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EVENING NEWS. Saturdey, - August 4, 1583. JOSEPH SMITH'S SECON JOSE P.H. S.M.ITH'S SECOND REPLY. HE DECLARES [PLURAL MARRIAGE WHONG EVEN THOUGH HTS PATHES DID TEACH AND PRACTICE IT. Mr. L. O. IMUCATED, Logan, Utah. Bir-There were no ordinances of washing and annointing engaged in at the meeting at Kirtland; but the Spirit which testifies that Jesus is the Christ declared that he would give to His disciples, filled the hearts and controlled the minds of the wor-shippers. In you first you stated positively that there were those women in Utah who had stated to me and my brother that there were those women in Utah who had stated to me and my brother that there were those women in Utah who had stated to me and my brother that there were those women in Utah who had stated to me and my brother that they were wives and my brother that they were those women in Utah who had stated to me and my brother that they were wives and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were wives and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were those women in Utah who had stated to me and my brother that they were wives and my brother that they were wives and my brother that they were those women in Utah who h that there were those women in Utah who had stated to me and my brother that they were wives to my be built. To this he replied, that to brother that they were wives to my be built. To this he replaced on tather. This I have shown to be have a part in it would depend on qualifications as well as age. Is this untrue. If your statement was cor-rect, would it not have been better to get one or more of those women to name the time and place where to get one or more of those women to name the time and place where such statement was made? There was no need for me to go to Salt Lake' City to find proof, if I were under the necessity to receive "universally accepted reports "duch "universally accepted reports "duch "universally accepted reports "duch reports are plentiful outside of Balt Lake City, and are no better there than abroad. If I am to receive "universally accepted reports," Joseph Smith was a mountebank, Brigham Young a thief and an ab-etter of murder, Salt Lake City a place where lust and debauchery are at home and ron rict. You are too at home and run riot. You are too shrewd to hold that I am to be concluded by "universally accepted re-ports." The reach of such reports s too wide. The effect upon not only Utsh and her men, but upon the origin of the Church and its founders, too wide-spread and ruinous for you to insist upon such an acceptance. My course in Salt Lake City wa this; I was upon the streets daily. I saw many of the men whom I had seen when a boy. I was introduced by Patriarch John Smith to many others of the cliizens. I shunned no one. I declared publicly in the "Institute" in answer to the question whether my father did or did not SECRET have a revelation commanding on permitting his elders to have more than one wife, that I did not know That the evidences 1 had so far received had failed to convince me that he had. That I did not know whether he had or had not practiced plaral marriage. That I threw the burden of proof where it be onged, on those who affirmed that he had the revelation, and practiced the doctrine. This was done publicly, and there were members of your church present who heard me. The denial of John Taylor at Boulogne-Sur-Mer, was coupled with the reading of the artice on marriage then published in the Dog-Sallowness, Tan, Redness, Eruptions, all evidences of excitement and every imper-fection. The intent with which it was fection. The intent with which it was for this cause shalls man leave father and Sallowness, Tan, Redness, trine and Covenants, but taken out by order of Prest. Brigham Young, without a vois of the Church, in 1876. The intent with which it was for this cause shalls man leave father and the contract, you have proved thin the another and contracty thing the only conclusion to be a hypocrite, which you prac-is heaven's law in 1843. I do not believe that the reveation, so is neaven's law in 1843. I do that can be drawn from this is that the only conclusion the only conclusion the beat the only conclusion the only conclu trine and Covenants, but taken out For this cause shall a man leave father and mother, and shall a'eave unto his wifer and they twain shall be one flesh.—Matt. 19, 15, Mark 10, 8, Eph. 5, 31. read was to deny the charge of hav-ing in practice in Utah a system by Its effects are immediate and so natural that no human which men of the church had more being can detect its applicawives (with all that the name implies) than one. The language of shows that when Leht and his famthe book is clear. "We declare that we believe that ene man should have

