NEW-YORK MESSENGER.

SATURDAY, JULY 5, 1845.

To the Patrons.

We shall send the first number of the second volume of the Prophet (now Messenger) to those subscribers for the first and have not made any arrangement for the second, and those who do not wish to continue their subscription, will oblige us by returning this notice to the office in time to be written upon it, so that they wish to continue their subscriptions to forward the subscription, as we shall be unable: the newspapers of discontinuing all papers that are not paid for. And we now insist on the opportunity of informing those who have not paid for their subscriptions for the last volume, that after a sufficient length of time, having been given for a subscription to be made, we shall publish the delinquents in the mails, without giving them a second chance.

We expect to send our January numbers to our friends in about two weeks, which can be done through the new post office arrangement, by paying it into the hands of the post master, who will give a receipt and forward it on an order on the post master in this city. The same can be done by subscribers in forwarding their subscriptions.

We shall inform the saints in the country, that Elder Bannam will be at liberty during the summer, to lecture every Sabbath in the surrounding towns and villages, providing the distance is not more than fifty miles, so that he can return to the city on Monday, to attend to his business. If the brethren that wish to have preaching in their neighborhood, will send a notice of the same, it will be announced in the Messenger and attended to promptly.

Wales.

Elder Jones who led this country last season on a mission to Wales, has published a work on the Fulness of the Everlasting Gospel in the Welsh language. There is no doubt but a great work will eventually be accomplished in this mission. It is a most creditable publication, and some have been baptized and enrolled. We understand that Elder Woolcott contemplates visiting that country this season.

France.

From our foreign correspondence, we learn that the Truth is progressing in France, several elders have commenced labouring there, and have met with a good reception. Some have been baptized and enrolled. We understand that Elder Woolcott contemplates visiting that country this season.

off from the church, it was by the testimony that was laid before us. When Br. Wm. Smith returned from the east, he laid the case of brother Francis before us, and upon his testimony Elder Bannam was restored to fellowship. About ten days after this Br. Bannam came to Newr, and he and a council with Br. Smith, Br. Wallace, and Samuel Bannam, Br. Wallace being the person aggrieved; on hearing the testimony the on both sides we felt it our duty to restore elder Bannam to fellowship in the church, praying for his success in his official capacity. And inasmuch as Br. Pratt has suggested in the Prophet of May 15th, that some ought not to conspire against Br. Braman wrong, that we have reason to suppose that Br. Wm. Smith has not counseled him wrong in the case.

We give this notice to the churches for the satisfaction of Bro. Pratt, Smith, Bannam, Wallace, and all concerned.

B. YOUNG, Pres., WILLIAM RICHARDS, Clerk.

Obituary.

NEWARK, N. J., 1845.

Died in childhood on Friday the 6th day of May, of consumption, which she bore with christian fortitude, Eviva M., eldest daughter of Jefferson and Benjamin M., aged 12 years and 9 months. From her first hearing of the Gospel through the Latter Day Saints, seemed to be seriously impressed. She saw the necessity and had the desire, but circumstances rendered it impossible for her to obey. In the latter part of her sickness, and when she no longer entertained a hope of recovery, she sent for me, but went to see her before she took her last breath. Her last testimony to Christ.

She requested me to pray with encouraging him. I do not mean, and from that time the spirit manifest itself to her that she was a member of the household of God. A few moments previous to her last breath she looked up and said, mother, I am a Latter Day Saint, I shall soon go to my Father. Smiles of joy then lighted up her countenance, and she seemed to have a right to something glorious than her fleshly tongue could express, and she has been in songs of praise, such as "praise the Lord, glory to God in the highest."

She prayed for the Lord to bless her parents and all the families of the earth, and expired with a struggle or a groan.

S. W. ROSS.


A short time since I enclosed for you one dollar for the continuance of your paper for which a short time I am to be suspended. I do not condemn your Mormonism; I like your democratic notions. I absolutely admire the unshakable stand for the freedom of speech. I think they see a destructing spirit, a spirit which accumulates some bush tortures and enemies to their country, in the language Mormonism; I say if again attacked, &c., we shall resist. Surely it is to be held in language, but when we consider the plunderers and murderers committed—the falsehood—circumstances and the oppressive measures brought to bear upon them—their resistance their appeals to every department of Government, in every form protest by law for protection and redress—the difficulties of all the the authorities—the continued threats of their enemies, and the encouragement given to the same by men in power, who shall say that Government which was instituted to judge and
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<td>5. Baker, Sarah</td>
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<td>17 Sep 1773</td>
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<td>9. Herrington, Martha</td>
<td>f</td>
<td>17 Nov 1779</td>
<td>New Canaan</td>
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<td>12. Williams, Samuel</td>
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<td>22 Mar 1789</td>
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<td>13. Williams, Ruth</td>
<td>f</td>
<td>26 Oct 1786</td>
<td>Russell</td>
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w.a: washing and anointing; slg: sealing; apos: apostle; h.p.: high priest; aev: seventy; eld: elder; f: female; m: male
1: slg record only. 2: slg record gives birth date as 17 Nov 1795.
CELESTIAL MARRIAGE.

Evidence that the Revelation on Celestial Marriage Was Revealed Through Joseph Smith.

Positive Proof that Joseph Smith Had Plural Wives.

A Familiar Voice Comes From Prison.

EDITOR JOURNAL:—The following brief extract is taken from The Saints’ Herald of the 20th Instant:

We had an article in the Daily Express of the 31st Instant, written by the Hon. Thomas W. Smith, covering about two and a half columns of that paper, in which the writer discusses and reviles the “celestial marriage” in a most unfair manner.

If misstatements, false assertions, and a long string of words—words of truth or good argument, and the whole jumbled together with a reckless and false spirit—have capricious reviling, then indeed are the days of that doctrine numbered. It is a surprise that the Church Jeter Journal would admit such a mass of falsity into its columns; it can only be accounted for because of its antagonism to the Mormon church. It is not my purpose to follow this writer through all the nauseating verbiage which makes up his epistle. There is but one point upon which I feel it necessary to offer exceptions. I certainly cannot stop to notice the general dishonor and falsehood that runs through its entire article.

