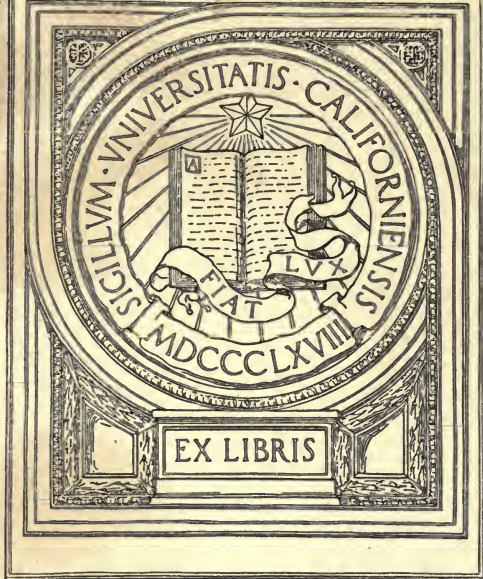


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POLYGAMY:

WAS IT AN ORIGINAL TENET OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS?

BY ALEXANDER H. SMITH.

Published by the Reorganized Church of Jesus Christ of Latter Day Saints,

POLYGAMY:

WAS IT AN ORIGINAL TENET OF THE
CHURCH?

CHAPTER I.

The above question I expect to examine in some of its bearings, and I know of no better way of testing the matter than by an appeal to the standard works of the church, viz: the Book of Mormon, Doctrine and Covenants, and Times and Seasons. From these I shall bring my testimonies, and show, if I can, the inconsistency of the attempt made by some, to foist the principle upon the church, as a God-given one, under the claim that it was taught by Joseph Smith, the martyr.

I shall not attempt to reason upon the correctness, or incorrectness of the principle, from the Old and New Testament scriptures; for the reason, that my brother, David H. Smith, has prepared an article which has been published in pamphlet form, confining himself principally to the evidences derived from those two works.

In order, properly to answer the question, it will be necessary for me to state what were, and are now, considered to be the original tenets of the church, as those tenets were taught in the days of its organization by the martyred prophet.

Those tenets will be found in the

enumeration of the following principles:

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost."

"We believe that men will be punished for their own sins, and not for Adam's transgression."

"We believe that through the Atonement of Christ, all men may be saved, by obedience to the laws and ordinances of the gospel."

"We believe those ordinances to consist of the following fundamental principles:

"FIRST.—Faith in God and in the Lord Jesus Christ."

"SECOND.—Repentance."

"THIRD.—Baptism, by immersion, for the remission of sin."

"FOURTH.—Laying on of hands for the gift of the Holy Ghost."

"FIFTH.—The Lord's supper."

"SIXTH.—Resurrection of the body. That the dead in Christ rise first; and that the rest of the dead will not live again until the thousand years are ended."

"SEVENTH.—Eternal judgment; which provides that men shall be judged, rewarded, or punished, according to the degree of good or evil they shall have done."

"We also believe that a man must be called of God, and ordained by the laying on of the hands of those who

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are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof."

"We believe in the same kind of organization that existed in the Primitive Church, (*i. e.*), apostles, prophets, pastors, teachers, and evangelists, &c."

"We believe that in the Bible is contained a record of the word of God so far as it is correctly translated. That the canon of scripture is not full; but that God by his Spirit will continue to reveal his word to man until the end of time."

"We believe in the powers and gifts of the everlasting gospel, viz: The gifts of faith, discerning of spirits, prophecy, revelation, visions, healings, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c."

"We believe that all men have a right to worship God after the dictates of their own conscience; so long as such worship does not infringe upon the rights of others, or conflict with the laws of the land, or country in which they may live."

"We believe that marriage is ordained of God unto man; that it is lawful for him to have one wife, and that he shall love *her* with all his heart, and cleave unto her and *none else*."

