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## POLYGAMY.



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## POLYGAMY.

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In this article we propose to discuss briefly the influence of this practice as seen in the history of man, and as applied to his physical, ethical and spiritual growth, development and well being.

Are the arguments of reason and experience in its favor? Does its practice tend to the highest social order of things? Is the doctrine of love to God and love to mankind affirmed or repudiated in the doctrine or practice of polygamy?

If God has ever spoken to the human family, what is the honest and intelligent inference to be drawn by believers in revelation as to the teachings of the Bible, or any other communication that can, in reason, be assigned to him as Author in the question we are to consider?

Prof. Drummond has said that "The affection between husband and wife is of all forms of love the most lasting and divine," and that: "The thing of highest importance is the family relation."

If this be true we shall endeavor to show that the practice of polygamy is an assault upon, and denial of, this claim. If this affection existing between man and woman known and designated in law both human and divine by the title of "husband and wife," "is of all forms of love the most lasting and divine," then marriage in its highest interpretation should be the world's common assent to this fact. And if the thing of highest importance be the family relation we must learn to safely note what the term "family" means in a strictly legal sense, as applied to both morals and religion. If the highest evolution of the world was never secured *until* the family life was instituted, what were the conditions that reflected the lower preceding order of life? For in the animal world there is no such thing as *married life*.

Marriage is a state of living together, and until such an order was provided for, there was no chance for natural or highest expression of love between the male and female.

In these lower orders of life, nature has a pairing season and it is an incident of their existence only.

Naturalists say that for the most part of the time the sexes of animals remain apart, the range of

higher affections is not known, and male and female are nearly strangers to each other. After the pairing season the male runs away to other pastures to feed, not his love, but his passions. He is in nearly all cases a polygamist, and of the female, whom we sometimes call "mother,"—if breeding alone is her mission, and if she could give life to one hundred or one thousand units of being, she would still be neither wife nor mother.

The method of love is the method of concentration. By giving a mother two or three to care for, then the opportunities for development of the offspring under the reign and rule of love and care and opportunities which only time for growth and intellectual, moral and spiritual development can furnish, can come to children made in the image of God, and born and reared under the rule of his love and law—natural or revealed.

Sex relationship may not be a necessary factor to the development of love. Love can not be, and is not in its highest expression an outgrowth of passion.

The polygamist, then, from nature's point of view, in practice or theory, is a defender of the doctrine of retrogression and not of

the highest civilization. His gospel is the gospel of *descent* toward the animal or the savage, and not of ascent and development of man's highest moral and intellectual possibilities.

The theory of spirits waiting the creation of bodies for tenantry has in the past been urged by "Mormon" defenders of the polygamist theory, and as the man's natural capacities for "enlargement" are not limited in this direction, the substitution of a flock of female breeders becomes a necessity, etc.

The objection to this, in addition to the moral and social influences already referred to is, that history and the world census statistics show that *nature* inevitably tends to *equalization* in the number of males and females born into this world. And if one man by privilege, or duty, becomes possessed of sole rights in a dozen females, eleven men must come fated into this world as predestinated bachelors and live without hope, companion or affection, and enter the future world debased and without "glory" or "exaltation"(!).

And did he not make one? Yet had he the residue of the spirit? and wherefore one? That he might seek a godly seed.—Mal. 2: 15.

If this world is to be ever popu-

lated with a "godly" race of men and women, it will not be through polygamic practice, but because that "polygamy" and all other "crimes" and sin are uprooted and destroyed, failing to find a lodgment, or breeding and propagating ground in human hearts and lives.

Sin—transgression of law—it is, that has through lust, hatred, vain-glory, and ambition, like Lucifer, filled the world with disease, strife, murder, wars, pestilence, famine and a depopulating consequence; the only remedy for which is, "the law of life in Christ Jesus," which provides for "*one wife*"—"and 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. & C. 49: 3.

