MORMONISM EXPOSED,

(Or its)

SWINDLING, POLYGAMY, & LICENTIOUS ABOMINATIONS,

REFUTED IN ITS PRINCIPLES;

And in the

CLAIMS OF ITS HEAD,

The Modern Mohammed,

JOSEPH SMITH,

WHO IS PROVED TO HAVE BEEN A DEceiver

AND NO PROPHET OF GOD.

ADDRESSED TO THE SERIOUS CONSIDERATION OF THE

"Latter-Day Saints,"

AND ALSO TO ALL THE FRIENDS OF MANKIND,

BY JOHN BOWES.

LONDON;

R. BULMAN, 12, PATERNOSTER ROW. MANCHESTER: BREMNER, 15, PICCADILLY; GLASGOW:

G. GALLIE; EDINBURGH: H. ROBINSON; LIVERPOOL.

A. DEWAR.

PRICE SIXPENCE.
to provide him with food and raiment; no, he had no such revelations. Nor had Peter or John any provision made for themselves and families from generation to generation. All this belongs to Joseph Smith's deep-laid scheme of defrauding mankind of their money by pretended revelations. It will be observed that every line of this evidence is deduced from Mormon revelations.

A. His licentiousness. He taught a system of polygamy; endeavored to seduce Nancy Rigdon, Sarah M. Pratt, and several others for himself. He was repulsed in some instances, in others he succeeded. He also endeavored to secure Martha H. Brotherton, once of Manchester, for his friend Brigham Young. This letter contains proof that Smith endeavored to secure his victims by persuading them that it was a revelation from God. Thus, all kinds of evil, adultery, seduction, &c., were perpetrated.

"St. Louis, Missouri, July 13, A. D. 1842."

"General John C. Bennett:

"Dear Sir,

"I left Warsaw a short time since for this city, and having been called upon by you, through the 'Sangamo Journal,' to come out and disclose to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now propose to make my reply to you. I hereby state that I consider it my duty devolving upon me an innocent and insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from elders Brigham Young and Hiram C. Kimball, two of the Mormon Apostles to me, and accordingly was taken to their house, and spent a few days with them. I then considered that my brother-in-law was not at home; however, they urged me to stay with them the next day, and spend one day with them. The day being fine, accordingly went. When I arrived at the foot of the hill, Young asked Kimball were standing conversing together. They both came to me, and after several flattering compliments, Kimball wished me to go his house first. I said it was impossible, and accordingly went. We had not come to my house many steps when Young suddenly stopped and said he would go to that brother's, (pointing to a little log hut a few yards distant,) and tell him that you (speaking to Kimball) asked him to your house. I then replied. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying "I shall see you again Martha." I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the lies he wished me to take to his wife himself. He then went and whispered in her ear, and asked if that would please her. "Yes," she said, "or I will go along with you and Martha." "No," said he, "I have some business to do the debate with you afterwards to go with me to the debate," meaning myself and Joseph. "To this she consented. Kimball and I went to the store together. As we were going along, said, *Sister Martha, are you willing to do all that the Prophet requires you to do?* I said that I believed I was, thinking of course nothing wrong. "Then," said he, "are you ready to take counsel?" I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon me. I adhered to the counsel of those placed over me in the Lord." There were many things revealed in these last days of the world which would laugh and scoff at; but unto us is given to know the mysteries of the Kingdom. He further observed, *Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, very likely have some conversation with him, and he will tell you what you shall do. When we reached the building, he led me up some stairs to a small room, the door of which was locked, and on it was the following inscription: *Positively no admittance.* He observed, *though Joseph must be sick, for, strange to say, he is not here.* His voice was hushed and low, and I was not able to hear the conversation. I was then taken down into the tithing-office, Martha. He then left me in the office, and went out, I know not where. In this office were two writing-fellows, one of whom, William Clayton, I had seen in London; the other I did not know. Young came in, and seated himself before a table and asked where Kimball was. I said he had gone out. He said he was all right. Soon after, Joseph came in; and spoke to one of the men, and then went and spoke to the Prophet. He then went back to the office, where I was, and said, *Kimball came in. Now, Martha,* said he, *the Prophet has come up stairs.* I went, and we found Young and the Prophet alone, and introduced to the Prophet by Young. Joseph offered me his hand, and said, *He, the Prophet has come up stairs.*"
MELISSA SCHINDEL'S OATH

Sworn to and subscribed before me, this 18th day of July, A.D. 1842.

