POLYGAMY.

We believe all that God has revealed, and that He does now reveal, and that He will yet reveal many great and important things pertaining to the kingdom of God... 

Joseph Smith was the inspired translator of that revelation which had been revealed to the Mormon church, that they should... 

"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..." Thus saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes."

So reads the Nauvoo edition of the Book of Mormon. (See Book of Jacob, chapter 2, ver. 5, page 128.)

From this quotation we learn that God had revealed through it to the believers in the B. of M. that it was forbidden to have "save it be one wife." But this revelation through the B. of M. does not end with the quotation given; for if we quote the next two lines we read: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise they shall hearken to these things..."

Joseph Smith tells us that "we believe all that God has revealed," and we have found that it had been forbidden to have "save it be one wife," and by the same revelation we have also found that it was possible that God might give further revelation upon the subject: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people,..."

So stood the polygamy question in 1830 when the Book of Mormon was published, and "Primitive Mormonism" (if you will) says through Joseph Smith, as late as March, 1842, "We believe that He [God] will yet reveal many great and important things pertaining to the kingdom of God. Was Mormondom disappointed in this belief? Is there within the three books a revelation given after March, 1842? The last revelation printed in the 1864 edition, of Book of Covenant, bears date January 1841. Had God ceased then in March, 1842, to "reveal many great things pertaining to the kingdom of God."... We shall see.
He [Hyrum Smith] then speaks in contradiction of a report in circulation about Elder Kimball, B. Young himself, and others of the Twelve, alleging that they had been sent into captivity for several days and that they had endeavored to persuade him to believe in having two wives.

Hyrum Smith was then followed by his brother Joseph. "The Times and Seasons says...

...Pres. Smith spoke upon the subject of the foregoing letter, and the necessity of sacredness of the spiritual gifts of the church, and the propriety of cutting off such persons as were not in harmony with them..."

...The reader will notice the peculiar construction of the quotation wherein it says:

"One man should have one wife, and one woman but one husband."

W. W. Phelps became a Utah Mormon.

Two years later in the history the charge of polygamy still existed. This fact appears in the "Times and Seasons," published at Kirtland, Ohio, November 13, 1837. In that paper, Joseph Smith answers twenty questions. The first question is as follows:

"Do the Mormons believe in having more wives than one?"

Joseph Smith answers:

"No, not at the same time. But they believe that, if their companion dies, they have a right to marry again."

Passing by the years intervening between 1837 and 1842, our attention is next called to the following in the "Times and Seasons" of April 15, 1842:

"The authorities of the church declare, in their public utterances, that the word of the Lord has been given to Elder Smith, by the prophet Joseph Smith, in the presence of the Twelve, to the effect that they were to observe the principles of polygamy in accordance with the laws of the church, and that the charge of polygamy made against the church is a false one. They further state that Elder Smith, Elder Parley P. Pratt, and Elder Sidney Rigdon, have been sent into captivity for several days and that they have endeavored to persuade him to believe in having two wives."

The Times and Seasons say:

"Pres. Smith spoke..."
en the authorities of the church, and has read about three years in this state. The fact being a Mormon his virtues are
already in doubt, and it is thought a
prophet and subject of the hands courtly and ungenerously attack of the editor.

But, when Bennett found occasion to expose the spiritual wife business through the public press, the Times
and Seasons, in an essay, "Of a true
special of Joseph Smith, chose a man who
charged from "awfully black", most re
obly. If not only denied strongly
the charge of spiritual wife, and
polygamy, made against Joseph Smith,
and he was alleged to be a
the Times and Seasons and
called to be a spiritual wife by
Joseph Smith; and he
other things too unholy for me to
utter here, and it was also asserted
that Bennett had for a long time been
"out of the church" to be an im
servant, and had been engaged in
the very month of May 1842.

Bennett, on the other hand, attempts
to show that this disfellowshiping
of his took place before the fall of
the Mormon church. Whatever may
be the truth in the matter, the fact stands
out in bold relief upon the pages of
the Times and Seasons that if Bennett
was the person the Times and
Seasons accused, it shows him
to be a papist, and Joseph Smith,
its editor, were negligent in
duty to the public in failing to expose
Bennett until July 30, and they were
also negligent in duty to the church
in failing to give notice of the alleged
disfellowshiping until June 15.

From records at hand it appears
that the charge of polygamy and "spir
But all that is necessary is to say that the law of
humanity is in force. But
its character as a gen-

Leaving Bennett, I hasten on with a verbatim note on the
record by simply saying that "A Vision," being a reply to another
"of the more prominent
Mormons, including Wm. Law, P. M.
Ligbee, Wm. Marks, Young, Kimball
and Taylor, denied the charges then
made by Bennett; and it appears that
the great Orson Pratt and a few
other men sustained the reports sent
them, and one impact of Bennett's view.

