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THE HISTORY OF POLYGAMY,

As Found in the Bible and Book of Mormon, with Comments.

BY ELDER CHARLES DERRY.

KNOWING the tenacity with which the people of Utah cling to the Bible as authority in behalf of polygamy, I have concluded to give the Bible history of that abomination, and show that there is no evidence in that sacred volume that it was ever given as a means of salvation or exaltation in the kingdom of God; and further, that the instances of its practice present no evidence of divine sanction, much less of divine appointment. I shall also refer to its history in the Book of Mormon.

In giving the Bible history of it, I shall follow the Inspired Translation, as given by Joseph Smith, the martyr.

The history of polygamy commences in the early ages of the world. In Gen. 5:30, we read, "And Lamech took unto himself two wives." This Lamech was a son of the murderer Cain, and he also was a murderer; and like his father, Cain, he was a member of a secret combination, introduced by Satan to Cain for the purpose of propagating falsehood, and of murdering and getting gain,— "and their works were abominations." The apostles of polygamy tell us Cain was cursed as pertaining to the priesthood, and they declare that none but

holy men can be permitted to enter this order of marriage, yet strange to say, they point to this murderer, this abettor of falsehood, this secret plotter of evil, as an example of the divinity of polygamy. The jewel, consistency, is not in their claim! I admit Lamech was a very proper example of polygamy, and strongly indicative of the source from whence it came. But that source was from beneath.

The next case claimed is that of Abraham. The so-called revelation on polygamy says that "The Lord justified Abraham, Isaac and Jacob, as also Moses, David and Solomon, as touching the principle and doctrine of their having many wives and concubines." I will offer one thought on this. "Marriage was ordained of God unto man," and this for the purpose that the command might be fulfilled, "Multiply and replenish the earth. The fact that God ordained marriage proves that he considered the relation of the sexes holy, and that it was of the highest importance that they should be regulated by divine law. In other words, that it should be made necessary that all who undertook to fulfill that divine command should be bound together in the sacred marriage bond. Had it been pleasing to him that their relations should be promiscuous, or outside of the law of marriage, he never would have ordained it; but would have left them free to follow their inclinations without restraint, and with whomsoever they pleased.

A concubine is an unmarried woman who is kept by some man for sexual gratification. Being unmarried, or not joined in the sacred bonds of wedlock, her relations with man are outside of the law of God; and not being governed by law, "It cannot be sanctified by law, neither by mercy, justice or judgment, therefore they must remain filthy still."—D. C. 85:8. Therefore God could not justify concubinage, whether practiced by his servants or by other men; for he can not deny himself, or contradict his laws. Thus we find that so-called revelation commences with a falsehood.

Polygamy is the marrying more wives than one. I will now show that Abraham was not a polygamist. Sarah is acknowledged both of God and of Abraham as his wife. She is called his wife twenty-two times from the 11th to the 23d chapters of Genesis, inclusive; whereas Hagar is not called his wife but once, and that is when the historian is giving an account of the transaction of Sarah in giving her to him; and the expression, "To be his wife," as found in 3d verse of 16th chapter, is rather expressive of Sarah's intention, and their cohabitation rather than of a lawful marriage. In fact, according to the polygamists' theory, "There is never but one on the earth at a time on whom this power [to marry] and the keys of the priesthood are conferred." There is not a single sentence in the Bible indicating any one else as engaged in the transaction, and certainly Sarah not having the priesthood (if the theory of polygamists on priesthood be true) she could not lawfully give, marry, or 'seal' Hagar to him as a wife. Moreover, the position of a wife is one of the highest and holiest that can be filled by woman. But the position of Hagar, both before

and after this transaction, was only that of a slave. The wife brings forth children to her own honor and happiness, but this "bond woman" was to bring them forth for the honor and happiness of her mistress. "I pray thee go in unto my maid; it may be that *I may obtain* children by her."—Gen. 16:2. Such then was the difference between the wife and the slave. God never recognized Hagar as Abraham's wife. She is called "a hand-maid," "my maid," "her maid." The angel calls her "Sarah's maid." He tells her "Return to thy mistress." She is called "Sarah's handmaid," "bond woman," and God calls her "thy bond woman" (Read from Genesis 16th to 25th chapters inclusive; also, Galatians 4th chapter.) Are all the plural wives of your church, friend polygamist, called "maids," "handmaids," and "bondwomen," to the first wife? If so, it must be an exalted (?) position. Are they employed to raise children for their mistresses? If not, you need not claim your are patterning after Abraham; for, for this express purpose did Sarah give Hagar to him. If this is your object in taking plural women, why do not you honestly tell them so? Are you afraid your harem would not be well stocked.

I will call the readers' attention to another feature. Sarah not only gives Hagar to Abraham, but gives the command for putting her away. It is nowhere written that God sanctioned the giving; but he does unmistakably sanction the "casting out of the bond woman."—Gen. 21:8-10. If this had been a "Celestial Marriage"—a marriage ordained of heaven, would the Eternal have sanctioned its dissolution? Moreover, we have the utterance of the Holy Spirit respecting this matter, when Paul,

in Galatians 4:22, 31, says: "He who was of the bond woman was born after the flesh, but he of the free woman was by promise." Now, if Abraham's cohabitation was of divine command, why this distinction? Why should Ishmael be declared "born after the flesh," while Isaac is declared "born after the Spirit?" Does not this fact give the lie to the pretension that God justified Abraham in taking Hagar to his embrace? Shame on the men who can so distort God's word and misrepresent his law! Furthermore, there is no evidence to show that Abraham cohabited with Hagar after Ishmael's birth. She was in his house as a bond woman fifteen years after this event, and had no issue; whereas, had she been his wife, and especially by divine appointment, he would have been in duty bound to have paid her the duty of a husband. Now the fact that she had borne Ishmael, and the further fact that she bore no more, is good evidence that Abraham did not pay the duty of a husband to her, and hence that she was not his wife. Hence, Abraham was not a polygamist.

To be Continued.

Continued.

AN OPEN LETTER TO THE PRESIDENT OF THE UNITED STATES

By Elder C. W. Wandell.

SPURIOUS MORMONISM.

By this term is understood those doctrines claimed to be a part of Mormonism, yet are not found in the Book of Doctrine and Covenants, and have not been submitted to the Church for adoption. These are:

First: A Theocracy, based upon a pure Theogomy: that is a government of God; and that man is God. This is commonly known in Utah as, "The One Man Power."

Second, The nullity of all Gentile "covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations."

Third, Blood Atonement, which includes the death penalty for apostasy; and,

Fourth, Polygamy.

