

# CROOKED PATHS.

BY ELDERS R. J. ANTHONY AND P. ANDERSON.

INASMUCH as there has been a change of front by the church under the presidency of Wilford Woodruff, we send this greeting to all believers in the "New Evangel" and restoration thereof through Joseph Smith, and ask a careful perusal of the contents set forth.

The time has fully come when Latter Day Saints of all shades of belief and opinions ought to lay aside all prejudice, if there be any, and reason together in the spirit of brotherly love and forbearance, as men and women in the Lord. If there have been mistakes made in the past, as the late action of the conference of the church held in Salt Lake City, October 6th, 1890, warrants us in believing there have been, let us all carefully and prayerfully examine the history of the past, so that Israel may take warning and not be stranded on the breakers that have so long remained in the way.

It is written of Israel of old, "O my people, they which lead thee cause thee to err and destroy thy paths" (Isa. 3: 12); and a careful perusal of the sacred records that have been handed down to Latter Day Saints as found in the sticks of Judah and Ephraim clearly proves the statement to be true. Let us therefore examine our own history as well and see what the Lord hath said: "God doth not walk in crooked paths, neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round."—D. C., Sec. 2. Believing this to be the expression of our Heavenly Father to the church, let us now proceed to examine certain statements and testimonies concerning the doctrine and practice that has just been abandoned. If the Saints had carefully compared all that claimed to be revelations in the light of God's revelation to them that he did not "vary from that which he hath said," they would not have adopted the so-called revelation on polygamy.

The practice of plural marriage was based upon a purported revelation said to have been given to the church July 12th, 1843, commanding the Saints to obey its behests. Many have borne testimony that they knew the Lord had thus commanded. It should be borne in mind, however, that testimony to be binding must be according to some established fact; and if their statements are not according to the "law and the testimony," it is because there is no light in them.

From the first the church under the presidency of Joseph Smith, son of the Seer, has proclaimed and lifted up a standard against this doctrine and practice. Joseph F. Smith, now one of the presidency of the church in Utah, set about to prevent the work of the Reorganized Church, by publishing certificates, affidavits and statements against the position it had taken. It is but fair for us to examine his assertions with those of others. He asserts that the doctrine was revealed as early as 1831, and in substance says that Orson Pratt testified that Lyman Johnson told him, that Joseph told him, that he had received a revelation on that subject.—*Historical Record*, by Andrew Jensen, book 1, p. 219.

Let us now examine Joseph F's. statement by the standard of truth. In a revelation given to the church February, 1831, (D. C. sec.

42), in Lamoni and 13 in Nauvoo edition, par. 7, the Lord said: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." Again in Sec. 49 Lamoni, and 65 in Nauvoo edition, given March, 1831, the Lord speaks positively on the subject of marriage: "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

If the Saints had examined testimony by that rule they would have known that the Lord did not give a revelation to the church commanding them to take more wives. He does "not vary from that which he hath said." Joseph F. Smith's statement is therefore very unreliable, and contrary to the facts established in the law to the church. The history shows that the Book of Doctrine and Covenants was adopted August 17th, 1835, by a General Assembly held at Kirtland, Ohio, to be the rule of faith and practice to the church; and that contained a section on marriage in which the practice of polygamy is forbidden,—Sec. 111 in Lamoni and 109 in old edition. See *Mill. Star*, vol. 15, p. 299. Surely the elders with Joseph Smith the prophet, Sidney Rigdon and Oliver Cowdery never would have adopted the Doctrine and Covenants containing the three sections referred to had they believed for a moment that the Lord had commanded different.

President Brigham Young said in a discourse June 21st, 1874, speaking of the doctrine: "While we were in England in 1839 and 1840 I think, the Lord manifested to me by vision and his Spirit things that I did not then understand. I never opened my mouth to any one concerning them until I returned to Nauvoo. Joseph had never mentioned this. There had never been a thought of it in the church that I ever knew anything about, at the time; but I had this to myself and I kept it to myself."

Again, he says: "And when I returned home and Joseph revealed those things to me, then I understood the reflections of my mind while in England; but this was not until I had told him what I understood. This was in 1841. The revelation was given in 1843, but the doctrine was revealed before this.—See *Deseret News*, July 1st, 1874.

If the doctrine was revealed as early as 1831, as Joseph F. Smith declares it was, how was it that Brigham knew nothing about it? He says that as late as 1840, Joseph had never mentioned this. He did know, however, that Joseph knew nothing about it until he told him what had been revealed to him while in England. Brigham and Joseph F. disagree. Brigham claims that the doctrine was first revealed to him while in England in 1839 and 1840.

Joseph B. Noble makes affidavit that Joseph Smith told him in the fall of 1840 that he had received a revelation from God on the subject of celestial or plural marriage, or a plurality of wives; and further declares that he did on April 5th, 1841, seal to Joseph Smith the prophet, Miss Louisa Beaman, according to the revelation on plural marriage.—*Historical Record*, p. 221.