DU BOUT EARL, FEDERAL.

Justice of the Peace for St. Louis County.

State of Illinois to: Mc Dowd County, ES.

Personally appeared before me, Abram Fuller, one of the Justices of the Peace in and for said county, Melissa Schindle, who, being duly sworn according to law, deposeth and saith that in the fall of 1841, she was staying one night with the widow Fuller, who has recently been married to Mr. Warren, in the city of Nauvoo, and that her husband Joseph Smith came into the room where she was sleeping about ten o'clock in the evening, and after making a few remarks, came to her bedside, and asked her if she could have the privileges of sleeping with her. She immediately replied, No. He, on the receipt of the above answer, told her that it was the will of the Lord that she should have no intercourse with him, and that she should never want for anything. He then told her that she should let him sleep with her that night, he would give her five dollars, but she refused all his proposals. He then told her that she must never tell of his proposals to his brother, for he had
JOSEPH SMITH'S THEFT.

"All influence in that place, and if he told he would ruin her character, and she would be under the necessity of leaving. He then went to an adjoining bed, where the widow Fuller was sleeping, got into bed with her, and lay there until about one o'clock when he got up, bade them good night, and left them; and further this deponent saith not.

Melissa B. Scott, mark.

Subscribed and sworn to before me, this 2d day of July, 1842.

A. Fulkerson, J. P.

—Bennett's History, p. 240.

5. Mormonism authorizes theft, and Joseph Smith and his party practised it.

"Behold, it is said in my laws, or forbidden to get into debt to this enemy; but behold, it is not said, at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand, and whatsoever ye do according to the will of the Lord is the Lord's business, and he hath set you to provide for the saints."—Doc. and Cov. p. 156.

Now, what is taking another's property but stealing? When R. Cook, in the Oldham discussion, with brother G. W. Barber, was reminded of this he admitted it, and said, "The cattle upon a thousand hills were the Lord's, and of course belonged to his saints," leaving us to infer that a saint needing a horse might claim him as the Lord's horse, or a sheep, or a cow in the same way. Now let us see how this has been carried out in their practice.

"In the early part of the fall of the year 1838, the last disturbance between the Mormons and the Missourians commenced. Smith, with a company of men from Far West, went into Davies County, for the purpose, as he said, to quell the mob; but when they arrived there was no mob there. This excited the citizens of Davies, and they turned in turn. But the Mormons soon collected a force of three or four hundred, and compelled the citizens to retire. They fled leaving the country deserted for a number of miles around. At this time they killed between one and two hundred hogs, a number of cattle, took at least forty or fifty stands of honey, and at the same time destroyed several fields of corn. The word was out, that the Lord had consecrated, through the bishop, the spells onto his host. All this was done when they had plenty of their own, and previous to the citizens in that section of the country taking aught of theirs. They continued the depredations for near a week, when the Clay county militia were ordered out."—Mormonism Portrayed, by W. Harris, p. 33.

Let it be observed, that the proofs of what is here alleged have been furnished before magistrates, by numerous witnesses, on the trials of the Mormon prisoners. Is it any wonder that thieves, and robbers, and murderers, should be forced to leave a county they had thus disowned?

I shall give part of the testimony of Dr. Sampson Avard,

an officer and influential leader of the Danite band.

"It was stated by Joseph Smith jun., that it was necessary that the band should be banded together by a covenant, that those who revealed the secrets of the society should be put to death. . . . Captain Patten led the troops to Galiatin, saying he was going to attack the mob there. He made a rush into Galiatin, dispersed the few men there, and took the goods of Stolling's store, and carried them to Diahmon, and I afterwards saw the storehouse on fire. When we returned to Diahmon, the goods were deposited in the Lord's storehouse, under the care of bishop Vincent Knight. When Patten returned from Galiatin, he Adam on Diahmon, the goods were divided or apportioned out among those engaged; and those affairs were conducted under the superintendence of the first presidency," that is, Joseph Smith.

Here the Lord is supposed to have a storehouse for stolen goods! Strange Latter-day Saints, to become Latter-day stealers!