During the present embattled state of the great missionary cause, anything and everything denunciatory of the Mormons of Utah is censored in the public press, and read and believed by thousands, while the truths ignored and real facts are discarded. At such a time—when the voice of reason is stilled, and when justice is being crushed beneath the iron heel of majorities which are argumented by the assumptions of sectarian aggrandizement—I certainly need not hope to have those ideas spread through the broad and exalted areas. But by the few honest hearted who love truth I may be heard, and with such hearing, shall be content.

My chief aim in this article, is to disprove the character of the writer, who states from Pap ete, Talbot, and sets forth, in his rattling style, that plural marriage was not taught or practiced by Joseph Smith, the Prophet, now deceased. And I assure, while doing this, I may be discharging the minds of some of the adherents of Joseph Smith, of Lamoni, veracious men of whom have in possession some of the evidences now to be presented. But, by the gentleman just named, these testimonies were set aside with a dash of conclusiveness that would very well have comportted with the common practice of an attorney when trying to rule conclusive evidence out of court.

Here I offer additional proofs to those given in the Littlefield-Smith correspondence. In doing so I am but discharging a common duty. Mr. Smith, of Lamoni, and Mr. Smith, of Taloaa, may continue elaborate and compelling, but many besides them will read what I have now to offer, and in their hearts and consciences a work, in time, may be wrought to bring them to understand what are the real facts as to the belief and practices of Joseph Smith, the martyr, with reference to celestial marriage.

The proofs immediately at hand are as follows:

In the History of Joseph Smith, under date of October 5th, 1841, can be found the following:

Given instructions to two persons who were marrying, teaching or practicing the doctrine of plurality of wives; for according to the law I held the keys of this power in the last days; for there is never but one wife at a time on whom the power and its keys are conferred; and I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise.

From the foregoing it is evident that the principle of plurality of wives was more or less understood in the church at that time, Joseph said he “held the keys of this power.” What power? The power to give men plurality of wives, which is plainly shown by the words with which the sentence closes: “I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise.” Here provision is made for the privilege of plurality, which he did in the case of Joseph himself, and many of his brethren. You have been hunting for ignorance and have found it. There is never any difficulty in doing that. But people can always be found who are entirely ignorant of every principle of celestial marriage, sidereal, whatever it may be. But I am prepared to supply you with the affidavits of scores of persons who resided in Nauvoo, who were never ignorant of this principle. — Littlefield-Smith correspondence.

TESTIMONY OF MERVIL B. THOMPSON.

Salt Lake City, January 31st, 1880.

A. M. WARREN.

DEAR BROTHER,—Having noticed in the Deseret News an unsigned letter for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with all the members of the High Council, and know Brother Grover’s testimony to be correct. Not if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as copy the letter addressed to Joseph Smith, at
and obey the same shall be saved, and you that reject it shall be damned." We saw this prediction verified in less than one week. Of the Presidency of the Stake, William Marks and Father Coles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great difference in the line of their conduct, which was perceivable to every member that kept the meeting.

From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

CERTIFICATE OF LOVINA WALKER.

I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton in the State of Illinois, in the year 1884, she told me that she, Emma Smith, was present and subscribed the marriage or sealing of Elda Partridge, Emily Partridge, Maria Lawrence, and Emma Lawrence to her husband, Joseph Smith, and that she gave her bond of five hundred dollars.

LOVINA WALKER.

We hereby witness that Lovina Walker made and signed the above statement on the 15th day of June, A.D. 1885, at Salt Lake City, Salt Lake county, Utah Territory, of her own free will and accord.

HURON S. WALKER,

SARAH E. SMITH,

J.J. Smith.

AFFIDAVIT OF EMILY D. P. YOUNG.

TERRITORY OF UTAH.

County of Salt Lake.

The returns will remember that on the first day of May, A.D. 1884, personally appeared before me, Elder Smith, Judge of Probate for said county, Emily D. P. Young, who was, by me, administered to and sworn to, and that on the eleventh day of May, A.D. 1884, in the High Priesthood, county of Salt Lake, State of Utah, she was married or sealed to Joseph Smith, Jr., High Priest in said Church, according to the tenets of said Church of Jesus Christ of Latter-day Saints, under the provisions of Emma Hale Smith, and Eliza Maria Partridge (Young).

EMILY D. P. YOUNG.

Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

E. SMITH, Probate Judge.

Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Geerley requested Mr. Soby to sign the document, Soby objected, saying he was present at the meeting, and heard the revelation read, and could not sign an affidavit to the contrary. This considerably disconcerted his interlocutor, and Mr. Soby added: "If you will draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you." Mr. Geerley, however, did not want that kind of testimony, and retired rather crestfallen, but wiser; and has since apostatized from the reorganized church. Mr. Soby, quite recently, had business in the State of Pennsylvania, and while there related the occurrence to a gentleman named Samuel Harrison.

Leonard Soby is the only person now living who was present at the High Council meeting at which the revelation on celestial marriage was read. His home is at Beverly, New Jersey." — Ogden Herald, Jan. 5, 1886.

A few weeks ago I addressed a letter to Mr. Leonard Soby, asking him to furnish what facts he had in possession relative to the Revelation on Celestial Marriage having been read before the High Council at Nauvoo. To this letter Mr. Soby returned the following, which I give entire with the exception of small portions which are of no public interest:

LEONARD SOBY'S LETTER.

BEVERLY, N. J., Jan. 21, 1886.

Dear Brother Littlefield,

I inclose you five dollars for the benefit of those who are in prison. Although I am in miles of away and have never seen them I know the spirit they manifested in going there was the true spirit of our Church and I rejoice over them and so do the holy angels in heaven. You are contending for the faith once delivered to the Saints in Nauvoo, of which I am a witness. Let these words come to your hearts. I pray for their wives and children continually that they (the prisoners) may be restored to the Church. The facts as published in the [Ogden] Herald are true, referring to the interview between Mr. Geerley and myself, and I refer you to him for a copy of my affidavit. Mr. Geerley is very much a gentleman, and if you ask for it in my name he will not refuse, **.

With great respect,

Your humble servant,

LEONARD SOBY.