With this brief summary of original tenets; which I have gleaned from the Bible, Book of Mormon, Doctrine and Covenants, and other standard works of the church, I will proceed to the examination of the text books. I also state here to avoid comment, that "we believe in the Book of Mormon, and the Book of Doctrine and Covenants." The first, as the record of the words of God to the people that once dwelt on this continent; also as a history of that people, and that therein is revealed the "fullness of the gospel." In the latter, is contained the revelations of God to this church. In these last items of faith we are sometimes called a deluded and deceived people; but the

testimony of the Spirit is so great, that we have established our faith and built our hopes of eternal salvation on their testimony. In connection with the Bible they are our foundation.

CHAPTER II.

There is one clause of my statement concerning our faith that will not meet the views of some who profess to be Latter Day Saints, for some hold to the idea, that men are, by the Constitution of the United States, granted the right to worship God according to the dictates of their own conscience, *irrespective of the laws of the land*. To such I say, that a careful perusal of par. 4, sec. 112, D. & C., (old edition 110), which reads;

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others;"

Also par. 5, sec. 58, (old 18),

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;"

May change their minds on that point. The one is the declared faith of the church; the other a direct command of God. As the Book of Mormon is the first mentioned testator we will first examine it. The first chapter of the Book of Jacob, par. 4 reads.

"And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in *wicked* practices; such as like unto David of old, desiring many wives and concubines, and also Solomon, his son."

Here is one testimony, of much importance, showing that the plural wife system is condemned as a wicked practice. The enquiry may be made, who is it that is speaking in the above condemnation of the principle? We are informed that it was Jacob, brother to Nephi, and that he received his teachings in the temple, "and first obtained

his errand from the Lord ;" his authority is therefore good, and he calls this thing a wicked practice. If it is a wicked practice, then it is not of God. Notwithstanding his declaration of this inspired writer's disapproval of the practice of polygamy, much stress is laid upon the history written concerning David and Solomon in the holy scriptures. The following from the Book of Jacob, second chapter, par. 6, should set this matter forever at rest, in the mind of every man who reads it;

"And were it not that I must speak unto you concerning a *grosser crime*, my heart would rejoice exceedingly because of you. But the word of God burdens me because of your grosser crimes. For, behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon, his son. Behold, David and Solomon, truly had many wives and concubines, which thing was abominable before me saith the Lord."

However much we try to think they did no wrong, and seek to excuse them, the Lord himself here says the principle is an abomination in his sight. This alone should forever silence the tongue of the cavalier on the subject of David and his son; for a "Thus saith the Lord," through a legitimate channel, is the end of all controversy; for he "Doth not vary from that which he hath said." Book of Covenants, sec. 2, par. 1. (old edition 17).

We will now make answer to the argument, "That the principle of polygamy was given to raise up a righteous seed."

As we are informed by revelation that,

"God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round." Doc. & Cov. 2 : 1, (old edition sec. 30.)

We can easily ascertain whether the above argument holds good or not.

In the same Book of Jacob from

which we have been quoting, par. 6.

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord, will not suffer that this people shall do like unto them of old, *i. e.*, (David and Solomon.) 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."

In this pointed and direct command of God, with the instruction that this He did for the express purpose of raising up a righteous branch, we see God's way; and it so coincides with the cases of Adam and Noah, and what is cited by the prophet Malachi, that we are bound to accept God's way in preference to man's wisdom. From the same paragraph;

"Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."

Ah! Now you have it says one who holds to the principle of polygamy, there the Lord says he will command his people to have more wives than one if he sees fit to raise a righteous seed, or else they should hearken to those things. He says no such thing. He *has* commanded his people, and tells them they must obey him or he would curse the land for their sake, and that command is that they should have but one wife in order to raise a righteous seed. The things mentioned that they should hearken unto, will be found in the continuance of the paragraph, for there the Lord declares that he has heard the cries of the fair daughters of his people, and he will not withhold judgment, and will visit them with a sore curse, even to destruction, if they repented not of their grosser crime of multiplying wives unto themselves. Here let me say, that the inspired writer, Jacob, makes a just distinction between the crimes of pride and the

oppression of the poor, and that of polygamy, and calls the latter the "grosser crime."

In the foregoing command, to have but one wife, we see an example, and a striking one too, of the manner of God's way of raising up a righteous seed.