This affidavit proves both of the witnesses false as to time, and

makes Joseph a transgressor because the law was not then given. All three testify contrary to the law, therefore there is no light in them. Joseph F. Smith says Joseph was commanded to teach and practice the doctrine about 1842. J. B. Noble swears he was commanded to teach and practice it as early as 1840. Howard Coray makes affidavit that Hyrum Smith told him July 22d, 1843, that Joseph had received a revelation on celestial marriage which was not for the public yet, and Hyrum straightway sealed his wife to him. Also David Fulmer had his wife sealed to him, Coray witnessing the performance.—*Historical Record*, p. 228.

Mr. Coray says: "As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this important matter.—*Ibid.* When Coray says it was not to be made public and then says at that very time he and others began to practice it, he rules his own testimony out. He admits that there were crooked stories about it, and he was going to tell what he knew. His affidavit impeaches his own testimony as well as that of J. F. Smith and J. B. Noble. Coray says the revelation was not for the public, July 22d, 1843. Noble swears it was to be taught and practiced as early as the fall of 1840. J. F. Smith says about 1842. Who are we to believe? All disagree and all profess to know.

It will be well here to introduce the purported revelation and see how the witnesses agree with it. We quote from the revelation as found in the *Seer*, published by Orson Pratt January, 1853, p. 7. It is also found in the *Doctrine and Covenants* published by the church in Utah. The heading reads thus: "A revelation on the patriarchal order of matrimony or plurality of wives, given to Joseph Smith, the *Seer*, in Nauvoo, July 12th, 1843."

If we take this statement to be true—and surely all Latter Day Saints who have accepted Brigham Young, John Taylor and Wilford Woodruff as presidents of the church regard it as the word of the Lord to them—Then we have it clearly shown when and where the revelation was given.

Let us see now how the thing testified of appears in the light of this so-called revelation. This says, "given to Joseph Smith the *Seer*, in Nauvoo, July 12th, 1843." The date and place of the giving of the revelation as here stated proves the witnesses to have borne a false testimony, which will appear more evident by a little further examination.

In paragraph 1 of the revelation we read: "Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired at 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, behold, and lo! I am the Lord thy God, and will answer thee as touching this matter. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you."

Surely the Lord that is doing this revealing is not the Lord that revealed to Joseph saying, "neither doth he vary from that which he hath said." Again, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Bible. That Lord said: "No man

among you shall have save it be one wife, and concubines he shall have none.”—Book of Mormon. Why should Joseph inquire of the Lord to know how he justified a thing which he had already condemned and called an abomination? If Joseph F. Smith’s statement is true that the doctrine was revealed in 1831, why should the Seer ask the Lord to tell him what he already knew and was practicing at that time? Was Joseph a fool? We think not. If J. B. Noble told the truth about Joseph teaching him the doctrine as early as the fall of 1840, and Joseph having him seal one Louisa Beaman to him, April 5th, 1841, according to the revelation on plural marriage, he makes the Lord appear very inconsistent and Joseph a hypocrite. He gets things terribly tangled. Here we have Joseph married to Louisa Beaman two years and over before she was baptized into the church—the history showing that she was baptized May 11th, 1843.—*Mill. Star*, vol. 21, p. 75.

J. F. Smith says this great principle was only to be taught to the leading men of the priesthood and the most faithful members of the church. How could Joseph teach it to and take to wife an unbaptized woman when it was only for the faithful? J. B. Noble and others ought to have informed themselves in regard to their own history, and saved themselves the trouble of making such damaging statements. What think ye of such testimonies? If you concede the revelation to be true, then all the witnesses we have examined have proved to be unreliable.

I will here introduce the statement of Orson Pratt as found in the “Seer,” p. 31. He says: “The people were confined strictly to the one-wife doctrine until the commandment came, which was about thirteen years after the church was organized.” This locates the giving of the commandment in 1843. Orson Pratt here clearly disproves J. F. Smith’s statement where he says the doctrine was revealed in 1831 and the command to practice it in about 1842. J. B. Noble says, 1840. Howard Coray says it was not to be made public as late as 1843, and Apostle O. Pratt says the commandment came thirteen years after the church was organized. What are we to do with such testimonies? Neither two have told the story alike. Surely the prophets have made the people to err. Such contradicting stories ought to cause the people to pause and see if such things can be true.

It will be well while we are examining the testimonies of men, that we make some inquiries as to what the women know; for some claim to have been the wives of Joseph Smith. If this be true, they ought to know considerable about the matter. The first witness we examine is Miss Eliza R. Snow. It has always been claimed that she was Joseph’s first plural wife. In a little work entitled “Representative Women of Deseret,” p. 2, we find the following statement concerning E. R. Snow: “Here [in Nauvoo] the Relief Society was organized by Joseph, March, 1842, and Sister Eliza was chosen for secretary. Eliza was at this time the wife of the prophet.”