The money sent by Mr. Soby for the benefit of the prisoners was inclosed by me in a letter addressed to Elder John Nicholson, in care of the Warden, Utah Penitentiary, which the Warden kindly delivered. Brother Nicholson thus acknowledges its receipt:
TESTIMONY AS TO HER MARRIAGE TO HIRAM SMITH.

SALT LAKE CITY, Sept. 5, 1886,

Mr. Joseph Smith, Leavenworth:

DEAR SIR,—After having asked my Father in heaven to aid me, I sat down to write a few lines as dictated by the Holy Spirit. After reading the correspondence between you and J. Q. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that one of your father’s friends had performed this duty while you were here, now I will begin at once and tell you my experience.

My beloved husband, R. B. Thompson, your father’s private secretary to the end of his mortal life, died August 27th, 1841. (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to request your uncle Hiram to have me sealed to him for time. Hiram communicated this to his wife (my sister) who, by request, opened the subject to me. When everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then emquired of the Lord what he should do; the answer was, “Keep it as my servant hath required.” He then took all opportunity of communicating this to your uncle Hiram, who told me that the Holy Spirit rested upon him from the crown of his head to the sole of his feet. The time was appointed, with the consent of all parties, and when the time came sealing me to your uncle Hiram for time, in my sister’s room, with a covenant to deliver me up in the morning of the resurrection to Robert Blackel Thompson, with whatever offspring should be the result of that union, at the same time counsel ing your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife to the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men. Now I assure you I have not been prompted or dictated by any mortal being in writing to you; neither does a living soul know it but my invalid daughter.

God bless you, in the sincere prayer of your true friend,

MERCY R. THOMPSON.

P. S.—If you feel disposed to ask me any questions, I will be pleased to answer concerning blessings which I received under the hands of your late mother by the dictation of your father.

M. R. T. In Deseret News.

TESTIMONY OF DAVID FILLMORE.

TERRITORY OF UTAH,

COUNTY OF SALT LAKE. p. 88.

Be it remembered on this thirteenth day of June, A. D. 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fillmore, who was by me sworn in due form of law, and upon his oath, that on or about the twelfth day of August, A. D. 1841, while in meeting with the High Council, (the being a meeting thereof, in Hiram Smith’s brick office, in the city of Nauvoo, county of Hancock, state of Illinois, Dumbur Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about, respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was; upon which Hiram Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, A. D. 1841, and read the same to the High Council, and here testimony to its truth. The said David Fillmore further said that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Amos A. Cowles, Samuel Root, Geo. W. Harris, Dumbur Wilson, Wm. Huntington, Levi Jackson, Aaron Johnson, Thomas Grover, David Fillmore, Philander Richards, James Alfred, and Leonard Sobey, And the said David Fillmore further said that Wm. Marks, Amos A. Cowles and Leonard Sobey were the only persons present who did not receive the testimony of Hiram Smith, and that all the others did receive it from the teaching and testimony of the said Hiram Smith. And further, that the copy of said revelation on celestial marriage, published in the Deseret News extra of September fourth, A. D. 1852, is a true copy of the same.

DAVID FILLMORE.

Subscribed and sworn to by the said David Fillmore the day and year first above written.

JAMES JACK, Notary Public.

EXTRACT FROM THOMAS GROVER’S LETTER.

The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

The Presidency of the Stake, Wm. Marks, Father Cole, and the late Apostle Charles C. Rich, were there present.

The following are the names of the High Council that were present; in their order, viz: Samuel Root, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fillmore, Aaron Johnson, Newel Knight, Leonard Sobey, Isaac Alfred, Henry G. Sherrwood and I, think, Samuel Smith.

Brother Hiram Smith was called upon to read the revelation. He did so, and after the reading said: "Now, you that believe this revelation and go forth
A LETTER FROM PRISON.

UTAH PENITENTIARY.

Feb. 20, 1886.

Dear Brother Littlefield,—

Your esteemed favor, with enclosure, which came from the hand of Leonard Sony, was duly received. The amount has been distributed among those who were, in my judgment, the most needy, and thanks are due to the gentleman named for his kindliness of those who are in prison for the sake of conscience and religion.

Your is a good work in sustaiiding; by indisputable facts, the truth in relation to matters held sacred that have been questioned and condemned. I wish you every success in your future efforts in the same direction.

With kind regards,

Your brother,

John Nicholson.

Sometimes last summer Mrs. Willis of Lehi, Utah County, Utah, visited my home in company with Mrs. Robert Hale and while there, in conversation upon Nauvoo matters, Mrs. Willis stated, without any hesitation, and in the most unprejdicative terms, that at the time she was married to Brother Iris Willis she was, in fact, the widow of Joseph Smith, the martyrred Prophet. That she had been sealed to him (Joseph Smith) and became, in the full meaning of the term, his wife, according to the sacred order of celestial marriage. She stated that when Brother Iris Willis received her in marriage he was quite imported that he was marrying a widow; that their association together would end with this life, and that in the morning of the resurrection would pass from him to the society of her deceased husband. Mrs. Willis' maiden name was Melissa Lott. She is the daughter of Cornelius Lott, a man well known in the church and must be also the President of the Reorganized Church. That gentleman can address and interrogate her if he wishes, as I have furnished her address.

I will briefly adduce to one more case in connection with which, by request, I shall withhold names: A lady in Nauvoo, with whom I was well acquainted, stated to me that she had been sealed to Joseph Smith by the law of celestial marriage. I have special evidence that this lady told me the truth. Aside from this, I knew the Nauvoo, by report and circumstantial evidence, of some eight or ten ladies who were his wives, among whom, on a former occasion, I gave to Joseph Smith, of Lamoni, the names of Ethel B. Snow, Lucy Walker and Emily Partridge. These ladies are highly respected by the Prophet Joseph Smith, and can be addressed.

Persons desirous of being placed in correspondence with a reliable party who officiated in the ordinance of celestial marriage, under the personal instructions of the Prophet Joseph Smith, are respectfully referred to Mr. Bates Noble, Bountiful, Davis County, Utah.

I would not, perhaps, direct my re-
REMINISCENCES

OF

LATTER-DAY SAINTS.

