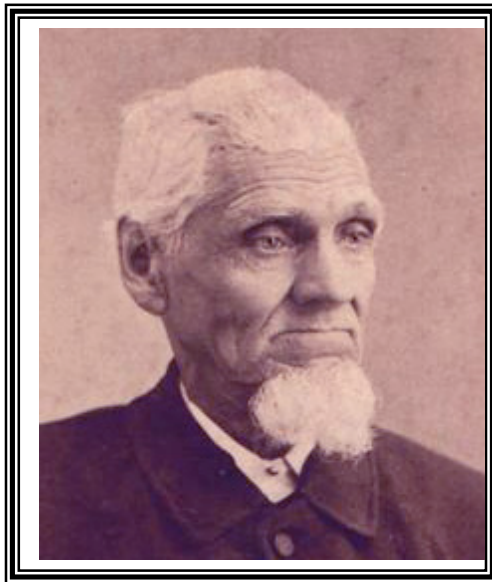


THE
ELDERS' POCKET COMPANION.

BY WILLIAM SMITH

APOSTLE OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



WRITTEN ABOUT AUGUST-SEPTEMBER 1844
BORDENTOWN, NEW JERSEY
&
BOSTON, MASSACHUSETTS

TRANSCRIBED & EDITED BY CONNELL O'DONOVAN
ASSISTED BY ERIN B. METCALFE
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**THE
ELDERS' POCKET COMPANION.**

Being

A Series of Brief Treatises on Baptism for the dead. Spiritual Wife doctrine applied to the Millennium, and Plurality Wife Doctrine as practiced by the Ancient Prophets and Patriarchs &c.

Also,

The Power and authority of the Priesthood with the duties of Elders, Priests, Teachers and Deacons, Members &c.— Mode of Baptism, Manner of Administering the Sacrament — Settling difficulties, &c. &c. with a brief sketch of the faith, and rise of the Church of the Latter Day Saints.

Together

with a Short Biography of Joseph Smith Sr and his family — Martyrdom of Joseph & Hyrum Smith, the Prophet and Patriarch of the Church &c — The whole designed to assist the Elders, Members &c

By W. SMITH, One of the twelve.¹

“A wise man seeketh after knowledge and findeth it”— But a fool despiseth it. — Mormon Scripture.

“Behold the former things are come to pass and new things do I declare. Before they spring forth I tell you of them. Isa. xlii:9.

Dear Brethren Greeting

As I am informed that Elder [Jedediah M.] Grant is about to publish a Pamphlet touching the claims of Elder Rigdonⁱⁱ and the twelve to the Presidency of the Church of Christ. And as it is expected, Great will be the mystery of ungodliness exposed by the Rigdonites on various plans and schemes devised by their own imagination. And as I profess to know some things, that the world does not; I shall endeavor to reason upon some that will I trust, be a benefit to all that is seeking after truth and knowledge. Jesus said unto his disciples, “Unto you is given to

know the mysteries of the kingdom.” But to them that were without he spoke in Parables, and so do we. I hold it a maxim, that I have as good a right to know the mysteries of the third heavens, as Paul, and if Paul saw and heard, things, “unlawful for men to utter,” so have I.ⁱⁱⁱ And Because men of meaner spirits do not, seek after, or aspire for the glory of the stars. Is that a reason, others should not seek to know the power and fullness, of their salvation in the celestial world? No man shall contract or chain my belief; the soul is free to act, like the bird uncaged. — mantled with charity, which is the bond of perfectness, and peace, “believeth all things, and endureth all things.” Free to roam where it pleases, in the midst of the Boundless fields of knowledge; until like Paul, it can comprehend, the height, and depth, of the eternal world; comprehend all mysteries, and upon this principle I stand Gods free man, Christ said “fear not them that can kill the body,” but fear him that can (not will) destroy both soul and body in hell.” Thus I am not bound by human creeds, or the fear of man. And to satisfy the inquiring mind I think it proper to address the saints, on some other points of doctrine, (altogether different from the one Elder Grant, has taken in hand, as no doubt, but he will do justice to the subject.) And this I do for the benefit of the church, that they may be saved, and conducted through the storm that is now gathering around them, and be protected from the ravening wolves, who are seeking to destroy the flock I [think it] proper for me to state that since the great Mormon exposures By J. C. Bennett the [expositor of the spiritual] wife system, has become so notorious in all the churches, and also in the world abroad, as a matter of public rumor, that situated as I have been, among different people, for the last two years, involved upon me has been the arduous task, of answering to the thousand and one questions asked concerning the subject above alluded to. And no doubt hundreds of persons may be brought to testify, that I have (from what will appear in the sequent) taught them plurality wife doctrine. This would not have

been the case however had things been otherwise, with these men. Just at this present time A struggle is being made to divide the Church, destroy the twelve and make Elder Rigdon the Prophet and Head of the same. A right that belongs to the twelve who according to the Law of God legally hold that office: Hence to displace these men, it becomes needful to destroy their character, influence &c. by falsehoods, slander, or anything else, that will accomplish the object of those engaged in it

