POLYGAMY.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, mercy, justice, nor judgment. (Doc. and Cov., sec. 7, par. 8.)

At a General Conference of the Church of Jesus Christ of Latter Day Saints, held in Kirtland, on the 17th of August, 1835, the several quorums then and there covenanted before High Heaven to accept the revelations contained in the Book of Doctrine and Covenants, as emanating from God, to be a standing law unto the Church, and in the 51, sec. 4 par. of the same book, we read: "Neither shall any thing be appointed unto any of this Church contrary to the Church covenants."

It is evident from a revelation given in January, 1831, that at that early period of the Church, many of the Saints were in transgression; (Doc. and Cov., sec. 12, par. 4,) and now I show unto you a mystery, a thing which is hid in secret chambers, to bring to pass even your destruction in process of time, and in consequence of which, that the Saints might escape the power of the enemy, and be gathered a righteous people without spot and blameless; they were commanded to go to the Ohio to receive the law of the Lord. (Sec. 12, par. 7.)

In a revelation given February, 1831, the elders having assembled themselves together, according to commandment, the law was then delivered unto them, and in that law we read: "Thou shalt love thy wife with all thy heart, and shalt 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." (Sec. 13, par. 7.)

Shortly after, in December 27th, 1832, a revelation was given to the Church as follows: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom."

Here we perceive that sanctification could be obtained by adherence to the law, which law was already given to the
Church, and by obedience to its requirements the Saints could attain to celestial glory; that it was the law of Christ a man should cleave to his wife, and none else, evidently showing that if they could not abide that law, but through lustful desires sought for more than one, trampling the word and law of God under their feet, they could not enter into the celestial glory, must inherit another, even a terrestrial or telestial.

Spiritual teachers in Utah inform the Flock that a man's glory is according to the number of his wives and children; if so, the people of Utah cannot be seeking for celestial glory, for every revelation both in the Bible, Book of Mormon, and Doce. and Cov., informs us that, with reference to that glory, those who shall be made partakers thereof, are to possess the fullness of the Father, joint heirs with Jesus, equal in power, might, and dominion; but in the telestial (the lowest glory), there are different grades, for as one star differeth from another star in glory, even so are the telestials.

Brethren and sisters, be ye not deceived. Know ye not, that in these last days strong delusions shall be sent, that all those who had pleasure in unrighteousness might believe a lie and be damned. Follow no man only so far as he follows Christ, but test everything by the law and testimony; keep hold of the rod of iron. This your leaders have taught you is the priesthood; this not so, the rod of iron is the word of God. (Book of Mor. 20 page, and by the word of God contained in the Book of Mormon and Doctrine and Covenants, will you be judged at the last day. (See Book of Mormon, pages 96, 97, 107, 108, 114, 142, 151, 243, 288, 487; and Doctrine and Covenants, pages 63, 94, 124, 127, 129, 213.)

Th. Elders who advocate the doctrine of polygamy, with but few exceptions, readily admit that the Book of Mormon and Doctrine and Covenants do not contain any arguments in favor of that doctrine; but on the contrary, previous to its publication to the world, those very books were referred to; proving it to be a false and corrupt doctrine, and an abomination in the sight of God; neither will they discuss or attempt to defend this principle by the Bible, but fall back upon a revelation, purporting to be a revelation from God given to Joseph Smith, in Nauvoo, July 12th, 1843. We purpose (as the revelation is somewhat lengthy) instead of publishing as a whole, to make a few quotations therefrom:

Quotation 1st.—Verily, thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines, &c.

We will now refer our readers to the Book of Mormon, page 118, as follows: "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, his son, truly had many wives and concubines, which thing was abominable before me, saith the Lord."

We ask, would there be any consistency in the Prophet enquiring of the Lord, wherein David and Solomon were justified, when by the gift and power of God he had previously translated the Book of Mormon, in which the Lord emphatically declared that polygamy was an abomination in his sight, calling it also whoredom. What confidence. what faith, can the human family exercise in a God, that to-day would call polygamy an abomination, to-morrow the only means of exaltation and salvation. In God we are told there is no variableness or shadow of turning; also that he speaks to one nation like unto another, to prove that He is the same yesterday, to-day, and for ever—(Book of Mor., p. 107.)