From an unauthenticated document, born, confessedly outside of wedlock or legal environment or sanction, smothered by darkness, obscured by falsehood and denial of its existence, its face unveiled for the first time, eight years after its reputed birth, this child of inconsistency, of illegitimate birth and outlawry, received its first public recognition in Salt Lake City, and publicly spoke thus:

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. \* \* \* And 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 CANNOT commit adultery for they are given unto him, \* \* \* for they are given unto him to multiply and replenish the earth according to my commandment, and to fulfill 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. \* \* \* And if he have ten virgins given unto him by his law, he cannot commit adultery, for they belong to him. (See Pearl of Great Price, pp. 123, 135).

In a poem entitled "Truth," by John Jaques, one of the foremost defenders of polygamy in the Utah church, and which follows the reproduction of this document, we find these closing words:

Then say, what is truth? 'Tis the last and the first,

For the limits of time it steps o'er,  
Though the heavens depart, and the earth's  
fountains burst,

Truth, the sum of existence, will weather  
the worst,

Eternal, unchanged, evermore.

Jesus said, "thy word is truth." Jaques says this word is *eternal, unchanged evermore*. Let us see if this is true.

In 1831, over twelve years before the alleged reception of this polygamic production, the word of the



Lord, his "eternal, unchangable truth" was given to the Church of Jesus Christ of Latter Day Saints in the following language:

Hearken, oh, ye people of my church and harden not your hearts, and even so HAVE I SENT mine EVERLASTING COVENANT into the world to be a light to the world and to be the standard for my people and for the Gentiles to seek to it. (D. & C. 45: 2).

Note the statement. The Lord says "I HAVE SENT mine everlasting covenant," not *will send*. And, in the same month and year the Lord spoke again as follows:

Wherefore I say unto you that I HAVE SENT unto you mine everlasting covenant, even that which was from the beginning, etc.

And let us listen to what follows:

And again I say unto you that whose 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 -D & C. 49:2,3. See also D. C. 83:8.

Here is the plain declaration of God's will sustained in both these accredited and endorsed revelations called by him and designated as *his new and everlasting covenant*, which explicitly confines a man to *one wife*, as holding all the provisions for fulfillment of his fullest capacities either before or since the creation of the world; and yet,

twelve years after, there appears upon the scene this, another "new and everlasting covenant," hostile, inimical and in every way proved contradictory in its method, manner and end, to the first. To which will *true* Latter Day Saints turn? By which will they stand, and which of the twain are they willing to openly and in a manly way defend?

President Joseph F. Smith, of the Utah church, in a late number of the *Arena*, while admitting that polygamy was unlawful up to 1843, and while confronted by the fact that the way for its introduction was paved by its *unlawful* practice *prior* to 1843, or the giving of the revelation, yet says that time and circumstances sanctioned and made it imperative that the Lord should make a new deal with the faithful, etc. To this we answer that if there be any consistency in this line of logic, then may the *crime* of murder (the name heretofore given to polygamy) be placed on the same basis of recognition, and indeed, when once the door is opened why not let in all the kindred brood: lying, theft, hypocrisy, or anything else which once we were warned against as bad and as unlawful?

We believe that it can be shown

that, if the history of Utah proves anything, it proves that that door *has been opened*, and that lying, hypocrisy, and that other products of Utah Mormonism have, like legitimate children of legitimate parents—polygamy, blood atonement, etc., trooped in after them.

True, civilization and outraged public sentiment have forced the new revelation and confession that Uncle Sam is larger than their God, and repression of the possibility to glory hereafter though annulment by the Gentile of the “celestial(!) law,” is largely a fact; yet the trail of the serpent is felt, even here in Chicago, as elsewhere, wherever the emissaries of this anomalous system of religion or church contention seeks, under cover of gospel doctrine, to hide its history and the facts necessary to form just conclusions; as they and their religious leaders well know that a fair trial in open court, and with the public as jurists, would be the annihilation of their proselyting work.

These lines are written neither in malice nor anger, but only with sorrow for the deceiver as well as the deceived. Our contempt, and war are against that successful appeal to passion, ambition and lust, when “the enemy came in like a flood,”

and made the history of the disgrace to the Church of Christ, an awful possibility and fact in our day.

