members, alternates, and clerk of the high council, the patriarchs, the presidency of the high priest's quorum, the superintendencies and presidents of the various auxiliary organizations (the Sunday-school, Y. M. and Y. L. M. I. associations, relief society, religion classes, and primary), and the stake clerk, with a few other leading brethren, all with their wives or husbands, composed the list of invited guests from Weber stake, and almost every one of those invited was in attendance. Of the visiting brethren and sisters from Salt Lake City there were present President Joseph F. Smith and members of his family; President Anthon H. Lund, Patriarch John Smith and wife, Apostles Rudger Clawson, wife, and mother, Abraham O. Woodruff and wife, accompanied by Sister Asahel Woodruff, Reed Smoot and wife, and Hyrum M. Smith and wife; Sister Bathsheba Smith, William Spence and wife, William Salmon and wife, Joseph F. Smith, Jr., and wife, President Charles Kelly and Counselor Oleen N. Stohl of the presidency of the Box Elder stake was also in attendance.

Mr. Smith. Yes, sir; I think that is correct.

Mr. Tayler. That correctly describes the character of the meeting and who the people were who were there?

Mr. Smith. Yes, sir.

Senator Foraker. I understood you to say there were not more than a dozen people present?

Mr. Smith. There were more than that, Senator. There were probably fifty.

Senator Foraker. I should say so, if all were present who are described in that paper.

Not Verbatim Report.

Senator Hoar. I should like to know—if you will ask him, or I will—if that purports to be a verbatim report, published in the paper, of what he said.

Mr. Smith. No, sir; it is not a verbatim report.

Senator Hoar. I understood you to say you said it in substance.

Mr. Smith. I said that in substance.

Senator Hoar. I merely put this question with a view of shortening the inquiry.

Mr. Smith. Yes.

Senator Hoar. It was made to this audience, whoever they were, and was published in the Deseret News. Was it published with your approval?

Mr. Smith. I did not know anything about its being published at all. I was not consulted about its being published. That is simply a newspaper report of the meeting.

Mr. Tayler. Now, Mr. Chairman—

Senator Dubois. Mr. Tayler, I beg your pardon for just a moment.

Mr. Tayler. Certainly.

Senator Dubois. You had no objection to its being published?

Mr. Smith. If I had been consulted I would have advised the newspaper reporter not to have published it.

Senator Dubois. They would not have published it had you advised them not to publish it?

Mr. Smith. I do not think they would—that is, I do not think the Deseret News would.

Senator Dubois. It would not have been published without the sanction of the authorities of the church? They would not knowingly and willfully publish anything without the sanction of the church?

But Do They?

Mr. Smith. Of course they would; publish everything that is news.

The Chairman. I understand Mr. Smith has answered the question.

Mr. Tayler. Now, Mr. Chairman, I think that, for the more intelligent guidance of the committee in gathering these facts together, as well as in justice to the other side, who are about to cross-examine Mr. Smith, we ought to read those things which we especially rely upon in the publications of the church to which reference has been made, and which have been identified.

The Chairman. Proceed, Mr. Tayler.

Senator Overman. One moment. Why would you have objected to publishing that speech?

Mr. Smith. Because I have avoided studiously saying anything in public that could be construed in the least as advocating even the rightfulness or truthfulness of plural marriage. I have avoided it. Therefore I would not have advised its publication if I had been consulted.

Senator Hoar. I should like to ask one question. Why, Mr. Smith, would you have avoided advocating what I understand was received by your church as a divine command?

Mr. Smith. Because it had been stopped by a more recent manifesto, I may say, of the president of the church.

Teaching Polygamy Not Stopped.

Senator Hoar. If I understand you, the obligation to practice plural marriage had been dispensed with, but the divine teaching that polygamy was right in itself had not been rescinded, had it?

Mr. Smith. No, sir.

Senator Hoar. Then why would you abstain from impressing upon the public the divine teaching that polygamy though not to be practiced at present, was still of divine origin and authority?

Mr. Smith. So as to avoid giving any public offense.