and those who met there; and your defence of the temples you are build ing in Utah, is the statement of Joseph F. Smith as to what Elder Pratt did say? "That the temple which we are building in Salt Lake City, was not the Temple on which we expected the cloud wou'd rest Nor did we expect these shortone

also a mistake of memory? The question between us is

This question is not decided by the statement that Joseph Smith tanght and practiced such doctrine, or one similar to it, in secret. Nor am I concluded as a heretic and a fighter against God or his word, when it is proven that he did secretly so teach to a few chosen ones, and secretly so

end of the bag, with a stone in the other end to balance it," it was no reason that we should do the same. That we were to do our own thinking, and whatever of doctrine was not in accord with the word of God, we were to discard. Just so.

The Bible gives the origin of the institution of marriage thus: And the rib which the Lord God had taken from man, made he a woman, and brought her unto man. Therefore, shall a man leave his father and his mother, and cleave unto

his wife, and they shall be one flesh. In the history of the life and generation of Adam as given in Genesis, there is no hint, or reference to but the one compaulon, one woman, one wife for him. Malachi seems to have referred to it in the language of the 14th and 15th verses of his second chapter:

Yet she is thy compation and the wife of thy covenant. And did not he make one? Yet had be the residue of the spirit. And wherefore one? That he might seek a godly

Here are three occasions when

God has proposed to people, or re-people a land-twice the earth,

and once a distant land from the old world-and each time he shows

each, and that only.

was given by inspiration."

that persons teaching, or preaching or practicing the doctrine of plurali-ty of wives should be tried. What for? Because, as Hyram wrote in

Jacob's warrant for making this declaration is this: "Jacob, get thou

declaration is this: "Jacob, get thou up into the Temple on the morrow, and declare the word which I shall give these unto this people." This shows conclusively, that in 1830, when the Lord revealed the Book of Mormon, which was to be-come a part of the "law" of God, to "govern" His church; and in 1830 and 1831, when the revelations i and 1831, when the revelations 1 ticing, if such practice was known t', St. George or Logan. It is not a have quoted were given, He did take the same view that I do. And es you offer I am familiar with; and from what you have stated, if it be correct, He did not change His view many of them will not bear cross examination; as I could easily deuntil 1848. You quote the revelation of God in which His will is set forth, and

a court where hearsay, mental reservations and other men's state-ments can not be affirmed as knowthe plural wife system "because of ledge. It is unnecessary to attempt to

The Elders used to teach that if our forefathers, or our fathers, did "once carry their corn to mill in one" by the Lord as declared by Jacob.

deceit." This you certainly do when you'say, or intimate that the reve-lation "it is lawful that a man shall have one wife," was not intended as a restriction, as in the case of the was, I shall not evade the issue, nor my duty as I know it because of that woman, "but one husband." In the guilt. Hin is not made legal, or same way you charge God with duplicity, in evading the force of Ja-did it. cob's declaration: I admit God's power to change.

Wherefore if I will raise up a righteous seed unto me, I will command my people; other wise, they shall bearken unto these things. law, without reserving to myself the ocmpranded. right to declare him changeable against the teaching of his own word In this there is no hint that God

Lamech departed from this rule and took two wives, and he became a minderer. The commandment to Noah was completed in the saving of the means by which the earth was to be re-peopled—Noah and his wife; his

re-peopled-Noah and his wife; his were correct, you have proved Him that another and contrary thing their place." The only conclusion

successful son, for his wives drew his-heart away from God and he perished as a foolish old man. I thank you for the statement you quote from the history of Joseph Smith, of date of Ostober 5, 1843.

In this statement my father press reply is said to be a general one. Whence came this general comman ?? The rule was that when-

or practicing the doctrine of plurali-ty of wives should be tried. What for? Because, as Hyram wrote in 1844, "No such doctrine is taught here" (Nauvoo). This statement agrees perfectly with the one made by Elder Wm. Marks, that some time before my father's death, he told him to go be-fore the High Connell, and there prefer charges against such men; and that he would go upon the stand and proclaim against the doctrine; as it was from the devil and would destroy the Church if it was not put as it was from the devil and would destroy the Church if it was not put down. This was either a piece of down. This was either a piece of clerical duplicity and deceil, or was a genuine effort to put a stop to what was had in secret of which know-ledge had come to bim. Nor does it take on the form of implicating himself as one of the guilty ones. It does not warrant the conclusion that he was himself one of those to be proceeded against by President Marks before the Council. Nor is it common sense to say that Joseph Smith was so great a bungler as to go on the stand and publicly de nounce what he was socretly prac-ticing, if such practice was known.