GIVING AN ACCOUNT OF MUCH INDIVIDUAL SUFFERING ENDURED FOR RELIGIOUS CONSCIENCE.

BY LYMAN OMER LITTLEFIELD,

AUTHOR OF "THE MARTYRS."

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INDEPENDENCE, MO 64051

LOGAN, UTAH:
THE UTAH JOURNAL CO., PRINTERS.

OCTOBER, 1888.
fort us by saving two years would soon pass away, then with renewed health he hoped to return and make us a home where we might be together again. Soon after he left, my sister Lydia, aged 8 years and 11 months, was attacked with brain fever. We had visited her several times and found that all that was done did not relieve her sufferings, and when we told the Prophet how very sick she was he told the boys to put a bed in the carriage and he went with them. Told the family that they must excuse him, but he was under the greatest obligation to look after her welfare and had come to take her to his own house where he could see to her himself. He took her in his arms from the carriage and baptized her in the Mississippi River; but in a few days she too passed away. Everything that could be done was done. But she was to join her dear mother in the spirit world, and we were left more lonely than before. Here allow me to say that our own father and mother could scarcely have done more or manifested greater solicitude for her recovery than did the Prophet and his wife Emma. They watched with us by her bedside and when all was over accompanied us to her last resting place beside her mother. One after another were brought home until all the younger members of the family were there except the baby. Judge Adams and wife, of Springfield, Ill., came to Nauvoo and desired one of the girls to live with them. We reluctantly consented for sister Jane to return with them, where she had a pleasant home until after their death, when she returned to Nauvoo. My brother William married Miss Olive Howey Farr, in the fall of 1843. They boarded at the Mansion six months, then went to housekeeping and took the children with him. I begged the privilege of going with them! I thought it too great a task for his wife to assume so great a responsibility. The Prophet and his wife introduced us as their sons and daughters. Every privilege was accorded us in the home. Every pleasure within reach was ours. He often referred to Bro. Lorin as his "Edwin." He was indeed his confidential and trusted friend. He was ever by his side; arm in arm they walked and conversed freely on various subjects. He was with him when he was arrested at Dixon by Wilson and Reynolds, who were determined to take him down the river into Missouri, but were foiled in this attempt. It was in this case "Uncle Billy" Rogers as he was familiarly called, made himself conspicuous in his defense; declared, with an oath, that they could not come there and kidnap a man and take him away in that manner. Said he would be d—d if Smith should not have fair play. They were forced to take him through the state by way of Nauvoo. Bro. Lorin hurried on home, brought his favorite horse Charley, and met him on foot, weary and covered with dust. He warmly embraced him, mounted his horse, and rode into Nauvoo. As they drew near the city the people turned out en masse to greet him. Bro. Lorin went with him to Springfield to attend his trial, and had the exquisite pleasure of seeing him acquitted.

At the time he crossed the river and was actively making arrangements to go beyond the Rocky Mountains, he said, "I have the promise of life for five years, if I listen to the voice of the spirit." But when Emma and some of his brethren besought him to return, he said, "If my life is worth nothing to you it is worth nothing to me." He well knew it was in the programme that he must sacrifice his life for the principles God had revealed through him. Death had no terrors for him, although life was dear. I have often heard him say he expected to seal his testimony with his blood. He anticipated great joy in meeting his parents and friends beyond the grave. He believed that as soon as the spirit left the body we were shaking hands with and greeting our friends. He often referred to the feelings that should exist between husband and wives, that they, his wives, should be his bosom companions, the nearest and dearest objects
on earth in every sense of the word. He said men must beware how they treat their wives. They were given them for a holy purpose that the myriads of spirits waiting for tabernacles might have pure and healthy bodies. He also said many would awake in the morning of the resurrection sadly disappointed; for they, by transgression, would have neither wives nor children, for they surely would be taken from them, and given to those who should prove themselves worthy. Again he said, a woman would have her choice; this was a privilege that could not be denied her.

In the year 1842 President Joseph Smith sought an interview with me, and said: "I have a message for you. I have been commanded of God to take another wife, and you are the woman." My astonishment knew no bounds. This announcement was indeed a thunderbolt to me. He asked me if I believed him to be a prophet of God. "Most assuredly I do," I replied. He fully explained to me the principle of plural or celestial marriage. Said this principle was again to be restored for the benefit of the human family. That it would prove an everlasting blessing to my father's house; and form a chain that could never be broken, worlds without end. "What have you to say?" he asked. "Nothing." How could I speak, or what could I say?" He said, "If you will pray sincerely for light and understanding in relation thereto, you shall receive a testimony of the correctness of this principle. I thought I prayed sincerely, but was so unwilling to consider the matter favorably that I fear I did not ask in faith for light. Gross darkness instead of light took possession of my mind. I was tempted and tortured beyond endurance until life was not desirable. Oh that the grave would kindly receive me, that I might find rest on the bosom of my dear mother. Why should I be chosen from among Thy daughters, Father, I am only a child in years and experience. No mother to counsel; no father near to tell me what to do in this trying hour. Oh, let this bitter cup pass. And thus I prayed in the agony of my soul.

The Prophet discerned my sorrow. He saw how unhappy I was, and sought an opportunity of again speaking to me on this subject, and said: "Although I cannot, under existing circumstances, acknowledge you as my wife, the time is near when we will go beyond the Rocky Mountains and then you will be acknowledged and honored as my wife." He also said, "this principle will yet be believed in and practised by the righteous. I have no flattering words to offer. It is a command of God to you. I will give you until to-morrow to decide this matter. If you reject this message the gate will be closed forever against you."

This aroused every drop of Scotch in my veins. For a few moments I stood fearless before him, and looked him in the eye. I felt at this moment that I was called to place myself upon the altar a living sacrifice—perhaps to break the world in disgrace and incur the displeasure and contempt of my youthful companions; all my dreams of happiness blown to the four winds. This was too much, for as yet no shadow had crossed my path, aside from the death of my dear mother. The future to me had been one bright, cloudless day. I had been speechless, but at last found utterance and said: "Although you are a prophet of God you could not induce me to take a step of so great importance, unless I knew that God approved my course. I would rather die. I have tried to pray but received no comfort, no light," and emphatically forbid him speaking again to me on this subject. Every feeling of my soul revolted against it. Said I, "The same God who has sent this message is the Being I have worshipped from my early childhood and He must manifest His will to me." He walked across the room, returned and stood before me with the most beautiful expression of countenance, and said: "God Al-
mightily bless you. You shall have a manifestation of the will of God concerning you; a testimony that you can never deny. I will tell you what it shall be. It shall be that joy and peace that you never knew.