Andrew Jensen, in the *Historical Record*, p. 233, says, “Eliza Roxy Snow married to the prophet June 29th, 1842, President Brigham Young officiating.” And on October 1st, 1842, she certifies that no such system of marriage was known in the church, and also says that J. C. Bennett was the author of the doctrine.—*Times and Seasons*, vol. 3, p. 939.

Which of these three conflicting statements are we to believe? If she was the first plural, how are we to regard the affidavit of J. B. Noble where he says he sealed Louisa Beaman to Joseph, April 5th, 1841?

Emily D. P. Young makes affidavit before Elias Smith, Probate Judge of Salt Lake county, and says that on the 11th day of May A.D. 1843, at the City of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in the church.—*Historical Record* p. 223. Here again is another sealing scrape two months before the revelation was given, making herself and Joseph guilty of crime. In a sketch of her life found in the *Historical record*, p. 240, she says: "I was married to Joseph Smith on the 4th of March, 1843, Heber C. Kimball performing the ceremony." Which one of these statements is true, if either? Such strange and conflicting statements make one suspicious that neither one is true. Again she says: "This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Bro. Joseph thought it best to have another ceremony performed, accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time in Emma's presence, she giving her free and full consent thereto." About all we gather from this statement is that she was muchly married to the prophet.

In her affidavit she says she was married to Joseph the 11th of May, 1843, and that Emma was there giving her "free and full consent thereto." But she forgot that according to Wm. Clayton Emma had not yet been converted to the doctrine.

Let us here turn to the history of the Seer and let him tell what took place on that day: "11th May, 6 a.m. Baptized Louisa Beaman, Sarah Ally and others. Eight a.m. went to see the new carriage made by Thomas Moore which was ready for traveling. Emma went to Quincy in the new carriage, I rode up as far as the prairie. Emma returned on the 15th."—*Mill. Star*, vol. 21, p. 75. This makes Emily Dow Partridge Young's testimony look more suspicious than ever. We are inclined to believe Emma never witnessed that ceremony from the fact that Joseph was baptizing as early as six a.m. and at eight a.m. going for the carriage and then riding out as far as the prairie with Emma. All seems to prove that neither Joseph nor Emma had time to attend that wedding.

In "Representative Women of Deseret," p. 12, we read: "Sr. Zina was married in Nauvoo and had two sons, but this not proving a happy union she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet for time and all eternity, after the order of the new and everlasting covenant." By this we learn that she was married in Nauvoo and had two sons born to her.

In the *Historical Record*, p. 233 we read: "Zina D. Huntington, afterwards the wife of Pres. Brigham Young sealed to the prophet October 27th, 1841, Dimick B. Huntington officiating."

The first house was built in Nauvoo, June, 1839. and on October 27th, 1841 she was sealed to the prophet Joseph. Who can credit

such strange and conflicting testimonies as these? Married in Nauvoo after June, 1839; bearing two sons to her husband; having a difficulty, separation, and marrying the prophet October 27th, 1841, in perhaps less than two years is rather quick work. But the question is, did she get a divorce from her husband at the time those things were transpiring? She was the wife of Henry Jacobs and was known to be for some years after.

Here again we have E. R. Snow let down from the high and exalted position she occupied in the hearts and minds of the Utah Saints. She could not be even the second plural wife—Louisa Beaman, April 5th, 1841: and Zina D. October 27th, 1841. Figures and dates will not lie. Somebody has got things mixed.

We have shown the conflicting testimonies of apostles and elders in the church to be contrary to the standards of truth as adopted by the church; and because of that we are compelled to reject them. We will now present to you the testimony of Apostle Franklin D. Richards. With all that array of evidence this Apostle does not believe there is a word of truth in all that has been said. With all the affidavits he did not believe them to be authentic. He surely had as good opportunities to know where those marriages took place (if they ever did) as others, and far better than some of those testifying, because he is the assistant historian of the church and ought to have access to all the records of the church.

In a chapter furnished a book entitled "What the World Believes," p. 600, he says: "It is well understood among the Latter Day Saints that Joseph Smith and many other prominent members of the church married or had sealed to them several wives. Joseph Smith's first wife was Emma Hale, who was married to him January 18th, 1827. Of the names or number of his other wives, as also dates of their marriage to him, we are not informed."