It will be seen that a consideration of the claims of J. Smith, to be a Prophet and the head of their church, is regarded by Mormons of great moment; for they say, "If Joseph Smith was not sent of God, this church cannot be the church of God, and the tens of thousands who have been baptized into this church are yet in their sins, and no better off than the millions that have gone before them."—Divine authority, or the question was Joseph Smith sent of God, p. 3.

It is evident that a man of this character, one of the worst in the world, is "not sent of God," and therefore the Mormon church "is not the church of God." But more light will shine on this subject as we proceed.

CHAPTER II.
HIDDEN ORGIES OF MORMONISM PRACTISED IN THE NAUVOO TEMPLE.

This temple is 80 feet wide, 128 feet long, and 292 feet high, and was commenced in 1841, under the following circumstances:

"Joseph Smith issued a proclamation to all his followers in Nauvoo, and in all parts of the earth where they were, that God commanded them, through him, to build him a house, wherein he, the Lord, might reveal through his prophet Joseph, ordinances essential to their salvation, which had been hidden from the church from the foundation of the world; and the conditions of his followers receiving those ordinances and blessings were, that they were to appropriate one-twentieth of their time and property in building the temple. The
SMITH'S WAY OF STEALING GOODS.

Such was the close of this impostor's career—Brigham
Mormonism, p. 15.

Such was the close of this impostor's career. The martyrs are
inexcusable, and saved for standing by the truth. Joseph Smith's
crime was of the most hideous, and subjected upon itself the violence of an outraged community.

Real Christians, well trained in their duty, would not have injured
person, but his destroyers seem to have been men trained by himself
to deeds of blood.

I trust, that the fathers, and mothers, and husbands of England, will
take care of their wives and daughters, and preserve them from
eating, being contaminated by the pestilential breath of adulterers and fornicators.

As to numbers, although they came to England in 1837, in 1843
a paper, signed "Onion to Every," they have 15, 000, probably 30, 000, in the kingdom of Great Britain, and "one hundred thousand
throughout the world."

From all the evidence that can be collected, it appears that all kind
of characters join them. The simple and honest, and the crafty
and dishonest. Their leaders are complete infidels, while many laws
take root in their pretended revelations. In this country, they set
up to baptize any who will submit, and to give their bread and
water in their public assemblies, which they call the Lord's Supper; to
one who will take it, however ignorant, and to children of innocent
persons.

The following statement confirms what precedes:

In the spring of 1837, I left Boston for Kirkland, in all good
faith. On my arrival, I found Mr. Smith, and the Mormon抽象
in his usual state. He said to me: "I am personally acquainted
with one of the employes, Davis by name, and he frankly acknowledged
me that he was prepared to do the deed under the direction of
the prophet, and was only prevented by the entreaties of his wife
was much excited against the prophet on another account, viz.,
unlawful intercourse between himself and a young orphan girl remaining
in his family, and under his protection. Mr. Martin Harris told
me that the prophet was most notorious for lying and licentiousness
of the fall of 1837, the Smith family left the State of Missouri.
The prophet He left much property in place (Boston) to Kirkland, goods to the amount of about one thousand
four hundred dollars, as I was told I could make ready sales of
these goods, but I was disappointed. I accordingly sent the goods
to be sold by H. Redfield, the prophet, hearing that they were there, took out a warrant for the pretense of stealing goods, and got them into my
possession. They were then, by a sham court which he held, adjudged
him, and the boxes were opened. As the goods were taken out,
we stood by, and in the most positive manner, that he could swear to every piece, and tell where they had been stored.
EXTRACT FROM A LETTER TO H. THOMPSON.

Parley P. Pratt's wife is in New York, with her parents. He has gone to the Great Salt Lake, with several girls. H. G. Sherwood left his wife and family and took two more wives. The Mormons are so afraid that they are not allowed to hold meetings anywhere in his neighborhood. They are so many desperadoes, that will go any length to get money.

William Arrowsmith talked to Joseph Smith about Martha Brokken's case. Smith did not deny what Martha told him; but asked Brigham Young and he did not deny her, as they had heard an evil report of her.

All intelligent English people leave when they get to America, unless they are naturally inclined to knavery.

Joseph Smith, Brigham Young, and others, got Dr. Williams to guarantee 10,000 counterfeit dollars. A true bill was found by the grand jury.

Levi county, Iowa, against Brigham Young.

