THE BASIS OF POLYGAMY.

The revelation purporting to have been given July 12th, 1843, first paragraph, contains several notable points.

1. It represents Joseph Smith as enquiring of the Lord, "Wherein I, the Lord, justified Abraham, Isaac, and Jacob; Moses, David, and Solomon, as touching the principle and doctrine of their having many wives and concubines."

2. It is curious to contemplate the principle on which Isaac was justified in Polygamy and Concubinage, when there is not a shadow of proof that he practiced either; while the evidence of justification in Abraham's case, is the fact that the Lord commanded a separation, requiring that both the divorced wife, or concubine, and her child should leave the country, and an express commandment that the child should not be an heir. If this is justification, we beg to know what terms would express condemnation? And as respects David and Solomon, is it not passing strange that Joseph Smith, who had translated, as he said by the gift of God, the Book of Mormon, in which it is written that the acts of plurality on their part were abominable; that is the passage:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."—Jacob, chapter 3, Book of Mormon.

Was it so strange, we say, that with this statement as lately received from the Lord, Joseph Smith should ask the question how the Lord justified these same men? But if we suppose that he was under the condemnation common to the church at one time for disregarding the Book of Mormon and the former commandments, and in this darkness did ask so causeless a question, the only consistent answer would be, "How is it written? how readest thou?"

2. The doctrine of Concubinage, as authorized by this paragraph, ought not to pass unnoticed; for, as we learn in paragraph fourteen, it is a holy institution. We are told that "Abraham received concubines, and they bore children; and it was accounted unto him for righteousness." In the absence of any light upon this branch of the subject from the great commentator, Mr. Pratt only have recourse to the ordinary sources of information to determine the distinction between a wife and a concubine. Mr. Pratt is lucid upon the former, but shady upon the latter. The text is, "The doctrines of many wives and concubines."—Mr. Pratt. Now the real status of a concubine in the "new and everlasting covenant" of this paragraph is important; because, failing to comply with its requirements, subjects one to great inconvenience in this world, and in the world to come,—"then are ye damned," saith the text.

The distinction between a wife and a concubine is kept up from Abraham to Belshazzar; but the proportion is not uniform. While Solomon had seven hundred wives and three hundred concubines, Belshazzar had eighteen wives and forty concubines. But the close to the real distinction is found in Esther 2:14, where those young women who had been prostituted by the king, are called concubines; and in the sworn statement of Brigham Young in which he claims but one lawful wife, but at the same time confesses having been sealed to a plurality. These two testimonies make the distinction clear. Among the Greeks they were called courtesans, and among the English and French were called mistresses—kept mistresses. Now then the full import of the inquiry appears, to wit: to know the justifying phases of the doctrine of having many wives and mistresses.

What an eye opener this paragraph; though it requires considerable preparation as is therein suggested, in order to receive it; and this preparation requires the reproduction of all the revelations and commandments of the Church upon this subject, so that when this revelation was adopted, it was consistent to lay aside the books, and substitute "council," or "do as you are told;" for Polygamy cannot exist under despotism.

Paragraph second discards all covenants, contracts, vows, obligations, or associations made and entered into outside of the "everlasting covenant" of paragraph one; whereas, Doctrine and Covenants, sec. 111, par. 4, says, "All legal contracts of marriage made before a person is baptized into this Church, should be held sacred and [be] fulfilled."

This article requires the Church to hold sacred such covenants of marriage, and the fulfillment of such contracts is the consummation of a purpose, or the end for which the contract is made or ordained. Now what is this purpose—this end? We are informed in Doctrine and Covenants, sec. 64, par. 3, "For marriage is ordained of God unto man,"—not to a few favorites through "the President," but unto men,—the race, the species. This ordinance is not written
THE BASIS OF BRIGHAMITE POLYGAMY.

that he gave it. And all the proof adduced by them is second hand statements, made by those who had perjured themselves in denying it, if they now speak truth; and consequently, have made themselves ineligible as witnesses to testify, at all.

Again, upon the trial of Sydney Bigdon by Brigham Young and his associates, Bigdon's revelations were condemned and set aside, on the ground that they had not been submitted to proper authority for examination and sanction. This same rule applied to the document of 1244 requires it to be set aside. The measure they resorted to Sydney is here measured to them. Out of their own mouth they stand condemned for introducing that document in a clandestine manner.