Therefore it is to be expected that doctrine will be most grossly misrepresented, and especially where it suits them to accomplish their base and wicked purposes in carrying out their p[lan]. It could not be otherwise expected; in relation to many instances where questions of a singular character have been asked, if some things should be said to gratify, the most curious and inquisitive. Solomon said “answer a fool according to his folly, lest he be wise in his own conceit.” These kind have got the desire of their heart and will perish in their own corruption. But so far from teaching what has been represented it is entirely in the reverse. And since some few of these men (Rigdonites) who appear the most conspicuous, and have taken it upon them to betray the most unlimited confidence according to their own statements if provided what they say is true. It will be seen in the course of my remarks what I have taught and said, both publicly and privately. And as my belief in doctrine is founded upon the Bible, and revelation, the word of God. Then let Judas’s betray and grumble, on, the LORD knows them that are his, and will prove the Just, he will never forsake them. And to this day, _____, I can say he has never forsaken me, neither has he forsaken the twelve, that has been called and chosen. But our enemies God will judge.

When Jesus left the earth 1800 years ago the government fell upon the twelve, Peter, James and John presiding & Joseph our Prophet is gone, and God has given the twelve the keys of this last ministry, and their power still remains to bind on earth,

and seal in heaven. In the language of the Poet

“Ye chosen twelve, to you are given,
The keys of this last ministry—
To every nation under heaven
From land to land from sea to sea.”

To seal matrimonial contracts, remission of sins by Baptism, and to Baptise the living for the dead, &c. Christ gave this power to his disciples in former times and it remained with them and God has given this power to the twelve in these last times, and none can take it away. Then “let the heathen rage and the people imagine vain things.” The scriptures must be fulfilled. See Rev. vii. 2 to 4. The servants of God must be sealed; and who is to do this work, the ministers God sends, and these must have Priesthood Power. These too, are to “come up through great tribulation” (16v). Thus the Prophet Joseph, the twelve and others have done. We are also told in the sixth Chap of Rev. 10, 11 v. that these will be persecuted unto death &c. Jer. xvi. 16. Speaks of Fishers and hunters being sent to gather Israel &c. Christ said he would send his angels, to gather his elect from the four corners of the earth.” Angels are sometimes servants; and servants angels, in scripture in many places, and these will have power to do the work of these last days, of the fulness of times to seal. Bind, gather, save on earth and heaven for time and also for eternity. Although some have already sealed their testimony with their blood, others would rob them of their glory, Despoil the Church of its Power, &c— [deprive] the true servants of God, of their Priesthood, Oh! shame on such men, that would be guilty of such foul treachery, consummate ignorance and folly. Daniel said this kingdom the God of heaven should set up, “should break in pieces all other kingdoms and stand forever. And not be given to others [but it shall break in pieces.]

With these remarks I shall content myself to proceed, and give my opinion, on the following subjects, under their respective heads, which are three peculiar doctrines in the Bible.

First. The Doctrine of Baptism for the Dead.

2. The Spiritual Wife system (so-called).

3. Is the plurality of wives, a doctrine, as practiced by the ancient Prophets and Patriarchs.

FIRST. BAPTISM FOR THE DEAD.

It has been revealed to our Prophet Joseph, that the sin against the Holy Ghost, is shedding innocent blood.^{iv}

Omitted.^v

SECOND. THE SPIRITUAL WIFE SYSTEM: SO CALLED.

This doctrine is different from the one under the head of “plurality of wife doctrine.” Yet it is plural, but not confined to the probationary state, but to the resurrected. “In that day says Isa iv. 1. Seven women shall take hold of one man, and say we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach.” It is evident this refers to the Millennium from what follows in the five following verses, otherwise it is a circumstance connected, with the preparatory work of the coming of Christ. We shall take the liberty however of applying it to the Millennium, as the above passage most unquestionably sits forth the order – the glory and beauty of that day, when the earth shall bloom again as in the Garden of Eden redeemed from sin, and Zion shall be called holy, and all that remain in her and in Jerusalem &c. At this time all the wicked will be destroyed, and the saints will be few, and further in the Millennium the mortal saints who remain in the flesh, at the time of Christ’s coming, will multiply and replenish the earth. See Isa. lxxv. 20 to 25. And those born during the Millennium are the ones Satan is going forth to tempt and deceive after the Millennium. See Rev. xx. 7, 8. It will be then no doubt as it was in

the days of old, a reproach for women not to generate, and bare children but it will be done without the pang, and sting of sin attendant now, Isa. lxxv. 23. This I give as my opinion, based upon the scriptures referred to.