Such is the testimony of an eye and ear witness, not a Mormon, who has lived among them for years.

The following letter to Hon. Thompson of Seattle, from George Styles of Liverpool, whose son went to America, will explain itself.

Liverpool, May 18, 1848.

Beloved Brother,—

Your kind letter was duly received; and according to your request I send you the following extracts, taken from the letters which my son sent to me from America. Should any persons have any doubts respecting this letter, if they will write to the most respectable man, No. 9, Mayhew, Liverpool, I will show them the original letters which I have received from my son, from which these few extracts are taken.—Dear Sir, your temporal salvation, as well as your spiritual salvation, is very much endangered if you suffer yourself to be led away by a set of the greatest robbers and murderers that ever trod upon God's footstool. You may think this a hard language, but it is a true one; and people can be had, if necessary, how they have duped the people—not only robbed them of their money, but of their wives and daughters; and if they said anything about it, no one came to their rescue.

I will give you an account of the Miracles of Brigham and Co. They revelation. An aged farmer and his wife sold their farm in England and came to Nauvoo; the spies soon brought in the news that they were landed. Brigham immediately paid them a visit, and told them that they must lay their money down at the apostles' feet, and they should be provided for all their lives. The old man gave up all, thinking he would keep him and his wife, as the Brigham told him they would. A little while after a sister, one of Brigham's spiritual wives, called to see them. She got out of the old woman that she had some money hid in a certain part in the house, unknown to her husband. The day Brigham called and told the old woman that he had received a revelation from the Lord, that she had money hid in a certain part of the house; for that the Lord had told him where it was, mentioning the place where he had concealed it. This so frightened the old woman, that she fell upon her knees, and confessed all about it. She immediately brought the money out, which the villain took, and the poor old couple are starving in Nauvoo, if not dead. They have a law that every man must lay the money at the apostles' feet. Should the woman refuse to do it, they will kill her to tell the people how Ananias and Sapphira suffered; and that they did not fall down for telling a lie, but that Peter killed them.

They pretend that they can tell whether a man belongs to the seed of Abraham. If it so happen that he belongs to the royal blood of Israel, he can have as many wives as he chooses; but he must give his and not be married by any sectarian minister, for fear of the laws of the State. If a man take a fancy to a woman, no matter whether he be married or single provided he has got money, he goes to Brigham, and agrees for the price of the woman. As soon as the bargain is settled, Brigham sends one of his female spies to invite the woman to take tea with her, during the repeat. Brigham calls in as if by accident; he tells her he had a revelation from the Lord that her husband cannot save her, and it is the will of God that she is to have such a man, naming at the time the wretch who has bargained for her. This is with a little song of "thus saith the Lord," very often acts; but if the woman loves her husband, and is not willing to do the will of the Lord, he then promises the most awful and blasphemous curses upon the poor creature still she is frightened into a compliance with his will.

I will give you a proof of the above operation. A man who came to work at the pottery in Cincinnati, told me he was obliged to flee from here for fear of his life; for that his wife had been sold by Brigham, not having happened to die a friend in the Danite band, who told him to leave before night, or he would be taken out on the prairie and have his grave dug. The man followed him to St. Louis; but he got notice of their coming, which gave him time to flee to Cincinnati, where the Mormon Danite end does not come.

There was a man came to America named Allen, whom they feared a nicide. Apostle Woodruff borrowed $200 from him in Liverpool. He paid him back again by getting him to buy a house of $2000 in Nauvoo, for $300, not worth the $200; but this they call utilizing the money.

Any person who may happen to have a handsome wife, they will do which lays in their power; but to get to be ordained an elder, and send them on a mission, either to the eastern States or to England, with strict orders not to return until the twelve say it is wisdom, that he should return home. But what must be his feelings when he comes back.
THE GATHERING TO AMERICA.

His wife failed to be found, or he will find more of a family than he calculated upon. If he tremble, or make the least noise about it, he is safe. If he does not try to hide what he has, he is in worse luck than he never heard of. If he is made a liar about him, their usual expression is that some individual met him on the road to "Warsaw," and that put an end to all inquiries.

I will give you a proof of the above assertion. Perhaps you have heard of a man named George Slater, who came to England with Henry Greenleaf on a mission. When he got to England he found that his wife had left him a child, and the man who did the deed had left her and his own wife, and gone the elders had done the same thing. Clarke put his tongue in the side of his mouth, and said, I CAN DO IT, I CAN DO IT AS WELL AS YOU.