To the foregoing may be added the denial of the genuineness of that document by Sydney Bigdon; who, as First Councillor, was entitled to know and to speak advisedly upon that point. Thus the evidence and lack of evidence, completely invalidates the pretense that Joseph Smith was the author of the document called a revelation. Let us look elsewhere for its origin, and the origin of the doctrine of polygamy among the Latter Day Saints. In a speech of Brigham Young of June 21st, 1874, (see Deseret News of July 1st of that year), is found the following statement relative to the origin of the doctrine of Polygamy.

"While we were in England, (1839 and 40), I think I heard a revelation that I did not understand. I never opened my mouth to any one concerning them, until I returned to Navoo; Joseph had never mentioned this; I had never been a part of it in the Church that I ever knew anything about it at that time; but I had this for myself, and I kept it to myself."

What was this that was manifested to him, that he had for himself, and kept to himself, so close; this that neither Joseph nor the Church had ever thought of before. He continues:

"And when I returned home, and Joseph revealed those things to me, then I understood the revelations that were upon my mind; the first revelation I received was concerning the polygamy of the Church, and I never opened my mouth to any one concerning them, until I returned home."

This is lifting one of the early disguises, an uncovering of the veil so long obscured. Here is an acknowledgment that the doctrine of Polygamy was first revealed to him. He "had it for himself" before "Joseph or the Church" even thought of it! Well done, Brigham! Why did you not tell the people this in the start, that Polygamy was introduced through your revelation? The only answer to this is, it was thought essential to the success of the doctrine that it should have the sanction of Joseph; but now the egotism of age was too strong even for his country. But what does he mean when he says, "The revelation was given in 1843, but the doctrine was revealed before that"? He can only mean that the revelation which he "had for himself" previously to 1841, was in 1843 put into proper shape to present to others; and the process of this shaping was given some years after, upon the stand in this city, by W. W. Phelps, as follows:

"W. were some ten or twelve days in writing it—I wrote some of it." Now if we can determine the company indicated by the word we, then we shall have found the authors of that document. This will certainly include the one first receiving the revelation and the speaker. Now the document (as fixed in 1843), par. 20, shows that Polygamy was already being practiced, and consequently, the revelation was ex post facto in its character; legalizing acts already committed, and if practiced before, we ask, by whom was it practiced? Of course it was by him or them who had it revealed for himself; for the church had not yet "thought of it." And in this connection we can understand the statement of Wm. Marks, made October 16th, 1859, True Latter Day Saints' Herald, vol. I, page 26, referring to a conversation with Joseph Smith, a few days before the latter went to Carthage; he says:

"He (Joseph) said he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had long desired to have a talk with me on the subject of Polygamy; he said it would eventually prove the overthrow of the church. He was distressed. It was a cursed doctrine, and every exertion must be made to put it down. He said that he would go before the congregation and proclaim against it; and I must go into the High Council, and he would prefer charges against me in transgression, and I must never get them from the Church; unless they made ample satisfaction. The mob commenced to gather about Carthage a few days after; therefore, there was nothing done concerning it."

This statement, as regards the sentiment of Joseph Smith, corresponds with the before cited statements of his own and Hyrum's, and is conclusive as to his views and designs concerning Polygamy; all of which is utterly at variance with the pretense that at that time was in possession of that document purporting to authorize Polygamy and believed it a commandment of God.

Thus, upon a careful and impartial survey of the subject, the alleged evidences and arguments in its support, we are forced to the conclusion, that it is, as expressed by Joseph, a "cursed doctrine," a fraud in its origin; false in principle; ruinous in practice; and founded in selfishness and lust; and only maintained by degradation on the one hand, and violence and despoticism on the other; and as a system it constitutes in its connections the sink, or "mystery of iniquity," into which the latter day apostasy has taken the fatal plunge; like the mill stone cast into the sea, whose future is the depth of darkness; except they repent and bring forth works accordingly.

SALT LAKE CITY, Utah, July, 1873.
Polygamy
The Basis of Brighamite Familial Love
Published by the Herald Publishing House
The Book of Mormon

Revised:
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of Latter-day Saints

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The charge in the country to hold sacred the home, the father and the family, is not to be thwarted or ignored. While the position and status of women in society may vary, the value placed on the family unit remains constant. The distribution between a wife and a husband is a fundamental aspect of family life.

In the past, women were expected to be subservient to men. However, the modern woman has fought for equal rights and opportunities, and today, the role of a wife and a husband is more balanced.

The many virtues and necessities of the doctrine of the Holy Ghost to know the Justification phrase of the doctrine of the Holy Ghost is the fulness of the Holy Ghost. Now, in the present context, we can see the connection between the Holy Ghost and the translation of the doctrine the Holy Ghost is the fulness of the Holy Ghost. These two concepts have been connected in a practical way.

