

THE POLYGAMIC REVELATION.

FRAUD! FRAUD! FRAUD!

Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives; presented by Brigham Young to the Church in Utah, August 29th, 1852.

1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines:

2. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

3. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same;

4. For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory;

5. For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world:

6. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

7. And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the me-

dium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred), are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

8. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

9. Will I accept of an offering, saith the Lord, that is not made in my name!

10. Or, will I receive at your hands that which I have not appointed!

11. And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

12. I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;

13. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God;

14. For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

15. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so

long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world;

16. Therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory;

17. For these angels did not abide my law, therefore they can not be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, forever and ever.

18. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it can not be received there, because the angels and the Gods are appointed there, by whom they can not pass; they can not, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto

them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

20. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

21. Verily, verily I say unto you, except ye abide my law, ye can not attain to this glory;

22. For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me.

23. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also.

24. This is eternal lives, to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

25. Broad is the gate, and wide the way that leadeth to the deaths, and many there are that go in thereat; because they receive me not, neither do they abide in my law.

26. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

27. The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent

unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

28. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was.

29. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

30. Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, namely, my servant Joseph,—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them.

31. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself.

32. Go, ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved.

33. But if ye enter not into my law ye can not receive the promise of my Father, which he made unto Abraham.

34. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

35. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay*; for I, the Lord, commanded it.

36. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

37. Abraham received concubines, and they bare him children, and it was accounted unto

him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

38. David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

39. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

40. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word:

41. And as ye have asked concerning adultery—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed.

42. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery;

43. And if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery;

44. And if she has not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many;

45. For I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

46. And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord,

it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth, shall be retained in heaven.

47. And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

48. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven;

49. For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

50. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

51. Verily, I say unto you, a commandment I give unto mine handmaid Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice:

52. And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God;

53. For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

54. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law;

55. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses, and

lands, wives and children, and crowns of eternal lives in the eternal worlds.

56. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

57. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

58. Now, as touching the law of the Priesthood, there are many things pertaining thereto.

59. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me: and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him.

60. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

61. And again, as pertaining to the law of the Priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him and to no one else;

62. And if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

63. But if one or either of the ten virgins, after she is espoused, shall be with another man; she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

64. And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will

magnify my name upon all those who receive and abide in my law.

65. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; and she then becomes the transgressor; and he is

exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife.

66. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

The foregoing document needs but to be read to be condemned; but from a true Mormon stand-point it is especially sacrilegious; also false and corrupt, as will appear from the following:—

The first paragraph totally ignores the gospel, with its faith, repentance, baptism, godly walk and conversation, as necessary to salvation, by stating:—

“I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for *no one* can reject this covenant, and be permitted to enter into my glory; * * it was instituted for the *fulness* of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.”

The object of this revelation is clearly stated in the first part of the same paragraph, showing how the Lord “*justified*” his “servants David and Solomon,” “touching the principle and doctrine of their having many wives and concubines.” That is to say: if a man be so liberally constructed that he can satisfy the amorous demand of “many wives (?) and concubines,” he is to receive as a reward therefor, a glory which passes him “by the angels and the Gods,” as provided in paragraph 6; while the poor fellow not so “liberally constructed,” has no hope of reaching such an exalted position, as he is incompetent to carry out the intent and genius of the scheme, as made and provided in paragraph 24, “ten virgins” proving entirely too much for him.

And now for further contrast. I quote from a revelation in the book of Doctrine and Covenants, received February 16th, 1832.

“And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the Church of the First Born; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fulness, and of his glory,

and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the Church of Enoch, and of the First Born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."

And again, in a revelation given December 27th, 1832, paragraphs 1, 2:

"Wherefore I now send upon you another Comforter, even upon you, my friends, that it may abide in your hearts, even the Holy Spirit of promise. * * * This Comforter is the promise which I give unto you of eternal life, even the glory of the Celestial Kingdom; which glory is that of the Church of the First Born, even of God, the HOLIEST OF ALL, through Jesus Christ, his Son."