(Signed) GEORGE STILES.

TO HARRY NORTON.

The reasons for this have already appeared, but we may read their own account of the matter:

"The revelations given to our martyred prophet, Joseph Smith, while translating the Book of Mormon, predicted not only the rise of the churches of the saints, but also their gathering in May, 1831, to the waters of the Jordan, and the Lord, speaking of those who should receive this gospel, said—"Behold, I will gather them as a hen gathereth her chickens under her wings if they will not harden their hearts." In September, 1830, about five months after the first rise of the church, the Lord said to his servants—Ye are called to bring to the gathering of the elect of God, that they may hear the voice of the Father, that that they may be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked."

"...Many other revelations of a similar nature are contained in the Book of Doctrine and Covenants. None of the saints can be dilatory upon this subject, and still retain the spirit of God. To neglect or be indifferent about gathering is just as displeasing in the sight of God, as to neglect or be indifferent about baptism for the remission of sins."—Star, vol. x, p. 243.

"At a meeting lately held in the chapel of the University, New York, for the purpose of listening to an appeal on behalf of the distressed Mormons, now scattered in Far West, Col. T. J. Java, said——"The first that had every caused the Mormons to pine from want and disease, and their sufferings have not been such a nature to justify the strongest appeal to the philanthropic.

"The Hon. Benjamin F. Butler, offered and read the following:—Whereas we have been credibly informed, that several thousands of our fellow-citizens, commonly known as Mormons, are now wandering on the prairies of the Far West, that, after their strivings and suffering, resulting in the untimely, death of hundreds of their numbers, and threatening the destitution of the residue by hardships and famine. Therefore resolved," &c.—Star, x, 118.

CAUSES OF MORONN PERSECUTION.

The epistle of the twelve apostles, Star, x, 97:—"Thousands have been wandering to and fro, destitute, afflicted, and distressed for the common necessities of life; or unable to endure, have sickness and died by hundreds."

If the people of this country do not wish their brothers and sisters, sons and daughters, to be gathered to Mormon seduction, hunger, slaughter, and murder, let them do what they can to enlighten them and keep them at home. I add to the other testimonies given by the mob, the following:—

"I have a hard testimony in the name of my God, that the Mormons are a good people. There may be some among us who are bad. I will not deny that there are those who have stolen and done wrong I will not dispute. This thought grieves me... It shall be more tolerable in the day of judgment for those who have been forced away from the means of an honest living, and compelled to steal to sustain life, than for those refined Christians, those honorable and upright old "citizens," who have whipped and slain the Mormons without law, justice, mercy, or provocation; who have burned down their houses, barns, and stacks of grain."—Orson Hyde, Star, vol. i, p. 67. See what they say themselves of one of their apostles, "That contemptible wicked character, Wm. Smith," vol. vii, p. 139.

Here, then, is evidence from a Mormon apostle that some of their number "have stolen and done wrong," been "compelled to steal," &c. &c., and that they were "whipped and slain" by the citizens. Now, why should this have happened? The Americans do not treat other religions thus. The case is plain: it was because of the stealing and other crimes of the Mormons, which they themselves acknowledge.

Now these men, that eat and drink, and wear the best of every thing when they can obtain it, can propose a fast, that they may receive what the people save by their fasting. Thus at the Sheffield Conference, the President, Lucius N. Scovil, said he had one thing on his mind which he wished to mention: that was, that there be a fast throughout the Conference. It was responded to cheerfully. Moved and seconded that we keep a fast on the tenth of January, 1847; and that the value in money of what is saved by the saints, in fasting, be given to the President, for the purpose of assisting his wife and family in the wilderness. Carried unanimously."—Star, vol. x, p. 19.

Lucius N. Scovil would not have gone among the saints, to consult them about this fast, and his wife and family having the money which the people saved by it, if he had been actuated by the generous principles of the gospel. Few men, not Infidels at heart, would descend to such a mode of acting. I can imagine how such a man as this would laugh and exult at the success of his plan—how he duped the saints, and got the money which they saved by fasting.

The system of Mormonism establishes a tyranny of man over man, of the priest over the people, of the priests over the people. The Mormon priests pretend to get revelations from heaven, and the people are taught to obey them right or wrong.