In the seventh paragraph, same chapter, we read that God gave this same commandment to Lehi; consequently the sin of Lehi's posterity was the greater, because they were not ignorant of the will of God on this subject; also in the ninth paragraph, same chapter, we are told, that the Nephites had made themselves more filthy than the Lamanites, because they neglected the direct command of God, and the Lamanites did not forget it.

The Nephites became filthy through their disobedience in this respect, and were swept off the face of this beautiful land of promise, and their enemies possessed their inheritance. Will God visit this people with like judgment? His ways, or course, is one eternal round. If they repent not, he most assuredly will; he cannot deny himself.

These testimonies are not all that can be brought from the Book of Mormon. If any should desire more, let them carefully peruse the Book of Mosiah, seventh chapter; and also the history of the reign of Riplakish found in the Book of Ether, fourth chapter.

From the foregoing testimonies it will be seen that the principle of polygamy cannot be sustained as a tenet of the church from the Book of Mormon; but to the contrary it is positively prohibited and condemned by the Lord God himself.

CHAPTER III.

There is another clause in the articles of faith that some may not approve of, and say, it was not the original doctrine of the martyr before his death, *i. e.* That a man should "have one wife and love her with all his heart and cleave unto her and none else."

To those from whom I may differ on this point, I say, come with me to the revelations of God, given through Joseph the Seer, as recorded in the Book of Covenants; let them decide the matter. "Let God be true and every man a liar," sooner than destroy his testimony, or doubt his word. Sec. 42, par. 7; (old edition sec. 13.)

"Thou shalt love thy wife [observe, singular number] with all thy heart, and shall cleave unto her and none else; and he that looketh 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."

I wish it understood, that the above quotation is made from a law promised the church by direct commandment, for the express purpose that the Elders might know how to act in doctrine, for the purification of the church and the redemption of Zion; and when we consider the matter in this light we cannot but conclude, that the prophet understood that revelation to have been given for a law to the church so long as it remained a church. If need be till the coming of our Savior. But, to make assurance doubly sure, in sec. 65, old; (49 new), par. 3, the Lord makes it still plainer for the benefit of his ministry. He there says,

"And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, [observe, singular number], and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

Here it is plainly stated how many wives would be lawful, and to exceed this number would be a gross infringement of God's direct commandment, "Thou shalt not have **SAVE** it be **ONE** wife;" and subject the transgressor to the decision of the law, which is, "if he repents not he shall be cast out." This revelation, also completely explodes the far-fetched theory of Adam's being a polygamist in the eternal worlds be-

fore he took up his abode on this earth, with one of his wives. For in the last clause, man's creation before the world was made, was one man for one woman, or more properly speaking one woman for one man. I see no use of farther argument in regard to this theory, for when God so plainly states the facts in the case, it sets the matter at rest with me.

There is one more testimony to be brought from the Book of Covenants; the article on marriage found in sec. 109, old edition; 111, new edition, par. 2. Observe the marriage covenant made by the parties being married;

"You both mutually agree to be each others companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives."

Again, paragraph 4;

"Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe, that one man should have one wife; and one woman but one husband."

"Ah my friends," says the polygamist, "there you see that the law provides that the woman should have but one husband, and leaves the man at liberty. He should have *one*, but it does not say he shall not have more." Let me finish the sentence as it reads, "Except in case of death, when either is at liberty to marry again." According to this declaration, the only chance for a man to marry the second wife in keeping with this law, is after the death of his first one.

It is stated that Brigham Young said, in the New Tabernacle, in Salt Lake City, Utah, last conference, (1869), before the whole church, that Oliver Cowdery had that article on marriage put in the book directly contrary to Br. Joseph's express wishes, and so it has no business to be there and is not binding on us. I challenge the statement of Pres. Young, or any other, who may hold such an opinion. It has a right there and is binding on all the

the church who believe in the teachings of Joseph Smith the martyr. in the first place;

"At a general assembly of the church at Kirtland, August 17, 1835, the Book of Covenants was accepted as the rule of faith and practice."—Compendium, by F. D. Richards, page 224.