There is another point connected with the subject I wish to notice, i.e. all marriages solemnized in the ancient church was sealed by the Priesthood for time and eternity.^{vi} Hence marriages out of the Church is not considered legal. “Be ye not unequally yoked with unbelievers.” Marriage is a sacred ordinance, and was always solemnized in the church by a man holding the Priesthood, And not as the custom is among the Gentiles, for time only, and not for eternity by Priesthood authority, but by Gentile Law, which makes this kind of marriage legal only so far as the laws of man are concerned, in the sight of men and not of God.^{vii}

It is evident that to seal contracts for time and also for eternity^{viii} it would require the same power and authority that it would to baptise. This was the extent and power given to the ancient disciples, to bind on earth and seal in heaven.

This to[o] was the key to solve the mystery of the question propounded by the Saducees, “Whose wife shall she be in the resurrection, for all had her to wife.” The first that had her in time, had her also in eternity is sealed, or the first contract held good. The rest had her only in time. In eternity there is no marrying,^{ix} for the marriage covenant takes place here in time under the law of the Holy Priesthood^x and must remain when sealed by that authority, for time and eternity.

But the question might be asked can a man be sealed to more than one woman? I answer they can, for if a man has several wives, and they are all dead, but one, he can be sealed up [to] them all, by the one living standing up for the dead, and thus acting by proxy, he can claim them all in the resurrection. As in case of Baptizing the living for the dead. And Here I would asked where would be the Justice of depriving the men of the first, second or third wife, he had

been married to them all here for time, and also for eternity, by the Priesthood, and if not in time sealed as before mentioned, for the privilege is greater as I think I have clearly shown. The man loved them all had children by them all, and one was as near and dear to him as the other. And again, we shall not lose the power of recognition in the eternal world; this will constitute our happiness in part. But cut one, two or three off from our presence where is the fullness of their glory – they would be lonely stars. Paul said “man was the head of woman as Christ is head of the Church.” Therefore man is not without the woman in the lord neither the woman without the man in the Lord.^{xi}

Hence they are as the Angels, “not marrying nor given in marriage in the resurrection.”^{xii} Therefore this takes place before, and are as the Angels of God to enjoy each others society, wives, children, husband, &c to live and love all, (not one) and this makes us happy. For in the language of the Poet.

*“Love is golden chain that binds
The happy minds above”
And he’s an heir of heaven who finds
His bosom swell with love”^{xiii}*

This will exalt us to a Kingdom of power and glory,^{xiv} for Christ has promised, to those “who are faithful over a few things shall be made ruler over many things”

Thus I have given a brief sketch of the doctrine that has so long racked and distracted the Brains of Mormon Apostates And I have given it as my own sentiments and upon my own responsibility;^{xv} and I do not wish the Church, or those of my brethren the “twelve” to be charged, or made responsible for them for I am indebted to no one for the most of the points I have noticed above. But for the fact that I have been grossly misrepresented, induced me to give this explanation and in this manner, I have always represented and taught it. And while I hold even the ashes and tomb of a martyred Prophet, and Brother sacred, or venerate the Patriarch of the Church of Christ, slain for the cause of God, and esteem Joseph Smith as the head of this last

dispensation, while I have any regard for truth, or of reverence for the REVELATION of God and the scriptures of divine truth -- I shall contend for the above faith, and sentiments, in the manner I have taught and explained them; and applied them to time and place. In these no doubt I shall be misrepresented. I must expect that all manner of evil will be spoken agains[t] me, “falsely for Christ sake” “For so persecuted they the Prophets that were before me”

In conclusion on this subject I would say to husbands and wives, “be spiritual minded is life eternal” Husbands respect and love your wives, wives love your husbands, a[d]hereing to the Good advice given by the Apostle Peter 1 Epis. iii. Let this be done and all will be well: we shall have peace at home, peace abroad -- peace In the church -- peace among our neighbors -- peace in our families -- peace in our councils, and firesides. And we shall have Spirited Fathers, Spiritual Mothers, Spiritual Brothers, Spiritual Sisters, Spiritual husbands, and Spiritual wives. And thus I shall end by inserting a form for sealing under the Priesthood for time and eternity, for the gratification of the reader.

The man standing on the right of the lady; with their right hands Joined. The one holding the Priesthood and authority of officiating, and sealing in the ordinance standing before them, Says, “You and both you (calling them by name) mutually agree to be each others companion, husband and wife; for time and all eternity, covenanting to observe all legal duties, and obligations, enjoined upon you in this marriage contract, according to the law of God. To stand by each other, nourish & cherish, each other in sickness and in health, in prosperity, and in adversity, To forsake all others, and cleave unto each other, according to the Power of this covenant Bond, (including all lawful exceptions) This you covenant to do? (And when the parties shall answer in the affirmative) Then the man of God shall say: “I seal you up unto Eternal life against all sins, except the sin against the Holy Ghost, which is the shedding of innocent blood,^{xvi} which sin I do not say shall be forgiven in

this world or in the world to come) To come forth in the resurrection of the Just, conferring upon you the resurrection power; That no power shall separate you, from each others society in eternity, exalted at God's right hand To thrones, kingdoms, Powers and dominion, with the blessings of Abraham, Isaac and Jacob -- and all the Holy Apostles, and prophets. And in consideration of the above covenant, and by the authority of the Holy Priesthood, I confer upon you all the *blessings* in common with this holy order, in time, and also eternity. And in the name of Jesus Christ and by the authority of this holy order Priesthood anointing in the Laws of God, I pronounce you husband and wife. Even so Amen.