Senator Hoar. Is it, in your judgment, a good reason for abstaining to make known to mankind a commandment of the Lord, that it may give public offense—the teaching of the Lord?

Mr. Smith. When it comes to matters that we are at liberty to proclaim, and that there is no conjunction upon us against proclaiming, I think not. But in this particular instance we are under injunction not to teach it.

Senator Hoar. Not to teach it?

Mr. Smith. Yes, sir; not to teach it publicly, or in any other way, for that matter.

Senator Beveridge. Does the fact that it is against the law of the land have anything to do with it?

Mr. Smith. Yes, sir.

Senator Hoar. I am not quite through.

Senator Beveridge. Excuse me.

Polygamy Taught Privately.

Senator Hoar. I understand you are under injunction not to teach it publicly or in any other way, but this utterance of yours was teaching it privately, was it not?

Mr. Smith. No, sir. It was simply announcing my own belief in it, notwithstanding it was stopped, and my principal object, the main object I had in view, was this: There are a large number of people who claim that plural marriage was introduced by Brigham Young, and that the endowments were introduced by Brigham Young, whereas I know that both of these were introduced by Joseph Smith and I also knew that Bathsheba W. Smith, my aunt, was now about the only living witness of that fact, and I availed myself of the opportunity of her presence in that assembly to announce that she was a living witness that it was Joseph Smith who introduced these principles instead of Brigham Young.

Senator Hoar. As a matter of history?

Mr. Smith. As a matter of history. That is all I had in view.

Senator Hoar. But what I do not quite understand is how, if you were under divine commandment not to teach publicly, or in any other way the rightfulness of polygamy as a principle, although the practice was suspended for a time, you, to this assembly of important personages, were proclaiming your belief in it?

Mr. Smith. Certainly.

Senator Hoar. Is not that a pretty important way of teaching a doctrine, if the head of the church states he believes in it?

Believes Principle of Polygamy.

Mr. Smith. I told the committee, in answer to that question here before the committee, if you please, that I believe in that principle today, as much as I ever believed in it. But I do not believe in continuing its practice, because I have accepted in good faith the proclamation of President Woodruff stopping the practice of plural marriage. It does not change my belief one particle.

Senator Hoar. But I was speaking of your teaching the rightfulness of it. I understood you to say—

Mr. Smith. I did not teach it. That was not the intent at all. I was merely expressing my own belief in it.

The Chairman. Let the stenographer read the question.

Senator Foraker. What is the purpose of that? It has been asked and answered over and over again.

The reporter read as follows:

"Senator Hoar. But what I do not quite understand is how, if you were under a Divine commandment not to teach, publicly or in any other way, the rightfulness of polygamy as a principle, although the practice was suspended for a time, you, to this assembly of important personages, were proclaiming your belief in it."

Senator Hoar. I do not understand that the witness has answered it over and over again. I think he has answered it once.

Senator Foraker. What I mean is that he has over and over again stated that he believed in that principle, but that he had accepted the manifesto in good faith as binding on him, and had ceased to teach it, or to practice it, or to countenance it. He certainly said that over and over again. He has said it fifty times.

Senator Hoar. He said that fifty times.

Senator Foraker. Fully that.

Senator Hoar's Question.

Senator Hoar. My question was how he reconciled the injunction not to teach it with his statement to an important and influential gathering of the people of his church that the head of the church still believed in it. That was the question, which he never had answered before, and to that Mr. Smith replied very properly, fully, and frankly that he did not regard that assertion of his continued individual belief in the principle, under the circumstances, as teaching. That was the last thing he said and I therefore desisted, considering my question then answered.

Now, the statement that he has answered it fifty times seems to imply a statement that I put the question fifty times over.

Senator Foraker. No, Mr. Chairman—

Senator Hoar. That is the reason I object to it.

Senator Foraker. The Senator may say that or anything else he has a disposition to say, but everyone present in the room will know that there was no such intention to be properly derived from anything I said. I am referring to the testimony as a whole given by the witness, and the statement I referred to as having been made fifty times or more—and the Senator himself acknowledged that in the beginning of the remarks he has just now concluded—

Senator Hoar. Mr. Chairman, when the Senator from Ohio disclaims a purpose or an intimation of what he says, I accept his disclaimer.