Andrew Jensen in the *Historical Record* gives the names of twenty-seven women who, he says, were the wives of Joseph. But Apostle Richards, assistant historian of the church, did not know even the names of the women, nor the dates of their marriages. He confesses in that article that it was understood among Latter Day Saints that Joseph had wives, but of the names and numbers he did not know. Surely Apostle Richards knew the stories told in regard to the whole affair, and that it would be unsafe for him to either fix a date or give a name. Who can believe the testimonies that have been given in defense of the doctrine? It is a God-blessed thing that President Woodruff has been moved upon by some spirit to forever wipe out the blot that has been fastened upon a trusting and confiding people. May the infinite God be merciful to those who have been led into the toils, and cause them to see that polygamy was fastened on the church by falsehood, hypocrisy and deception!

That the readers may know that such was the case, we present the facts to you as found in the history of the church, believing as we do that if carefully read it will greatly aid the people in forever turning their backs on the wreck that has now come to them, and setting their faces Zionward. It makes no difference now who was the author of the doctrine; it has wrought folly and sin in Israel. As early as 1842 the church was in commotion over the matter, as the history clearly proves.

October 1st, 1842, Joseph Smith president of the church and editor of the *Times and Seasons* published the article of faith and the rule of marriage in the church, the same we have previously referred to, that was adopted at Kirtland, Ohio, August 17th, 1835. We here insert Joseph's statement touching the doctrine: "We have given the above rule of marriage as the only one practiced in this church to show that Dr. J. C. Bennett's secret wife system is a matter of his own manufacture; and further, to disabuse the public ear and show that the said Bennett and his misanthropic friend, Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but to be known to be hated and despised."—*Times and Seasons*, vol. 3, p. 939.

It has been urged all the time that Joseph introduced the doctrine and practice; but here he declares that Dr. J. C. Bennett is the one who introduced it to the church and declares it to be a foul and infamous slander. And to show you that Joseph faithfully stood by the rules of faith and practice as adopted by the church, we further quote from what he said in *Times and Seasons*, vol. 5, p. 423, as late as February 1st, 1844:

"As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter Day Saints by the name of Hyrum Brown has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, State of Michigan, this is to notify him and the church in general that he has been cut off from the church for his iniquity.

Signed,

JOSEPH SMITH,  
HYRUM SMITH,  
Presidents of the Church."

We deem this sufficient to show how and where Joseph and Hyrum stood on that question. And now, to show that he was supported in the position he occupied, I present two certificates, one signed by twelve prominent men of the church. I here insert the certificate: "We the undersigned members of the Church of Jesus Christ of Latter Day Saints and residents of the City of Nauvoo, persons of families, do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's secret wife system is a creature of his own make, as we know of no such society in this place nor never did. S. Bennett, George Miller, Alpheus Cutler, Reynolds Cahoon, Wilson Law, Wilford Woodruff, N. K. Whitney, Albert Petty, Elias Higbee, John Taylor, E. Robinson, and Aaron Johnson."

Then follows a certificate signed by nineteen women, giving the same reason for signing it that the men did, and positively charging J. C. Bennett as being the author of the doctrine. Prominent among the names attached to that certificate is that of Emma Smith, E. R. Snow and Phebe Woodruff; but according to the former statement concerning Eliza R. Snow, she was a wife to Joseph Smith at the time she so stoutly denied the doctrine and practice and charges it up to J. C. Bennett. I was asked but a short time ago why it was I would not accept the testimony of certain ones. "They are good women," said the party, "Why should they not tell the truth? They

surely would not lie." I reply, Their own statements must determine the matter. If Miss E. R. Snow was Joseph's wife at that time, she certified to a thing that was not true; besides there are just as good women as she was, living in polygamous relations, who deny. I leave all to decide for themselves.

The late President John Taylor in a public discussion at Boulogne-sur-mer, France, July 11th, 1850, denied the doctrine and practice of polygamy. He says: "We are accused here of polygamy and actions the most obscene and disgusting." He then read the section on marriage, from the Book of Doctrine and Covenants, to prove his opponent's statement to be false. See O. Pratt's Works, p. 8.

At the time Elder Taylor denied the doctrine, it is currently reported that he had four wives in Salt Lake City or Utah. Why should he deny the doctrine while he was practicing the same? Was it not to deceive?

Elder Orson Spencer denied the doctrine May 1st, 1848. *Mill. Star*, vol. 10, p. 137. Orson Spencer was at that time president of the British mission. What motive could he have only to mislead the Saints in Europe?

H. B. Clawson declared that at the time the Saints left Nauvoo "Polygamy was unknown to those of the Mormon faith." *Salt Lake City Weekly Herald*, Feb. 9th, 1882.

President G. Q. Cannon, in a discourse delivered June 11th, 1871, and published in *Journal of Discourses*, vol. 14, p. 165, 6, says: "Joseph and Hyrum were slain in Carthage jail and hundreds were persecuted to death previous to the church having any knowledge of the doctrine."