If either dies reserving the privilege of marrying again here in time &c.

It is proper here to state, that no one has authority to act in this holy order, except he holds the Melchizedeck Priesthood, and has received his anointing and endowment to act in this high, holy and sacred calling.

The Marriage Vow.^{xvii}

*Speak it not lightly!— tis a holy thing.
Then will ye gaze upon the altered brow,
A bond enduring through long and distant years,
And love as fondly, faithfully as now?
When joy o'er thine abode is hovering,
Or when thy eye is wet with bitterest tears;
Should fortune frown on your defenceless head,
Recorded by an angel's pen on high,
Should storm o'ertake your bark in life's sea;
And must be questioned in eternity!
Fierce tempest rend the sail so gaily spread,
When hope her syren strain sang joyously;
Speak it not lightly!— though the young and gay
Will you look up, though clouds your sky o'ercast,
Are thronging around thee now, with tones of mirth;
And say, 'Together we will bide the blast?'*
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth,
Age, with its silvery locks, comes steaming on,
But ever bright and sacred may it be,
And brings the tottering step, the furrowed cheek,
Stored in the treasury-cell of memory.
The eye from which each lustrous beam had gone,
And the pale lip, with accents low and weak;
Life will not prove all sunshine! there will come
Will ye then think upon your life's gay prime,
Dark hours for all: O will ye, when the night
And, smiling, bid love triumph over time?

*Of sorrows gather thickly round your home.
Love as ye did, in times when calm and bright
Speak it not lightly! Oh, beware, beware!
'Tis no vain promise, no unmeaning word;
Seemed the sure path ye trod, untouched by care,
Lo! Men and angels lisp the faith ye swear,
And deem'd the future like the present fair?
And by the high and holy One 'tis heard;
Oh, then, kneel humbly at His altar now,
Eyes that now beam with health may yet grow dim,
And pray for strength to keep your marriage vow!
And cheeks of rose forget their early glow; M. N. M.
Languor and pain assail each active limb,
And lay, Perchance, some worshiped beauty low.*

We now come to the subject under the third Head, viz.

PLURALITY WIFE DOCTRINE AS PRACTICED BY THE ANCIENT PROPHETS AND PATRIARCHS

As a great deal has been said in this our day, about pure religion, virtue and holiness, and obedience to the commands of God, Let us enquire what it is? I believe virtue and pure undefiled religion, consists in obeying every commandment of God and hearkening to his holy laws with the strictest obedience rather than to the precepts, or proscriptive views of men. When men and women do this, they are a virtuous, and holy people and if all people would only hearken to the law and commandments of God, there would be no need of any [of] the Laws of men, and such it will be when Christ comes, See L__[?] xiv. 11.^{xviii} We are commanded to place God, always first in our thoughts, to adore and admire him, above all and his law as supreme, and not man, Hence to obey God and not man in whatever he shall command, is our impearative duty, and the work of righteousness virtue and true holiness will be the result, without which no man can see the Lord.

Hence the consideration of which we are bound first to God and his law, Secondly to obey all his commandments, thirdly, man to be subject to them, and thereby becoming prepared for the Kingdom of immortal Glory, and Joint heirs with Jesus Christ" which constitutes, all the principles of pure

religion. As we are about to introduce the reader to a singular subject and we hope that he will lay aside all prejudice, and impartially investigate the same and consider the words of God [paramount] to men's and of all earthly consideration.

But in regard to the righteousness or correctness of the Doctrine practiced by the ancient Prophets &c. I shall leave the impartial reader to judge for himself (I shall not) but leave you and the Bible to contest it. But as I before observed, I give my own individual opinion, (and not for an example for the Church of Christ in this our day) That there must have been a law of Justification^{xix} appears evident. Do not understand me to say what God will do, or what he will not do. He does as he pleases, and works after the council of his own will. Upon this subject I will give a few quotations from the scriptures, concerning the usages and practices of some of the Ancients Prophets and Patriarchs.

Having given my opinion on this subject to many already, and misrepresentations grown out of it, which is the only apology I offer for the appearance of this article. And that the grounds on which my opinion is founded might be made manifest.

First. Abraham who was the Father of many nations and a righteous man, yet we find him believing in, and practicing this doctrine, and does it appear to me (as before observed) there must have been a law of Justification under which those ancient Prophets and Patriarchs acted, if not so they were all transgressors, and the whole tribes of Israel, were brought forth in adultery. Jesus himself (according to the flesh) sprang from the seed of David, the house of Judah, yet Jesus was of the lawful seed.

