

few remarks, and called upon backsliding Israel, to come back and do their first works over again. Brother J. A. McIntosh preached from James 1: 26; also from the Book of Jacob, 2 c. (B. of M.) Meeting adjourned for one hour.

According to appointment, met at one o'clock P. M. Opened by prayer, by Brother U. Roundy. Brother David Jones preached from the Revelation given in August, 1831.—“Hearken O ye people,” etc. Meeting adjourned at four o'clock P. M., until ten o'clock A. M., Sunday. Dismissed by Brother U. Roundy. In the school house this evening, the power of the Holy Spirit was made manifest. At the close of the meeting, several made known their intentions to become members.

October 7th.—Met according to appointment at ten o'clock A. M. Opened by singing. Prayer by Brother D. Jones. On motion, it was resolved that this meeting sustain Brother Jos. Smith, as legal successor to the office that his father held, also that we sustain this New Organization. (Unanimous vote.)

Brother J. M. McIntosh dismissed the meeting at noon, and it adjourned until two o'clock P. M.

During intermission, seventeen persons were baptized by Elder J. A. McIntosh, and confirmed by Brothers Vanausdall and Roundy.

Met at two o'clock P. M., and Brother J. A. McIntosh spoke on the subject of Rev. 6: 7. Brother F. Leland preached from Luke 24: 44.

A prayer meeting was held in the evening, and the gifts of the gospel were made manifest.

Brother Sheen, in conclusion I must inform you that there was a good attendance during our two days meeting, and good feeling prevailed throughout; and good desires prevailed for the spreading of the truth throughout the land. I can not close without remarking that Elder J. A. M'Intosh, of Galland's Grove, is doing much good, in spreading the gospel of truth, and bringing many into the Church in several counties in this region of country.

Yours in the new and everlasting covenant,
THOMAS SLATER, *Clerk.*

For the Herald.

BRIGHAM YOUNG'S GOD *examined and refuted by the Scriptures of truth.*

Brigham's god, whom he claims to worship, is Adam, or Michael the Archangel or Chief Prince. Brigham says in “the Journal of Discourses,” and also in “the Millennial Star,”

vol. 15, page 769: "Adam is our Father and our God, and the only God with whom we (Brigham and his adherents of course) have to do." Also in the *Deseret News Extra*, September 14th, 1852, page 14, he says: "Adam came down from heaven a God, with Eve, one of his wives, into the garden of Eden, and continued to eat and drink of the fruits of the corporeal world until the grosser matter is diffused sufficiently through their celestial bodies." He says: "This is a key for you."

In the first place we will try and find out from the scriptures of truth, who Adam is, to see if he is in reality God or not, for Brigham says, "he is the only God with whom we have to do," meaning himself and some of the Mormons, for some do not believe in Adam as the only true and living God, whom to know aright is eternal life: See John 17: 3. Luke calls "Adam the son of God:" Luke 3: 38. Joseph Smith, in the inspired translation of the Book of Genesis, says: "Behold Adam thou art one in me, a son of God, and thus may all become my sons. Amen:" See Pratt's Seer, page 87. Therefore Adam can not be the God whom we ought to worship, as Brigham says, and whom he claims to worship. Therefore, Brigham Young, and all who worship Adam as god, must be idolators. For the Lord says, when speaking of false gods, "Thou shalt not bow down thyself to them, for I, the Lord thy God, am a jealous God:" Ex. 20: 5. Again, Nephi says: "Yea, wo unto those that worship idols, for the devil of all devils delighteth in them." 2 Nephi, 2 c.

Adam can not be the God whom we ought to worship, for his children worshiped the same God that their father Adam worshiped. "Adam called on the name of the Lord, and so did Eve, his wife, also, and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord, and Adam was obedient unto the commandment. In process of time Cain brought of the fruits of the ground, an offering unto the Lord, and Abel also brought of the firstlings of his flock. And the Lord had respect unto Abel and his offering:" See Joseph Smith's second Lecture on Faith: Par. 22, 26, B. of C. Thus Adam taught his children to worship the same God that he worshiped. "Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God:" Par. 31. I ask do we find in this lecture given by the prophet Joseph, that Adam taught his children that he was God, and that they ought to worship him, as Brigham teaches his adherents? Verily, no. Therefore, Adam can not be the God whom we ought to worship, but Adam's God is the God whom we ought to worship, as he taught his children.