This statement is taken from the history of the church, by their own authorities. On page 939, *Times and Seasons*, vol. 3, the whole article on marriage is copied, with the following note of the editor also inserted, which is very significant testimony, considering who the editor was at that time, October 1st, 1842, Joseph Smith himself being editor. I copy, *verbatim*, the note; the certificates of some dozen of the influential men of the church at that time; and also, the certificates of nineteen of the first and most influential women of the church of that day. I do this for three reasons.

First.—To rebut the story of Brigham Young in the Tabernacle.

Second.—To prove the law to be valid and of full force in the Prophet's time.

Third.—To rebut some affidavits of some who have sworn that a different marriage ceremony was known and practiced as early as 1840.

The note of the editor (Joseph Smith) reads thus:

"We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's secret wife system is a matter of his own manufacture; and further, to disabuse the public ear, and show that the said Bennett and his misanthropic friend, Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised."

In support of this position we present the following certificates.

"We the undersigned, members of the Church of Jesus Christ of Latter Day Saints, and residents of the City of Nauvoo, persons of families, do hereby certify and declare, that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this

certificate to show, that Dr. J. C. Bennett's secret wife system is a creature of his own make, as we know of no such society in this place, nor never did. S. Bennett, Geo. Miller, Alpheus Cutler, Reynolds Cahoon, Wilson Law, Wilford Woodruff, N. K. Whitney, Albert Petty, Elias Higbee, John Taylor, E. Robinson, Aaron Johnson."

I also give the following :

"We the undersigned, members of the Ladies' Relief Society, and married females, do certify and declare, that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints, save the one contained in the Book of Doctrine and Covenants; and we give this certificate to the public, to show that J. C. Bennett's secret wife system is a disclosure of his own make. Emma Smith, President; Elizabeth Ann Whitney, Counselor; Sarah M. Cleveland, Counselor; Eliza R. Snow, Secretary; Mary C. Miller, Lois Cutler, Thyra Cahoon, Ann Hunter, Jane Law, Sophia R. Marks, Polly Z. Johnson, Abigail Works, Catherine Petty, Sarah Higbee, Phebe Woodruff, Leonora Taylor, Sarah Hillman, Rosannah Marks, Angeline Robinson."

From the above testimonies I draw the conclusion, that some affidavits lately taken in Salt Lake City are false; and were made to deceive the people, and lead them further into disgrace and condemnation.

We also learn another fact from the above certificates and testimonies, viz: That in the brain of J. C. Bennett was conceived the idea, and in his practice was the principle first introduced into the church; and from this hellish egg was hatched the present degrading, debasing, and destructive polygamic system, known as "spiritual wifery," or the "celestial marriage," so called.

It is said that Joseph Smith, the martyr, received a revelation revealing the "celestial marriage" and instituting "plurality of wives." I have already examined the testimony of Joseph Smith, concerning the marriage ceremony; and he declares that he knew of no other system of marriage than the one quoted from the Book of Doctrine and Covenants, on October 1st, 1842, those affidavits to the contrary, notwithstanding. In *Times and Seasons* vol. 5, page 423, I find the testimony

of both Hyrum and Joseph, in a notice given to the church and the public, February 1st, 1844.

"NOTICE.

"As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hyram Brown, has been preaching polygamy and other false and corrupt doctrines, in the County of Lapeer, State of Michigan. This is to notify him, and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges. Signed, Joseph Smith and Hyrum Smith, presidents of said church."

But says one, "that was only a sham to blind the eyes of our enemies." Shame on the man, or set of men, who will thus wilfully charge the two best men of the nineteenth century, the two Prophets of the most high God, with publishing to the church and the public at large a lie, and signing their names to it.

"Oh! but it was done to save their lives." A very likely story, when those two men had faced death and the world for fourteen long years, preaching the word of God to a sin-cursed generation. No, no, it will not do, you must meet the truth with better weapons than that, if you expect to make much of a battle. Besides all that. Is it not written, that "He who seeketh to save his life shall lose it, and he who loseth his life for my sake shall find it," and did not they know this. Yes, a thousand times yes; it was their hope, their consolation in times of danger.