Orson Pratt, answered, "Personal
Mr. Marks, in giving his testi
affair says, in giving his testi
further that the "Order in the church"
availing of the Church
not believe, that Joseph Smith
took a such a doctrine.

The reader will please remember the
unjustly and will have further tes
from Marks, The Times and
Dec. 1, 1841. The official Mormo
issue for June 1, 1841,
ill and hurt the follow

that the intention is
certainty that
it is a mere silly song
or high need to need en
say that he is lo
of the Executive, holds
there is about a
of persons of the first
throughout the state.
been favorably known
eight years by some of.
there is not one printed line, to my knowledge, above the signature of Joseph Smith, printed during his lifetime, in which he taught the doctrine of a "sealed wife," a "spiritual wife," etc. This has been thrown upon those who assert that he did secretly teach such doctrine, to convict them we must follow his trail and dig with his "charms," perhaps they will give him away.

I would seem to be useless to quote Joseph Smith further upon the subject, but my purpose is to place with the reader all the data within my reach. Therefore insert the celebrated bit quoted.

"NOTICE."

"As we have been credibly informed, the Church of Jesus Christ of Latter Day Saints, the Church of God, and the Church of Christ, have, in common, the name of Hiram Brown has been preaching Polygamy, and other false doctrines in the town of Lapeer, 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 1st of April next, to make answer to these charges."

"JOS. SMITH, H. HYSOM,"

Presidents of said Church.

[Feb. 1, 1844]

There is nothing in the record of the special conference to show that there was any further action in the matter. Perhaps Hiram Brown wasn't built that way, and did not need the second "cut off." We have in the above notice an exhibit of the power of the prophet.

June 1, 1844, W. Woodruff and Geo. A. Smith were at a conference held at Kalamazoo, Mich. The conference was "addressed" by the president and Geo. A. Smith, who forcibly urged upon their minds the necessity of their pursuing a wise course in relation to their teachings, to let what they called the mysteries alone. The names of some who had been an example for the rest, who had been called in and possessed that knowledge which obey the gospel, and continue in faith in the Lord, unto the end of his days.

Now, therefore, say unto you, you must cease teaching your miraculous things, and let the mysteries alone."

"PREFACE 4 and 5."

"Preach faith in the Lord Jesus Christ, repentance and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, teaching the necessity of strict obedience to these precepts; reasoning out of the scriptures, teaching, reasoning, and teaching them unto the people. Cease your affirmations and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make an example of his wrath unto the surrounding world." Amen.

In the bonds of the everlasting covenant, I am your obedient servant,

H. D. SMITH.

From Times and Seasons, March 15, 1844.

The reader will notice that while the letter denies that a man having a certain priesthood, may have as many wives as he pleases, there is also the admission that if mysteries, and that it requires a command from God, for to speak such mysteries, the mysteries of God are not to be kept in a faithful heart."

"Therefore, we see that on March 15, 1844, the President of the Church issued the following notice, which was published in the "Times and Seasons" at Kirtland, Ohio, on the 15th day of March, 1844:

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The great things of God which were showed unto me (Joseph Smith) and which I could not write until the 27th day of March, A.D. 1844, were red hot for conspiracy. "Let God should make you an example of his wrath unto the surrounding world." "Let the mysteries alone unto God and you."

State of Illinois, 1844

Personally appeared before me, Daniel H. Wells, acting Justice of the peace in and for said county, Abiah B. Williams, the bearer of this, according to law deposited and sealed, that on or about the 16th day of March, A.D. 1844, Joseph H. Jackson, came to my house and implored me to walk with him, which I did. During the time we were walking, said Joseph H. Jackson, do not give me the Law to the Smith family, and be not surprised if in two weeks there should be one of the Smith family, or none of the Smith family, expelled. The Smith family, having some things which he stated Doctor Foster had said relative to his family.

A. B. Williams, sworn to and subscribed before me this 27th day of March, A.D. 1844.

Daniel H. Wells, J.P. [L. S.]

A strange silence has come over the Times and Seasons. A First President has appeared and the book of paper is silent as the death of Egypt. Not till its May 15th issue does it give any light upon the matter, from that issue I call the book of Isaiah, and I have done this for the reason that it has been removed from the law's action. The law's action was influenced by its having been disfellowshipped. By the affadavit above we see that on March 15, the same