Senator Foraker. I do not know what the Senator from Massachusetts intends by that. I have not charged the Senator from Massachusetts with refusing to accept the disclaimer, or refusing to disclaim anything, or of having said anything. I merely said, a moment ago that Mr. Smith had stated over and over again the answer which I understood he was giving.

Senator Hoar. It was not an answer to my question. It was something else.

Senator Foraker. I do not know what the Senator from Massachusetts refers to.

Senator Beveridge. I desire to ask Mr. Smith a question or two.

The Chairman. The Senator from Indiana.

Senator Beveridge. Does the fact that this practice is against the law of the land have anything to do with your refraining from teaching the principle?

Mr. Smith. Most decidedly, Mr. Senator.

Divine and Civil Law.

Senator Beveridge. Is the committee to understand that you and your church regard the law of the land as more binding upon your actions than your religious beliefs?

Mr. Smith. No, sir; not in that sense. I understand that we are under injunction by the manifesto not to practice plural marriage. That is what I mean by that—not to continue plural marrying. Under that injunction we refrain from teaching it, inculcating it, and advocating it, and out of respect both to the law and to the manifesto of President Woodruff.

Senator Beveridge. What I mean is this: Your belief may be one way, which is nobody's business; you, notwithstanding your belief, obey the law of the land?

Mr. Smith. Yes.

Senator Beveridge. Is that what I am to understand?

Mr. Smith. Yes, sir; that is exactly what I mean.

Senator Beveridge. Does that have anything to do with the reason why you refrain from teaching the principle, the practice of which is inhibited by the law of the land?

Mr. Smith. Yes, sir.

Pointed Question by Burrows.

The Chairman. Mr. Smith, you say you obey the law of the land?

Mr. Smith. Excuse me, Mr. Chairman, I do not quite understand your statement.

Mr. Chairman. I understood the Senator from Indiana to put a question, which I will ask the reporter to read.

The reporter read as follows:

"Senator Beveridge. What I mean is this: Your belief may be one way, which is nobody's business. You notwithstanding your belief, obey the law of the land?"

"Mr. Smith. Yes."

The Chairman. You obey the law?

Mr. Smith. With respect—

The Chairman. Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?

Mr. Smith. Mr. Chairman, I have not claimed that in that case I have obeyed the law of land.

The Chairman. That is all.

Does Not Obey Law.

Mr. Smith. I do not claim so, and I have said before that I prefer to stand my chances against the law.

The Chairman. Certainly.

Mr. Smith. Rather than to abandon my children and their mothers. That is all there is to it.

Senator Beveridge. That leads necessarily to another question. I understood you yesterday to say it was you continued that, that you were willing to take the chances as an individual. My question was directed to this: That, as head of the church, whatever your beliefs may be, it is your practice and the practice of the church to obey the law of the land, in teaching, notwithstanding what your opinion may be. Is that correct or not?

Mr. Smith. That is correct, and I wish to assert that the church has obeyed the law of the land, and that it has kept its pledges with this Government; but I have not, as an individual, and I have taken that chance myself.

Senator Foraker. Mr. Chairman, may I ask a question at this point?

The Chairman. Certainly.

Senator Foraker. I do not know whether it has been brought out or not—perhaps it has been, but I have not observed it if it has been put into the record—when and where and how this injunction to take plural wives was given to the church as a doctrine of the Mormon church.

Mr. Tayler. I was going to read the revelation in a moment.

Senator Foraker. I want it to go in here before we get away from it.

The Chairman. Do you mean the manifesto?

Senator Foraker. No; I do not mean the manifesto. I mean the original revelation, if it was a revelation, authorizing plural wives.

Mr. Worthington. It is chapter 132.

Senator Foraker. I wish you would read that particular part of it.

Mr. Worthington. I have the book here.

Witness, Not Attorney, Questioned.