To return to the written testimony found in the *Times and Seasons* concerning the principle, and its having been taught in the days of the martyrs' lives. I now quote a letter of Hyrum Smith, *Times and Seasons*, vol. 5, page 474.

"NAUVOO, March 8, 1844.

"To the brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, greeting:—Whereas, Brother Richard Hewitt has called on me

to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your Elders say, that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here. I say unto you that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here. And any man that is found teaching, privately or publicly, any such doctrine is culpable, and will stand a chance to be brought before the high council, and lose his license, and membership also; therefore, he had better beware what he is about."

In this letter we have Hyrum Smith's protest against the principle; also, the fact, that he calls it a *false doctrine*, yet it is said that it was necessary for those men to lie in order to save their lives. Nonsense! Did those men lie to save their lives in the bringing forth of the Book of Mormon? Did they lie and deny their faith to save their lives in Liberty jail, Mo.? No! never! and it is a base subterfuge of lies to say so; and is only done to excuse men in their abominations, and is as mean and low a retreat as a sin-stained master could wish his followers to enter. I have now given Joseph's and Hyrum's own testimony, up to about three months before their death; and they positively declare it to be a *false and corrupt doctrine*. I am sure I would rather believe them, than many of the old woman's tales we hear so much of, of late.

CHAPTER IV.

Now, having shown that up to the time of their death, the two martyrs bore public testimony that the principle of polygamy was not sanctioned nor taught in the church, and that it was a false doctrine, I come to the conclusion that it *it was not* an original tenet of the church under their teaching. But says an objecter "What about the revelation that Joseph Smith received on the subject." The stories about that article are so numerous, and so conflicting, that I do not believe that he ever received a revelation from God on the

matter. The very fact that so much strong testimony had been produced, and did exist, as we have shown from the Book of Mormon, and Doctrine and Covenants, satisfies me that it is folly for any sane man to think that Joseph Smith needed to ask God concerning a matter that his will was so plainly manifest on as the one in hand. There are those who say that the revelation "was received over a five gallon-keg of whiskey." There are those who say "the original one was burned." There are others who say "it was a copy that was burned;" but strange to say, they all say, "that it was burned," and all seem to agree that one person burned it. It is evident that a supposed copy of a revelation has been palmed off upon the people, by a designing set of men, who have certainly lost the priesthood they once held, and have made money and women their only pleasure, that they might gratify to the fullest extent their lustful desires and wicked purposes. For the evidence concerning the revelation which so much has been staked upon; according to their own testimony, they only have a copy, written from *memory*, which, it is said, was locked up in some one's desk for nine long years, and only those most in confidence with the presiding head could enjoy the privilege granted by it. The very first clause of the supposed revelation is a direct contradiction of the Book of Mormon, for that book says, David's and Solomon's many wives were an abomination to the Lord; whereas the revelation justifies them in their acts in this particular. It is also a contradiction of the gospel plan of salvation, inasmuch as it purports to be a new and everlasting covenant, as "all those who have this law revealed, unto them must obey the same, for behold I reveal unto you a new and everlasting covenant, and if ye abide not in that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into

my glory." Jesus says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," and does not mention the so-called celestial marriage, and as it comes so directly in contact with Jesus Christ and his gospel, we cannot but brand it as the doctrine of the adversary.

Should we admit the truth of this so-called revelation, there is not a man on earth, neither has there been since the death of the martyr, who holds the keys to administer the ordinances of celestial marriage according to the revelation itself, for it is stated emphatically that "There is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." So by their own witness they are condemned. For Brigham Young has time and again said he was not a "prophet nor the son of a prophet," and none but a prophet can hold the keys of this priesthood. I give one more feature of the beautiful document.

"Verily, verily, I say unto you, if a man marry a wife according to my word and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder whereby they shed innocent blood, yet shall they come forth in the first resurrection and enter into their exaltation."