The Times and Seasons for April 1, 1844, edited by Joseph Smith, and torn off "J. Q. Bennett's spiritual wife system" and denies that any "iniquity is practised, much less sanctioned by the
Among those who testified in favor of Joseph Smith were John C. Hinkley, in 1842; and the Times and Seasons, May 15, contains the account of a trial held in the Municipal Court of the City of Nauvoo, Ill., wherein it is stated that a suit was filed in the Circuit Court of Hancock county against Joseph Smith for defamation of character, claiming $5,000 damages. In answer, Joseph Smith petitioned for and obtained from the Municipal Court of Nauvoo a writ of habeas corpus, which granted Higbee the opportunity to appear before the Municipal Court on the 7th day of May to show cause why Smith should not be liberated. Higbee did not appear, either, by himself or counsel. J. B. Styles and Sidney Rigdon acted as counsellors for Smith. The complex case of the court was as follows: N. K. Whitney, acting chief justice, D. H. Wells, Wm. Marks, Orson Spencer, G. W. Harris, Gustavus Hills, Geo. A. Smith and Samuel Bennett, justices, presiding. The witness for Smith was Joe Smith, Hyrum Smith, B. Young, Sidney Rigdon, Mr. Wheelock, H. J. Shurtleff, H. C. Kimball, Joel, S. Miles and Porter Rockwell. Witnesses for Higbee: None—no testimony.

The witnesses appear to have had no direct evidence. In this case, the New Organization, later known as the Reorganized Church, was represented in the trial by a number of witnesses, most of whom had been associated with Joseph Smith since his early days. The trial was conducted in a quiet and orderly manner, and the Court rendered a fair and just decision in the case.

At a conference held in New York City, April 3 and 4, 1843: "William Smith arose and addressed the Saints at great length, upon certain reports abroad among the Saints—Times and Seasons, Vol. 3 page 326.

I have followed the Times and Seasons down to the Dead Line in the history. Before we cross the dead line..."
Joseph, the younger, would have us believe that the Primitive Mormonism
and his father's tried and true friends were all virtuous and truthful.

Across the Dead Line
he would have us believe that the
saints, like a tree that falls by the
shift of lightning, robbed the special
witnesses (called by his father of all
immediately conspired to fasten the stigma
of Polygamy upon his father, and that
who had been hanged through the
enemies.

Along the march of Mormonism
had struggled from the towns
and Harris, who
had believed the Book of Mormon be
translated, and who in the
quiet opening in the woods of New
York, while sitting on a log, "knocking
in prayer," had beheld the angel
descend and lay upon a table, while
holding in his hands, the golden
tabernacle, the Joshua, the Deacon,
Williams, and Hinkle had also
agreed with "Company Q." In lieu of
these, had been "the four corners of the
land" of the Mormon host. But the
Twelve had clung to the "rock of
Paul" and told the "lightning" of the
marsh. Now they are traitors and enemies, and from their
fields of labor they gather around and
stamp upon his cold brow Polygamy.
The burden of proof grows lighter.
What if a brother should betray him!

The omnious cloud, born upon
the horizon by the Gentiles in
1830, had become a horrid whirlwind;
the muttered thunders were heard in
Nauvoo and Carthage, and the
unseen hand forced him to
abandon the "man of God," his
"fifth" and "fourth" and the "man of God," his
had been called and appointed, had
put forth his hand to begin the arts
deeply, "the lightning has God,"
and "like a tree smitten by the vivid
shift of lightning." Joseph in the Prophet lies
dead, and the "church" rejected his
death. But where was the "One Mighty and Strong"? His "bowsels" should be a "fountain of truth."

Surely he is not Joseph the younger, whose statements I have sought to
invade by letters and slips. When
the channel of communication was
closed against me—but there were
in the inspired translation (Ezra 2:33, etc.) further
of these.

And the Thirteenth said unto them,
that they should not eat of the most
inglorious, all there stood up in a priestly
 echoed with the words "Thirteenth and

Now, Joseph the younger, show us
the gogolites.

At a conference held in Philadelphia, Aug. 31, and Sept. 4, 1844, Wm.
Smith was made president of conference. * * * after which followed a
speech by the President of the Church, the spirit of process,
and of casting reflections upon the authorities of the Church. He states
as reasons why he was suspended, and many
their charges against them to be

Here are troubles referred to in the
Prophet of Sept. 14, 1844, which
over the dead line more than two
years. The last sentence shows that
attempt was made to suppress. At
this conference the Elders Winchester,
Wharton, and McClure refused to
uphold the Twelve. The members of the Twelve who had been in the
west preaching Jeffersonian gospel on
learning that Joseph was killed
had broken to Nauvoo. William Smith
alone remained in the east.

At a conference held in New York
City, Sept. 4, 1844. — Elder [William]
Smith arose and said there were many things that prevailed him, he said that it appeared that he was most unfortunate in most things since he had been in the city. He thought it strange that the elders should give credence to such stories. He had learned that the members of the church were not to charge their brethren with such stories. He had also learned that the members of the church were not to charge their brethren with such stories. He had also learned that the members of the church were not to charge their brethren with such stories. He had also learned that the members of the church were not to charge their brethren with such stories. He had also learned that the members of the church were not to charge their brethren with such stories.