Senator Foraker. What I want to know is whether that was a positive, arbitrary injunction laid upon every member of the church to take a plural wife, or whether it was in the nature of a privilege which was granted to the members and recommended.

Senator Dubois. Wait a moment. I believe, Senator Foraker, you directed your question to the president of the church?

Senator Foraker. To the president of the church.

Senator Dubois. Not to the attorneys?

Mr. Worthington. I merely handed him the book.

Senator Foraker. I asked the witness on the stand.

Senator Dubois. I should like to have the witness answer it.

Senator Foraker. But I have no objection to counsel assisting him if they want to. I did not observe to what you referred, Senator Dubois.

Mr. Worthington. I do not think he needs any assistance from anybody to find that.

Mr. Smith. I think I understand your question.

Senator Foraker. I wish you would give the exact language in which that is clothed.

Mr. Smith. In which it is written?

Senator Foraker. For I have not heard it yet, although it may have gone into the record.

Mr. Tayler. That is what I was rising to read when I was interrupted a moment ago. It is just as well to come in in this way.

Senator Hoar. When are we to have those books?

Mr. Smith. I sent for them.

Senator Hoar. You have sent home for them?

Mr. Smith. Yes, sir.

Senator Hoar. They will be here in a few days?

Mr. Smith. They will come by express as soon as possible.

Mr. Tayler. It is page 463.

Mr. Smith. Yes; 463.

The Chairman. Mr. Smith, you will now answer the question.

Mr. Smith. Mr. Chairman, is it intended that I shall read a portion of this chapter?

Doctrine of Polygamy.

Senator Hopkins. Let the reporter read the question propounded by the Senator from Ohio.

The reporter read as follows:

"Senator Foraker. I do not know whether it has been brought out or not. Perhaps it has been, but I have not observed it if it has been put into the record. When and where and how this injunction to take plural wives was given to the church as a doctrine of the Mormon church."

The Chairman. When and where and how?

Mr. Smith. In the first place, this revelation was written in 1843 by Joseph Smith. It was taught by him to the members of the church during his lifetime, to Brigham Young, to Heber C. Kimball, and to his associates, but owing to the conditions that existed at that time, fierce opposition and mobocracy—

The Chairman. What opposition?

Mr. Smith. Fierce opposition and mobocracy, which ended finally in the martyrdom of Joseph Smith, it was not published and proclaimed at that time. But this doctrine was preserved by Brigham Young, carried with him to Salt Lake valley in 1847, and in 1851, I believe it was, there proclaimed at a public conference of the church as a revelation from God through Joseph Smith, and at that public conference it was accepted as a revelation.

The Chairman. That was in 1851.

Mr. Worthington. 1852.

Mr. Smith. Sir?

Mr. Worthington. 1852.

Mr. Smith. It was in 1852.

Senator Hopkins. As I understand you, it was proclaimed at Nauvoo?

Mr. Smith. No, sir; it was not published and proclaimed at Nauvoo, but it was taught by Joseph Smith to his confidential friends and associates.

Mr. Worthington. It was received at Nauvoo.

Senator Hoar. Where was this publication of it, if that is the proper term, by Brigham Young?

Mr. Smith. It was in Salt Lake valley in 1852. Mr. Senator, does that answer your question?

Senator Foraker. Not yet. That answers as to when and how, but what is it? Let us have the revelation itself in so far as it relates to plural marriages.

Mr. Smith. It is very lengthy.

Senator McComas. What section is it?

Senator Foraker. What I wish to ascertain is, and all I care to have you read is enough to show, whether it is a positive command to take plural wives, or a mere recommendation or mere authority or privilege?

The Chairman. Can you not read the portion of it which relates to plural marriages?

Mr. Smith. I can read it if you desire me to.

Senator Foraker. Cite the page and all, and then read.

Reads Revelation.

Mr. Smith. Page 463. The beginning of the revelation is thus:

"1. Verily, thus said 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;"

Senator Foraker. Mr. President, I observe, now that my attention has been called to it, that it is, as the witness remarked, very long. I do not wish to delay the examination by having it all read.

The Chairman. I tried to restrict the witness to that part which relates particularly to your question.