Here is license given to any one who enters this system of things to lie, steal, bear false witness, use the name of God in vain, blaspheme at will, and do all manner of wickedness except the shedding of innocent blood, and by them taught, if a man be a Gentile and unconverted, his blood is not innocent, he is a sinner, consequently there is no crime in killing him; provided, that you have a wife or two sealed to you by the holy celestial knot. This clause alone should reveal its origin.

This article purports to have been given July 12th, 1843. Joseph Smith pronounces the principle a false and

corrupt one in February, 1844, and cuts a man off from the church for teaching it. "Consistency, thou art a jewel," which is not found in that so-called revelation.

I shall now show by the church publications, that after the year 1844, the church did most emphatically deny the doctrine of polygamy. In an article written (*Times and Seasons* vol. 5, page 715) by an old man of Israel, and endorsed by the Editor as genuine, on page 711.

"The saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off, under the dreadful splendor of 'spiritual wifery' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish. * * * Wo to the man or men who will thus wilfully lie to injure an innocent people. The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead. There is no law of God or man against it. This is all the spiritual wife system that ever was tolerated in the church and they know it."

Dated, November 15th, 1844; five months after the martyrdom.

May 1st, 1845, John Taylor writes;

"For once let us say that Cain who went to Nod and taught the doctrine of a plurality of wives, and the giant who practiced the same iniquity, and Nimrod who practiced the common stock system, and the Jews who commenced crossing sea and land to make proselytes without revelation; and the christian sects who have went all lengths to build up churches and multiplying systems without authority from God are all co-workers on the same plan. When the reward for every man's work is given, this will be the everlasting answer to all sects, sorts and conditions, from Cain down to christian Israelites, I never knew you."—*Times and Seasons* vol. 6, p. 888.

On page 894, same volume, is an article copied from the Kalamazoo (*Mich.*) *Gazette*, and published in *Times and Seasons*, written by E. M.

Webb, then an elder in the church.

"The Latter Day Saints are charged by their enemies with the blackest crimes. Treason, murder, theft, polygamy, and adultery, are among the many crimes laid to their charge.

* * * Mr. Rigdon's spiritual wife system was never known till it was hatched by J. C. Bennett who was cut off from the church for seduction. As to the charge of polygamy, I will quote from the Doctrine and Covenants which is the subscribed faith of the church and is strictly enforced. Article on marriage, sec. 109, par. 4. 'Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have but one wife and one woman but one husband; except in case of death when either is at liberty to marry again.'

Also sec. 42, par. 7, (old ed. 13).

"Thou shalt love thy wife with all thy heart and cleave unto her and none else."

This was given to the public in May, 1845, eleven months after Joseph's death.

One more quotation from the *Times and Seasons*, and I shall draw this already lengthy article to a close. On page 955, vol. 6, Brigham Young himself sets forth the spiritual wife system as taught at that period.

"I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity, and I say to every man upon the face of the earth, if he wishes to be saved, he cannot be saved without a woman by his side. This is spiritual wifeism, that is the doctrine of spiritual wives."

From the foregoing, we learn what the principle of spiritual or celestial wifeism was, as taught by the church after the death of the prophets, with the contradiction of the principle as now taught in Utah; and from these testimonies we conclude that polygamy is not now, nor never was a tenet of the

true church of Jesus Christ of Latter Day Saints.

In answer to the assertion so frequently heard in Utah, "That it was necessary for the prophets and members of the church to lie in the days of Nauvoo," I quote a few extracts from the words of God.

"He that overcometh shall inherit all things, and I will be his God and he shall be my son. 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. [Speaking of the Holy City,] And there shall in no wise enter into it, anything that defileth; neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."—Rev. xxi. 7, 8, 27.

"Wo unto the liar, for he shall be thrust down into hell. Wo unto the murderer who deliberately killeth, for he shall die. Wo unto them who commit whoredoms for they shall be thrust down to hell. Yea, wo unto those that worship idols, for the devil of all devils delighteth in them."—2 Book of Nephi, par. 12.

Book of Covenants, sec. 42, par. 7, (old edition 13.)