The mysteries which were so widely known and feared throughout the city were not to be treated with contempt or indifference. They were sacred and holy, and they were to be respected and revered by all who knew them. The mysteries were not to be treated lightly or carelessly, for they were the very foundation of the church and the very life of its members.

The mysteries were the very essence of the church, and they were to be cherished and protected at all costs. They were the very heart and soul of the church, and they were to be respected and revered by all who knew them. The mysteries were not to be treated with contempt or indifference, for they were the very foundation of the church and the very life of its members.

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On page 6.) Now, wasn't this saying for time as well as eternity? And could weak sisters who had married out of the faith be sealed for eternity?

The young April 4, 1845, said:—

Tell me the truth as it is in the bottom of eternity, and I say so 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 wisdom, that is the doctrine of Spiritual Wives.—T. & S. July 15, 1846.

All, therefore, Joseph, Brigham, you are introducing new doctrine. Guess not, says Brigham, and so forth. It was ordered printed in the Book of Covenants that "One man should have one wife, and one woman but one husband."

Now, tell your Reorganized Primitive brethren that they cannot save without a woman by their side.

At Boulogne-sur-Mer, France, John Taylor said:—We are accused here of polygamy, and actions the most indefensible, obscene and disgusting, such as none but a corrupt heart could have conceived. These things are too outrageous to admit of belief.

In March, 1850, in a discourse before the Historical Society of Pennsylvania, Hon. Thomas L. Kane, a friend to the Mormons in the hour of distress, told us that the Mormon creed will have nothing to do with it. It is enough for me to say that it does not manifest itself externally by the Pythian ravings or Muslimish about "pocus" or new religions, nor the pageantry of mumming of those sometime established; that its communicants cultivate no mysteries or double faith, and that I certainly think they are to be believed in their exposition of it.

Thomas L. Kane had further to say upon the subject in a letter to President Fillmore and, if I remember right, William Smith is also mentioned.

Old Saul of Tarasni said eighteen hundred years ago, in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; teaching liars in hypocrisy.

The veil lifted.

We believe that he will yet reveal many great and important things pertaining to the kingdom of God.—Joseph Smith.

I have endeavored to show that all along the line of march of the Mormon Priesthood, its Prophet and leaders had been almost continually charged with a belief in a spiritual marriage doctrine, and that their belief was not confined to eternity, but was of the earth, earthly—in other words, it was "Polygamy." So strong had been the denials that when in January, 1850, a petition signed by Isaac Sheen, William Smith and others was presented in the United States Senate against the admission of the "State of Deseret," the Republic and Globe, of Washington, editorially discussed the matter and declared the people of Utah "innocent of the charge of Polygamy."

Jason Briggs, the apostle and church historian of the Reorganized church, in his history of that organization, tells of a Lineil church that existed in Illinois under the leadership of William Smith, Hook, Wood and others. Among many things he writes:

"October 6th of that year (1850), they threw off the mask, in a council held at Priests' Lodge, and confessed to the belief and practice of polygamy in the name of the Lord."

This led Briggs into deep thought, and he received a revelation (Nov. 18, 1851), which he claims was the corner-stone of the Reorganization.

The revelation says:

"But as Esau despised his birthright, so has William Smith despised my law, and forfeited that which pertained to him as an Apostle and High Priest in my Church, etc. —Behold that which ye received as my celestial law is not of me, but is the doctrine of Baaliam. And I command you to denounce and proclaim against it; and I will give you power, that none shall be able to withstand your words. If you rely upon me; for my spirit shall attend you. And the Spirit shall write, write the revelation and send it unto the Saints at Palestine, and at Voree, and at Wau—
The organization, established by Joseph Smith, Z. H. Gurley, Jacob, Brown, David Powell, H. F. Brown and others, under the above revelation and the editor of the Reorganized church, and through two members of its publishing committee and the editor of its official paper, under date January 1839, and otherwise, and not by one of its First Presidency, has admitted that Joseph Smith did receive a polygamy revelation, and taught polygamy. Before God, man or the devil I am prepared to defend this statement.

August 29, 1852. Brigham Young, in Salt Lake City, presents a revelation to a Mormon conference, and states that it was a revelation that had been given to Joseph Smith, July 12, 1849, that the original copy had been lost by Emma Smith, wife of the Prophet, and that a copy had been made from the original before its loss, and the revelation had thus been preserved. The revelation then proclaimed has become known as the "Celestial Revelation." It was published or entered into the book of the Church on March 12, 1844.

Joseph Smith, the young Joseph, did by his object. Objection overruled.

Higbee commenced talking about the spiritual wife system. He said he had no right, but some of the elders had ten or twelve wives. They did it by recording it in a large book.

Will Gov. Ford come in? Yes, sir.

Do you know anything? Think I do.

It was asserted, * * * *; that he had instituted an order in the Church whereby those who composed it were pretended to be sealed up to eternal life.