Enoch, who lived in the days of Adam, continued his speech, saying: "The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven? (*As Brigham and his adherents do.*) The heavens hath he made: the earth is his footstool, and the foundation thereof is his. And death hath come upon our fathers: nevertheless, we know them, and can not deny, and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God. * * * And he (God) called upon our father Adam by his own voice, saying I am God: I made the world. * * * He also said unto him, if thou wilt turn unto me and hearken unto my voice, and believe and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatsoever ye shall ask, it shall be given." Joseph Smith's inspired translation: See Pratt's Seer, p. 86. Here we find that Adam had to believe, and repent, and be baptized for the remission of his sins, as well as any other man, therefore Adam can not be the God whom we ought to worship, as Brigham says, but the God whom Adam and his posterity worshiped, is the true God whom we ought to worship. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent:" John 17: 3. We learn from these words of Enoch, that the people in his day denied the God of heaven, but did Enoch tell them that Adam was the God of heaven? No. For he said, "the Lord which spake with me, the same is the God of heaven." He was Adam's God, for Joseph Smith said: "Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a being did exist, who had created, and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity." See B. of C., Sec. 2, par. 30. This is a positive proof that Enoch's God was Adam's God, and that Adam, and Eve his wife, and all his posterity, worshiped the same God. "So that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God." B. of C., Sec. 2, par. 44.

To prove that Adam is not our God we quote B. of C., Sec. 3, p. 28: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah,

who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them,* and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever." By this revelation we learn who Adam is, and also his office, and how long he will hold this office. We are also informed in another revelation that God hath given unto Adam the keys of salvation, under the direction of the "Holy One, who is without beginning of days or end of life." B. of C., Sec. 76, p. 3. This proves also, that Adam is not God, and he only has the keys of salvation, under the counsel and direction of God.

"Adam or Michael, the seventh angel, even the archangel, who holds the keys of salvation, to deliver his people in time of trouble, will fight their battles at the end of the Millenium, when the devil will rise up against them with all the host of hell, and shall come up to battle against Michael (Adam) and his armies, and then cometh the battle of the great God; † and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all." See B. of C., Sec. 7, p. 35. From what has been advanced, it is proved, to all reasonable beings, that Adam is nothing less or more than the seventh angel, even the archangel, who is, no doubt, great and glorious, but a distinct being from the true and living God, who claims our worship, and also Adam's, although he is a great angel. See Heb. 1: 6, and Ps. 148: 2. "Praise ye him all his angels."

To prove that Adam is nothing less or more than an angel of God of high standing, I will refer to John's Revelations, for he said, when speaking of Adam, or Michael the seventh angel: "And I saw a mighty angel come down from heaven, clothed with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. * * * And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:" Rev. 10: 1, 2, 5, 6. To prove that this angel, spoken of here,

*This is the true and living God that Adam and his posterity worshiped.

† Who gave the keys of salvation unto Adam to fight their battles, and deliver them in time of trouble?

by John, is Adam, or Michael, the seventh angel, even the archangel, I will refer to B. of C., 7 Sec., 35 p.: "The seventh angel shall sound his trump, and he shall stand forth upon the land and upon the sea, and swear in the name of him that sitteth upon the throne, that there shall be time no longer, and satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies; and Michael, the seventh angel, even the archangel, shall gather together his armies; even the hosts of heaven."

This angel spoken of, which is Adam, or "Michael, the seventh angel, even the archangel," is the angel whom John the Revelator fell down at his feet to worship, thinking, I suppose, that he was God, because he was so glorious; being clothed with a cloud, and whose face was as the sun, and his feet as pillars of fire. But this angel Adam, knew that he was not God, and if he had allowed John to worship him, he knew it would be idolatry; therefore he said: "See thou do it not; for I am thy fellow servant, and of thy brethren, the prophets, and of them that keep the sayings of this book—worship God:" Rev. 22: 8, 9. For proof that this Angel Adam, is the very same person that John fell down at his feet to worship, see Rev. 21: 15. "And he (the Angel) that talked with me had a golden reed to measure the city." Now, compare this with Rev. 10 and 11: 1, 2, and you will find that Adam is the same Angel who talked to him, and gave him *a reed like unto a rod to measure the temple*: Lev. 11: 1. This same Angel, Adam or Michael, the chief prince, came to the assistance of another great angel whom the Prince of Persia detained, and contended with him for twenty-one days, when on a mission to Daniel to get his words, and reveal something of great importance unto him. See Dan. 10: 13. These two angels, Adam or Michael, the chief Prince, and the other angel appeared unto the Prince of Persia, as two men whom he did not know, and they (Adam, the chief Prince, and the other angel,) talked as men, and the Prince of Persia withstood or contended with them for twenty-one days, which proves that he was a smart prince. See a similar circumstance (Josh. 5: 13, 14), where an angel appeared as a man unto Joshua: "And it came to pass when Joshua was by Jericho that he lifted up his eyes, and looked, and behold there stood a man over against him with his sword drawn in his hand, and Joshua went unto him and said unto him, "art thou for us or for our adversaries, and he said nay, but as captain of the host of the Lord am I now come." See Gen. 19: 1, also Heb. 13: 2. I ask where now is Brigham Young's foundation for teaching the Mormons that Adam is the only god with whom they have to do; when it has been proved