These monstrous doctrines are all included in a mock revelation of Brigham Young's, ascribed to Joseph Smith; but which has never been traced back to him; and, indeed, can not be by any rule of evidence admissable in a court of law or equity.

In so far as polygamy is concerned, its first connection with the Mormons is traceable to Udney R. Jacobs' pamphlet and no further. This man, an Elder in the Church, in 1843, at Nauvoo, published a pamphlet, in which he discoursed of the polygamy of the ancient patriarchs and kings of Judea, and defended the practice on both Scriptural and physiological grounds. Joseph Smith before the congregation and elsewhere, emphatically and unmistakably condemned this pamphlet and its doctrines; as he did also the libertinism of John C. Bennett and others, who were subsequently excommunicated from the Church on that account.

In 1846-7 Brigham Young led a large body of the Mormons to Salt Lake, and established his church upon this spurious Mormonism; and as there is but a step between the Church and the State, it is no marvel that in his isolated position, the State should disappear in the Church. This was precisely the result of his experiment in government; and was and is the cause of the difficulties which have existed between "Deseret" and the United States. And I will here predict, that

alone, is "the power of God unto salvation to every one that believeth," (Rom. 1:16), but he also received, by direct revelation, the knowledge of temple-building, and all things that pertained to that matter and to the priesthood, in proof of which we quote: "And I will show unto my servant, Joseph, *all things* pertaining to this house [the temple] and the priesthood thereof."—D. and C. 107:13, given January, 1841. This being true, how about the statement of Brigham, that Joseph was ignorant of some things "connected, with the doctrine of redemption" which were necessary for the Saints, in order for them to procure "their salvation and exaltation in the celestial kingdom of our God?" Will the Saints open their eyes and see the base imposition practiced upon them in the name of religion!

In this same speech of Brigham's we find this strange, and false, and hurtful doctrine: "And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth; if he wishes to be *saved* he *can* not be saved without a woman by his side. This is spiritual wifeism; that is, the doctrine of spiritual wives." *** "I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see things you never thought of before." And here, April 6th, 1845, ten months after Joseph's death, is the public proclamation of "spiritual wifeism." Evidently Brigham had turned that wonderful "key" and let this strange "cat out of the bag."

But this is not all that was strange and new in Brigham's remarkable speech.

He proceeds to correct Joseph in regard to baptism for the dead, and says: "A man can not be baptized for a woman, nor a woman for a man, and it be valid." Yet such had been practiced under Joseph's teaching and administration. We mention this to show how bold and audacious was Brigham in changing the affairs of the Church after the death of the Seer.

But Brigham does not stop here in correcting Joseph, and in teaching new doctrines. He says: "Know ye not that the millennium has commenced?" If the millennium had commenced prior to 1845, we would be pleased to know where and among what people. Most Christian people think the devil was let loose "having great wrath," and that the millennium is some distance in the future.

The doctrines taught by Brigham in this singular speech, are only equalled by the Adam-God, blood atonement, tithing the poor, polygamy, Zion in Utah, adobe temples, etc., etc. It is high time the Utah Saints should pause and consider.

THE HISTORY OF POLYGAMY,

As Found in the Bible and Book of Mormon, with Comments.—No. 2.

BY ELDER CHARLES DERRY.

BUT you will tell me he had concubines. The very fact that the Scriptures speak of wives as distinct from concubines proves that their relationship to the man is not the same. All understand the sacred relationship of a wife to her husband is as one bound to him, and he to her, according to the laws of marriage ordained of God; hence a woman not so united with a man bears no legal relation to him. Webster defines the word concubine, "A woman in keeping;

a mistress." And he defines concubinage, "The keeping of a mistress." If concubinage was right in the sight of God, the ordinance of marriage was unnecessary, for man would naturally have followed the bent of his passions, and kept as many women or "concubines" as he pleased. But the Divine one considered the relation of the sexes too sacred, and the sphere of woman too high and holy to allow them to be degraded as *things* merely to gratify the lust of the opposite sex; hence he threw around this relation the sacred ordinance of marriage, and that, too of one woman to one man, "and all this" that the earth might answer the end of its creation, and be filled with the measure of man, according to his creation before the world was made."—D. and C. 49. Concubinage and all other illicit intercourse is forever ruled out. The polygamists justify concubinage, and find fault with Congressmen, whom they charge with having kept mistresses. Why, bless you, they are doing the works of Abraham when he took Hagar! And if *those* works of Abraham were righteous, what should hinder these voluptuous Congressmen from going to his patriarchal bosom? If the polygamist, who does not do the works of Abraham, may flatter themselves that they are going there, surely the concubine who is doing those works, at least ought not to be frowned away. But I fear that neither polygamists nor concubine will ever reach that place, unless, like Abraham, they repent and put away their Hagar, and all their other concubines. The polygamists urge that Abraham married Keturah. Yes, he did, but not until he had buried Sarah. Gen. 23:1 and Gen. 25:1.

One word more on this point. The

fact that neither the children of the concubines, nor yet Ishmael, were reckoned as "the seed of Abraham" is another evidence that concubinage is not of God, nor sanctioned by him. "In Isaac shall thy seed be called," gives forever the divine seal to monogomy, and hurls the thunder of his displeasure against concubinage. But the sophists claim that it must be divine because God blessed the children. Why should he not bless the children? And if they do his will, why should he not exalt and honor them? Were they to blame? Does not God bless the illegitimate child of to-day? As though to recompense it for the dishonor entailed upon it by its parents, the illegitimate child is often brighter in intellect than those born in wedlock from the same pair. Will they tell us that because of this God sanctions illicit intercourse? And yet, if the argument is good in the one case, it is equally good in the other. Much stress is laid upon the fact that an angel appeared to Hagar. She was subject to her mistress, and submitted to her command. We have no evidence that she sought Abraham; her condition was forced upon her. Shall the Judge of all the earth spurn her then? The wrong was between Sarah and Abraham—it was not the bond-woman's. Hence He, "who is too wise to err, and too good to be unkind," sends his angel to her in her distress, and comforts her. And so he has comforted many a poor misguided woman when they have called upon him; and thus he has taught us a lesson full of the sublime eloquence of heaven, that we are not to despise those erring ones, but rather seek to reclaim them.