Star, vol. vii, p. 197:—It is not policy to ask counsel unless you
iii. 2. And of the deacons it is said, "Let the deacons be the husband of one wife;" ... but Mormon bishops it seems, may have "ten virgins" or as many as their Lord may give them for there is no limit.

The English Mormons have openly sanctioned the doctrine by publishing it in their Star, in which they speak of it, No. 2, Jan. 8, p. 25, as follows:

"Revelation on Marriage, &c.—In the course of events associated with the up-building of the Kingdom of God, it has fallen to our lot to bring before the Saints of the British Isles, and our readers generally, one of the most important Revelations that have come through the Prophet Joseph Smith in this last dispensation."—See page 69.

They have declared my Mormonism Exposed to be a book of lies, but they have now proved it to be true—and most extraordinary is it that I have declared the revelation before the Mormons! I see in the last month, Jan. 1st, of the Millennial Star, this revelation; and you will observe that there is a very singular thing concerning this revelation, because they published a book of revelations called, "The Book of Doctrines and Covenants," and in this book of revelations they give an account of the death of Joseph Smith in 1844. It is a very singular thing that this long revelation given to Joseph Smith in 1843 was not published in this book, since they put his death in the book, which was a year after the date of the professed revelation.

If it was in existence since 1843, how was it that it never appeared in the Millennial Star in 1843, nor in any subsequent issue one till 1845? I ask them to tell us how the Mormon teachers and preachers kept this a secret from us? It appears to me, that you might as well say that the revelation was given to Joseph Smith a year after his death instead of a year before it. My belief is that this revelation is a forgery; polygamy had commenced and you got the revelation as a fiction, whereas you ought to have got the revelation before Joseph Smith had fifty wives. If the revelation was in existence, then it must have been a forgery; if it was not in existence, why was it not published? If it was published, the fact be produced. See "Plurality of Wives," p. 3:

"He virtually said this to Abraham.—Abraham I find no fault with, your taking two wives, but on the other hand, I bless you for it, as I bless you in doing it, and I bless them in becoming your wives; love all other women upon the earth. I bless you and your wife with the strength and joy of your youth; you shall have a son. You shall not only have a son, but you shall have even nations of sons and daughters. Your wife Hagar also shall be greatly blessed among women for what she has done; kings and potentates, and even nations shall be among her offspring."

On p. 4:—"Well, says one, if this is the case, then surely the veil has been over my eyes in reading the Scripture; for I never discovered before, that polygamy was a blessing and duty binding upon God's people in all generations."

"He joined men and women together through an appointed and consecrated order of men, and no man could take the honor and office of marrying a couple without his authority."

I say that is a profane assertion—it is after their own marriage. See pp. 6, 7:

"I would have you tell, that the promise made to Abraham, and all who are heirs of the same promise through faith, extends to all generations in this life and to all generations to come, forever and ever. That is, Abraham and Sarah will continue to multiply, not only in this world, but in all worlds to come. And the same is true of all the sons and daughters that obtaining a fulness of the promise made to Abraham."

"Do no sin, if I should tell you that monogamy, or the one wife system, adopted throughout Christendom, is a very defective system. It does not answer the demands of society, and it is altogether inferior to the Patriarchal system of polygamy, as introduced by God himself. Debauchery and whoredoms are preeminently praised among Christian nations, where the former system is generally practised by the law of the land. Heathen nations previous to their intercourse with Christian nations have been comparatively free from these abominable lusts."

On p. 8:—"I would show them that this is not only a foundation, but it is the foundation of society. Other foundation can no man lay that which is laid."

Matt. xxii. 23—30, opposes this doctrine: "The same day came to him the Sadducees, who say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first he had married his wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore the resurrection whose wife shall she be seven? for they had all had her. Jesus answered and said unto them, Ye do err, and knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Each of the seven brothers had his wife, not his wives. See also Matt. xiv. 3:—"A man is to cleave to his wife," not his wives. "The man (not the fifty) are to be one flesh." So Luke xiv. 20:

"I have married a wife, (not ten) and cannot come." See Acts xvii. 2, and 1 Cor. vii. 2, 3; ix. 5; Ephe. v. 23. The husband is head of the wife, not of his wives, and