The doctrine of consecration is a foundational aspect of the church. It is a way to consecrate oneself to God and to live a life of sacrifice and service. The many virtues and necessities of the doctrine of the Holy Ghost to know the Justification phrase of the doctrine of the Holy Ghost is the fulness of the Holy Ghost. Now, in the present context, we can see the connection between the Holy Ghost and the translation of the doctrine the Holy Ghost is the fulness of the Holy Ghost. These two concepts have been connected in a practical way.

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THE BASIS OF PHYSICAL POLYGAMY

The first principle of physical polygamy is that there shall be no fewer than three persons who, in any way, are bound together in a legal relationship of marriage. This principle is based on the idea that marriage is a social institution, designed to promote the welfare of the family and the community. It is also based on the idea that marriage is a sacred institution, to be entered into only with the consent of both parties.

The second principle of physical polygamy is that the husband and wife shall have equal rights and obligations in the family. This principle is based on the idea that marriage is a partnership, in which both parties have equal roles and responsibilities. It is also based on the idea that marriage is a mutual agreement, in which both parties have agreed to enter into the relationship of marriage.

The third principle of physical polygamy is that the children of the marriage shall be the property of the husband and wife. This principle is based on the idea that children are a gift from God, and that they are the property of the parents. It is also based on the idea that children are a source of joy and happiness, and that they should be cherished and protected.

The fourth principle of physical polygamy is that the family shall be the basic unit of society. This principle is based on the idea that the family is the foundation of society, and that it is the duty of the family to promote the welfare of the community. It is also based on the idea that the family is a place of love and protection, and that it should be cherished and respected.

The fifth principle of physical polygamy is that the government shall protect the rights of the family. This principle is based on the idea that the government has a duty to protect the rights of the family, and that it should be protected from harm. It is also based on the idea that the government should promote the welfare of the family, and that it should be encouraged to do so.

The sixth principle of physical polygamy is that the church shall be the guardian of the family. This principle is based on the idea that the church is the bulwark of society, and that it should be the protector of the family. It is also based on the idea that the church is a source of spiritual guidance, and that it should be encouraged to provide it.
The Basis Of "The Basis Of ..."
The Basis of the Gospel:

There is no salvation in any other name than the name of Jesus Christ.

Romans 10:9

For there is no other name under heaven given among men by which we must be saved.

Acts 4:12

The Basis of the Gospel is salvation in the name of Jesus Christ.

The basis of the Gospel is the salvation that Jesus Christ offers through his name.

1 Corinthians 15:3-4

For the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

The Basis of the Gospel is the salvation that Jesus Christ offers through his name.

1 Corinthians 15:52-53

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

The Basis of the Gospel is the salvation that Jesus Christ offers through his name.

1 Corinthians 15:58

The Basis of the Gospel is the salvation that Jesus Christ offers through his name.

1 Corinthians 15:58

For Christ, if it be hid, is hid with him in God.

The Basis of the Gospel is the salvation that Jesus Christ offers through his name.

1 Corinthians 15:22

For as in Adam all die, even so in Christ shall all be made alive.

The Basis of the Gospel is the salvation that Jesus Christ offers through his name.

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For as in Adam all die, even so in Christ shall all be made alive.

The Basis of the Gospel is the salvation that Jesus Christ offers through his name.

1 Corinthians 15:22

For as in Adam all die, even so in Christ shall all be made alive.
I have already explained, in the previous paragraph, the process of what I call the "three-level model" of presidential politics. The first level involves the establishment of a political party, where candidates are chosen and policies are formulated. The second level is the actual election process, where candidates are selected and run for office. The third level is the governing of the country, where the president and their cabinet make decisions that affect the country's policies and programs.

We therefore see that the process of presidential politics is a complex one, involving many different factors and stakeholders. It is important to understand that the outcome of an election is not solely determined by the candidate's personal attributes or the policies they propose. Many other factors, such as the political climate, voter turnout, and the effectiveness of the campaign, also play a significant role in the election's outcome.

In conclusion, understanding the process of presidential politics is crucial for citizens to make informed decisions when voting. It is essential to be aware of the different levels of the process and the factors that influence the outcome of an election.
No, I'm not very far. I'm just a few doors down and the door, the one there. It's the one that opens. And I'm not sure if it's the one with the doorknob or the one with the handle...
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THE NATURE OF FORKING.