THE
SPIRITUAL
WIFE SYSTEM
PROVEN FALSE;
—AND THE—
True order of Church Discipline.

ILLUSTRATED BY GRANVILLE HEDRICK.

BLOOMINGTON, ILLINOIS:
W. E. FOOTE'S POWER PRESS PRINTING HOUSE.
1856.
Teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Wm. Burgess, acting President of the Deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable President, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted of the labors of the committee.

President W. W. Phelps then read an article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

President O. Cowdery then read an article on "governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, and dismissed.

THOMAS BURDICK, Warren Parrish, clerks.
SILVESTER SMITH.
establish and build up the people of God in the most holy faith, until the son of man shall see coming in the clouds of heaven, but some one may think that I have been rather brief amidst so much testimony; I will present a few lines more, Sec. 55, P. 3: "Behold, and remember that they shall have faith in me, the God, for them; and by this holy standard, or they can in no wise be saved; and upon this rock I will build my church; yea, upon this I have built the church; and by this they are built; and if ye continue, the gathering of the holy shall not prevail against you; and ye shall remember the church articles and covenants, to keep them; and whoso, having faith in this everlasting covenant into the world, to be for your instruction; and the power of my spirit quickeneth all things; wherefore, be faithful praying always, having your lamps trimmed and burning, and oil with you, that you may be ready as the coming of the bridegroom; for, behold, verily, verily, I say unto you, that I come quickly— even so, Amen." Here, then, we have it again in positive command: "Ye shall remember the church articles, and covenants, to keep them, and the Book of Mormon, and the holy scriptures are for our instruction." And again, Sec. 11, P. 6, says: "Keep all the commandments and covenants, by which ye are bound, and I will cause the heavens to shake for your good."

Sec. 18, P. 21: "And, again, every person who belongs to this church of Christ, shall observe to keep all the commandments and covenants of the church." Here, then, we have it positively that the Bible, and Book of Mormon, and Book of Doctrine and Covenants, are the things referred to containing the foundation of the new and everlasting covenant. Blessed and eternal, I say unto you, this is my gospel, and remember that they shall have faith in me, the God, for them; and by this holy standard, or they can in no wise be saved; and upon this rock I will build my church; yea, upon this I have built the church; and by this they are built; and if ye continue, the gathering of the holy shall not prevail against you; and ye shall remember the church articles and covenants, to keep them; and whoso, having faith in this everlasting covenant into the world, to be for your instruction; and the power of my spirit quickeneth all things; wherefore, be faithful praying always, having your lamps trimmed and burning, and oil with you, that you may be ready as the coming of the bridegroom; for, behold, verily, verily, I say unto you, that I come quickly— even so, Amen." Here, then, we have it again in positive command: "Ye shall remember the church articles, and covenants, to keep them, and the Book of Mormon, and the holy scriptures are for our instruction." And again, Sec. 11, P. 6, says: "Keep all the commandments and covenants, by which ye are bound, and I will cause the heavens to shake for your good."

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from God, and gave the same to the church, is very doubtful. This revelation purports to have been given only eleven months before his death: and on page 25th, of the Deseret News—Extra, it says the original copy of this revelation was burned up by Emma Smith, the prophet's wife—that William Clayton was the man who wrote it from the prophet's mouth: and further, B. Young says that Bishop Whitney got the original and copied it, and then it went into B. Young's hands. On this same page that I have just quoted, B. Young says: "This revelation has been in my possession many years, and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not." Here, then, we have it—the original copy burned up—never given to the whole church by Joseph Smith, but that Brigham Young keeps a transcript secretly, for nine or ten years, nobody knowing whether it was a true copy or not, and no one daring to see it but to such as B. Young pleased to show it; and of course, as he dared not show it to good men, but to only such as he said ought to know it, like himself, who were polygamists; and during these nine or ten years he and his polygamic party, by cunning, flattery and intrigue, laboring to influence the church under the garb of spiritual wife sanctity, by driving and coaxing, which was not very hard to do, bye-the-bye, for some to take more wives than one, and after he and his colleagues succeeded in seducing the greater portion of the church at the Valley, he then discovers that it was not so great a task as he formerly thought it would be, during the nine or ten years that he was laying back behind the curtain, with his secret designs locked up in his sacred desk. He now discovers that his influence and power has greatly grown in his branch of the church, and finally takes courage enough to come out with his papish edict, and declare that the whole church must believe in his spiritual wife revelations, or be damned, (this is found in his once locked up revelations. See page one, in this book 1st P.) B. Young is ranked among the Prophets and Seers, at the Valley, and of course, sees a great many very deep things. He says, concerning the revelation, that he had so long kept back from the people, on page 25th, of the Deseret News, "They have cried out: 'proclaim it!' but it would not do a few years ago; everything must come in its time, as there is time to all things. I am now ready to proclaim it," meaning the revelation that had been locked up for eight or nine years; as much as to say it was not time to go to the world or church. Now how strangely inconsistent, that the revelation should be given nine or ten years before its time, and have to lie eight or nine years under his patent lock before it would be time to proclaim it. Here, then, we have a specimen of an abortive revelation, come before its time, and had to be put in the sacred desk, under a patent lock for eight or nine years, and only shown occasionally—just often enough to get the thing used to it, so that when it got old enough it
could go abroad. So much for this curious revelation, come in an abortion—got burned up—then locked up—and now has gone forth, damn everybody that don't believe in it. Why, it is a perfect phoenix. (See Deseret News, p. 21.) B. Young is a great man for the feminine. He uses himself a great deal with the weaker vessels—perhaps becomes a little weak himself sometimes. He often goes a courting—perhaps had been out late on a sparkling expedition the night before he preached his polygamy sermon.