The testimonles from the wilness-es you offer I am familiar with; and many of them will not bear cross examination; as I could easily de-monstrate if I had the witnesses in is the one spoken of by the Prophet as the one to be built in Zion in the generation counting from 1882, or while some are dving who lived in

that year." This shows that Utah is not Zion. But the law, the genprove that Joseph Smith secretly eral one under which you claim to by the Lord as declared by Jacob. Lat us reverse the reasoning. You quote the language of Nathan: And I gave thy master's house, and thy master's wives into thy beam, and gave the the House of Israel and of Judah; and if that had been too little I would moreover have strem unto the such and such things. You them say: "From the fore going is it not evident that to assert that plural marriage is a sin, is to asy that God is a sinner?" How much wiser and batter is it; or how 'imuch more consistent to charge God with using duplicity and deceit." This you certainly do when you'say, or intimate that the reve taught and practiced celestial or cence. He may have been guilty, I poses that one should be built He prefer not to believe it. But if he will command it to be done.

That you have built many does not prove that any one of them was commanded. If only one had been built it might be a possible presump-tion that it had teen ordered. The building of more than one renders

do not admit His right to change His the presumption good that none was

Another thing that is indicative that the Temples in Utah are not

manded, or something commanded that was left undone. You can take which of these horns you please. The fact of disobedience remains. If you will look up the sayings of Pres. Young, you will find the re-pot of a sermon delivered at St. George, January 1st, 1877. In that you will find something like this: We that are here are enjoying & privilege We that are here are enjoying a privilege that we have no knewledge of any other pee-ple enjoying since the days of Adhim, that is to have a Tempis completed, wherein all the ordinances of the Heuse of God can be be-stowed upon his people. "" We built one as Nauvoc. I could plok out several before me now that were there when it was built, and know just how much was fraight and wast was done. It was true we left brethren there with instructions to firsch it, and they got it marily completed before it was burned; but the manua and and enjoy it. Brigham Young knew that the Temple at Nauvoo was not finisheu. He anew that when it was burned It had been let to a company of meta who proposed as ablishing a school of some sort in it. He knew that it had not been accepted according to Who gave Joseph Smith's the terms of the revelation by whah it was authorized to be built, Le What business had he to take them to himseli? The lodging of such a power in one man's hands—that of dictating knew also that no command to build l'emples in Utah had teen given. There is no general law by which the people were commanded to build Templer. Houses of worship they that one here may, or shall take such and such a woman, or such woman to wife; and that one there may or shall not take any-is a must might erect. They were and are necessary for the spiritual weil being of the people. In them the principles of the New Covenant, dangerous thing to do. It offers to such a man an opportunity and an inducement to prostitute his pro-phetic character to greed, love of power and the lust of the liesh, that vows, nor covenants, not provided for in the Gospel, are to be adminmay not be resisted. Joseph Smith may not long have been free from intered. such infigences; and it is possible The people of Utah are entitled to uedit for the energy and industry they have displayed in the erection ercised it, if your theory is a true one, witnessed his corruption. That of those places of worship. Bo are for the twenty-five years between the members of the Re-organization 1852 and 1857 was free from its bale- for the building of the houses of ful powers, is more than I believe, and were the history of its work. "The isw of the Church is that if ings fully known, I feel assured its own friends would be appalled." This is another of your mistakes; I deny that Brigham Young was there is no such law. The teaching over lawfully called and authorized to set under the provisions of that ef the Church and the travition of to solution in the provisions of that revelation. Joseph Bmith did not designate him as his successor. The haws of the Church, as found in the Doctrine and Covenants, at Joseph Smith's death did not confer such authority. The revelation itself did not confer it, nor does it contain any provision for a successoi: "And any provision for a successor: "And former revelations on the same subany provision for a successor: "And f have appointed unto my servant Joseph to hold this power in the last days." This is the precise lan-guage of the revelation itself and limits the power to Joseph Smith and him alone. The manner in which the dominant formed to be a successive of the sector of the revelation itself and common sense." Such a position permits much be before position permits men to build upon the revelations of the Scriptures, the Book of Mormon, and the revelawhich the document came to the people was irregular. The way Brignam Young became possessed of the "copy" is of doubtful propritions in the Book of Covenante, ment, and in the Doctrine and Cove-nants; and hence is not a party to this new revelation that brands his Eather with being a changealite mand making vain and voki their work. If God can to-day reveal one come from God, it became inopera-tive at the death of Joseph Smith. The result of the shall have one wif; and the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the stated that he did say, because it was the shall have one wif; and the shall have one wif; and they twain." Can you make more that was the reliver that was the reliver. The revealation was given to the back at you that was the raliy.