Quotation 2nd.—For 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 that covenant, then are ye damned, &c.

From the foregoing, unless a man enters into this covenant of polygamy, we find he is to be damned. Now let us contrast this with former revelation, recollecting that nothing is to be appointed to any of this Church, contrary to the Church covenant, and in them we find in the revelation setting forth the law of the Lord. (sec. 13, par. 7.) "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law to govern my Church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he
Brethren, we have now before us two revelations: one positively declaring we shall be damned if we take more than one wife, the other just as positive in its declaration we shall be damned if we do not take more than one. Which shall we reject, and which retain? To the law and testimony, and as it is said nothing shall be appointed to any one in this Church contrary to the Church covenants, of course we reject the one on Polygamy.

**Quotation 3rd.** All covenants, contract bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise of him who is appointed both as well for time and all eternity, and that too most holy by revelation and commandment through the medium of mine appointed whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of the priesthood are conferred), are of no efficacy, virtue or force, in and after the resurrection from the dead, &c.

You perceive that this revelation, commanding men to take more wives, referring to the words of our text, abides not the law of Christ, but seeks to become a law in and of itself: it abrogates entirely the Book of Mormon, which is declared to contain the fulness of the Gospel, renders all former vows, performances, expectations, &c., null and void, being in and of itself the only means of salvation, consequently cannot be sanctioned by mercy, justice, or judgment. The revelation also declares, as quoted, that only one man at a time upon the earth possesses this sealing power; and Mr. Orson Pratt, in his publication entitled the "Seer," page 31, says: "A man must first obtain a revelation from God through this one appointed, to know whether it is pleasing in his sight before he can take more wives." Mr. Pratt knew very well that no revelation had been given since the death of Joseph the martyr. We would refer him to his remarks made when brought before the Council of the Twelve, for opposing President Young on doctrine, not believing Adam to be God, &c. We would enquire how is it the President’s clerk can give permission for men to take wives? Is he a Seer, and in possession of the Urim and Thummim? How is it that men residing in the far off settlements, who have never seen the President, can obtain them through the Twelve and others, when but one man is appointed to that office? We also find that all those who enter in this order, according to the words of the revelation, shall pass by the Angels and the Gods to their exaltation and glory. We cannot imagine for one moment the writer of this revelation really intended that the partakers thereof should be exalted above God but would suppose a slip of the pen, or rather a misprint. This being so marked a monument of folly, arrogance, and presumption, it is needless to dwell further upon it.

**Quotation 4th.** 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 wherein they shed innocent blood, yet they shall come forth in the first resurrection and enter into their exaltation, &c.

Again, referring to our text, we find this revelation willeth to abide in sin, and altogether abideth in sin, giving to men and women license to practice all manner of iniquities; so the adulterer, whoremonger, liar, thief, and practizer of every abomination without any other condition than that of taking a number of wives, passes into an exaltation of glory greater than that of the Angels and God. Listen to the words of Jesus speaking of the celestial glory: "Last of all, these all are they who will not be gathered with the Saints, to be caught up into the Church of the first-born, and received into the cloud. These are they who are liars, and sorcerers, and whoremongers, and whomsoever loves and makes a lie, &c." (Doc. and Cov., p. 270.) For I, the Lord, cannot look upon sin with the least degree of allowance." (Doc. and Cov., pp. 67.)

**Quotation 5th.** And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, &c.

What are we to infer from this expression? Are we to suppose that Joseph Smith was already in the practice of polygamy before the revelation was given? If so, where was the authority for such practice? Again, the revelation informs us that if Emma Smith will not abide this commandment, she shall be destroyed; and the preachers of polygamy also declare that Emma Smith fought against the doctrine to the last. Why then, we ask, was she not destroyed? And we answer by referring you to a revelation in Doc. and Cov., page 190, wherein...
the Lord, speaking to Emma Smith, says: "If thou art faithful, and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion." Here we have again two revelations diametrically opposite to each other. Which is the true one? Every tree is known by its fruits. Mrs. Emma Smith has lived a life of virtue, and in accordance with the decree of the Almighty, has been preserved, (not destroyed, as stated in that false revelation), and she has been honored of God, in being the chosen instrument to preserve in safety the new-translation of the Bible, of the Book of Abraham, of Enoch, together with all the sacred records of the Church. (See Doc. and Cov., sect. 13, par. 15.) "Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety, and it is expedient that thou shouldst hold thine peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that ye shall teach them unto all men, for they shall be taught unto all nations, kindreds, tongues, and people."