We find it recorded in Gen. xvi Chap. that Abraham had two wives, viz Sarah and Hagar. It appears that Sarah had no children, and desired Abraham to take Hagar to wife, so she (Sarah) might obtain [children?] by her, so Abraham took Hagar, Sarah's handmaid to wife, and from her was born Ishmael, – again we find that Abraham had also his concubines. See Gen. xxv, 6. "But unto the sons of the concubines which

Abraham had, Abraham gave gifts and sent them away from Isaac his son" &c. Yet we find that Abraham was beloved of the Lord, and received the promise that in him, and his seed should all the families of the Earth be blessed. And that the Lord would bless them, that blessed him (Abraham) and curse them that cursed him." See Gen. i to xii, 1 to 3. Also we find that when Abraham returned from the slaughter of the Kings, Melchisedeck, Priest of the Most High God met him, blessed him, and administered bread and wine unto him. Gen. xiv. 18, 20. Again Kings should come from him, and the whole land of Canaan, given to him by the Lord, for an everlasting possession, Gen. xvii 1 to 10, also v. 22 where it is recorded that "God left off talking with him and went up from Abraham"

Secondly, Jacob. (etc. etc.)

It is hardly necessary to print any more of the _____^{xx} contained in the third treaties of William Smith's suffice it to say the whole of the treaties is an argument for A Law of Justification, and in order to save time and space I will simply give a synopsis of the balance and extract the important parts:

"Surely there must [have] been a law of Justification, or a special commandment, or else they must have been illegitimate children."

Thirdly, cites Gideon.

Fourthly, cites David.

Christ sprang from Judah, etc.

Fifthly, cites Solomon.

"What bad men these must have been, if all is true that men say in these days about Prophets. For my part I cannot see why it is that there should be such a great difference among Prophets, all are called by the same God and inspired by the same spirit, and governed by the same law. For no one will doubt I presume, but that the gospel was preached to Adam, Noah, Abraham, Moses &c.

Hence the strange singularity of the above doctrine is such I shall not attempt to explain but leave it for more skillful hands,

perhaps some of those officious, knowing ones, that talk so much about Spiritual Wives &c can give us, some light on the subject as they are great on these tactics. To solve these to me inexplicable problems, requires more genius than I profess to be master of. But so far from proving myself an Egotist, a Bigot or Infidel to say these were wicked Prophets, and abominable characters; would be to dispise the scriptures and charge God foolishly, for he says he "gave unto David his master's wives unto his own bosom -- 2 Sam xii. 8 and for me to find fault and rail against the word of the God of Heaven would be folly in the extreme, trampling under my feet holy things, and doing dispite [spite?] to the spirit of his grace. I would say to those who do, in the words of the inspired writer "Come not thou into my sanctuary." No doubt David sinned in the case of Uriah the Hittite, and in taking to him wives of the nations (perhaps) that God had commanded, the children of Israel, they should not mingle with, as in the case of Solomon – See 1 Kings xi. 1 to 3. In the Book of Jacob IN THE BOOK OF MORMON it is written, that "David and Solomon truly had many wives and concubines, which thing was abominable before the Lord" "Wherefore my brethren, (says Jacob) 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 women. And whoredoms are an abomination before me; thus saith the Lord of Hosts" &c

"FOR IF I WILL *saith the Lord Hosts* raise up seed unto me, I WILL COMMAND MY PEOPLE: *otherwise, they shall hearken unto these things.*"^{xxi}

Thus we see the grounds in my estimation in which the ancient Prophets were Justified, that is, when God wanted "to raise up seed unto himself, he would command his people" otherwise it was an

abomination in his sight. But says one, that is recorded in the Book of Mormon. What of it. God knows. Angels, and men knows that the Book of Mormon, is true, and it is of more value to the Saints, being translated by the gift and power of God than the garbled translation of the uninspired linguistics of King James. Although we hold the Bible as sacred, and perhaps more so, than any other denomination.

When I commenced this subject I informed my reader that I was not going to lay down a precedent, for any one; and in this I do not wish to be misunderstood. I have only observed that in my opinion there must have been a law of Justification, under the dispensation of the ancient prophets, and I have given the reason and grounds upon which I base that opinion. And as such I freely and fairly give it to all people, "sink or swim" – live or die – and if I am wrong, it is subject to be contradicted, by those who may please to differ with my opinion. If they can do it on Bible or scripture grounds, I have no objection. I am not to blame, for what is written in the Bible, I did not make it, or translate it. And farther we are commanded "to search the scriptures, for in them ye think that ye have eternal live," and they are they "which testify for me." And furthermore, "whatsoever was written aforetime, was written for our pro[f]it and learning."