Again: It is urged that Abraham was the father of the faithful. I grant

it. He became so after he had ceased the evils before mentioned. Thirteen years after Ishmael's birth, "The Lord appeared unto Abraham, and said unto him, I, the Almighty God give unto thee a commandment that thou shalt walk uprightly before me, and be thou perfect."—Gen. 17:1. God never does anything in vain; and if Abraham had all the time walked uprightly, and had been perfect up to that time, he would not have visited him to command him to do so. We read of but one being, in the flesh, whose life was without a stain—"the man Christ Jesus." No human being, except the Son of God, ever claimed to be a perfect pattern for humanity, and he pointed to the excellency of the divine law rather than to his own acts, as a standard for our lives. Paul told the people to follow him, as he followed Christ. And shall we be so vain as to conclude that every act of God's people is necessarily according to the divine pattern, if we do not happen to hear the thunder of the Almighty directly declaring against such act? Patriarchs and prophets were liable to go astray. And when God has given his law, it is not necessary that he should be continually uttering fulminations against the breaking of it. He holds every man responsible to the law revealed for his government. But it is a remarkable fact that the first time the Lord visited Abraham after his intercourse with Hagar, he commands him to walk *uprightly* before him and to be *perfect*, and lays down the conditions upon which he would bless him. Nor is there the slightest hint after this that he was guilty of intercourse with any woman but his wife, Sarah; and after her death, Keturah. He died a monogamist, and not a polygamist, as is vainly claimed.

He taught his son Isaac monogamy, and Isaac lived up to it, notwithstanding the false claim in the pretended revelation, that God justified him in polygamy. Thus we expose the second falsehood in that bundle of falsehoods. Had Abraham been a polygamist, and realized it to be a celestial law, he would have taught it to his son Isaac; for after he had given proof that he loved God, by putting away Hagar, God said, "I know him, that he will command his children and his household after him." He commanded Isaac to take a *wife*, but never *wives*. Isaac obeyed, and lived and died a monogamist. The next case of polygamy is that of Esau. If, as polygamists seem to claim, the character of a man gives a coloring to his acts, then the character of Esau, like that of Lamech, gives rather a dark shade to the practice of polygamy. He was a wicked man, and a murderer at heart. (See his history). Judging, then, from their mode of reasoning, we should have to class polygamy as one of the darkest of crimes. Yet polygamists flaunt him before our eyes as one of the examples of their pet iniquity. I certainly think he properly represents it; but please excuse me if I can not accept the abomination, though presented by such an illustrious (?) example.

The next case is that of Jacob. Now all marriages, to be proper and legal marriages must be the result of voluntary choice, springing from the holiest of influences—love. Isaac and Rebecca instructed him to take a *wife*, not wives. He goes to Padan-aram, and true to parental instruction and the impulse of his own heart, he seeks the hand of Rachel. He proves his love for her by seven years' hard labor, at the end of which time he says to Laban, "Give me

my wife, that I may go and take her; for the days of my serving thee are fulfilled."—Gen. 29. The wedding feast is prepared; the ceremony must be performed; and in the evening shades, a woman is brought veiled; yes, doubly veiled—veiled as was the custom of the country, and veiled in the darkness of the night. She went in with him and slept with him. The morning dawns. The silvery light sheds its rays upon the nuptial couch. Jacob turns to embrace his beloved Rachel, the light of his soul, the apple of his eye; but he shrinks with horror as he gazes upon the guilty face of sore-eyed Leah! Springing from his couch as he would from a serpent, he rushes into the presence of the treacherous idolater, Laban, and in tones of thunder, and in the strength of wounded love, honor and justice, demands, "What is this thou hast done unto me? Did not I serve thee seven years for Rachel? Wherefore hast thou beguiled me?" Reader, was this a truly legal marriage? And if not, would you fix the seal of the Eternal God to it? But to return: I imagine I hear the whining tones of the avaricious old idolater, excusing his treachery and deceit by saying, it must not so be done in our country to give the younger before the elder;" and then shamelessly demanding seven years more of hard toil for the precious jewel already fairly earned. There being no chance for redress, burning with indignation, yet glowing with a holier fire, that of love, he consents again to pay the price, making fourteen years in all, and having done this, he is given the one jewel of his heart, Rachel. But he has humbled the tender-eyed Leah, and he honors her as his *wife*. "But he loved Rachel more than Leah."

Is their any man or woman so dead to honor and virtue, and the impulse of a holy love, as to claim that this act of

Laban was a righteous transaction? Is there any being so sunken in falsehood and shame as to claim that this act of treachery and deceit was of God's appointment?

I blush for the name of humanity when I reflect that men claiming to be apostles of Him whose tongue was never polluted by falsehood, whose heart had no place for deceit—I say I blush when I hear them declare this whole infamous transaction was not only sanctioned of, but ordained by the Immaculate Jehovah. Can humanity sink to lower depths of crime? Can the name of Jehovah be worse polluted? Can the Holy Ghost be more wickedly blasphemed when, in the light of God's eternal truth, they can so defile, and belie the name and character of Him who is the embodiment of truth? Surely the climax of blasphemy is reached by these men, and I tremble for their fate.

To be continued.

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that all things may be done in order and in solemnity before him, according to truth and righteousness." *Ibid.*

When the Church holds the law supreme, and superior to all priestly offices and callings, then the encroachments and corruptions of ambitious or ignorant priests can be prevented, and priestcraft becomes impossible. But when the priesthood is made superior to the law, then blindness, iniquity, bondage, and all kinds of corruption may prevail. Then the people are left to the craft of their leaders; justice and mercy flee away; truth and righteousness are no longer but empty names. When the Church of Christ shall fully keep his law as given in the standard works of the Church, then the glory of the Lord will be seen upon her. Until then, she will be under condemnation of the law of Christ, and her enemies will prevail against her, and the powers of the heavens will not be given her.

All should seek earnestly to "magnify the law, and make it honorable."

TEMPLE GARMENTS.

If the temple garments used in Utah were given to the Church through Joseph, as some pretend, and are of such value to prevent accident, sickness, and all harmful influences; also to secure a certain and a glorious resurrection, why did not Joseph and Hyrum when they went to Carthage Jail, right into the midst of danger—why did they not wear them, and so prevent their brutal assassination? And why were they not buried in such garments? They neither wore such garments to Carthage, nor were they buried in them. These facts damage the temple garment theory immensely.

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BY ELDER CHARLES DERRY.