Senator Foraker. I have never read it and—

Mr. Richards. If I may be permitted a suggestion, I think if the witness were to commence with the sixty-first verse it would answer the question of the Senator from Ohio.

Senator Foraker. We have asked the witness to exercise his judgment in that respect, and perhaps your suggestion may aid him. All I want to know is the character of the revelation.

Mr. Smith. Of its binding character?

Senator Foraker. Yes.

Mr. Smith. It has been accepted by the church and admitted by all that it is in its nature permissive and not absolutely mandatory.

Senator Foraker. Now, will you read the language which has been so construed?

Mr. Richards. Commence with verse 61.

Mr. Tayler. That is right.

Mr. Smith. I will do so.

Revelation on Polygamy.

"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, and to no one else."

Mr. Richards. The word "justified" is the word used.

The Chairman. There is something a little further on.

Mr. Smith. Yes.

"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."

Senator Foraker. Now, that is the pith of that revelation, as I understand it, according to your judgment, with respect to the taking of plural wives?

Mr. Smith. Yes, sir.

Says Direction Is Not Arbitrary.

Senator Foraker. And I understand you to say, further, that that has been construed by the church to be not an arbitrary direction to take plural wives, but a permissive authority to do so?

Mr. Smith. Yes, sir.

If I may be permitted, in replying to that question, I will say that the fact that only about 3 per cent of the entire male population of the church have entered into that principle at all is evidence that it is only permissive and not mandatory.

Senator Foraker. I so understood you to state yesterday, and when you had stated that only about 3 or 4 per cent of the membership of the church had ever taken plural wives I was at a loss to know why questions were being propounded which seemed to assume that this was an arbitrary command that all should take, and that if all did not take and all did not teach it they were violating the revelation of God.

Senator Pettus. I should like to ask the witness a question directly on this point.

The Chairman. The Senator from Alabama.

Asked to Explain.

Senator Pettus. Mr. Smith, will you please read further as to the refusal of the first wife to consent and explain what is meant by the word "destroyed" in the same connection?

The Chairman. It is at the close of your last reading.

Senator Pettus. Yes, sir.

Mr. Richards. Page 472.

Mr. Smith. I have that; but what verse?

Mr. Richards. Verse 63. You read 62.

Mr. Smith. All right:

"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." Is that the question?

Senator Pettus. No, sir; just a verse or two further on.

Mr. Smith. I will read it.

"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 world, that they may bear the souls of man; for herein is the work of my Father continued, that he may be glorified."

Mr. Tayler. The next verse.

Mr. Smith. All right.

"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."

What Does Destroy Mean?

Senator Pettus. Now, what is the meaning of the word "destroyed," there, as interpreted by the church?

Mr. Smith. I have no conception of the meaning of it more than the language itself conveys, that the woman who disobeys is in the hands of the Lord for Him to deal with as He may deem proper. I suppose that is what it means.

Senator Foraker. Has the church ever construed that language to give authority to it as a church to destroy the woman?

Mr. Smith. Never in the world. It is not so stated. It is that the Lord—

Senator Foraker. The church construes it, as I understand, to mean that she is in the hands of the Lord, to be destroyed by the Lord.

Mr. Smith. By the Lord, if there is any destruction at all.

Senator Pettus. Have there ever been in the past plural marriages without the consent of the first wife?

Mr. Smith. I do not know of any, unless it may have been Joseph Smith himself.

Senator Pettus. Is the language that you have read construed to mean that she is bound to consent?

Mr. Smith. The condition is that if she does not consent the Lord will destroy her, but I do not know how He will do it.

Husband Exempt from Law.

Senator Bailey. Is it not true that in the very next verse, if she refuses her consent her husband is exempt from the law which requires her consent?

Mr. Smith. Yes; he is exempt from the law which requires her consent.

Senator Bailey. She is commanded to consent, but if she does not, then he is exempt from the requirement?

Mr. Smith. Then he is at liberty to proceed without her consent, under the law.

Senator Beveridge. In other words, her consent amounts to nothing?