Oh, how earnestly I prayed for these words to be fulfilled. It was near dawn after another sleepless night when my room was lighted up by a heavenly influence. To me it was, in comparison, like the brilliant sun bursting through the darkest cloud. The words of the Prophet were indeed fulfilled. My soul was filled with a calm, sweet peace that "I never knew." Supreme happiness took possession of me, and I received a powerful and irresistible testimony of the truth of plural marriage, which has been like an anchor to the soul through all the trials of life. I felt that I must go out into the morning air and give vent to the joy and gratitude that filled my soul. As I descended the stairs, Pres. Smith opened the door below, took me by the hand and said: "Thank God, you have the testimony. I, too, have prayed." He led me to a chair, placed his hands upon my head, and blessed me with every blessing my heart could possibly desire.

The first day of May, 1843, I consented to become the Prophet's wife, and was sealed to him for time and all eternity, at his own house by Elder Wm. Clayton.

To-day I have but one regret, which is that I have not been a more worthy representative of the principle of plural marriage, and that I have not lived a more perfect life. I can also state that Emma Smith was present and did consent to Eliza and Emily Partridge, also Maria and Sarah Lawrence being sealed to her husband. This I had from the Prophet's own mouth; also the testimony of her niece, Hyrum Smith's eldest daughter, (my brother Lorin's wife), as well as that of the young ladies named themselves, with whom I was on most intimate terms, and was glad that they, too, had accepted that order of marriage. Instead of a feeling of jealousy, it was a source of comfort to me. We were as sisters to each other.

In this I acted in accordance with the will of God. Not for any worldly aggrandizement; not for the gratification of the flesh. How can it be said we accepted this principle for any lustful desires? Preposterous! This would be utterly impossible. But, as I said before, we accepted it to obey a command of God, to establish a principle that would benefit the human family and emancipate them from the degradation into which they, through their wicked customs, had fallen.

In all this God had in view a road marked out for me that I knew not; to struggle against the tide of opposition, prejudice and tradition; to aid in establishing a principle that would exalt mankind and bring them back into His presence. A tie has been formed that will guide me to the highest and most glorious destiny, if I continue to walk in the regeneration, which is the grand object of my life.

No one can possibly feel more deeply to regret than I do, the course taken by the sons of President Joseph Smith, knowing that they have been misinformed; that it is through prejudice, through yielding to popular opinion that they have been misled. They might heir their father's priesthood, if they would take proper steps, and honor the principles revealed through him. Thus they might be called to occupy prominent positions in this dispensation, to aid in forwarding the great work of redemption and to seek to bring every honest soul of every nation to a knowledge of the Gospel of the Son of God. O, that they had eyes to see and ears to hear the sound of the Gospel, and walk in the footsteps of their illustrious father, knowing as I do that he was the grandest personage that has stood upon the earth since the days of our Savior. O, that God would in His boundless mercy, His matchless charity, withdraw the curtain and let but one ray from His magnificent countenance shine upon them, that like Saul
Tarsus, they might turn to God and become his apostles in very deed. That they might also accept the many testimonies given by those whose lives have been pure and spotless, who have sought to aid in establishing eternal principles that will exalt the human race in the presence of God. How gladly we would have them in our midst, did they walk in the spirit of their father.

They seem surprised that there was no issue from assorted plural marriages with their father. Could they but realize the hazardous life he lived, after that revelation was given, they would comprehend the reason. He was harassed and hounded and lived in constant fear of being betrayed by those who ought to have been true to him.

Since 1845, I have been the wife of President Heber C. Kimball, by whom I have had nine children, five sons and four daughters; have lived in the same home with other members of his family; have loved them as dearly as my own sisters, until it became necessary, as our children began to grow up around us, to have separate homes. Every mother has her own mode of government, and as children grow in years, it is more pleasant to have them under the immediate dictation of their own mother. I can truthfully state, however, that there is less room for jealousy where wives live under the same roof. They become interested in each other's welfare; they love each other's children, beside, in my experience, I find the children themselves love each other as dearly as the children of one mother. In sickness, it has been a pleasure to minister to those in need of assistance. I will say here, too, that it is a grand school. You learn self control, self denial; it brings out the nobler traits of our fallen natures, and teaches us to study and subdue self, while we become acquainted with the peculiar characteristics of each other. There is a grand opportunity to improve ourselves, and the lessons learned in a few years, are worth the experience of a lifetime, for this reason, that you are better prepared to make a home happy. You can easily avoid many unpleasant features of domestic life that through inexperience you otherwise are unprepared to meet.

The study of human nature is a grand study. I can only speak for myself in this regard. When I separated from others and went to a home with my own children I placed many little safeguards around our home that experience suggested, and my children grew into their teens without having heard an unkind word between their father and mother. When the father was there everything was done necessary for his comfort. To make our home a pleasant one, was the chief object of life. When absent I knew he was in good company and where he had a right to be. I stood in no fear from his associations with others, because I knew their purity of life. It is needless for me to say anything in regard to the life and character of Pres. H. C. Kimball. He lives in the hearts of the people called Latter-day Saints, and his acts and works are known abroad.

As time passed on he seemed to appreciate more than ever his wives and growing children. His last words to me were that he had been agreeably disappointed in my course of life; had appreciated my example as a wife and as a mother; that none had excelled me in the home life. Wherever my lot had been cast, there he had found a place of peace and rest. "Let me now thank you kindly," he said, "for every kind word, for every kind act of your life, and when I am gone, which will not be but a short time, you shall be blessed and find friends." He went on to say that, if he never spoke to me again, I might rest assured that I had his most sanguine good feelings; his unbounded love and esteem. "What can you tell Joseph when you meet him? Cannot you say that I have been kind to you as it was possible to be under the circumstances? I know you can, and am confident you will be as a mediator between me and Joseph, and never enjoy any blessing you would not wish Heber to share."

