as- serted that the quorum of the twelve is the highest quorum in the church, next to the first presidency. There is an objection to this assertion, which is a radical and fatal one. It is this, "the Lord says, the high council is the highest council of the church of God. Sec. 3, par. 35.

S. B.

In an article on "church government," in the New York Prophet of Nov. 2, the friends of Sidney Rigdon are charged with "testifying to as great a falsehood as men could tell upon that subject," and a quotation is given as their declaration, "that he was not allowed the priv- ilige of trial, and of making his defence." To shew the unblushing effrontery, and insolent falsehood of this statement, we will quote the whole paragraph referred to: "Hereafter, the accused has had the privilege of a trial and an opportunity to reply to the charges brought against them, but on the memorable 6th of Sept. 1844, this privilege was denied in open and fla- grant violation of all the laws and rules of the church; thus manifesting clearly that the course they have pursued towards US, is one unsan- ctioned by law and unhallowed by justice."—Signed Saml. James, and 19 others. It is too apparent to need comment, that the persons who signed that document complain of the course pursued towards them, in cutting them off without citation and trial, refusing to allow them the privilege of appearing in their defence. "These were notorious facts witnessed by thou- sands of individuals. They refer to them as a standing monument, of the illegality and injus- tice of the administration of the twelve. It is an unanswerable and triumphant argument.

As it respects the trial (so called) of Prest. Rigdon, we would remark, that all connexion and jurisdiction growing out of any relationship heretofore existing between him and the body at Nauvoo, had been severed and destroyed some four weeks, or more, previous to that tri- al, in a general meeting of the church, wherein Sidney Rigdon was cut off from his presiding authority, by the general voice of the people, and the twelve invested with it. That of course destroyed all mutual jurisdiction invol- ved in that presiding relationship. And the contemptible farce, of virtually cutting him off from the presidency, and afterwards citing him to trial as a president, is exactly of a piece with the whole proceedings. They exhibit a wanton recklessness, which put sobriety, con- sistency, and legality, at complete defiance.

Another instance of what we are compelled to think a designed misrepresentation, occurs

in the same article, also in an article signed Cincinnati, that Joseph Smith was the presi- dency of the church, assisted by his brother Hyrum and Sidney Rigdon as counsellors.—Every member acquainted with the affairs of the church, knows full well, that Hy- rum Smith has not for years, constituted a member of the first presidency.—See Book of Gov. page 411, new ed.

NAUVOO AND THE LEADING MEN OF THAT CITY.

Many have written in relation to Nauvoo and the people of that city—some to flatter them, others to abuse—it is my intention to do neither; but as far as possible I shall speak the truth, let it fall upon whom it may.

Were it not for the cause of truth, for the vindication of the innocent, and for the de- fence of those who have been basely slandered by men who profess to be the apostles and ministers of God, I would pass them by un- noticed; but such is the course which the leading men of Nauvoo are pursuing, that everything sacred cries aloud for an exposition of their unrighteous and unhallowed conduct.

It is strange that men, who have experi- enced the blessings of the gospel, who have felt the saving power of the Redeemer, who have had the light of revelation from heaven to guide their footsteps, could plunge so deep in- to the pit of corruption as to reject the order of heaven, and yield to the spirit of depravity so far as to sanction abominations which would make an infidel or a heathen blush. It is strange too, that men professing the gospel can deliberately lie, and with uplifted hands swear to falsehoods which would grate upon the conscience of a devil; yet such is the charac- ter of many of the leading men in the city of Nauvoo. It shows that it is a mere profession when they make religion a cloak for crime.—But to the law and testimony.

The book of doctrine and covenants explains the order of the church and the laws by which it shall be governed. The twelve have re- jected that book, in that they have usurped an authority never delegated to them by the revelations of God, and have gone contrary to the express laws therein contained. In that book we find that a quorum of three, styled the first presidency, are to preside over the desti- nies of the whole church, and this was the or- der anciently. The twelve are a travelling 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. Whoever will take the trouble to read the third section of doctrines and covenants will find these facts. Now this immaculate and dis- tinguished twelve have taken it upon them- selves to annihilate this quorum of the first presidency, and the consequence is, that they are not acting "under its direction," and of

course have rejected wilfully and knowingly the revelations of heaven. He who will read sections 11, 14 and 85, of the book of covenants will see as plain as language can make the thing, where the authority to lead this church is placed after the prophet was taken. All can see this matter clearly unless they are willingly blinded and I need not quote more to prove that the twelve have rejected the order of heaven by grasping a power which does not belong to them. Furthermore their treatment of those who differ from them in sentiment is unchristianlike, unjust and is characteristic of men who are willing to trample every thing in the dust, which stands between them and the object of their unhallowed desires.—Men who have differed with them honestly have been pursued by the most vindictive spirit of rancorous revenge, and no calumnies are too base with which to blast their reputation.