"The man of God may be perfect thoroughly furnished by every good work," God has not spoken, falsely, but truth eternal truth is his law, and commandments, And he is still the God of Abraham, of Isaac – and of Jacob, The God of all the Holy Prophets, and Apostles– And Christ said he did not come to do away with the Law and the Prophets but to fulfill them. so let it be – Amen.

As we have now got through with the foregoing peculiar subjects, I shall here insert for the benefit of all a brief synopsis of the Faith (etc.)

[SYNOPSIS OF THE] FAITH^{xxii}

No text available.

**THE POWER AND AUTHORITY OF THE
PRIESTHOOD**

No text available.

**THE DUTIES OF ELDERS, PRIESTS,
TEACHERS AND DEACONS, MEMBERS &C.-**

—

No text available.

MODE OF BAPTISM

No text available.

**MANNER OF ADMINISTERING THE
SACRAMENT**

No text available.

MANNER OF SETTLING DIFFICULTIES

No text available.

**THE RISE OF THE CHURCH OF THE
LATTER DAY SAINTS.**

No text available.

BIOGRAPHY

A short biography of Joseph Smith Sr and his family – Martyrdom of Joseph & Hyrum Smith, the Prophet and Patriarch of the Church &c.

[John K. Sheen then recorded that in this section, William Smith “makes the following historical statement of an affair that occurred before I was born and of which I knew of no printed record, while it is possible that there may be. Here is the statement:

“The following Hymn * was sung by Elders. Wm. and D. C. Smith by the request of their aged Father, while on his dying bed, a few hours before his death.””

**“Where no chilling winds or poisonous breath
Disturb that peaceful shore,
Sickness and sorrow, pain and death
Be felt or feared no more.”^{xxiii}*

**A FORM OF MARRIAGE. CEREMONY FOR
TIME.^{xxiv}**

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names:

"You both mutually agree to be each other's 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 they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him:

"May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen."

The clerk of every church should keep a record of all marriages solemnized in his branch.

⌘ ⌘
THE END

FOOTNOTES

ⁱ This missionary tract is not known to exist currently in its complete original form. John Kirk Sheen however may have possessed the original holographic manuscript written by William Smith's hand around August or September 1844 (as it was apparently available to his inner circle by the end of September – see footnotes 2 and 3 below for details on the internal evidence of when the pamphlet was published). It is also possible that Sheen had the printer's draft that William Smith had William I. Appleby write out for him from the evening of December 5 to the afternoon of December 9, 1844 in Bordentown, New Jersey. Appleby's penmanship and spelling were excellent, especially in comparison to William Smith's. Smith likely wanted a press in either Bordentown, New Jersey or nearby Philadelphia, Pennsylvania to print it, using Appleby's draft of "between 40 & 50 pages, foolscap" although whether or not it was ever published is not known (William I. Appleby journal, December 5-9, 1844, transcript in my possession).

Sheen then published major excerpts from it in October 1889 in an anti-RLDS booklet called *Polygamy: or, The Veil Lifted* out of his residence in York County, Nebraska. Sheen gave the following as the provenance of William Smith's original manuscript. First it became one of the possessions of his ex-wife, Roxey Ann Grant Smith, as part of their acrimonious divorce lawsuit of 1850-1854. Roxey Ann Smith then gave the manuscript to John Kirk Sheen's father, Isaac Sheen, in Covington, Kentucky. (She also gave Sheen several other important early LDS manuscripts, including the Patriarchal Blessing books of Joseph Smith Sr. and William Smith, William's journal, Lucy Mack Smith's fair copy of her autobiography, etc.) Isaac Sheen was a native of Littlethorpe, England who immigrated to Pennsylvania in 1830; a stocking weaver by trade initially, he affiliated with, but did not join, the Society of Friends (Quakers), thus became a radical abolitionist, and then got into the newspaper business by publishing an abolitionist paper.

Erastus Snow baptized Isaac Sheen a Mormon in Philadelphia County, Pennsylvania in August 1840. After the murder of Joseph and Hyrum Smith in 1844, Isaac Sheen initially followed Brigham Young until February 1846. When Young then directed those Saints who would follow him, to cross the frozen Mississippi to commence their mass exodus to Utah, Sheen parted ways with Young and instead moved his family to Booneville, Missouri. A year later they moved again, this time to Covington, Kentucky. There, after a careful examination of pertinent LDS scriptures, Isaac Sheen came to the conclusion that in fact, Joseph Smith III should be the next leader of the LDS Church, with William Smith as its president *pro tem*. After he wrote a letter to William Smith stating as much, William Smith started his own LDS Church in June 1847, based out of Lee County, Illinois. Isaac Sheen simultaneously started a newspaper called the *Aaronic & Melchisedek Herald*, to support William Smith's claims as the new prophet, seer, and revelator to succeed his older brother, Joseph Smith. Sheen was soon called to be a member of William Smith's First Presidency.