But to return, we throw the mantle of charity over Leah's wrong. We have no evidence that it was of her seeking. Under a tyrant's control, she submitted to the deception. Bilhah and Zilpha were evidently given to Jacob, not as wives, but as the servants of their mistresses, through the envy and jealousy of Rachel and Leah. They were not supposed to be bearing children for themselves, but for their mistresses, just as Hagar was expected to do. Ye women who have submitted to the practice in this day, do you look upon yourselves as wives. Your husbands solemnly swear in court that you are not their wives; that they have "but one lawful wife." If their oath is correct, you have simply become their slaves—the Hagers of the church. Your late President set them this example, because he lacked moral courage to take the consequences of obeying what he called the "celestial law." Surely, the ordinances of heaven need not be disowned; but the lusts of the flesh lead to dishonor and shame; and the transgressor fears the vengeance of a broken law. Remember, the fact that divine wrath does not immediately follow a crime, is no evidence that such crime is a virtue.

It is claimed that Moses was a polygamist. The proof is lacking. Moses had been absent from Egypt forty years, and, contrary to the custom among the seed of Abraham, he had married a woman of a strange nation, Zipporah, the daughter of Jethro, Priest of Midian. This Midian is said to be a part of Ethiopia, as Utah is a part of America. Moses returns to Egypt. Israel is delivered

through his instrumentality. The transactions recorded in the Book of Numbers began a little over a year from the time of the Exodus. Aaron and Miriam now began to manifest jealousy towards Moses, and gave vent to it in complaining against his marrying this Ethiopian woman, the daughter of Jethro. It is not hinted that he had any other wife, and the fact that Midian is a part of Ethiopia is strong evidence that the Ethiopian woman and Zipporah are one and the same. But if it were possible to prove that this were not the case, it would then be impossible to prove that Moses had two women *at the same time*. It is very rare that the death of a woman is recorded in the Scriptures. Polygamists are driven to miserable straits when they undertake to make Moses a polygamist.

In Judges we read of Gideon. This was a young man living with his father, and said to be a mighty man of valor. The Lord made choice of him to deliver Israel from the Midianites. He accomplished this through faith in God. Alas for the frailty of earth's mightiest! No sooner has he accomplished this mighty feat through the power of God, than, like Aaron amid the thunders of Mount Sinai, he calls for the golden ear-rings, casts them into the furnace, and makes of them an "Ephod and puts it in Ophrah, and all Israel went thither a whoring after it, which thing became a snare to Gideon and to his house." The country was then in quietness forty years, and Jerubbaal—Gideon—went and dwelt in his own house, which means that he got married and went to house-keeping. And at the end of that forty years we read that Gideon had "three score and ten sons of his own body begotten; for he had many wives. And

his concubine that was in Shechem bare him a son whose name was Abimelech."—Judges 6th, 7th, 8th chapters. We are safe in saying Gideon was not in polygamy when God called him, nor did he go into it until after he made the golden Ephod which led Israel into idolatry, and was a snare unto himself. Having been ensnared by one evil, he quickly falls into another, and thus polygamy and idolatry went hand in hand. Nor is there the slightest evidence that he had any more divine authority for going into polygamy than he had for making an idolatrous snare for Israel.

The next cases found are those of Ibzan and Abdon, judges in Israel, found in Judges 12th, 9th, 14th. They were not necessarily good men because they were judges, nor would their characters weigh anything in the matter unless we could find the express command of Jehovah authorizing their polygamy.

The case of Elkanah comes next. He had two wives. Hannah, the first, was childless. The other, like many a foolish woman of Utah, mocked the first because she bare no children. It does not follow that this man was perfect, but credit is given him for "going up yearly to worship." This, however, was a custom among the Jews in general. He loved Hannah, she was the wife of his youth, and her barrenness had not dried up his love for her. That is more than can be said of many polygamists of this day. But it is not written, it is not even hinted, that the Lord gave him these two wives. Would the Lord give a good man a wicked woman like Peninah to be a scourge to as noble a woman as Hannah? The fact that God hears Hannah's prayer is no endorsement of polygamy. It is only an endorsement of her earnest prayers and holy offerings,

and of the integrity of her heart. Moreover, had polygamy been the law of Celestial Marriage, and hence essential to the future glory of man, she would have trained her darling boy in it, and he would undoubtedly have practiced it. But no! Like many a first wife whose sacred rights have been intruded upon, and whose feelings have been crushed, and their hearts made to bleed at every pore in this day, through some mocking Hagar, or hateful Peninnah, she had seen enough of polygamy, she knew there was no God in it. It was only one of the "statues that were not good," (Ezek. 20 : 26); and, although she visited him yearly at the temple, no word of polygamy is taught him as the "celestial law of marriage." Nor did Samuel fall a victim to the snare as Gideon had. He knew too well its meaning and intent in the law of Moses to become a victim to it; which is evidence that it had no relation to the eternal well-being of humanity.

We are told Saul was a polygamist, but we fail to find any direct evidence of it. It is true Nathan is made to say to David, "I gave unto thee thy master's house, and thy master's wives."—2 Sam. 12 : 8. I have only been able to trace out one wife. In 1 Sam. 14 : 50, I read "the name of Saul's wife was Ahinoam, the daughter of Ahimaaz." I find that he had a concubine whose name was Rizpah. 2 Sam. 3 : 7. From the *wife* he had three sons and two daughters. From the *concubine* he had one son. But Saul was a wicked man, and followed the desires of his own heart. As a concubine is not a wife he was not a polygamist in the true sense of the word; and he would be grossly ignorant of God's law who should tell us concubinage was of God.

The case of David stands next. In Deut. 17 : 17. God forbids kings multiplying wives unto themselves. Is it reasonable to suppose that the immutable Jehovah would turn around in the face of his own law, and encourage them to do that which he had so imperatively forbidden? He could not even wink at it. But when he sees them given up to the hardness of their own hearts, he leaves them to follow their idols and then the consequences of a broken law must follow. In the Book of Mormon we read that "many plain and precious parts" have been taken out of the Bible, and doubtless among them were some scathing rebukes of the licentiousness of these men.

Great stress is laid upon the saying of Nathan to David, 2 Sam. 12 : 8. "I gave thee thy master's house and thy master's wives into thy bosom; and gave thee the house of Israel and Judah, and if that had been too little I would moreover have given unto thee such and such things." I have shown that Saul had but one wife and one concubine. I have traced the wives of David, eight in number, and ten concubines; but I can not find any evidence that Saul's wife or concubine is among them. David first married Michal, the daughter of Saul. 1 Sam. 18 : 17, 28. But her father took her away from him. 1 Sam. 25 : 44. She returns to David after Saul's death. 2 Sam. 3 : 14, 16. But before Saul's death he is married to Ahinoam, the Jezreelite. 1 Sam. 27 : 3. This woman is of the same name as Saul's wife, but the latter was the daughter of Ahimaaz. Moreover, when he married Abinoam, David had not yet come in possession of the kingdom, for Saul was yet seeking his life; and in 1 Sam. 25 : 26, Saul blesses him, calls him his son, and prophecies of David's ultimate victory. It is cer-

tain that at this time David had not Saul's wife, hence the woman Ahinoam, the Jezreelite, was not the same as Saul's wife Ahinoam, the daughter of Ahimaaz. Nor is there the least evidence that David had either the wife or concubine of Saul as his wives at any time. He received them in the same sense that he received the house of Israel and Judah. They were his subjects. Had he ever received them as his *wives*, we should find them particularized as such as well as the rest of his wives; but no mention is made of them in that relation. Hence the claim of polygamists in the case of David is too far-fetched, and shows the straits they are driven to to prop up their favorite system.