"And again, I say, thou shalt not kill, but he that killeth shall die. Thou shalt not steal, and he that stealeth and will not repent shall be cast out. Thou shalt not lie, he that lieth and will not repent shall be cast out."

And from these testimonies we conclude there is no justification for the liar in the laws of God; and if some have, as they assert, a priesthood that justifies them in lying, they never received it of God, but from the devil who is the father of all liars. **Bancroft**

Now may God save this people from this great plague spot that cankers and corrodes the soul, alienates it from God and fits it only for Satan's kingdom is the prayer of the author.

EPITOME OF THE FAITH AND DOCTRINES

— OF THE —

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Published by the Reorganized Church of Jesus Christ, at Lamoni, Decatur County, Iowa.

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matt. 28: 19. 1 John 1: 3. St. John 11: 26.

We believe that men will be punished for their own sins, and not for Adam's transgression. Ecc. 12: 14. Matt. 16: 27. 1 Cor. 3: 13. Rev. 20: 12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Cor. 15: 3. 2 Tim. 1: 10. Rom. 8: 1-6.

We believe that these ordinances are:—

(1st). Faith in God and in the Lord Jesus Christ. Heb. 11: 6. 1 Pet 1: 21. 1 Tim. 4: 10. John 3: 16, 18, 36. Mark 11: 22. John 14: 1.

(2d). Repentance. Matt. 3: 2, 8, 11. Luke 13: 3; 24: 47. Ezek. 18: 30. Mark 1: 5, 15. Acts 2: 38. Rom. 2: 4. 2 Cor. 7: 10.

(3d). Baptism by immersion for the remission of sins. Matt. 3: 13-15. Mark 1: 4, 5. Luke 3: 3. John 3: 5. Acts 2: 38. 22: 16; 2: 41; 8: 12, 37, 38. Mark 16: 16. Col. 2: 12. Rom. 6: 4, 5. John 3: 23. Acts 8: 38, 39.

(4th). Laying on of hands for the gift of the Holy Ghost. Deut. 34: 9. John 20: 21, 22. Acts 8: 17; 19: 6. 1 Tim. 4: 14. Acts 9: 17. 1 Cor. 12: 3. Acts 19: 1-6.

(5th). We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19: 25, 26. Dan. 12: 2. 1 Cor. 15: 42. 1 Thes. 4: 16. Rev. 20: 6. Acts 17: 31. Phil. 3: 21. John 11: 24. Isa. 26: 19. Ps. 17: 15.

(6th). We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. Rev. 20: 12. Ecc. 3: 17. Matt. 16: 27. 2 Cor. 5: 10. 2 Pet. 2: 4, 13, 17.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5: 1, 5, 6, 8. Acts 1: 24, 25; 14: 23. Eph. 4: 11. John 15: 16.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelist, &c. 1 Cor. 12: 28. Matt. 10: 1. Acts 6: 4. Eph. 4: 11; 2: 20. Titus 1: 5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until

the end of time. Job 32: 8. Heb. 13: 8. Prov. 29: 18. Amos 3: 7. Jer. 23: 4; 31: 31, 34; 33: 6. Ps. 85: 10, 11. Luke 17: 26. Rev. 14: 6, 7; 19: 10.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c. 1 Cor. 12: 1-11; 14: 26. John 14: 24. Acts 2: 3. Matt. 28: 19, 20. Mark 16: 16.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Gen. 2: 18, 21-24; 7: 1, 7, 13. Prov. 5: 15-21. Mal. 2: 14, 15. Matt. 19: 4-6. 1 Cor. 7: 2. Heb. 13: 4. D. & C. 42: 7; 49: 3.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4: 19, 23, 24; 7: 9; 22: 2, in connection Gal. 4th and 5th c. Gen. 21: 8-10. Mal. 2: 14, 15. Matt. 19: 3-9. The BOOK OF MORMON says:—"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, saith the Lord of hosts."—Jacob 2: 6-9.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land. John 4: 21-24. Doctrine and Covenants, sec. 58, par. 5.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, allow all men the same privilege, let them worship how, where, or what they may.

Come and Hear the Gospel in its Fulness and Purity, at