As an opponent to polygamy, Isaac was shocked to discover that not only was William Smith practicing "spiritual wifery" but offered to share his own wife, Roxey Ann Smith, with the newspaper editor. Quickly disavowing William Smith, he was only too happy to obtain the manuscript copy of William's *Pocket Companion* from Roxey Ann Smith, as it documented that indeed polygamy was part of the early church and practiced by members of the Smith family. Although Isaac Sheen was one of the earliest members of the Reorganized LDS Church (which completely disavowed polygamy as an instigation of Brigham Young), Sheen passed down this important manuscript on polygamy to his son, John Kirk Sheen. The current location of *The Elders' Pocket Companion* manuscript is unknown but being investigated. Having obtained a copy of John K. Sheen's booklet exposing early Mormon polygamy, Connell O'Donovan has carefully attempted to reconstruct the *Pocket Companion* from John K. Sheen's extensive excerpts.

The text was split into columns to give it the feel of a missionary tract. All spelling is original, but the editor has infrequently included missing letters in brackets to make reading easier. A few punctuation errors were corrected, most often the second set of quotation marks. In some cases, John K. Sheen could not read William Smith's handwriting and left blanks in his printed text. The editor, where possible, has offered possible readings, again in brackets. Sheen also made extensive internal commentary and footnotes, which are included below.

Lastly, the humorously sexual double-entendre of the title, *Elders' Pocket Companion*, cannot have been lost on William Smith.

ⁱⁱ William Smith's New York paper, *The Prophet*, of December 28, 1844 reported, "We have just received a small publication from Elder Grant of Philadelphia, and for sale at this office at 15 cts per copy bearing the title "Grant's Rigdon." Therefore the *Pocket Companion* could not have been composed any later than November 1844. The *Pocket Companion* also quoted a poem, "The Wedding Vow," from the May 1, 1844 issue of the *Times and Seasons*, so that is the earliest possible date that Smith could have written his missionary tract. This was certainly written in the aftermath of multiple "spiritual wifery" scandals in which William Smith played a primary role. Some dozen or more high-ranking and faithful Mormon elders were excommunicated by William Smith and/or his protégés in the fall of 1844 for calling attention to the fact that he and his cohorts were performing unauthorized polygamous sealings all over New England, including some performed merely for financial gain (to get money from the women involved). Acrimonious and public ecclesiastical court cases with elders Abram Burtis, Benjamin Winchester, and John Hardy in particular form the context in which this tract was written. The pamphlet both defines spiritual wifery and biblical polygamy, and downplays Smith's role in performing such marriages.

ⁱⁱⁱ One of William Smith's cohorts, the great Shakespearean tragedian, Elder Thomas Ackley Lyne (recently married to Mercy or Mary A. Adams, sister of George J. Adams), wrote a scathing but oblique letter to the editor for the October 5, 1844 issue of *The Prophet*, cautioning "those who feel they are called to preach" that they "mix not the pure gospel with unlawful things, such as Paul would not utter, much less practice." Lyne criticized "those of our Elders who hang their weakness on the liberal sayings of Paul," and throughout the rest of his lengthy letter, indicated that he was referring to Elders of the church who were seducing young women ("holy hypocrites" who mined their way unseen "to virtue's citadel." Lyne then commanded LDS women to "shun" such Elders "as you would a draught of *poison*" (emphasis Lyne's). Given the references to Paul and unuttered practices that lead to sexual improprieties, as found in both the *Elders' Pocket Companion* and Lyne's letter to the editor, Lyne certainly must have been responding to having just read a copy of the *Pocket Companion*. If so, then Lyne must have obtained his copy of the missionary tract in New York City no later than the end of September 1844. Despite the obliqueness of the letter, William Smith immediately recognized that Lyne was attacking Smith, his *Pocket Companion*, and Smith's extremely broad interpretation of "spiritual wifery." Outraged by the public attack, William Smith and George J. Adams left Boston as soon as possible for Lyne's residence in New York City. (Before leaving, they had to finish up their ecclesiastical trials against Elder John Hardy, Boston Branch President, on their charges against him of slander, for calling Smith, Adams, and Samuel Brannan "whoremongers" due to their openly secret practice of sealing each other to young women for sexual and monetary benefit. Despite widespread knowledge that Hardy was correct in his accusations, Smith and Adams bullied their way into excommunicating the local presiding elder.)

^{iv} While Sheen "omitted" the entire section on baptism for the dead from his reprint of the *Pocket Companion*, on p. 19 of his booklet, he did mention that this quote was found in this section of Smith's pamphlet. He then noted that the only other place this statement was found in early LDS writings was in fact the purported revelation on plural marriage, now LDS D&C 132:19 and 27. (All further quotes from the D&C will be from the current LDS edition, unless otherwise noted.)