We might add to the list already given, but think we have given sufficient to show that the doctrine first originated in the mind of J. C. Bennett, Joseph Smith certifying that he (Bennett) was the author of the spiritual wife doctrine. The certificate of Wilford Woodruff with the eleven others all say, "We give this certificate to show that Dr. J. C. Bennett's secret wife system is a creature of his own make." The eighteen women, with Emma Smith, Eliza R. Snow and others, certified to the same thing. In this we have the certificates of at least thirty-one reliable witnesses at that time declaring that J. C. Bennett was the author of the doctrine, the prophet being one of that number. Their testimony is according to the law and the gospel. If any of those so testifying in after years certified to the opposite they stand impeached as witnesses in the case. John C. Bennett, then, was the author of the doctrine, no matter who got the revelation afterwards. All the history and doctrine of the church show that Joseph Smith *did not have wives*. Our only apology for presenting these conflicting statements is to let the people see how very unreliable they are. Every promise made by the apologists of the doctrine has proved a failure.

Brigham Young's prophecy, when the doctrine was adopted, has completely failed and can never be fulfilled. On August 29th, 1852, he said: "I can deliver a prophecy upon it, and I tell you because I know it. It will sail over and ride triumphant above all the prejudice and priestcraft of the day. It will be fostered and believed in by the most intelligent portion of the world as one of the best doctrines ever proclaimed to any people."—*Journal of Discourses*. The very

thing he declared would not be has come to pass. For the last few years the pressure and strain on the people has been dreadful; and now the church has surrendered and by resolution of the General Conference grounded arms, and, we believe, for good, after a terrible defeat. If they had listened to the appeal of the rightful president of the church years ago, they to-day would have been spared a world of trials which they have passed through to no profit.

In concluding this article let us call your attention to the fact that you, by resolution, have placed the church, so far as this doctrine is concerned, just where it was at the death of the prophet, and where the church under the presidency of his son, has stood all these years, while the servants of the Lord have been calling on suffering and erring Israel to return. President Woodruff says it was after long and protracted prayer that the Lord graciously heard him, and told him to issue his manifesto forbidding the further practice of the doctrine. The church as a body has accepted the decree, and has done just what President Joseph Smith declared four years ago, that if President Taylor would go to the Lord and ask for wisdom to guide, if he received an answer, it would be to put polygamy away; and the *Deseret News* took him to task for "reeling off revelations," as the editor said, ridiculing the idea. But it has literally come to pass in President Woodruff's case.

If the Saints of Utah had believed "Young Joseph" when he made an appeal to them in 1861, they could have returned then and saved themselves from the bitter experience of the last few years. In the closing of that appeal he calls them to return "unto their true and delightful allegiance to the principles of the gospel of peace; to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage, to turn and remember the new covenant, even the Book of Mormon, to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep His commandments, and that the promises are unto the faithful and the reward unto those that endure to the end."

Whatever the Saints in the mountains may say or think, that appeal went out to them from a good and honest heart; and the sequel shows that the Lord inspired the utterance. The church by resolution adopted the articles of faith during their mortal lives. And now when polygamy has been abandoned and the church has made a great stride towards an acceptance of the position occupied by the Reorganized church, it will be well for them to accept the teaching of the church in regard to the right of the priesthood and presidency of the church. Joseph Smith, son of the prophet, is the "legal heir according to the flesh," to hold the keys and preside over the church, which he now does; and the Lord confirms his work, as we shall show further on. He was ordained to that office according to the law and the Spirit. Joseph the Seer was to appoint his successor. See revelation given February, 1831, sec. 43 in Lamoni and 14 in Nauvoo edition of the Doctrine and Covenants. I quote from Par. 1: "O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church through him whom I have appointed unto you, to receive command-

ments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that you receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

If the Saints had carefully read this revelation, they would not have been deceived when polygamy was imposed upon the church in 1852 by Brigham Young. First, this law was given that they should not be deceived. Second, they did know that Joseph never appointed Brigham to be his successor. Third, he did not teach the revelations given by the Seer. Brigham could not be the successor to Joseph, never being appointed nor ordained; for it is revealed that "the order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made.—Sec. 3 in the old, and 104 in Lamoni edition D. C. This paragraph shows clearly that the Seer to be within the keeping of the law must appoint his son.

Again, Sec. 6 in the old and 84 in Lamoni editton D. C.: "Therefore, thus saith the Lord unto you with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

The above quotations show that the presidency of the priesthood was confirmed to be handed down through a certain lineage, and the successor was to be a legal heir according to the flesh, and further states that it "must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." \* \* "Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people, Israel. The Lord hath said it. Amen."

Now to show conclusively where this priesthood may be found that is to continue until the restoration of all things, and to be "a savor unto my people Israel," turn to Sec. 104 in the old and 107 in Lamoni edition D. C., par. 18: "For this anointing have I put upon his [Joseph's] head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindred of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." If there could be any dubiety in the minds of those who may read the former quotations, this one ought to make all clear as the sun. The Lord here says that that priesthood had continued through the lineage of Abraham,

and that all the authority of that priesthood was conferred upon Joseph Smith, and that it was his legal right, according to the flesh, and he was commanded to appoint Joseph, his eldest son and head of his posterity, in his stead.