Mormons claim to endorse these revelations as of a divine character; therefore, comment upon these quotations is unnecessary, as all who read may know that in this case, certainly, it is impossible to serve "two masters." But in order to discriminate beyond the possibility of a doubt between Mormonism proper and this blasphemous sheet called a revelation, I quote from a revelation received in March, 1831, paragraphs 2, 3:

"Wherefore I say unto you, that I have sent unto you mine Everlasting Covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it:" to-wit, "Believe on the name of the Lord Jesus, who was on the earth and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins, and whoso doeth this, shall receive the gift of the Holy Ghost. And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have ONE WIFE, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, *according to his creation before the world was made.*"

In this we are taught that God had then revealed his "everlasting covenant," which was simply the gospel of Christ; and a part of that covenant was to people the earth through Marriage ordained

of God, in which man receives one wife, and only one, as that is stated as being in harmony with the law of his creation "before the world was made."

Again, in a revelation given February, 1831, paragraph 7, the Church was told:

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and NONE else, and he that looketh upon a woman (other than his wife) to lust after her, shall deny the faith, and shall not have the spirit; and if he repents not, he shall be cast out."

And in paragraph 5, the Church was commanded thus:

"The Elders, Priests and Teachers, of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel."

Now it certainly is obvious that whatever contained a *fulness* was *complete*, and to attempt to add to a fulness would be considered supererogant and futile; and as the Book of Mormon is said to contain that "fulness," and the officers by special revelation enjoined to teach it; therefore I quote it as Law to the Mormon Church, for it was and is the thesis upon which the whole superstructure rests; and if it be disregarded, or abrogated as *law*, then the Church as organized upon it as the new revelation, must necessarily cease to exist. At page 116, European Edition, please read:

"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; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be ONE WIFE, and concubines he shall have none; for I the Lord God delighteth in the chastity of woman."

This should forever settle the question, and fully satisfy all people that Polygamy is no part of Mormonism; and indeed can not be. No more so than it is a part of Methodism, or Presbyterianism, or still more properly speaking, that because forsooth they affirm the Bible as divine, they do not necessarily affirm the history which tells of the practices of David and Solomon as examples for us to imitate.

And further; this pretended revelation claims to have been received July 12th, 1843. Now whether it was, or was not, it is not my intention here to discuss; but to silence the tongue of every Mormon who claims for it divinity, and especially those who were living at that date, and thus claim it is only necessary to quote in

proof the Preamble and MARRIAGE CONTRACT, used and endorsed by the Church as early as 1835; and republished under the regime of Brigham Young, one year after Smith's death at Nauvoo, Illinois, in 1845, and sent out as an indemnification and safeguard against the crime of Polygamy to all who should unite with the Church; and indeed the only Marriage Covenant used by that faction of the Church under Brigham Young *et al.*, until the year 1852, which is as follows:—

“Inasmuch as this Church of Christ has been reproached with the crimes of Fornication and Polygamy: we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.”

CONTRACT: “You both mutually agree to be each others companion, husband and wife, observing the legal rights belonging to this condition; that is keeping yourselves wholly for each other, and from all others, during your lives.”

And when the parties have assented to this Contract, they are pronounced “Husband and wife.”

I appeal to the world in support and vindication of the claim that Polygamy is not and can not be made a part of Mormonism, proper; that they are separately and distinctly apart, being directly in opposition to each other. The practice of Polygamy in Utah is a blotch upon the escutcheon of human progress; and a crime under the law, both divine and human; the continuation or suppression of that practice, and the responsibility thereof, must rest with the United States Government. Will they allow it to continue? If so, then in the name of Justice and humanity I ask that the thousands and thousands of good citizens, loyal to this government, who are Mormons, but anti-Polygamists, be relieved from the odium now cast upon them because of the evil practices of those who adhere to Polygamy as a part of their faith, and are denominated Mormons.

Having been born and raised in the Mormon Church, and knowing whereof I speak, and being a representative of the Reorganized Church of Christ of Latter Day Saints, who are anti-Polygamists, I ask for them that the line of demarcation be fully drawn, and they fully relieved from the curse and stench of Polygamy, for the Book of Mormon from which the word Mormonism is derived, declares it to be an “*abomination.*”

Z. H. GURLEY.

PLEASANTON, Iowa, 8th Jan., 1882.