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one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.

There is no mistaking the denial of Mr. Taylor's, taken with the Price's article on marriage, and it is con-clusive. If at that time there was in operation a system by which men were married, or sealed to women as wives, other than the one legal wife, of such a momentous character that S

am fighting against truth in op posing that system, Mr. Taylor was guilty of facebood. Technically, Mr. Taylor's denial was true; the law of the church, as he well knew was against him and his to uppers It allowed of no such marriages The formula given in the law, re-quired the sanction of the marriages of the church to be "in the same of the Lord Jesus Christ, and by virtue of the law of the country."

The reason given in the article or Marriage for the declaration of be ilef is that, "Insemuch as this church of Christ has been reproached with the crime of fornication and the crime of) polygamy, we de clare," etc.

I am thankful for your honesty in saying that the things of which the Church was then accused were "ut terly opposed to its teachings." This, I and my co-workers have been studiously striving to show, and every admission such as yours

The date of the revelation from to encounter from the outside world wherein his life would be endang "Thou shalt love thy wife with all thy heart, and shalt cleave unto her ared." I do not construe this lan usgs. It is a plain declaration and none else,"

ven as a reason why Joseph Smith Elder Orson Pratt stated in a dis lid not make known the revelation course delivered in the Tabernacle if he had it. Was it for a like rea-son that Brigham Young took eight at Salt Lake City, Octover, 1869, which was published in pamphlet ears and two months to get cour

follows:

form, "In the early rise of this Church, February, 1831, God gave a age enough to make it known? You did not say that God commanded commandment to its members * my father not to make it known, wherein he says, thou shalt love thy wire with all thy heart, and but that he delayed because he well knew that "his life would be endanshalt cleave unto her and none else. gered." Is not that charging him It was given in 1831, when the one impliedly with being afraid? Whence came the prejudices of the wife system prevailed among this people." In Marc's, 1831, following, the word brethren? What business had they

to have prejudices against the word of the Lord came through the same of the Lord? What gave rise to, or man, and is as follows: created these prejudices?

And again I say unto you, that whose for-biddeth to marry is not ordained of God, for marriage is ordained of God; wherefore, (for this reason.) It is in wful that he should have one with, and they twain shall be one itesh, and all this that the earth might apswir the end of its creation, and that it might be filled with the measure of man, and that it might be filled I was, as Elder Joseph F. Smith states, attentive to what Elder O. Pratt was saying in the discourse from which I quoted. I tried to conduct myself in a quiet, orderly and respectful way. I took notes of the entire sermon; and can give with the measure of man, according to its creation before the world was. every important point in it from notes made at the time. I was in-tent to discover the talent and bent These are the former comp

of the speaker; and was equally intent to "take advantage of anything that might be said to the prefit of myself and the cause I represented." Is that a crime? If so, Elder L. O. Littlefield, and every other Elder ever sent out by the Utah Church,