If the Saints in the vallies who have been led by Brigham had honored God's ordained servants, and respected the authority of His own planting, they would have been a power in the land, in place of now being trodden under foot of men. And if President Brigham Young had been true to his own teachings, he would have been the first to recognize "Young Joseph's" claims.

We here insert what he said in a discourse delivered to his people as early as April 7th, 1853, and published in *Mill. Star*, vol. 15, p. 493. He says (his text being the weight of heirship), "I will, however, make an addition to the scriptures before I proceed further with my remarks, and say, *the right of heirship* in the priesthood. This right did belong, still belongs, and forever will belong to the first-born son in every family of Adam's race. \* \* \* After passing over ages and generations of the children of men for about six thousand years, we will come to the present generation and say, the right of heirship is the same now that it was in the beginning. It is as it was, and as it ever will be, worlds without end. This I want the Latter Day Saints to understand a little better than they have heretofore." At that time President Young was teaching according to the law, and in harmony with the Seer's teaching, and we commend it to the Saints and ask them to believe it, and hasten to practice the precepts he so clearly taught.

Joseph the Seer, in a letter dated Nauvoo, Ill., January 2d, 1844, and addressed to Hon. J. C. Calhoun said: "While I have powers of body and mind, while water runs and grass grows, while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence until Missouri makes atonement for all her sins."—*Times and Seasons*, vol. 5, p. 395. And right here we are happy to say that Missouri is making that atonement, while his sons and their colleagues are pleading the cause of injured innocence by welcoming the return of the once oppressed and downtrodden of God's people. This is the next important step for the church to take; and when they do that, then the church will have put on her beautiful garments and will become fair as the sun and clear as the moon. And just as sure as the people have been compelled to abandon polygamy, so sure will God have all the honest ones to honor the authority he has set in the church.

We have shown from the law of the church who the successor would be. Was Joseph lawfully set apart to be the successor of his father and to teach the revelations? We say, yes; and as we stated before, God confirms our position. Joseph was blessed while visiting his father in Liberty jail, Missouri; and again, in 1844, he was blessed by his father and Uncle Hyrum. I give his own words: "In the fall of 1843 or spring of 1844, the latter, it is believed, I was baptized by my father at the foot of Main street, Nauvoo. During the latter year and before the death of my father and Uncle Hyrum I was blessed by the first in the presence of quite a number of then prominent elders in the church, this blessing being confirm-

ed just prior to the tragedy at Carthage." Never having been expelled, he is still a member of the church. Joseph was ordained at Amboy, Illinois, April 6th, 1860, by the direction of a General Conference, as the law directs. See D. C., Sec. 2 in the old and 17 in Lamoni edition, par. 17.

In 1853 he states he had the first serious impressions concerning his connection with his father's work. During that year the Lord graciously manifested Himself to Joseph and in open vision presented before him his life's labor and gave him time and opportunity to choose, as two courses in life were laid before him. Again, in August, 1856, after a conversation with a Mr. Yates, who was urging him to go to Utah and take up the work there, and while meditating upon the matter, he asked the question, "Why should I not go to Utah?" he "heard a slight noise like that of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward and saw descending toward me a sort of cloud, funnel-shaped, with the wide part upward. It was luminous and of such color and brightness that it was clearly seen, though the sun shone at its summer strength. It descended rapidly and settling upon and over me enveloped me completely, so that I stood within its radiance. As the cloud rested upon the ground at my feet the words, 'Because the light where you stand is greater than theirs' sounded in my ears, clearly and distinctly. Slowly the cloud passed away and the vision closed. A few days after this occurred I met this man, Putnam Yates, and had a conversation with him, in which he again urged upon me the idea of going to Utah; and my answer was in exact accordance with what I had seen. The other question, "Is polygamy of God?" was as distinctly and definitely answered to me as was the one referred to above, and the answer was 'No,' and I was directed that I was to have nothing to do with it, but was to oppose it."—*Life of Joseph the Prophet*, by Tullidge, p. 762.

The above manifestations clearly show that God called him to occupy his father's place in the church. Why, then, should the Saints longer refuse to accept the position occupied by the Reorganized Church, seeing Joseph asked the Lord why he should not go to Utah, and the Lord said, "Because the light where you stand is greater than theirs;" and when he asked whether polygamy was true, the Lord said, "No, you are to have nothing to do with it, but you must oppose it"? This shows that the former revelation was true wherein the Lord says, "The inhabitants of Zion shall judge all things pertaining to Zion."