Object, says Joseph the younger, this man has no personal knowledge.

We are governed by the rules of the Municipal court of Nauvoo. Gov. Ford, proceed.

against all crimes, save the shedding of innocent blood, or consenting thereto. That this order was instructed that no blood was innocent blood except that of members of the church.

Prophet, Feb. 8, 1845.

Brother Brigham tell us what this is? A revelation. Who received it? Brother Joseph. Is there anything in it like Gov. Ford has stated here and in his Message to the Legislature, if so, read it. Is there a man a wife to a man and they are Holy Spirit of promise, mine, appointment, and commit any sin of transgression, and all manner of doctrine and if they commit no sin they shall never be in the kingdom of God. It is now revealed. The command has come. Gov. Ford, do the work of the Abraham. Sarah gave birth to Abraham to wife. How beautiful the scheme.

The Devil Defended.

All these long years, when you blacklegs, counterfeiters, whoopee stewards, larcenous devils and murderers have been howling Spiritual Wife, Polygamy, we have been enjoying the fruits of the everlasting covenant, says Brigham, and the congregation shout, Amen!

Faud, Faud, fraud, fraud, cries Joseph the younger, M. G. Eaton, stand up. Did you ever hear anything about sealing and Spiritual Wife? No, says Joseph. Joseph's most important witnesses are Joseph's friends. What was that? Joseph the young, object. I object, says Joseph the younger.

It was also revealed, says Joseph the younger, I object, says Joseph the younger, as the father of the country, and in the interest of others to be enshrined in theadel.

My friend, he said, I am not in the business of the country, and in the interest of others to be enshrined in theadel.
DEIVIL DEFENDED.

The President of the Reorganized Church has asserted, that "the Reorganized church has never abandoned nor denied a belief as to whether Joseph Smith did, or did not teach polygamy," etc. The watchmen of the union, and those who are governing the church, have published in the Deseret news, and never in full by the Reorganization.

The President of the Reorganized Church has asserted, that "the Reorganized church has never abandoned nor denied a belief as to whether Joseph Smith did, or did not teach polygamy," etc. This was published in 1846, and now, when forced to the wall by the watchmen, the president can only say, "It is not essential to the plan of salvation, whether Joseph Smith did, or did not teach polygamy," etc. This is as follows:

Joseph P. Smith, 80 of Hyrum.

Do you believe this revelation to have been received by Joseph? I do. It is said that Joseph practised polygamy. It does not matter.

Joseph F. Smith, 100 of Hyrum.

We have proven this document by the word of Brigham, and have shown from its contents that it was what we said it was. Brigham is charged with fraud in the matter, and we insist that he be admitted in evidence. In the year 1860 the plaintiff in this case alleged that a conspiracy had been entered into by the defendant and that this revelation was the result of that conspiracy, and threw the burden upon those who assert that his father taught polygamy. The "burden of proof" is a huge pile of documents. He has not attempted to show, in what manner, or in what way this conspiracy was entered into, who were the three or more that composed the conspiracy, or when this conspiracy was accomplished. The defendant in this case has alleged that the plaintiff's father taught polygamy, and practised it. Brigham is accused of uttering a forged revelation. We now throw the burden of proof upon Joseph to show how, when and where the alleged conspiracy was composed and entered into, and we insist that the proofs in the matter be not enforced upon him.

Joseph F. 97.

Let my handmaid Emma act for all those who have been given unto my servant Joseph. Do you know anything further? Yes, in the 60s I obtained the affidavits of some who swore they were his wives, and others that were knowing to him, and the names of his wives were given in the Deseret News and never in full by the Reorganization.

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Let my handmaid Emma act for all those who have been given unto my servant Joseph. Do you know anything further? Yes, in the 60s I obtained the affidavits of some who swore they were his wives, and others that were knowing to him, and the names of his wives were given in the Deseret News and never in full by the Reorganization.
Being so mildly drawn served to deceive the public.

In the leaflet, called "History of the Reorganization," Zenas H. Gurley, in the year 1841, was the church the authority of baptizing for the dead, and it is stated upon your authority that "the church in the same year was marrying for eternity.

It matters not when the child of many names was born—"Sealings for Eternity," was a belief in Polygamy in Heaven; polygamy in heaven established the Simplot, the true Polygamy doctrine on earth. "If what time the two become one is not within my province to say, but it must have been before July 12, 1843, and if Zenas H. Gurley be correct, then sometime between 1840 and 1841 the church murdered for eternity."

If not true that the Father's words could not be broken, "If there be any other new and strange marriage doctrine."

The first of that character that I have discovered is to be found on page 2, and there the "devils," in genuine "Primitivism, Mormonism," Zenas H. Gurley, the Vision is clear.

Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you: for all those who have this law revealed unto them must obey for behold, it is written unto you a new and everlasting covenant, and if ye abide not the covenant, then ye are damned, for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as codified, from before the foundation of the world.

"And verily I say unto you, the foundations of this law are these: All covenants, contracts, bonds, obligations, deeds, vows, performances, connections, associations, or expectations, that are not made by the Holy Spirit of Promise of him who is appointed, shall be void and be of no effect."

Joseph Smith, in "Sealings for Eternity"—February 16th—and this according to my understanding, which is, to keep the commandments, might be washed and clad all their sins, and receive the Spirit of Promise, which thou seest upon all those who are his, they are they."

"And verily I say unto you, that the fullness of times."

Joseph Smith, in "Sealings for Eternity"—February 16th.
And shall sit upon thrones, judges, and rulers, and they shall sit upon them, being crowned, even those of the celestial kingdom. Wherefore ye know that another Comforter, even the Holy Spirit, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. And now ye have received the Holy Spirit. Now when ye are come up hither into the holy place, ye shall receive of the ministration of the Sanctuary; for the Holy Place, or the altar that is in the earth, is the type and shadow of the heavenly. 

February Sixteenth, 1832

... and this according to the commandments which he hath given, that he may be exalted, and be exalted unto power, and who overcometh by faith, and is sealed by the Holy Spirit of promise, which the Father shall seal upon all those who are just and true; they are they, wherefore he is written, they are gods, even the sons of God, etc. (See VIII. Section 7, Book of Covenants; and compared with Celestial Revelation.)

They shall pass by the angels, and God, and shall be exalted, and glory in all things as hath been sealed upon their heads.

The Promises are yours. ... Celestial Revelation, July 19, 1834.
made by Hyrum, Jan. 2, 1844, and the blessings of Abraham were sealed upon a daughter of Heman. This is a fact we have heard. It is declared in Joseph's history that the "hidden mysteries" of the promises to Abraham are in the Celestial Revelation. This revelation was published in 1855 by the Church under the name of the "Sealed and Promised." It is a fact that the Church has published the "Sealed and Promised," and that it has not been altered or changed since the original was published.

The Smith Family is the subject of a recent publication by the Reorganized Church. The Church has published a copy of the "Sealed and Promised," and it is now available in book form. The book is a valuable addition to the Church's literature, and it is a testimony to the truth of the promises made to Abraham and his descendants.

In February, 1849, Isaac Sheen began the publication of a small paper, devoted exclusively to "sacred words" and the "sacred writings" of the "Smith Family." In June of that year, a conference was held at Nauvoo, Ill., and it was there resolved that the revelations of "young Joseph" be published under the name of "The Smith Family." The Church has published a copy of this book, and it is a valuable addition to the Church's literature.

The manuscript under discussion is of great importance, as it contains the original revelations of "young Joseph," and it is a valuable addition to the Church's literature. The Church has published a copy of this manuscript, and it is now available in book form.

In conclusion, I would say that the Smith Family is a subject of great importance to the Church, and that its revelations are of great value to the Church. The Church has published a copy of the "Sealed and Promised," and it is now available in book form. The Church has also published a copy of the revelations of "young Joseph," and it is a valuable addition to the Church's literature. The manuscript under discussion is of great importance, and it is a valuable addition to the Church's literature.
THE ELDERS' POCKET COMPANION.

Being
A Series of Brief Treatises on Baptism for the dead, Spiritual Wife Doctrine, and Plural Wife Doctrine as Practised by the Ancient Prophets and Patriarchs &c.

Also,

The Power and Authority of the Priesthood with the Duties of Elders, Priests, Teachers and Deacons, Members &c.

Mode of Baptism, Manner of Administering the Sacrament—Settling Difficulties with a Brief Sketch of the Faith and Rise of the Church of Latter Day Saints.

Together with a Short Biography of Joseph Smith & his Family.}

The Prophet and Patriarch of the Church &c. The whole designed to assist the Elders, Members &c.

By W. Smith. One of the twelves.

A wise man seeketh knowledge after knowledge and findeth it. But a fool despiseth it. —Mormon Scripture

"Behold the former things are come to pass and new things do I declare. Before they spring forth I tell you of them." Isa. xlii. 9.

Dear Brethren, Greeting.
In the language of the book of Mormon, it is written:

"The Prophet of Dec. 29, 1844 says: 'We have just received a pamphlet from Elder Grant of Philadelphia, and for sale at this office, 10 cents per copy, bearing the title, 'Grant's Rigdon.'"

The pamphlet contains an address, and the following is a summary of its content:

- Elder Grant discusses the importance of the Church's mission in the last days.
- He reiterates the need for Latter-day Saints to be prepared and to listen to the words of the Prophet Joseph Smith.
- Grant encourages readers to support the Church and its leaders.
- The pamphlet is distributed to remind members of the need for unity and faith in God's plan for the last days.