These words were more precious to me than gold, as
they were his last, with the addition of "I leave my peace
and blessing with you. May the peace of Heber ever abide
in your habitation."

I do not pen these facts thinking that others did not
share equally in his esteem; as every woman cherishes her
own niche in her husband's affections.

Heber C. Kimball was a noble whole-souled son of God,
and was as capable of loving more than one woman as
God Himself is capable of loving all his creations.

Sister Vilato Murrey Kimball, first wife of Heber Chase
Kimball, was one of the noble women of earth. She was
dearly beloved by his wives and children, as well as by all
who intimately knew her. Too little has been said of her
exemplary life. She was as a ministering angel to those in
distress, ever ready to aid those who had not been so for-
tunate as herself in regard to the comforts of life. She
never seemed so happy as while seeking to make others
happy. Every year it was her custom to invite all the fami-
ily to dine at her table, and insisted that it was her privi-
lege to wait upon and make them happy and comfortable.
In her last sickness she expressed her regret that she could
no longer have the pleasure of seeing the family together
as she had been in the habit of doing. On one occasion
when one of her old time associates was urging her to
come often, as she had done in former years, she answered,
"You must excuse me, as our own family has grown so
large that by the time I visit them all, I want to begin the
rounds again." This shows the good feelings she cher-
ished towards her husband's many wives and children.
Too much cannot be said in praise of her example. In her
demise, Zion lost one of her noblest daughters.

Very sincerely, your Sister in the Gospel,

LUCY W. KIMBALL.

The above from the pen of Mrs. Kimball is written in
an entertaining style. Her statements are all unequivo-
cally straightforward and will convey to the reader the
impression that she speaks of circumstances and facts
wherein she was an actor. The writer was well and fa-
familiarly acquainted with her in the Nauvoo days, when
she was Miss Lucy Walker, a blooming and vivacious
young lady of fifteen or sixteen summers. She possessed
a character above reproach and has ever been universally
esteemed as an upright person, whose veracity has never
been questioned upon any matter. With the relationship
concerning which she speaks, between herself and Presi-
dent Joseph Smith, deceased, the writer became familiar
during the residence of the Saints at Nauvoo and of course
previously to the death of the Prophet. He then knew
that a marriage existed between them, by a variety of
circumstances not necessary to be enumerated here. If
it were possible for a doubt ever to have existed, Mrs.
Kimball's statement herein made, after the lapse of so
many years—during which time the Prophet's mortal re-
 mains have reposed in the grave—would most effectually
remove such doubts. We give it here to establish a fact
—persistently controverted by some—in the history of
the remarkable man who brought forth a faith which
has indelibly marked the nineteenth century with a new
religious era destined to revolutionize the opinions of the
moral world, before mankind can be made to see the Gosp-
el eye to eye and travel together the straight and nar-
row path which alone leads to eternal life hereafter. It
is true that the restoration of the fulness of the Gospel,
through the agency of this remarkable man, has already
engrafted upon the theories of many renowned theologi-
ans numberless ideas and views which they have gleaned
from the doctrines given through him and from the ser-
Lights and Shadows
of
Mormonism

J. F. GIBBS
angel of God showed the gold plates to him and to two other witnesses.

The statements of Cowdery and others furnish ample warrant that Joseph Smith was practicing polygamy prior to 1837, or before the time that Elder Roberts says Joseph revealed it to Oliver Cowdery.

In support of the inference that the Prophet taught and practiced polygamy even before 1837, the following excerpt from a sermon delivered in Salt Lake City, July 7th, 1847, by the present head of the Mormon church, Joseph F. Smith, nephew of the Prophet, is quoted:

"To put this matter correctly before you, I here declare that the principle of plural marriage was not first revealed on the twelfth day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832... It need scarcely be said that the Prophet found no one any more prepared or more willing to lead out in this matter in righteousness than he was himself. Many could see it, nearly all to whom he revealed it believed it, and received the witness of the Holy Spirit that it was of God; but none excelled, or even matched the courage of the Prophet himself."

But the date of the first authentic practice of polygamy is immaterial, except in so far as it accounted for the rumors of illicit marriage relations among the Mormons, inasmuch as the following affidavit of Joseph B. Noble proves that the Prophet had several pluralities more than two years before the date of the revelation—July 12th, 1843.

Territory of Utah, } ss.
County of Salt Lake, }

Be it remembered that on the 26th day of June, A. D. 1869, personally appeared before me, James Jack, notary public in and for said county, Joseph Noble, who was by me sworn in due form of law, and upon his oath, that on the fifth day of April, A. D. 1841, at the City of Nauvoo, County of Hancock, State of Illinois, he married or sealed Eliza Beaman, to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, according to the order of Celestial marriage revealed to the said Joseph Smith.

"(Signed) JOSEPH B. NOBLE.

"Subscribed and sworn to by the said Joseph Bates Noble the day and year first above written.

"(Signed) JAMES JACK,
"Notary Public."

The foregoing affidavits are abundantly supported by numerous other affidavits on the matter of Joseph's polygamy. Certain it is, that the Prophet took unto himself the following plural wives: Mrs. Zina D. Huntington Jacobs—wife of a rather weak brother, Henry C. Jacobs, married by Elder Dimmick B. Huntington, brother of Zina, on October 27th, 1841; Miss Eliza Roxy Snow, June 1842, by Elder Brigham Young; two sisters, Emily D. and Eliza Partridge, who were domestic in the Nauvoo house that was owned, and run as a hotel, by Mrs. Emma Smith, wife of the Prophet, according to the affidavit of Emily D., were given to Joseph by Emma, and were married to him March 4th, 1843, by Heber C. Kimball.

The writer of this was well acquainted with, and a frequent visitor at the home of Mrs. Eliza Lyman—nee Partridge, in Fillmore, during the years 1863 to 1867. No more truthful woman ever lived and she often referred to her marriage to Joseph Smith, the Prophet.