If President Woodruff's revelation to put away polygamy is true, then Joseph's was equally true; and if Latter Day Saints undertake to say that it was not revealed to Joseph, then they must admit that his own individual judgment was superior to the inspiration of all the leading men of the church combined. Truly the light where he stood was greater than theirs.

One of the duties imposed upon the successor to the Seer was "to teach those revelations which you have received." This Joseph has continually done. In a revelation given August, 1831, Sec. 18 in the old and 58 in new edition D. C., the Lord gave this commandment: "Let no man think he is ruler, but let God rule him that judgeth according to the counsel of his own will; or in other words, him that

counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under His feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."

Joseph has in different places in Utah and Idaho declared to the people that this passage referred to the Supreme Court of the land, and that the Lord would see to it that the church should not introduce any law or rule of practice that would require them to break the laws of the land; neither would He allow the lawmakers of the nation to enact that which would prevent the church from preaching the gospel in all the world. He has taught the Saints from the first that polygamy was contrary to the laws of the land; that there was a law against it in Illinois, where they introduced it, also in Missouri and Iowa; and that when the pioneers landed in Salt Lake Valley, where there were no statutory enactments, that the common law prevailed. When Judge C. S. Zane began the prosecution of polygamous cases he so held, and the Supreme Court sustained the decisions of the lower courts. It was held and believed by leading men of the church that the anti-polygamous laws were unconstitutional. President G. Q. Cannon, in a discourse delivered at the General Conference, October 6th, 1890, said: "We believed for years that law of July 1st, 1862, was in direct conflict with the first amendment to the Constitution which says that, 'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.' We rested upon that and for years continued the practice of plural marriage, believing the law against it to be an unconstitutional one."

President Woodruff, in his manifesto, says: "Inasmuch as laws have been enacted by Congress, prohibiting plural marriages, which laws have been pronounced constitutional by the court of last resort, I do hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise." And now that expression is claimed to be the mind and will of the Lord by both Presidents Woodruff and Cannon. The Conference adopted it as a revelation, and re-adopted the original articles of faith, among which is this paragraph: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the laws."

If the people had believed the message of the Reorganized Church and the revelations to the church, they would have known their duty was to keep the law of the land until He reigns whose right it is to reign. The late action of the church proves the Reorganized Church to be correct, from the fact that they have now re-adopted the articles of faith which we have so long held to as the correct thing to do, after all the testimonies that have been borne to the divinity of polygamy by its advocates.

When President Woodruff had long and repeatedly besought the Lord to show him what to do, "at that time the Spirit came upon him, and the document that has been read in your hearing is the result." Mr. Cannon says: "President Woodruff is the only man upon the earth who holds the keys of the sealing power." So

when the Lord revealed to him what to do, he spoke like himself, and commanded the putting away of polygamy. "He doth not vary from that which he hath said."

Mr. Cannon says in his discourse, *Deseret Evening News* of October 11th, 1880: "But the time has come when in the providence of God it seemed necessary that something should be done to meet the requirements of the country; to meet the demands that have been made upon us, and save the people. President Woodruff and others of us have been appealed to hundreds of times to get out something that would [of course] save the people." This confession shows the terrible pressure that was brought to bear upon the leaders from those within the pale of the church.

This scourge and judgment comes upon the people because of wrong doing. President Woodruff says, in his closing remarks to the people: "I say to Israel, the Lord will never permit me nor any other man who stands as the president of this church to lead you astray. It is not in the programme."—*Deseret News*, October 11th, 1890. We may pardon President Woodruff for making this statement at this time. Whoever led the people into polygamy led them astray. Brigham Young fastened that doctrine upon them in 1852; besides that, the people were taught to put a wrong construction upon the Prophet Jacob's statement in the Book of Mormon.

The Lord gave warning to the church, in an early day, of judgments and scourges to come. In Sec. 4 old and 83 of Lamoni edition D. C., the Lord says: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things which you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given unto them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion."

God has suffered the nation to scourge and inflict judgment upon them until the people have been made to cry aloud and demand of the leaders to do something to relieve them. The cause of this dire affliction was the treating lightly the things God had written: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—D. C. "No man among you shall have save it be one wife, and concubines he shall have none."—B. of M.

This they must not only say, but do.

It may be considered all very well for President Woodruff to predict judgments to befall the nation, and they may come; but it will not be because the church has been compelled to put away polygamy. God's arm is not shortened. He could have broken the nation in pieces just as easy as to tell the president to call a halt. The Lord was bound by His own decrees. "He doth not vary from that which He hath said."

If the paragraph quoted from the revelation of 1841 by Mr. Cannon has any weight in this case, then the paragraph must be equally binding where the Lord says to Joseph, "In thee and in thy

seed shall the kindred of the earth be blessed;" also that they should receive "counsel from those whom I have set to be as plants of renown and as watchmen upon her [Zion's] walls."