more despicable than a sinner. I do not need to say that plural ant," the Book of Mormon, that it more despicable than a sinner. marriage is a sin on unjust or unfair makes God to stuttify himself. The The Book of Mormon history ground. God, through Jacob, de-clares positively that it is an abom-New Covenant, the everiasting gospel, has provisions for life and salvaily left their land at the command of God, they went out prepared to keep his command; Lehl and his ination. "Truly, David and Solo-mon had many wives and concution open to all. This revelation has provisions for only a few. The bines which thing was abominable before me." Jacob called it a "gresser crime." That section on marriage adopted by the assembled sons and Zoram having one wife

quorums of the Church in 1635, and that Joseph Smith "had the called it a "erime."

If he who commits a crime is not the things named in it. That he a sinner, pray tell me what is he? was the "(nly one on earth" at the old world-and each time he shows the pattern to be one man, one woman, one husband, one wife; twain and twain only, one flesh. The Lord stated to Ezra Thayer and Northrop Sweet, October, 1830, that the Book of Mormon and the that the Book of Mormon and the that the Book of Mormon and the forbidden by a revelation called by Smith. It was not conferred in the Orson Pratt in 1869, a "holy law." revelation on any one but Joseph Smith. Brigham's appointment by the people to be the President did not confar it. He declared that he Mr. Pratt said:

Holy Scriptures, were given for the instruction of his people. D. & C., p. 208, Liverpool Edition, 1854. In section 2 of the same work, the Lord states that the Book of Mor-If the members of the Church had under aken to vary from the law given in 1801, to not confer it. He declared that he ove their one wife with all their boarts, and "was not a prophgt, nor the son of mon "contains the fullness of the Gospel of Jesus Christ to the Ganto cleave to noce other, they would have come under the curse and condemnation of God's one." tlies, and to the Jews also, which wives to be Brigham Young's wives. holy isw.

This holy law given of God was In section 4, paragraph 8, it is de-clared that because of light treat-ment of things that had been rethe exact counterpart of the one given to Lehl. Mr. Pratt (a Daniel come to Judgceived, condemnation rested upon ment), said in 1869: the Church. The language is as-

The Lord, through His servant Lohl, gave a commandment that they should have but one wife. By and by, after the death of Leht, some of his patterity began to disregard the strict law that God had given to their father, and took more wives than one, and the Lord put them in ... ind, tarough His servant Jacob, one of the sons of Leht, of this law, and toid And this condemnation resteth upon the And this condemnation resteth upon the oblidgen of Zion, even all; and they shall re-main under this condemnation until they ro-pent and remember the New Covenant, even the Book of Mormon and the former com-mandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit mete for their Father's kingdom, other-wise there remulanth a source and a index

them that they were transgressing it, and then referred to David and Solomon as having committed abominations in His sight. when there remains th a storing and a judg-ment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my hely lac? Verily, I say unto you, nay.--(Liverpool Edition.)

History repeats itself, for now, I, the son of Joseph Smith, through whom the "holy iaw" cited by Mr. Pratt came from God, which com-manded the men of the Church to that the eleven months that he ex-The date of the revenation from the but one wife each, now can which this is quoted, is given as September, 1832. Going back to find some of the former command- to be of that Church, and remind to be of that they are transgressing Brigham Young in the exercise of it them that they are transgreesing that law by taking more wives than one. I further declare to that peo-ple, in the language of the Book of

Mermon, which that people are commanded to hear, the taking of more wives than one is "abominable" before God.

It is proved beyond question that this monogamic rule prevailed in the Church from 1830 to 1843, (at any ret-) by command of God. Hence, if he acted like himself and is unchangeable, he could not in 1848 give a law contrary to it. If he did he must be changeable. This destroys his character as God. B :sides this the history shows that three separate times did God in starting the peopling of the world fix the status "one man, one woman, one husband, one wife." Christ, the lawgiver of this dispensation, sanctioned it in the New Testa-

Father with being a changeable

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