Mr. Smith. It amounts to nothing but her consent.

Senator Beveridge. So that so far as there is anything in there concerning her consent, it might as well not be there?

Senator Overman. Passing from this, I should like to ask Mr. Smith a question.

The Chairman. Certainly.

Six Polygamous Apostles.

Senator Overman. You frankly said that as to polygamous cohabitation you did not obey and were not obeying the law. You stated on yesterday that some seven of the twelve apostles—

Mr. Smith. No, sir; six is the out limit.

Senator Overman. Six?

Mr. Smith. Yes, sir.

Senator Overman. You say six are polygamists. Now, are those or any one of them disobeying the law of the land in regard to polygamous cohabitation?

Mr. Smith. I do not know anything about their unlawful cohabitation relations. I only referred in my answer to the question yesterday to the fact that they were in the status of polygamists; that is, they had more wives than one.

Senator Overman. You do not know whether they have had children born to them since the manifesto or not?

Mr. Smith. I am happy to say that I am not a paid spotter or informer.

Senator Overman. You might know without being a spotter.

Mr. Smith. I do not know.

Senator Overman. I know people in my town who have children, and I am not a spotter, either.

Mr. Smith. I had no reference at all to this honorable body.

Called Down by Overman.

Senator Overman. You have used that word two or three times. Could you not know whether they had children without being a spotter?

Mr. Smith. I do not know, because I am not familiar—

Senator Overman. Do you know their general reputation?

Mr. Smith. Not whether they have children or not.

Senator Overman. You do not know whether they have children or not?

Mr. Smith. No, sir.

Senator Overman. You might have answered without saying you were not a spotter.

Mr. Smith. Excuse me; I beg pardon.

Wants Revelation Read.

Senator Foraker. If the Senator from North Carolina is through, I should like to have the entire revelation come in at the place where a part of it was quoted, if there is no objection.

Senator Hopkins. As I understand, counsel is about to read it.

Senator Foraker. But we have anticipated him, and as there has been an examination about it I should like to have it go into the record at that point.

The Chairman. Let it come in at that point if Mr. Tayler will indicate what is to go in.

Senator Foraker. I am speaking only of the one revelation. If there is anything else on the same subject he might put it in.

Mr. Tayler. I suggest that the entire revelation be incorporated. When I present it I will read only two or three sections which I think are instructive, which were not read by Mr. Smith. That will save the reading of it.

Senator Foraker. I will be glad to have the entire revelation come in at this point, where Mr. Smith has been testifying in regard to it.

The Revelation is as Follows:

"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 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, bond, obligations, oats, 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 medium 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 angels, 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 cannot 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, for ever 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 cannot be received here, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, 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 for ever 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 cannot attain to this glory.

"22. For straight 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 you 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 in all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet 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 glorieth 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 cannot 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 bear 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 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 hath 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 the 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 words, 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 with out 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 are 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 my 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 thereunto.

"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 cannot commit adultery, for they are given unto him; for he cannot 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 cannot commit adultery, for they belong to him, and they are given unto him, therefore he is 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 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 their 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 Chairman. If it is convenient to you, Mr. Tayler, you may now read the additional sections or verses.

Mr. Tayler. I will do so. I wish first to ask Mr. Smith just one question.

The Chairman. All right.

His Ogden Address Again.

Mr. Tayler. It is upon the subject of his instructions and inculcation of polygamy. I understood you to say, Mr. Smith, that you did not consider the remarks you made at Ogden, which I quoted, as instructing or advising belief in polygamy.

Mr. Smith. Oh, no; I did not say that.

Mr. Tayler. You then made use of this language:

"Now, am I telling you that plural marriage is practiced or is to be practiced? No, I am only telling you that it is a principle revealed by God to Joseph Smith the prophet, and the Latter-day Saint who denies and rejects that truth in his heart might as well reject every other truth connected with his mission."

Mr. Smith. That is correct.

Mr. Tayler. That is correct?

Mr. Smith. Yes, sir.

Mr. Tayler. And that is not, in your construction of your language, instruction or inculcation?