With what has been presented within these pages, imperfect though it may be, it is hoped that those who read may be able to see the conflicting and inconsistent teachings of the Utah church in the past, and also the true and correct teachings of the Reorganized church. We have continually taught the people to respect the rulers and laws of the land, and to remain steadfast in the principles of the gospel as taught in the Bible, Book of Mormon and Doctrine and Covenants. By teaching what we believed to be all that belonged to original Mormonism, we have been able to build up, under the most unfavorable circumstances, and as opposed by all Christendom, as well as those professing to be Latter Day Saints of all factions that have arisen since the death of the Seer, until the church has become a force in the land. We have steadily built as the Lord has directed, and now we can with pleasure point our returning brothers and sisters to the standard that will protect and lead Israel on to the final triumph and a glorious victory.

It is written, "They who remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." This is what the Reorganized church is doing, by preaching the gospel, gathering around the waste places and preparing for the building of the temple in Jackson county, Missouri. Hundreds have gathered to the center place, while thousands are now located "in the regions round about" and building up the "waste places." In all the places from whence the Saints were once driven the gospel is winning souls to Christ, and the Saints find favor in the eyes of the people, according to the Lord's promise. The grand old temple at Kirtland has been repaired, re-adorned and occupied, while Kirtland is being reinhabited; all of which ought to be a token to Israel that the Lord is there.

We now call upon Israel in the Mountains, in the language of Jeremiah, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

May the God that in former times led and prospered Israel so lighten their path that the erring and wandering children of Zion may be directed in the way that leads to peace and everlasting rest, that the glory of the Latter Day work may shine forth and fill the whole earth!

# EPITOME OF THE FAITH AND DOCTRINES

— OF THE —

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matt. 28:19. 1 John 1:3. St. John 11:26.

We believe that men will be punished for their own sins, and not for Adam's transgression. Ecc. 12:14. Matt. 16:27. 1 Cor. 3:13. Rev. 20:12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Cor. 15:3. 2 Tim. 1:10. Rom. 8:1-6.

We believe that these ordinances are:—

(1st). Faith in God and in the Lord Jesus Christ. Heb. 11:6. 1 Pet. 1:21. 1 Tim. 4:10. John 3:16, 18, 36. Mark 11:22. John 14:1.

(2d). Repentance. Matt. 3:2, 8, 11. Luke 13:3; 24:47. Ezek. 18:30. Mark 1:5, 15. Acts 2:38. Rom. 2:4. 2 Cor. 7:10.

(3d). Baptism by immersion for the remission of sins. Matt. 3:13-15. Mark 1:4, 5. Luke 3:3. John 3:5. Acts 2:38: 22:16; 2:41; 8:12, 37, 38. Mark 16:16. Col. 2:12. Rom. 6:4, 5. John 3:23. Acts 8:38, 39.

(4th). Laying on of hands for the gift of the Holy Ghost. Deut. 34:9. John 20:21, 22. Acts 8:17; 19:6. 1 Tim 4:14. Acts 9:17. 1 Cor. 12:3. Acts 19:1-6.

(5th). We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19:25, 26. Dan. 12:2. 1 Cor. 15:42. 1 Thes. 4:16. Rev. 20:6. Acts 17:31. Phil. 3:21. John 11:24. Isa. 26:19. Ps. 17:15.

(6th). We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. Rev. 20:12. Ecc. 3:17. Matt. 16:27. 2 Cor. 5:10. 2 Pet. 2:4, 13, 17.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5:1, 5, 6, 8. Acts 1:24, 25; 14:23. Eph. 4:11. John 15:16.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelist, &c. 1 Cor. 12:28. Matt. 10:1. Acts 6:4. Eph. 4:11; 2:20. Titus 1:5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until

the end of time. Job 32:8. Heb. 13:8. Prov. 29:18. Amos 3:7. Jer. 23:4; 31:31, 34; 33:6. Ps. 85:10, 11. Luke 17:26. Rev. 14:6, 7; 19:10.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c. 1 Cor. 12:1-11; 14:26. John 14:24. Acts 2:3. Matt. 28:19, 20. Mark 16:16.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Gen. 2:18, 21-24; 7:1, 7, 13. Prov. 5:15-21. Mal. 2:14, 15. Matt. 19:4-6. 1 Cor. 7:2. Heb. 13:4. D. & C. 42:7; 49:3.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4:19, 23, 24; 7:9; 22:2, in connection Gal. 4th and 5th c. Gen. 21:8-10. Mal. 2:14, 15. Matt. 19:3-9. The BOOK OF MORMON says:—"Wherefore, my brethren, hear me, and 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. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2:6-9.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land. John 4:21-24. Doctrine and Covenants, sec. 58, par. 5.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, allow all men the same privilege, let them worship how, where, or what they may.

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