The twelve at Nauvoo have succeeded in riveting a chain of despotism upon the minds of the people there, and he who has the manliness to exercise independence of thought and freedom of expression, finds himself in a worse condition than a protestant in the midst of the Roman Inquisition. Instead of exercising that charity characteristic of christians, instead of acting towards those who differ with them in opinion and doctrine as the rules of the covenants direct, they sever them from the church without the privilege of trial, contrary to any former precedent and in a manner never sanctioned by the gospel of the Son of God. They are forever talking about the persecutions they have received from the world abroad, and it does not seem to me to come with a very good grace from the lips of those who are the very loudest in Nauvoo to persecute and slander men who entertain an honest difference of opinion.

Wilford Woodruff, in a letter to the New York Prophet, reiterates, what others in Nauvoo have said, that "Sidney Rigdon had threatened to turn traitor to the church and bring a mob upon them," which charge I pronounce a base and black-hearted lie, (put in circulation to injure his character,) and God and Angels know it. But what else could be expected from men who have transgressed the laws of God, and who are compelled to sustain themselves, if they stand at all, upon a foundation of hypocrisy & falsehood! Can any thing better be expected of men plunged as they are in iniquity and crime? The doctrine of polygamy, so odious in the eyes of all christian communities, and in the practice of which the most unquestionable evidence fully proves them to be engaged, is sufficient to seal their eternal infamy. It is too late in the day for them to undertake to conceal these things, for like murder, "it will out," and they must stand forth exposed to the world in all their naked deformity. There are many men and women in Nauvoo who, if they dared to speak the truth, could tell a tale which would rouse

the sympathies of the world. No man who has lived among them can fully know the situation. They go to Nauvoo with pure motives for the purpose of learning the ways of heaven more perfectly. But what do they find when they reach there? Instead of being edified at the place of worship by hearing untold the glories of God and the truth of heaven, they seldom hear any thing but scurrility and abuse. Some man who falls under the ban of their displeasure furnishes them with a text and wholesale denunciation and anathemas are dealt out with an sparing hand. Should any member of the church have the unfortunate reputation of being money when he goes to Nauvoo, he is immediately visited by some leading worth who is absolutely in want of a few hundred dollars for a very few days, when it shall positively be returned. The unsuspecting brother shells out a \$100 to this one, and a cool \$100 to that and the other, until he finds his funds running low. The very few days elapse, and he calls on brother B. for his money, and is put off. He calls again and again, until at last he receives insults instead of the return of his favors. He now begins to learn the mysteries of the kingdom, and should he have the boldness to declare that such conduct does not save much of christianity, he is swept from the church; and should he escape the embraces of the "Brothers of Gideon," alias "the Danite Band," (of whom W. W. Phelps once testified,) he has need to thank his God. But thank heaven their iniquities are coming rapidly to the light of day, when their base operations, their infernal doctrine for the destruction of female virtue, shall be exposed as far as the name of the twelve is known, and stamped with that infamy and disgrace which they so justly deserve. I know it is difficult to believe that such a perversion of human nature could exist, yet there are hundreds who can testify to the truth of these statements.—The people are beginning to find out their corruptions, for emigration, instead of immigration, is an important feature of Nauvoo this fall. They have gulled the saints enough already abroad to make them wary. Property and money sufficient to build three such temples as the one they are constructing at Nauvoo, has been appropriated, and still it is far from being completed. The labor of the poor has reared its imposing walls thus far, while a large amount of the funds given for its erection have furnished certain dignitaries at Nauvoo the means to live and bask in luxury.—More than \$100,000 have been given for the building of the Nauvoo house, and nothing but the bare cellar wall exhibits where this large sum has gone. I write these things for the benefit of the saints abroad, and as to my belief and knowledge of the truth of these statements I could testify in the presence of my God.