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in the language of the

We have chosen twelve to you are given

From land to land from sea to sea

These were numbered and sealed for the dead. We have
take the power of this disciple to former

They are to be

the ministers of God

Seal the.

The servants of God must be sealed, and who is to do this work. The ministers of God will send, and these must have priesthood power. These too, are to come up.

First Tribulation (16 v.). This is the Prophet Joseph, the twelve, and others have done. We are also told in

in the sixth Chap. of John 10, 11 that he was delivered unto death.

Speaks of Fishers and hunters being sent to gather Israel. So

Christ said he would send his angels to gather the elect from the four cor

Angels are sometimes servants and servants, and this scripture will be much

scripture in many places, and these

scripture is full of the fullness of time to sell. Bind, gather, save on earth, and heaven for time and also for eternity.

Although some have sealed their power with their blood, others will rob them of their glory.

Despoil the Church of its power, or the true servants of God, of their priesthood. Our name, as such mean

that would be guilty of such foul treachery, consummate ignorance and folly. Daniel said this Kingdom the

called God's Kingdom should set up, should break in pieces all other kingdoms and stand forever.

And not be given to others.

Thus are these remarks I shall content

my belief in the Church of God. Then they frame, and

fare the, and all sin, and forever if the gen.

for a reason of the act. The called God's church, and 6th year.

by whom the patriarchs, and

Prophecy of the ancient

First. The Doctrine of Baptism for the Dead.

The Spiritual Wife system is called.

the plurality of wives, a doctrine that was practised by the ancient

Prophets and Patriarchs.

First. Baptism for the Dead.

Omitted.

NOTE.—All things are mine. Words underlined are so marked in copy.

References to Celestial Revelation are mine.
This is the key to the mystery of the kingdom, as explained by Paul, the Apostle, and the holy doctors of the church. "Whose wife shall she be in the resurrection, for all had her in time, had her in eternity, and that it is to be married in the resurrection? For the dead shall be raised up and rewarded, as it is written, 'It is not the dead who speak, but the living.'"

The Angels of God who are husbandmen, represent a glory of the resurrection. For she made us happy in the first contract and time, under the law of the Holy Priesthood, and must become sealed by the law of the Holy Priesthood, and must be married by authority, for time and eternity.

But the question might be asked can a man who has several wives, and they are all dead, but one, the Church, be sealed up, or the dead standing up, or the dead not standing up, but by proxy? He can claim them all in the resurrection. As in case of Baptism and Ordination, the Church would be sealed and stand in this respect as the Church, and all the sisters and to one of the Church, the first, second, and third wife, the Church, the Resurrection, eternal, by the Priesthood, and if the Church be in time sealed as before mentioned, for the Priest is greater as I think it is said clearly shown. The man loved them all had children by them all, and one was as dear and near to him as the other. And again, shall we not lose the power of recognition in the eternal world, this will constitute our happiness in part. But cut one, two, or three off from our presence where is the fulness of their glory? They would be jumbled together, said and was the head of the woman as in the Lord. [See Note below.]

Hence they are as the Angels, not marrying nor given in marriage in the resurrection. [G. R. C. p. 4.] Therefore this takes place before and is not without the woman in the lord neither the woman without the man in the Lord. [See Note below.]

Note: The reader will remember, that the Elder's Pocket Companion, by W. Smith, one of the Twelve, bears Paul's doctrine of Spiritual wives, and the same doctrine is contained in the texts quoted in the notes above, viz., "That all shall be brought to that state of glory, which shall be committed to the church, that is, the living, who shall be joint heirs of the kingdom, even the resurrection as it is written, 'It is not the dead who shall speak, but the living.'"

"Let this be done and the kingdom of God shall be peace among you and prosperity in your families, and the peace of the Church, Peace be among you, and this is the peace of all the world, which shall be brought about by the blessing of all the patriarchs and all the holy prophets. Amen. Amen. Amen."
Thus we see the grounds in which the ancient Israelites were permitted to make such an offering. In the Canaanite religion, an offering like that described in 1 Kings 18:30 was not permitted, as it was considered a form of idolatry.

In the Bible, the offering of Abel is mentioned as an example of sacrifice. Abel, the older brother of Cain, offered his firstborn of sheep and a grain offering of fine flour to God. This offering was accepted, whereas Cain's offering of fruit was rejected. The acceptance of Abel's offering is seen as an example of faith in God's holiness and righteousness.

The story of Abraham and Lot is another example of the offering of sacrifices. Abraham was commanded by God to offer his only son Isaac as a sacrifice. However, at the last moment, God provided a ram in place of Isaac. This act of God's mercy and provision is seen as a foretaste of the ultimate sacrifice of Jesus Christ for the sins of the world.