Reader, do you not hear it often said, "where the records are, there is the church." Pause and reflect, asking God to give you the assistance of his Holy Spirit. How can this commandment be fulfilled by the Church in Utah, when they have not the new translation of the Bible in their possession? Mrs. Emma Smith has preserved it in safety, as the Lord decreed, and no profers of money or intimations of violence used by the agents from Utah, have been able to cause her to betray the trust God had reposed in her. The day is not far distant when the secret acts of men shall be revealed on the housetops.

Our space will not allow us to make further quotations from this so-called "Revelation" at present. We have already shown you that it is directly in opposition to the revealed law of God, and in Doc. and Cov., sect. 30, par. 1, we read: "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for 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."

We will now point you to the "Times and Seasons," page 669, referring to the revelations presented by Sidney Rigdon:

"There is a way by which all revelations purporting to be from God, through any man, can be tested. Brother Joseph gave us the plan, says he, when all the quorums are assembled and organized in order, let the revelation be presented to the quorums; if it pass one, let it go to another, and if it pass that to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, then, says he, it wants enquiring into; you must see to it."

It is known to some who are present that there is a quorum organized where revelations can be tested. Brother Joseph said: "Let no revelation go to the people until it has been tested here." Now I would ask, did Elder Rigdon call the quorum together, and there lay his revelation before it to have it tested? No. Now, we ask, was this revelation on polygamy brought before the quorums to be tested? We answer, no! On the contrary, it was taught in the secret chambers, to this brother and that sister, creeping into houses, leading captive silly women, and not published as a revelation until many years after the death of Joseph Smith. If it had been brought before the quorums, would it not have run against a snag; would it not have been manifested to those in possession of the spirit of God, that it was in direct contradiction to the revealed will of God? Most assuredly it would, and the thousands upon thousands of Saints who did not receive it, but waited prayerfully for the coming forth of one of the true desent, the people of Utah call apostates. One word in relation as to who are the apostates. Are they those who have clung with faith and confidence to the iron rod, the word of God; or are they those who have set aside the revelations of Jesus, hearkened to the councils of men, gone into idolatry, worshiping an angel, and seek salvation alone through that pretended revelation, which breaketh a law, seeketh to become a law unto itself, willeth to abide in sin, and altogether abideth in sin? If so, they cannot be sanctified by mercy, justice, nor judgment, therefore, they must needs remain filthy still.

What authority have you to produce in favour of this revelation? The testimony of a few of the Twelve, who say Joseph privately taught it to them; and these are the men who, in all the standard works of the Church, denounced it; these are the men who upon the stand in America and Europe, with uplifted hands to Heaven, called upon God and angels to witness that
it was a false and corrupt doctrine, an abomination in the sight of God, was never practiced in the Church and never would be.

What is such testimony worth to any honest man or woman? See Times and Seasons, vol 5, pp. 715; vol 6, pp. 888; vol 4, pp. 143; Prophet. May 24th, 1845, published in New York; Millennial Star, vol. 3, pp. 73; also see the testimony of Joseph and Hyrum, (Times and Seasons, pp. 423 and 474), but a few months previous to their martyrdom, and never again tell us they taught any such doctrine to the Church of Jesus Christ of Latter Day Saints! All the authority for its production is rumour; and rumour says Mrs. Smith put the original in the fire with the tongs, and that a Mrs.—looking over her deceased husband's papers in G.S.L. City, found a copy which was then published to the world.

Reader, let me exhort you to follow no man, only so far as he follows Christ. Search the revelations, for they are true and faithful. May God grant you the assistance of the Holy Spirit, that when the bridegroom comes ye may be ready to meet him. Let God be true, but every man a liar who seeks to destroy his Holy Word.

TRUTH CONQUERS.

G. S. L. City, U.T., March 27, 1864.

ERRATA.—On page 7, line 6, after the word "quarums," read—"and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then, says he, it wants enquiring into: you must see to it."