beyond contradiction that Adam is nothing less or more than the seventh Angel, even the Archangel, the chief Prince over the human family for ever, and who holds the keys of salvation under the counsel and direction of God, and that he refused adoration or worship when John fell down at his feet to worship him, for he said: "See thou do it not, for I am thy fellow servant, and of thy brethern the prophets, worship God." O shame on Brigham Young, the pretended Mormon prophet, who has set up a false god for the Mormons to worship. He is as bad as Aaron, who made a golden calf for Israel to worship. See Ex. 32: 1-6.

If Adam came down from heaven with Eve, one of his wives, as Brigham says, how could the Lord say: "It is not good that the man should be alone" (Gen. 2: 18); for it is evident that he could not be alone if Eve came down with him, as Brigham says. Again, if Adam and Eve came down from heaven and were gods, their eyes must have been open, and they must have known good and evil. Then what sense would there be in the words of the devil to them, when he said: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil:" Gen. 3: 5. Such talk would have been nonsense. If Adam and Eve came down and were Gods, as Brigham says, surely their eyes were open, and they also knew good and evil, or they must have been blind and senseless gods. If Adam and Even came down from heaven and were Gods and naked, surely they knew it, or they must have been stupid gods; and if they knew it, what sense would there be in the words of the Lord to Adam, when he said, "who told thee that thou wast naked:" Gen. 3: 11. It would be all nonsense and humbug of the highest degree, and darkening counsel, by words without knowledge: Job 38: 2. Therefore Brigham ought to say as Job, "therefore have I uttered that which I understood not; things too wonderful for me, which I knew not:" Job 42: 3. But I am afraid that Brigham Young is too proud to humble himself like Job, and acknowledge his sins.

In proof that Adam is not God, Moroni says, the Lord God swore in his wrath unto the brother of Jared, "That whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off, when the fullness of his wrath should come upon them;" but says one, who is the true and only God? Moroni informs us who he is, for he says: "Behold this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." See B. of Ether, 1 c., page 526. This proves positively and plainly who is the true and only God,

beyond all contradiction. Mosiah also says: "Teach them that redemption cometh through Christ the Lord, who is the very eternal Father:" Mosiah, 8 c., 185 p. David also said: "He that is our God is the God of salvation:" Ps. 68: 20. Mosiah said: "Behold the time cometh, and is not far distant, that with power, the Lord Omnipotent, who reigneth, who was and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; and he shall cast out devils, or the evil spirits which shall dwell in the hearts of the children of men. . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning, and his mother shall be called Mary. They shall consider him a man, and say he hath a devil, and shall scourge him, and shall crucify him. His blood atoneth for the sins of those who have fallen by the transgression of Adam." Mosiah, 1 c., page 157. "Abinai said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people, and because he dwelleth in the flesh, he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was conceived of the power of God (or the Holy Ghost); and the Son, because of the flesh; thus becoming the Father and Son, and they are one God; yea, the very eternal Father of heaven and of earth:" Mosiah, 8 c., page 182. "And behold he shall be born of Mary, at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost (mark this ye that make light of it, as Brigham does), and bring forth a son, yea, even the Son of God:" Alma, 5 c., page 235. This is the true and only God (and not Adam), whom we ought to worship. "This is life eternal to know the only true God and Jesus Christ, whom he hath sent:" John 17: 3.

[To be continued.]

A FALSE SUPPOSITION *concerning the origin of a prophecy in relation to a division of the Northern and Southern States.*

The newspapers often contain predictions of Brigham Young, or of some of his colleagues, concerning the dissolution of the American Confederacy, and the pouring out of the wrath of God upon this nation, and many who read these predictions suppose that they originated with these men.