Of the ladies mentioned, and they were ladies in every sense of the word, Brigham Young subsequently married Mrs. Zina D. H. Jacobs, Miss Eliza R. Snow, and Miss Emily D. Partridge, as they were called.

That Hyrum Smith, brother of the Prophet and one of his most trusted advisers, was also a polygamist, is proved by the following affidavit published in the "Deseret News," Salt Lake City, 1894:

"Catherine Phillips Smith, being first duly sworn, says:

"I am the daughter of Thomas Denner and Sarah Goodhall Phillips, and was born in Philadelphia, State of Pennsylvania,
on the first day of August, 1819. My present residence is East Jordan, Salt Lake County, Utah. "I was married to Hyrum Smith, brother of Prophet Joseph Smith himself, at Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by brother and sister Robert and Julia Stone, and was witnessed by my mother, sister Stone, and her daughter, Hattie. "In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were martyred. "The purpose of this affidavit is that my testimony to the truthfulness and divinity of plural marriage may live after I shall have passed away; and in this spirit I commend it to all to whom it may come." (Signed) CATHERINE PHILLIPS SMITH. "Subscribed and sworn to before me this 28th day of January, 1903. (Seal) L. JOHN NUTTAL, Notary Public. "My commission expires March 30th, 1904." Willard Richards and William Clayton, the trusted secretary and assistant secretary of the Prophet, also married plural wives, as shown by the following statement of Mrs. Alice E. Stevens, and which appeared in the "Deseret News" of April, 1904. "Afton, Uinta County, Wyoming, "April 1st, 1904. "I, having been born in 1836, and living in Nauvoo from 1841 to 1846, and having been acquainted with the Prophet Joseph Smith, do know that polygamy was taught by him, to the Saints there at that time. "And I do also know that brother William Clayton married as a third living wife, Alice Hardman, who is my aunt. I also do know that Susanna Liptrott was a plural wife of Willard Richards. "I have also heard much said by my father and mother, as well as others, of the meeting referred to in the "Deseret News." (The meeting at Nauvoo in which Joseph Smith openly taught polygamy.) "Yours truly, "(Signed) MRS. ELISA E. STEPHENS."

In reply to those Latter-day Saints who claimed that polygamy was not taught openly by the Prophet in Nauvoo, the following excerpts are quoted: "Mesa City, 9th March, 1904. "President Joseph F. Smith, Washington City, D. C. "My dear brother—In reading reports from the Senate Committee on the Reed Smoot case, I see that witnesses are offered to prove that the Prophet Joseph Smith did not authorize or practice polygamy. I do know that he did teach plural marriage, and that he did give to me a plural wife, who is still living with me, and that I saw one of my sisters married to him and know that with her he occupied my house on May 16th and 17th, 1843, when he had occupied with Ellis Partridge, another plural wife, on the 2nd of the previous month. "And I do know that at his mansion home he was living with Marie and Sarah Lawrence and one of Cornelius P. Lott's daughters as his plural wives with full knowledge of his wife, Emma, of their married relation to him. "At that time I was his legal business agent and his business partner at Macedonia or Ramus, and was familiar with his family or domestic affairs; and, occupying as I did, the family mansion after his death, I had much to do in a business way with Emma, the Prophet's first wife, who at no time did ever in my hearing, deny the plural character of her husband's family. "Loyal to the truth, I am always your brother. "(Signed) B. F. JOHNSON." "I know of a surety that Joseph Smith did preach the principle of celestial marriage, for I was present at a meeting held
in Nauvoo in July, 1843, when he told the people that he had received a revelation on the principle, which was first written on the twelfth of July, 1843.

"(Signed) EVELIN RAWLING."

"I saw in the 'News' of March 17th a statement by N. T. Siscoe regarding a meeting held in Nauvoo in July, 1843, wherein the Prophet Joseph Smith delivered a discourse on polygamy. I was present at that meeting and well remember what a talk it created. . . . Brother Hyrum and I were alone at the dinner table, and I asked him if it was a revelation. He never hesitated one moment, but said that it was, and that he had carried that revelation to the high council for their consideration and that all of the high council accepted of it except two.

"(Signed) JAMES LEITHEAD."

The foregoing testimonies are from devout members of the Mormon church, and conclusively prove that polygamy was openly advocated by the Prophet from the public pulpits, or "stands," of Nauvoo.

There is no surprise that a system of marriage so alien to the universally accepted spirit of Christianity, and so obnoxious to nineteenth-century civilization, as that of Mormon polygamy, should have attracted the attention of the people of Illinois, and aroused universal indignation.

The Prophet and some of his advisers heard the faint rush of the fast-gathering storm of opposition and endeavored to check it by duplicity, deception and even by downright lying. Following are a few excerpts from various sources that prove the desperate efforts of the leaders of the Mormon church to discredit the reports that they were practicing polygamy.

In February, 1844 (several months after the polygamy revelation is officially alleged to have been received), the Nauvoo "Times and Seasons" (the authoritative church organ) contained the following signed notice to the world and the church:

"As we have been lately credibly informed that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy and other"

FALSE AND CORRUPTING DOCTRINES, in the county of Lapeer, State of Michigan, this is to notify him, and the church in general, that he is cut off from the church for his iniquity, and he is further notified to appear at the special conference on the 6th of April next, to make answer to these charges.

"(Signed)

"JOSEPH SMITH,
"HYRUM SMITH,
"Presidents of said church."

Again the "Times and Seasons" will be drawn upon to prove that deception was attempted on the general public:

"To the brethren of the Church of Jesus Christ of Latter-day Saints living on Chiana Creek, in Hancock county, greeting:

"Whereas, Brother Richard Hewitt has called upon me to-day to know my views concerning some doctrines that are preached in your place, and stated to me that some of your Elders say that a man having a certain priesthood may have as many wives as he pleases, and that that doctrine is taught here, I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine is culpable and will stand a chance to be brought before the high council and lose his license and membership also; therefore he had better be aware of what he is about.

"(Signed) HYRUM SMITH."

The foregoing denials of the existence of polygamy in Nauvoo could be amplified by numerous statements by other leading men of the church, but they are unnecessary.