To be continued.

LETTERS OF O. COWDERY,
ON THE RISE AND PROGRESS OF
THE CHURCH.—No. 6 Cont.
LETTER VI.—Continued.

You have, no doubt, as well as myself, frequently heard those who do not pretend to an "*experimental*" belief in the Lord Jesus, say, with those who do, that (to use a familiar phrase), "any tune can be played upon the Bible." What is here meant to be conveyed, I suppose, is that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying, "This is the way," and the other, "This is the way," while the third says, that it is all *false*, and that he can "play this tune upon it." If this is so, alas for our condition; admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from the Deity, if that Being is perfect and consistent in his ways. But although I am ready to admit that men, in previous

generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straightforward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place to lead to those things within the veil, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, For whom are they held in reserve, and by whom are they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed faces, while mourning over the corruption of their fellow men, an inheritance in those mansions? If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is there efficacy and virtue sufficient in the blood of him who groaned upon Calvary's summit to expiate our sins and cleanse us from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fullness of that which we now only anticipate—the

was against such enforcement; and to "abstain from meat offered to idols, and from blood, and from things strangled, and from fornication," was declared sufficient. This seemed "good to the Holy Ghost," and those who kept themselves from these things it was stated should "do well." Acts 15: 28, 29.

The Holy Ghost, it would appear, did not afterwards lose sight of the things then decided; for in both the Book of Mormon and in the Doctrine and Covenants, the declaration is made, "Whosoever believeth and is baptized shall be saved." That was declared to be the gospel; and whatever was more, or less than this was pronounced as coming of evil.

The gospel as taught by Paul, briefly told, is that men hearing that Jesus Christ is the Son of God, believe it; and repenting of their sins are received by baptism in water into fellowship with him and the redeemed. The evidence and token of their acceptance into such fellowship are provided by the gift of the Holy Ghost through the laying on hands; and this Spirit continuing with the disciple leads into all truth and provides the power of life unto the resurrection from the dead, and secures the individual in the judgment unto eternal life. To this agrees the statements touching the gospel in the Book of Mormon, and the later revelations to Joseph Smith, upon the same subject.

From these things we conclude that if men believe thus much now, it is a belief unto salvation.

To say that salvation is to be made dependent upon a belief in later and differing conditions is to sadly embarrass poor humanity, and to charge the Deity and Christ with making changes in, and additions to the gospel economy without adequate reasons therefor. This we can not afford to do. It is true that it is written that man shall not "live by bread alone, but by every word that proceedeth from the mouth of God." But it is nowhere written that we shall accept words as proceeding from the mouth of God, that are unlike himself as he is revealed to us in Christ; and for this reason, Latter Day Saints, of all people,

should be the last to be led away by what purports to be words proceeding from the mouth of God, that are distinctly in opposition to his word already received; and more especially, when a belief in such opposing declaration is declared to be essential unto salvation.

In answer then to the question, What must we believe? we reply, Believe that Jesus Christ is the Son of God; that the gospel is sent through him; repent, be baptized for the remission of sins, receive the laying on of hands for the gift of the Holy Ghost; it will lead you into all truth, and raise you from the dead. He who believes this and keeps himself unspotted from the vices of the world will be saved.

JOSEPH SMITH.

PLANO, Nov. 17th, 1880.

THE HISTORY OF POLYGAMY,

As Found in the Bible and Book of Mormon, with Comments — No. 4.

BY ELDER CHARLES DERRY.

POLYGAMISTS also harp upon the statement found in the Old Translation, 1 Kings, 15:5. "David did that which was right in the eyes of the Lord, and turned not aside from anything he commanded him all the days of his life, save only in the matter of Uriah the Hittite." This is not strictly true.

David sinned in numbering Israel; 1st Chron. 21:7, 8. And in the 24th Psalm, 7th verse, he says, "Remember not the sins of my youth, nor my transgressions;" and in the 11th verse, "O Lord pardon mine iniquity, for it is great." In verse 18, "Forgive all my sins." In Psalm 40:12, he says, "Innumerable evils have compassed me about. Mine iniquities have taken hold upon me. They are more than the hairs of mine head." In Psalm 51, "Blot out my transgressions." Indeed, throughout this Psalm he bewails his iniquities. I will give the rendering of the Inspired Translation as found in 1st Kings, 15:5. "Because David did right in the eyes of the Lord, and turned not aside from all that he commanded him to sin against the Lord, but repented of the evil all the days of his life, save

only in the matter of Uriah the Hittite, wherein the Lord cursed him." In the 11th chapter, 33d verse, of 1st Kings, God says of Jeroboam, "His heart is become as David his father; and he *repenteth not* as did David his father that I may forgive him." Again, to the same Jeroboam, "Thou hast not been as my servant David *when he followed me with all his heart* only to do right in mine eyes." All these passages agree with David's confessions, and they show that although his heart became hard and rebellious at times, yet when he repented and turned unto the Lord, his transgressions were remembered no more, save in the case of Uriah, and in that condition he was spoken of as free from iniquity. But we would be foolish, indeed, to class all the acts of his life as righteous, and his sins among the highest virtues. Yet polygamists are guilty of this folly in order to gild over their own corruption. In all David's polygamy I find not the least pretention to the divine sanction, which sanction certainly would have been written if polygamy was so important in the economy of God as some claim for it. The Lord would never have permitted so important a law, as they claim it is, to have rested for evidence of its divinity upon the merely supposed fact that God never reproveth them for it. That God blessed them, or even communicated through eternal and indispensable laws, must rest upon something stronger than this. God communed with Adam, but he fell, although prior to his fall he was not troubled with the evils that now afflict our nature. From this we may well despair of finding perfection in poor humanity. Noah communed with God, yet he was weak enough to fall into the sin of drunkenness. Lot was visited by angels, and miraculously saved from the destruction of Sodom, yet he added incest to drunkenness; and we read of no reproach. [Note.—In the Inspired Translation by Joseph the Seer, it is said the daughters of Lot did wickedly in this case. Ed.] Does it therefore follow that drunkenness and incest are of God? A polygamist in Ogden told me Lot's incest was of

God. Did he echo the sentiment of his teachers? He was one of the professedly anointed ones. To what groveling depths the human mind can sink when once started on the downward road of sin! But right here we refer the reader to the testimony of the Almighty as found in the "truth" which sprang "out of the earth" when righteousness in these last days looked down from heaven. From that you will get a proper estimate of David's polygamy. (See Book of Mormon. Book of Jacob, 1:5, also 2:6, 9.) Here is the condemnation of polygamy as strong as Holy Writ can make it. And from this we learn unmistakably, that God did not and could not sanction the abomination, and be true to his own eternal nature.