The fine old stock that the pure gospel once gathered from Babylon, how sadly, lamentably, have their children been led into error, and their fathers—some of them fallen—fallen, like Lucifer, swiftly and far! Let us look for a moment at this repetition of ancient history:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne ABOVE THE STARS of God: I will sit also upon the mount of the congregation, in the sides of the north: \* \* \*

Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms?—Isa. 14: 12-16.

Jesus said:

I beheld Satan as lightning fall from heaven.—Luke 10: 18.

He was once:

An angel of God in authority and rebelled and was thrust down from the presence of God. The heavens wept over him. He was Lucifer, a son of the morning. (D. & C. 76: 3).

Is it not even so? Is it “abuse” upon the part of the ministers of the Reorganized Church of Jesus Christ of Latter Day Saints, when they call the attention of the public, and of the Utah people to the

teachings, confessions and doctrines of their spiritual leaders of that church, those whom they defend as "prophets, or apostles of Jesus Christ?" Did not Brigham Young "change the truths of God into a lie," and "worship and serve the creature more than the Creator," when he said that "Adam is our Father and our God, and the only God with whom we have to do?" Was it not a blasphemous attempt at debasement of the character and mission of Jesus Christ, when he denied that which has been so often affirmed by holy men of God, that Jesus was and is, "the *only begotten* of the Father, full of grace and truth," and publicly taught that he "was not begotten by the Holy Ghost," that Adam was his father, and held equal rights only as to this matter with "Cain, Abel, and the rest of the sons and daughters of Adam and Eve." Did not Apostle Pratt say in a public discourse:

"Why, the fact is, man will continue to multiply and fill up his creation (these men who have become gods through obedience to the doctrine of polygamy, etc.) And what will he do when this is filled up? Why he will make more worlds, and swarm out like bees from the old hive—so that when

the space is beginning to be too strait for them, he will say (to his children), my sons, yonder is plenty of matter, go and organize a world, and people it," etc.

Does not the law of "celestial(!) marriage" say, "And if ye commit no murder whereby to *shed innocent blood* it shall be done unto them in all things whatsoever my servant shall put upon them, in time and through all eternity, *and they shall pass by the angels and the gods* which are set there, to their exaltation and glory." "Then shall they be gods."

Is not what it is to "shed innocent blood" fairly indicated or explained by Brigham Young—or—is it unjust to believe them guilty of participation in the "Mountain Meadow Massacre," in connection with the evidence in that matter which we have when he said:

"I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if

he needs help, help him; and if he wants salvation and it is necessary to spill his blood upon the earth in order that he may be saved, spill it."—Brigham Young's sermon, delivered February 8, 1857, Journal of Discourses, volume 4, pp. 219, 220.

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and let a place be selected, and let that committee shed their blood."—J. M. Grant's sermon, delivered September 21, 1856, Deseret News, Vol. 6, p. 335.

Brigham Young and others, from the moral and spiritual elevation to which God through the gospel of his Son had raised them as apostles, fell from the loftiest heights of religious consistency that the world has known for centuries, to the utter debasement and narrow contempt that history and the law of God designates. And "the sound of their fall" comes, as, Lucifer-like they fell, swiftly, quickly, through ambition and lust, in 1844-1853.

How short a time from the heaven of gospel light, to the hell of crime and apostasy; and like Lucifer has he not "made the earth to tremble and shake," and even governments, "with the sound of his fall,"

and the reverberations are not yet ceased in this nation of religious liberty, perplexed as it has been by no other question as by the solution of "The Mormon Problem."

May God hasten the time of the opening of the eyes of the people in Utah, to the folly of blind following of blind leaders, who, like the ancients referred to by Paul in Rom. 1st chapter, have "changed the truth of God into a lie;" and as "They did not like to retain God in their knowledge," he has given them over, seemingly, to "Do those things which are not convenient," neither profitable nor defensible.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.—Rom. 1:18.

Will the warning come too late?

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