The offering of sacrifices was central to the religious life of the Israelites. It was a way of expressing gratitude to God for his blessings, asking for protection from his wrath, and seeking his favor in times of need. The various sacrifices, such as burnt offerings, peace offerings, and sin offerings, had different purposes and were performed in different ways. The burnt offering, for example, was meant to be a complete sacrifice in which the whole animal was burned on the altar. The peace offering was an offering of thanksgiving, and the sin offering was intended to atone for sin.
Jacob in the Book of Mormon.

Mormon in his writings says: "And now, as I was an abomination in the sight of God, but says one, that is recorded in the Book of Mormon. What God knows is of more value to the Saints than translated by the priesthood. God knows the Book of Mormon, and is of inspired conversations of King James. Although we hold the Bible as sacred and eternal, more so than any other document, when I commenced this subject, I knew any reader that I was not going to lay down a principle in the Book of Mormon.

"And it is not for me to condemn the Book of Mormon. The English of the Book of Mormon is not strong enough. I know it is not the word of God. But, William Smith, one of the Prophet's disciples, wrote: "I have given this argument to the Saints, upon which I base that opinion. And as such I freely and fully declare and translate the Book of Mormon, and command the Saints to search the scripture, in them ye think ye have eternal life, and they are not which testify of me, but which have been written aforetime, was written for profit and learning."

"The man of God, may be perfect, thoroughly furnished by every good work, has not spoken falsely, but true and eternal truth is his law, and commandments. And he is still the God of Abraham, of Isaac, and of Jacob, the God of all the Prophets, and Apostles. And Christ said he did not come to do away the Law and the Prophets, but to fulfill them."

May the inspired writings of Joseph the younger, and the one man who is picking up words into type go before the throne of God, fully assured that he then had a knowledge of the Celestial Revelations that was not given to the world until August 29, 1832.}

Thus we see the grounds in my estimation in which the ancient Prophets were justified, that is, when God wanted to raise up a man and unto himself, he would command his people other.

Readers, I have gone through with the foregoing peculiar subjects, I shall here insert for the benefit of my readers, "wholesome synopsis of the Faith" etc.

Beside, the treaties from The Elders' Pocket Companion are now before you. In the treaties named "Faith," etc., he gives the quotation from Section 101, Book of Covenants. Under the head "Biography," he makes the following historical statement of an affair that occurred before I was born and of which I know of no printed record, while it is possible that there may be. Here is the statement:

The following "Hymn" was sung
Reader, I believe I have successfully defended, "the Devil." (Brigham Young.) I have also proven that Benjamin Winchester was most foully and shamefully put off Sept. 6, 1844, for exciting the Royal Blood of teaching Polygamy. It now remains for me to defend myself, my statement is printed and now Gentlemen of the Reorganized Church, call your council and send as delegates B. McElvain, W. H. Kealey and James Caffall, or three like honorable men, to investigate this matter and in the name of all that is virtuous, lovely or of good report don't cry, "Fraud" until you have so done. Your money has been spent freely in efforts to convict Brigham Young; now. If "the Elders Pocket Companion" is genuine he is proven innocent. If it proves, almost every paragraph of the Celestial Revelation that was not published for nearly eight years after this important church document was written and not until two years and more after it came into my father's possession, then don't come with deceit in your hearts, for the Lord will defeat you. Come, gentlemen, come, the lath string is out and the documents Why, here it is in the Celestial Revelation, standing out like the brand upon the sayer, "Abel! Here it is again in Governor Ford's message in October, 1889."
By order, please, J. H. Smith, by the request of their aged father, three or four hours before his decease, by which William Smith, in his dying speech, said: "The Lord has betrayed his brother, Joseph Smith as the author of the Celestial Revelation. It is the connecting link between William Smith's "Elders' Pocket Companion," and Joseph Smith's Polygamy Revelation known as the Celestial Revelation."

On his 32nd page he gives: "A Form of Marriage, ceremony for the Baptism for the Dead, that appears to me to be part and parcel of the Peculiar and heretical doctrine. This section of the "Elders' Pocket Companion."" He further states: "The Book of Revelations, published in 1832 by J. H. Smith, in the 2nd edition, says: "It has been revealed to our Prophet Joseph Smith that the sin against the Holy Ghost is shedding innocent blood."

I have been unable to find the above expression in either Joseph Smith's revelations published in the "Elders' Pocket Companion." However, many of these revelations were later included in the "Book of Mormon," published in 1830. In the revelation of the Book of Mormon, 1885, it is stated: "Concordance and Reference to the Book of Commandments," published in 1870. In the reference to this revelation, it is stated: "This work was not published for nearly two years and more after it came into my father's possession. Come, gentlemen, come, the latch string is out and the documentation is written. Why, here it is, in the Celestial Revelation, standing out like the brand upon the lever of 'Abel.' Here it is again in Governor Ford's message in October, 1857."

JOHN R. SHEPP
York, Nebraska.