Solomon's was the most glaring case we have on record. He had seven hundred wives and three hundred concubines. His glorious reign and towering wisdom is flaunted in our faces as an evidence of the Divine sanction to his and his father's polygamy. The Book of Mormon above referred to settles that matter forever. But we are told that his great wrong was in "taking women of other nations." If the glory of his reign and the excellency of his wisdom are evidence at all in favor of his polygamy, they are evidence in favor of all his marriages and his concubinage. If they are not evidence in favor of one part, they are not evidences of God's approval in any part; and when in the Book of Mormon the Almighty utters his emphatic disapproval, He does not particularize, but says, "Behold David and Solomon truly had many wives and concubines, which thing was *abominable* before me saith the Lord." Here then is a sweeping condemnation of the whole of their polygamous practices. Hence the fact of Solomon's prosperity proves nothing for polygamy. It simply proves that God loved Israel, and delighted in their prosperity, and that He remembered His covenant with their forefathers, which he made with them after they had humbled themselves before him, as in the case of Abraham before referred to. Now let us listen to his fatherly instructions to his son. He

has had experience, and the fruit of it is wisdom. He loves his child; he will not feed him with the poison of deceit, nor will his warnings have an uncertain sound. "Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let *her* breast satisfy thee at all times; and be thou ravished always with *her* love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger. For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.—Prov. 5:18-23. The excellence of this lesson Solomon had learned by bitter experience, and like a true, repentant father, he is anxious to shield his son from the baneful effects of polygamy and concubinage. But some polygamists of this day learn nothing by experience, their eyes being blinded by lust, and their hearts hardened by deceit.

We have now proved by the unerring word that the practices of David and Solomon in having many wives and concubines were abominable before the Lord. The advice of Solomon was lost upon Rehoboam. He had eighteen wives and sixty concubines. 2d Chron. 11:21. Abijah, his son, had fourteen wives. 1st Kings 15, 2d Chron. 13:21. Ahab had many wives. 1st Kings 20:3-7. 2d Kings, 10th ch. Jehoram had two wives. 2d Chron. 27:17. Joash had two. 2d Chron. 24:3. Ashur, the son of Tekoah, had two. 1st Chron. 4:5. It is said in Judges 10th chapter, Jair, a Gilleadite, had thirty sons; perhaps he was a polygamist. Thus I have enumerated all the cases found in the Bible. I think I have missed none. If I have it is not intentional. All these cases are flaunted before us with a brazen-facedness that savors more of the brothel than the church.

If the folly and wickedness of Rehoboam, the life long rebellion of Abijah, and the double dyed corruptions of Ahab can give character to any system, then is polygamy the dregs of filth and pollution. Nor can the partially good character of a Joash, backed by a priest,

redeem it from its stains. If polygamy had been only for the good and the pure, as is hypocritically claimed, then would Joash have had more wives, that his "exaltation" might be greater than filthier men, but instead of this we find, all through the history, that the corruptest men, as a rule, have the most wives and concubines, which proves that it is of the flesh and panders to the flesh, and stands out in dark contrast to the God ordained law of monogamy, which is in itself a restraint to the baser passions and speaks in thunder tones of the necessity of bringing the flesh subject to the spirit. It demands purity of life, integrity of heart, unblemished, uncorrupted love, and honor without a stain. But polygamy demands none of these. It is the food and fire of lust, the incentive to unfaithfulness, the polluter of the fountains of life. It crushes out the holiest feelings, and ruthlessly tramples under foot the holiest, purest, God given sensibilities of woman's heart. Polygamy blights the fondest hopes, blasts the brightest prospect, and reduces woman, the holiest and most divine of God's creation, to the low, degraded condition of a thing, a bauble to gratify the lust of man. Gloss it over as you will. Gild it with your sanctimonious phrases, paint it, (aye! it needs painting); paint it with the glitter of the sun beam, yet it is a slimy, poisonous serpent still.

To be Continued.

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devilish doctrines, and principles; let no man therefore, be deceived by them. let no man harbor them, nor bid them God speed; don't be partakes of their evil deeds.

"If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to which they belong, and if you can not find that out, if they are not members of an official standing, belonging to Nauvoo, report them to us.

"Follow after purity, virtue, holiness, integrity, Godliness, and every thing that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles."

In the above article "spiritual wifery" is fathered upon John C. Bennett. If Bennett was the author of "spiritual wifery," why should Mr. Taylor, since that time, claim that the said doctrine came through Joseph Smith? Explanation is needed here. If in 1844 a man was "an impostor" who taught "doctrines contrary to the Bible, the Book of Mormon, or the Doctrine and Covenants," is not a man who so teaches now, an impostor? If not, why not? If persons teaching or practicing contrary to either, or all of these books, should be tried by "the acknowledged word of God," and disfellowshipped, why should they not be so tried and disfellowshipped now?

And if those who teach polygamy—spiritual wifery—tithing the poor and exacting labor tithing, "Adam our Fa-

ther and our God, and the only God with whom we have to do," priestly dictation in political and business affairs, etc., etc.—if such were tried "by the principles contained in the acknowledged word of God"—the New Testament, Book of Mormon, or Doctrine and Covenants—who of the leading authorities of the Utah Church would remain uncondemned?

THE HISTORY OF POLYGAMY,

As Found in the Bible and Book of Mormon, with Comments—No. 5.

BY ELDER CHARLES DERRY.