The claim that the spiritual wife party has that Joseph Smith gave any such revelation, that is not yet revealed, but about to be, or very slender indeed; and if it was a question at issue, I do not believe that it could be proved that Joseph gave any such revelation. But the subject matter is not so much with me, whether Joseph gave the revelation or not, it is absolutely false, any how, whether he gave it or not; but if it could be proven that he never gave any such revelation, it would be one way of proving it false. But I shall take the stand that it is false, whether he gave it or not; that it is a falsehood from the beginning to the end, and that it is not from God, but that it is from the devil—the wicked one, and father of all lies; and by the help of God, I will try to prove it, so that it shall be made plain to all who may read understanding.

Brigham’s pretended revelation is enough, as it seems to me, to disgust every decent man who will read it; but it appears that there are some who believe it; and as I am put to the trouble to comment on the trashy thing, I shall not spare it out of respect, but if my labors are all chance to benefit any one, I shall be fully compensated. Now, that I wish to investigate this subject in all candor and fairness, even if it is an unpleasant subject. This revelation makes Joseph contradict himself most flatly, in paragraph 1, which speaks as touching the principles of the doctrine of Abraham, David, & c., of their having many wives, which principles of law and doctrine, as to their taking more wives and concubines, he the Lord, was about to reveal the law to Joseph; that this law was then being revealed, while in paragraph 27, he declares he had received many wives before, and had them in possession before he received the law. Here, then, we have it—Joseph with many wives before the law was given—and in the 1st paragraph, he was to prepare his heart to receive the law, for to take more wives, and the necessary instructions appertaining to the law. This also, proves Joseph to be in adultery, for he was in transgression for breaking the church articles of covenant, which says, Sec. 13, P. 7: “Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;” and again: “thou shalt not commit adultery; and he that looketh upon a woman to lust after her, shall deny the faith.” Here, then, he is guilty for having many women to look upon, and lust after, before he had received the law. He is guilty for not living chaste with his own wife, which says: “thou shalt cleave unto her and none else.” Christ says: whose look-
ly not. It was the monogamists, or one wife men, that have had the talent to perceive the wisdom of God, in regulatin; the economy of man in heaven's plan, and thus they were delivered from tyrant foes, who were the enemies to liberty, and knew nothing better than slavery.

And if our forefathers were in such a state of darkness and ignorance, that they could not perceive the light, wisdom, and refinement of the one wife system of virtue and chastity, and glorious liberty, why should you seek to fall back into the dark, and darkest part of their darkness, and as Jacob having four wives, does not establish a precedent, by revelation that would justify any other man to attempt an imitation of the same, while in fact Jacob himself was controlled by circumstances and customs of the country. Let the candid reader peruse the history of Jacob in the Bible for himself, and he will perceive that circumstances surrounding, and the sanction of customs in those days controlled Jacob in these matters.

I now come to the latter part of Brigham's revelation, p. 26, where he says to Joseph; "Go, therefore, I make a way for your escape. Now, see p. 25: "And whosoever you give any one on earth by my word and according to my law, it shall be visited with blessings and not cursings." Now, then, that these arrangements are made in these two paragraphs, to carry out the idea that all who take a plurality of wives are to be blessed in this world's goods, &c., and to be preserved, especially Joseph, see 28th p.

while it happened to the contrary with Joseph Smith, for he had many wives given to him and a blessing sealed upon them, and also upon him in receiving them, and that too for a blessing and not a cursing, and also that a way should be made for his (Joseph Smith's) escape —p. 26; when in fact he was killed eleven months after. Strange, indeed, how men will apostatize from the light of inspired truth, so far that they cannot see the light of reason. See the last part of the 27th p. The 29th p. makes out Joseph, and Emma, his wife, both in transgression.

There are a great many inconsistencies in Brigham's revelation that I cannot take the time to notice particularly, but I shall point out a few more, and let the reader judge for himself. In the 34th p., we find that the wife of the man who holds the keys of the authority that Joseph Smith held, should be destroyed if she refused to administer unto him in having more wives—that is, if she should disapprove any such course as to her husband having any more wives than one, then she should be destroyed. Now, that on page 25 of the Deseret News, Brigham says Emma Smith burnt up the revelation, and consequently from this account we infer she never administered unto Joseph in having many wives, but that if she refuse to give those wives to Joseph that he required at her hand, then he was free from the law and should take them any how, says the 35th p., and she must be destroyed, says 34th p., if she refused to give them
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In the year 1855 the Church of God, now known as the Church of Jesus Christ of Latter-day Saints, was organized. This event marked a significant change in religious thought and practice in the United States. The Church of God, as it was originally known, was founded by Joseph Smith, Jr., who claimed to have received divine revelations that guided the establishment of the church.

The organization of the Church of God was a response to the growing influence of Mormonism, which had gained a significant following in the mid-19th century. Joseph Smith, Jr. was known for his controversial teachings, including the belief in polygamy and the revelation of a new canon of scriptures.

The organization of the Church of God was a response to these challenges, and it sought to create a more orthodox and traditional form of Mormonism. The church's leaders emphasized the importance of study and education, and they worked to create a system of governance that would ensure the church's stability and longevity.

Over the years, the Church of God has undergone several changes and adaptations, reflecting the changing social and religious landscape of the United States. Today, the church is known as the Church of Jesus Christ of Latter-day Saints, and it is one of the largest and most influential religious organizations in the world.