The doctrine of Mormonism, as originally taught, is one of the purest and most beautiful systems ever delivered to the world, but base men have crept in and polluted the inheritance of the Lord, and departed from the true faith. I therefore take this occasion of saying to the world that the followers of Sidney Rigdon disclaim all fellowship with the twelve at Nauvoo, and all others who practice the abominations which they teach. When the twelve first returned from England they began to pervert the ways of the Lord, and Ezekiel in the 14th chapter gives an exact description of events which have occurred in the church since that time. Read and ponder well all ye who are wishing to know the truth. It needs not the pen of a prophet to tell what will be the destiny of Nauvoo under such desperate and abandoned leaders, for time will soon tell which is the true and which the bogus coin; and the base coin shall be nailed to the counter. They may well tremble, for perdition is like the ghost of Banquo, is staring them in the face—the spoil of the poor is in their houses—the spirit of the infernal world is stirring up the black waters within, and the dark tinge of the surface already manifests the depth of internal corruption.

J. H. Jr.

From the Morning Chronicle. HO! THE MORMONS.

Notice is hereby given to the public to beware of receiving the ordinance of Baptism at the hands of Mr. Sidney Rigdon, Esq., or any of his adherents, thinking to attach themselves to the Church of Jesus Christ of Latter Day Saints—for Mr. S. Rigdon is at this time expelled from the aforesaid Church, and all his adherents are suspended from the performance or administration of any ordinance whatever, until they repent and adhere to the proper authorities of the said Church. For whatever Mr. S. Rigdon, or his adherents may say, or do, under the pretension or nominal name of Latter Day Saints, in a legal point of light, will be no more in connection with the true Church of Jesus Christ of Latter Day Saints, than the Republic of the United States has with the Crown of England.

JOHN E. PAGE, Elder,

And one of the Twelve travelling high council of the Church of Jesus Christ of Latter Day Saints.

Messrs. EDITORS.—In the Age of the 10th Inst. I observed the above notice, headed, "Ho! The Mormons" signed John E. Page, Elder, informing the public that the individuals composing the Branch of the Church of Jesus Christ of Latter Day Saints, in this City, are suspended from participation in the ordinances and privileges, of said Church until they repent and conform to the authorities (meaning the quorum of the Twelve of which he is a member) of said Church, &c. Now sir, if

condemning vice, and upholding virtue constitutes an offence against the laws of God, worthy of suspension from his church, then we are Guilty. And if this branch of the church are suspended because we will not believe *The Abominable Spiritual Wife Doctrine*, or the doctrine of Polygamy, (which doctrine is taught by that quorum, as I have abundant evidence to believe, and he, John E. Page, dare not deny it.) This is the sole cause of his issuing his contemptible Bull against us, that paper of Thursday. This is the cause of the whole matter, and as soon as I and my brethren became acquainted with the fact, that this doctrine of abomination was taught by the said Quorum of the Twelve; we called the Branch together and laid the matter before them together with the evidence, which evidence was positive. The result was, that we unanimously resolved that we would have no fellowship with any man, or any set of men, that taught such doctrine. Believing them to be at war with every principle of virtue and righteousness and calculated in their nature to overthrow every tie that binds society together. This is what we have done, and it is what we pray God we may ever do. And on this principle we are willing to risk our salvation notwithstanding all the Bulls that may be issued against us by men who uphold such wickedness, for they are working out their own damnation with greediness.

In regard to Elder Rigdon, we do acknowledge him to be the guardian of this Church from the fact of his being the only survivor of the quorum of the first presidency. Which authority is the highest in this Church. And we do believe that the Twelve have acted as they have towards him for the purpose of perpetuating this abominable doctrine, well knowing that he would give them no quarters in such a war. Hence to sustain themselves they formed themselves into a "Mock Tribunal," assuming to themselves and acted as judge, jurors and witnesses, the proceedings of which are an insult to common sense, and foreign to all precedent in the affairs of this Church. Instead of expelling Elder Rigdon, they have rendered themselves unworthy of our fellowship, while Elder Rigdon has our undivided confidence.

By publishing the above you will do much to disabuse the public mind, and confer a favor on one who respects virtue and condemns vice.

RICHARD SAVARY,

President of the Branch in Pittsburgh.

THE LATTER DAY SAINTS' MESSENGER & ADVOCATE,

IS EDITED AND PUBLISHED, BY

SIDNEY RIGDON,

And printed about the first and fifteenth of every month, by

E. ROBINSON.

Terms.—\$1 per annum, payable in advance.