WE now turn to the 3d chapter of Isaiah, Inspired Translation. This passage is the 1st verse of the 4th chapter in King James' Translation. It is loudly harped upon and paraded by polygamists as a clincher for their favorite theme. It is a prediction of Isaiah.—"And in that day *seven* women shall lay hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—verse 27. It is claimed that this is being now fulfilled in Utah. But if so, and this prophecy was to be understood as foretelling the practice of polygamy here, then every instance of polygamy must be after this pattern; but every polygamist does not have seven women; very few, comparatively, have that number; besides, the seven women were to *seek the man*, whereas it is well known that the men have almost invariably sought the women, and have been compelled to put on their blandest smiles, and use the softest words, and the tenderest embraces, to persuade the women to come to their nuptial couch, and have even employed their own wives to plead their cause and win for them, if possible, the shy and blushing but erring maiden.

Whereas the passage referred to represents that the seven women will seek after the man, take hold on him, and plead with him to let them bear his name that their reproach may be removed from them. But by even the women in Utah it would be considered a terrible reproach if they had to crouch at the feet of a man, and beg to be received into his arms; yet this would have to be if they were fulfilling this prediction in the sense claimed by pluralists. But the grey haired old polygamist with one foot in the grave, who goes blinking and grinning his ghastly smiles in the face of the buxom and blooming damsel, knows that he has to win, by flattery and deceit, by hollow promises of gilded trinkets and domestic joys, and even to disgrace the priesthood he claims to bear by pointing to it as the lever of her exaltation, in order to win her over to his lecherous embrace. But further; the object of the "seven women" is to be called by the man's name; but the plural wives of Utah are not called by the man's name; they retain their own, *e. g.*, Eliza R Snow. Their men disown them in courts of justice, in the most solemn manner. Even Brigham Young *swore* he had "but one wife," thereby disowning the women he had taken.

Again. If this prediction referred to polygamy, it would accurately describe the number. In other words, the numbers stated would have to be the number each man should have; but in Utah some have more, and some have less; hence they are not living up to the prophecy; and it is sheer hypocrisy to point to this scripture as authority, or even an example of their polygamy. But we utterly deny that it has any relation to the system carried on in these valleys. Examine with me. It begins

with the word "And," which shows its connection with what has been written immediately preceding it. In the second and third chapters of Isaiah the subject matter, of which this prediction is the sequel, is the corruption of Judah and Jerusalem, and the dreadful straits to which they were to be reduced on account of this corruption. And from the 16th to the 27th (Inspired Translation), a vivid picture is given of the terribly degraded and filthy condition of "the daughters of Zion"—haughty and wanton, with scabby heads, their natural and once beautiful covering fallen off by disease, brought on through their wantonness, leaving them bald and degraded. Their once beautiful forms now "stink;" they are stripped of their "ornaments" and their comely "apparel" not even a "veil" to hide their blush of shame; sack cloth girt upon their loins; and "instead of beauty" an intollerable "burning" with its crimson glare apparent in every lineament. In addition to these evils their natural protectors have "fallen in the war," and thus degraded, desolate and lonely, they seek to hide their shame or "reproach," by seven taking hold of one man, saying, "we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach."

Women of Utah, is this your condition? Do you recognize yourselves in this horrible picture? If not, you are not fulfilling that prophecy; but unless you repent, you may find yourselves in a similar dilemma; for history often repeats itself. Stand erect! assert your womanhood! You are man's equal. Burst the terrible, galling bands that bind you to his lusts, and in the name of Israel's God, claim your freedom; your God-given right to one perfect,

complete, undivided, and loving heart, in which you may reign as queen, and in which none dare claim a part, either as wife or concubine. Daughters of Eve! your noble mother reigned alone as queen in the undivided affections of her husband, and herein is the promise, and guarantee, of the same glorious right for you. Then bow not at the shrine of lust! Do not bend your necks to the polygamous yoke! It is more cruel than death; more relentless than the grave!

There is another instance which is claimed as an example of polygamy. It is in Hosea, first and third chapter. Israel had gone a whoring after other gods, and to win them back, as well as to present their shame before them in a proper light, God gives them an example, and uses Hosea as an instrument in the example. "The beginning of the word of the Lord to Hosea. And the Lord said, Go and take unto thee a wife of whoredoms; for the land hath committed great whoredoms departing from the Lord."—Hosea 1:2. He does as he is commanded. She bears him two sons and one daughter. Years roll by and we hear no more of this woman. But in the third chapter, the Lord said to him, "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel." He bought her and he makes a covenant with her, "And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man, *so will I also be for thee*". Here he enters into a sacred covenant with her, she to keep herself entirely for him, and he pledges himself that he will also keep himself for her. She is not to be for another man, and he not for another woman. Is this a case of polygamy?

Apostle Pratt says it is, and boasts of it as an example of God commanding a prophet to practice it. Shame on such teachers! If error had not beclouded their vision they would see that there was no polygamy in the matter. Where was the plural woman? The record is silent; but women sometimes die; no doubt the first one was dead, for the covenant Hosea makes with the second proves that he has only her at a time. Read the 3d verse in the 3d chapter, "Thou shalt not be for another man; so will I also be for thee." So surely as he binds her to keep herself entirely for him, just so surely he binds himself to be for her and no other, which he could not do if he practiced polygamy; hence the folly of the Apostles of Polygamy is made manifest. But if it were otherwise, then the polygamists to be true to this example must take such characters as described above. But there is not a vestige of polygamy in these two marriages.

BONDAGE.

WHEN persons remain members of a church through fear of losing a business position, they are in bondage.

When they vote a certain ticket through fear of losing employment, they are in bondage.

When they remain members of a church, or vote a certain ticket, through fear of priestly authority, they are in most dangerous and degrading bondage.

When they remain members of a church through fear of personal violence, loss of property, loss of business, loss of society, loss of church favors, or loss of priestly smiles, partiality or aid, they are in wretched bondage.

A church that treats its members in any of the above mentioned ways, is a

hammer that breaketh the rock in pieces? Therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."

"For thus saith the Lord of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, neither hearken to your dreams which ye caused to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the Lord."—Jeremiah 23: 25-32; 29: 8-9.

The Lord, by Moses, had warned them of the false dreamers and corrupt prophets that might arise among them in these words:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."—Deut. 13: 1-4

When ministers feed the people on "chaff," and refuse them the pure "wheat," it is quite time they were neither revered nor feared.

Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way.—*Benjamin Rush.*

THE HISTORY OF POLYGAMY, *As Found in the Bible and Book of Mormon, with Comments*—No. 6.

BY ELDER CHARLES DERRY.