Sheen called this quote from Joseph Smith “the bloody footprint by which William Smith has betrayed his brother Joseph Smith as the author of the Celestial Revelation. It is the connecting link between William Smith’s ‘Elders’ Pocket Companion’ and Joseph Smith’s Polygamy Revelation known as the Celestial Revelation.”

^v Sheen here noted that the section on baptism for the dead began on p. 10 of Smith’s manuscript.

^{vi} Here Sheen pointed out that this was a paraphrase of the second paragraph of his manuscript copy of the polygamy revelation, now found in D&C 132:7.

^{vii} Sheen referred this to the second paragraph of his manuscript, now in D&C 132:7.

^{viii} Ditto.

^{ix} See fourth paragraph, or D&C 132:15-16.

^x Sheen noted that “law of my Holy Priesthood” was found in the fourth paragraph, or D&C 132:28.

^{xi} Here Sheen felt that these quotes from Paul were more internal evidence that the pamphlet was written in 1844 and referred to events of 1843-1844. Sheen reasoned that on April 6, 1845, Brigham Young quoted these same two texts more fully (see *Times & Seasons*, 6:12, July 1, 1845, p. 955) and related them to a very bland definition of the “spiritual wife system.” At the same time, although William Smith was in New York, the Quorum of the Twelve in Nauvoo were considering charges against him, George J. Adams, and Samuel Brannan, for practicing unauthorized polygamy in 1843 and 1844. While William Smith was retained in the Quorum, Brannan and Adams were both excommunicated. William Smith also paraphrased these same verses from Paul to justify spiritual wifery in his April 18, 1850 letter to Sheen’s father, Isaac Sheen, printed May 22, 1850 in the *Cincinnati Daily Commercial*. See also pp. 7 and 8 of Sheen’s *Polygamy: or the Veil Lifted*.

^{xii} D&C 132:19.

^{xiii} This is a version of the fifth stanza of a poem by Joseph Swain (1761-1796), called *The Golden Chain*. Swain’s original read “the happy **souls** above”, and “his bosom **glow** with love.”

^{xiv} Sheen compared this to the fourth paragraph of his manuscript or again, D&C 132:19.

^{xv} Sheen included the notation: [* “*placed under restrictions.*” – *Hyrum Smith.*], whatever that might mean.

^{xvi} See D&C 132:19 and 27.

^{xvii} Sheen’s printed booklet did not quote this poem, but did indicate it had been included in Smith’s manuscript, and was a quote from the May 1, 1844 issue of the *Times and Seasons*, (vol. 5, no. 9, p. 527).

^{xviii} Neither Leviticus nor Luke make sense here.

^{xix} Sheen directed readers to D&C 132:1.

^{xx} The word or phrase Sheen could not read in the William Smith manuscript may have been “quotations” or “scriptural references” etc.

^{xxi} Sheen footnoted here:

“MENE, MENE, TEKEL, UPHARSIN!” Shades of “Nephi-Moroni!” Great Julius Caesar, and shades of the martyred Prophet and Patriarch! – the Royal Blood of Ephraim accuseth the golden tablets, even the Book of Mormon. The English of the Book of Mormon is not strong enough, but William Smith, brother, of the Prophet Joseph Smith, must underscore the above words. William Smith, one of the Twelve, you may understand “things unlawful to utter,” as did Paul; you may, like Paul, “speak in parables,” but you have said to me in language that cannot be mistaken that the Book of Mormon provided for the introduction of the doctrine you have been teaching in your “Elder’s [sic] Pocket Companion” written in 1844; you have said further to me – you have said IT HAS BEEN COMMANDED. Many may be deceived by the sophistry of Joseph the younger, but the one man who is picking your words into type will go before the throne of God fully assure

that you then had a knowledge of the Celestial Revelation that was not given to the world until August 29, 1852. The world may not heed my words, but when standing before the throne of God in Eternal judgment, William Smith and William Marks shall be my witnesses, and if both of you have lied to me here in time, God help you both then and there in Eternity.

^{xxii} Sheen wrote that here, Smith “gives the quotation from Section 101, Book of Covenants” which likely refers to D&C 104, concerning the United Order, a Mormon communist order for the benefit of the poor. Nothing else about what this section contained is known. Although the following sections were also included in the original, Sheen included no excerpts from them, so only the headings of the sections are included.

^{xxiii} This is a hymn first known as “Heaven Anticipated,” published in John Rippon’s *A Selection of Hymns from the Best Authors, etc.*, London, 1787. The hymn’s name later became “On Jordan’s Stormy Banks.” This version slightly differs from the original lyrics of stanza 3:

No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness, sorrow, pain and death,
Are felt and feared no more.

^{xxiv} Sheen did not include this text in his reprint of Smith, but merely stated that on Smith’s “32d page he gives ‘A Form of Marriage. ceremony for time[.] Book Cov. 2 E[d] p. 439.’” This refers to Sec. 109 of the 1844 Nauvoo edition of the *Doctrine & Covenants*, which I have quoted here.