BUT the climax is reached in Malachi 2^d chapter. The Prophet describes the evils that Judah has been guilty of, and after declaring the punishment for certain crimes he charges them with still further crimes, as follows in verses 13 to 16. "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant." A man deals treacherously with "the wife of his youth," whom, according to God's unchangeable law, he hath pledged himself to love, and to keep himself for her, and from all others during their lives, "when, in violating this covenant, he permits his eyes to wander after other women wantonly. Every man deals thus "treacherously" who practices polygamy. As though to put the seal of condemnation upon polygamy, the prophet points them back to the morn of creation, when God ordained and sealed the order of monogamy as divine by making one woman for one man. He says, "And did not he make one? Yet had he the residue of the spirit. And wherefore one?" Mark the answer, "That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Can condemnation of polygamy be more emphatic than

this? Could God proclaim his own ordained monogamy in a more explicit manner? Surely, the seal of heaven is affixed to it, and polygamy is condemned as the basest treachery, and abominable in his sight. In keeping with this, is God's utterance in the Book of Mormon, to which we now turn. Book of Jacob, first chapter. "And now it came to pass that the people of Nephi, under the reign of the second king began to grow hard in their hearts, and indulge themselves somewhat in wicked practices such as like unto David of old, desiring many wives and concubines, and also Solomon his son." We turn to the second chapter of Jacob. Here the Prophet is crying out against their pride, and then charges them with what he calls "a grosser crime" even than that; "For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord." Now, the Nephites believed that because David and Solomon had many wives and concubines, polygamy must be of God. The polygamists of this day think the same, or profess to. But God shows that the Nephites were mistaken in this, and that this practice of David and Solomon was "abominable" before him, hence the polygamists of this day are mistaken, and their spurious revelation on this subject is proven a huge falsehood. Then the Almighty forbade the practice and denounced it as whoredom,—"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. Thus saith the Lord of Hosts."

Utah may claim that her polygamist women are pure; but in the language above, God speaks of polygamy as opposed to chastity, and no woman can be chaste in the eyes of God who willingly goes into the evil. Women may be pure in their intentions, but not in their acts. From the Book of Mormon we also learn that God had given commandments unto their "fathers" upon this matter before, forbidding them to have more than one wife, and concubines they shall have none. Page 119. Now, who were their "fathers," who had received this commandment? Fathers, in the plural, means more than one; hence it does not refer to Lehi alone, but it must date back to Jerusalem, and the "fathers" there. And the knowledge of this command had been perpetuated among them when they left Jerusalem; and, although our Bible speaks nothing of this command, (for Jacobs time was before Malachi), yet from this Scripture it is evident that God did denounce polygamy and concubinage among ancient Israel. And this denunciation is undoubtedly one of the "plain and precious parts" that has been taken out of the Bible. But there is a clause that polygamists use to make it appear that at some time God may give a law authorizing it. They forget that God changes not, and that evil changes not its nature; hence, what was evil in the sight of God in the beginning must be so now. But for the passage:—"Wherefore this people shall keep my commandments saith the

Lord of Hosts, or cursed be the land for their sakes. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." The word "for" signifies, because of; hence it might truly be read: Because of these corruptions, (polygamy and concubinage) if I will raise up seed unto me I will command my people; "otherwise," or, if I give no further command, "they shall hearken unto these things." Or, in other words, "the command I give you now shall be amply sufficient to assert the divinity of the marriage covenant of one man with one woman." It is impossible to put any other construction on these words, without degrading the character of the immutable God. Polygamy was "abominable" then, and must be abominable to day; for like every evil it is unchangeable. It may be destroyed but never changes its nature while it exists.

The next case we read of is that of King Noah. Book of Mosiah, chapter 7. "For behold he did not keep the commandments of God, but he did walk after the desires of his own heart; and he had many wives and concubines." I need not dwell upon the wickedness of King Noah and his priests, who like himself "committed whoredoms." I will just remark that in the second Book of Jacob, God declares if the Nephites did not quit these practices, and keep his commandments, the land should be cursed for their sakes. The desolation of this country, when discovered by Columbus; the almost utter destruction of the Nephites; their ruined cities, their deserted temples, and the dissolution of their once mighty empire, speaks in tones louded than thunder against the corruption of this

debasement and degrading practice of polygamy with other kindred evils. In conclusion let me call the readers attention to the fruits of polygamy and concubinage in all ages. The latter brought discord into Abraham's family. It caused Sarah to be despised, until in the bitterness of her soul she cried to Abraham, "My wrong be upon thee; the Lord judge between me and thee." In Jacobs house it was the source of envyings, jealousies, deceit, and falsehood. In Elkanah's house it wounded the heart of Hannah, and was a constant scourge to her troubled soul. We are not permitted to look at the discord and strife that must have reigned amid the families of Gideon, David, and Solomon; but we learn from Malachi that it was the cause of "tears, weeping and crying out" for anguish of soul, until the noise of it reached to heaven and covered the altar of the Lord, so that he would not accept their offerings any more. And from the Book of Mormon we learn that it hardened the hearts of men, rendering them callous and insensible to the tears and pleadings of their wronged and broken hearted wives, making them dead to honor and virtue, while it wrung the hearts of their lawful wives with grief, insomuch that their cries and tears, like those of Judah's daughters, reached to heaven against the perpetrators of the unnatural crimes. It engendered lust, and was an incentive to murder, as in the case of David. Idolatry was its boon companion as in the case of Gideon. Is it changed to day? Let the vales of Utah answer. Listen to the stifled cries as I have heard them. See the domestic broils and the terrible bitterness, envyings, and heart burnings that are manifest daily, but sought to

be hid. Yet like "murder they will out," and then, dear reader, you will know that polygamy is the same, man the same, and woman the same, in all ages; and hence the degrading practice bears the same fruits it ever did, and ever will do while the monster lives to crush the hearts of women or harden the hearts of men.

Ye women who fasten the degradation upon your unsuspecting sisters, you may gloss over the hideous monster, and assume a sickly smile while you parade this shame before the world. You may boast of being the polygamous wives of prophets and apostles, and assume a sanctimonious air, and even pollute the holy name of God with blasphemous pretensions that you "know it is of God;" but after all it remains as it ever was, an "abominable" monster in the sight of heaven, the offspring of sin, and unless you and all who have embraced the monstrous evil free yourselves from its evils by a life of godly purity and virtue, it will drag you down to final, eternal degradation and shame. And now, in the language of God's Anointed, the Son of Man, whom God first called to open up the dispensation of the fulness of time.—"In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armour of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrine and the shackles of sin. In the name of bleeding Zion, I call upon all those who have been wandering in by an forbidden paths, and have been led astray by

wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death—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 unto the end."

Finally, let me say, If I have written plainly, it is because I am in earnest. I wish good to all, and evil to none, and may God bless this effort to all who read, is my earnest prayer.

SALT LAKE CITY, Utah, January 19, 1881.

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