In the matter of the alleged revelation establishing polygamy as the eternal law of God, we have the unsupported word of Joseph Smith, which appears to be sufficient for tens of thousands of adult Latter-day Saints. But the unbiased critic has the right to examine the consistency on the part of God in giving a revelation and then requiring his prophets to deny its existence, and to lie about its practice.

When confronted with the foregoing glaring inconsistencies,
the speakers and writers of the Mormon faith excuse the falsehoods of Joseph and Hyrum on the ground that the time had not yet arrived for the doctrine to be taught to the world, nor to be practised by the rank and file of the Saints. Do the apologists—for that is what they are, for the deception of the Prophet and his advisers—expect men and women of ordinary intelligence to believe that the All-wise and All-powerful would reveal a doctrine in advance of his ability to protect those who obeyed it from persecution and death? Or, in order to avoid the consequences of His premature revelation, can God require His servants to commit the sin of lying? Let those who may believe such inconsistencies, but they should not insist too strenuously on the assumption that all those who have an infinitely higher conception of God's common sense will be damned if they do not receive and practise the doctrine of plural marriage. Indirectly, the Mormon apologists excuse the falsehoods of Joseph, Hyrum, et al., on the ground that they had a precedent in Peter, who denied his Master. But Peter repented of his falsehood. And the entire body of Saints is challenged to cite any evidence where the falsehoods of Joseph and his partners were ever regretted by them, or ever denounced by those who succeeded them in the role of prophets, seers and revelators of the Church of Latter-day Saints. In fact, it will be clearly proved before the close of this volume that deception has continued to be the chief weapon of defense by the Mormon prophets, and that the Saints approve of the free use of it in religion and politics which, in the Mormon "Kingdom of God," are absolutely united.

It is significant that Elder B. H. Roberts, who is conceded to be by far the ablest logician and defender of Mormon doctrines and policies in the church, in his "Rise and Fall of Nauvoo," is silent about those denials of the teaching and practising of polygamy.

As an illustration of the deep-seated conviction that the practice of the law of plural marriage is inexorably binding on the Saints, the following statement of Apostle John Taylor, who subsequently became president of the church, is quoted from the "Rise and Fall of Nauvoo," pp. 116, 117:

"Joseph Smith told the Twelve that if the law was not practised, if they would not enter into this covenant, then the Kingdom of God could not go one step further. Now, we did not feel like preventing the Kingdom of God from going forward. We professed to be the Apostles of the Lord, and did not feel like putting ourselves in a position to retard the progress of the Kingdom of God. The revelation says that 'All those who have this law revealed unto them must obey the same.' Now, that is not my word. I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness of this solemn fact before God, that he did reveal this sacred fact to me and others of the Twelve, and in this revelation it is stated that it is the will and law of God that 'all those who have this law rewarded unto them must obey the same.'

"Some time after those things were made known unto us, I was riding out of Nauvoo on horseback, and met Joseph coming in, he too, on horseback. . . . I bowed to Joseph, and he having done the same to me, he said, 'Stop,' and he looked at me very intently. 'Look here,' said he, 'those things that I have spoken of must be fulfilled, and if they are not entered into right away, the keys will be turned.'

"Well, what did I do? Did I feel to stand in the way of this great, eternal principle, and treat lightly the things of God? No. I replied: 'Brother Joseph, I will try to carry those things out.' So indeed he did, for within two years, in Nauvoo, he married Elizabeth Haigham, Jane Ballantyne and Mary A. Oakley.

Doctor John C. Bennett, the trusted advisor of Joseph Smith, went the Prophet one better, or worse, and preached the doctrine of promiscuous intercourse to the sisters, and, according to all the histories, succeeded in convincing some of them that it was lawful in the sight of God. For his rivalry in that line, the Prophet promptly and justly excommunicated the too amorous doctor, who subsequently became a bitter enemy of Joseph Smith. His enmity reached such heights and depths that he actually testified to the truth regarding the practice of polygamy in Nauvoo.

In justice to the "Reorganized" Church of Latter-day Saints of which Joseph Smith, son of the original Prophet, is presi-
O. LITTLEFIELD’S TESTIMONY.

"The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland Temple) wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the title of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints."

For further information the reader is referred to Elber L.O. Littlefield’s correspondence with Joseph Smith, of the reorganized church, published in the Mill. Star, Vol. 15, pages 385, 443, 561, etc.

ALLEN J. STOUT’S TESTIMONY.

"At a meeting held at Rockville, Washington Co., Utah, Dec. 23, 1885,
LATERDA-SYND MILLENIAL STAR.

SMALL BEGINNINGS.

A tract may be a small piece of land, but it will grow until it covers the whole earth. And a word may be a small thing, but it will spread until it fills the whole world. The small things of this world can have great influence.

A small beginning can be surprising.

MILLENNIAL STAR.

NOW NOT TO BEAMEN ARRIVED.

An open letter from the American Church at the Conference of the People at Kirtland, Ohio, commencing April 6, 1838. To the American Church at the Conference of the People at Kirtland, Ohio, commencing April 6, 1838. To the American Church at the Conference of the People at Kirtland, Ohio, commencing April 6, 1838. To the American Church at the Conference of the People at Kirtland, Ohio, commencing April 6, 1838. To the American Church at the Conference of the People at Kirtland, Ohio, commencing April 6, 1838.
I am very sorry that such a thing exists as polygamy, and that we are ever brought into connection with that curse as black as Egyptian darkness. Do not take stock in any religion that does not love the nation. I shall pray for an administration that separates us from that terrible curse in Utah, and shall support that political party about. Only recently we presented to Secretary Frémont a petition of our faith, for the purposes of our Church getting divorced from the black, filthy crew whose headquarters are in Salt Lake City. If we succeed in this, every infidel and orthodox man will bid us Godspeed in our work. The doctrines of the Utah Mormons are the diabolicalisms of the nineteenth century. I would rather my child die than be a Utah Mormon, whose doctrine drags us down to hell. God is the God of liberty, truth, justice and hope. The people will uphold us in our work. We bid Godspeed to every man and woman who is good and right, without regard to politics or religion. We hope the public and the government will draw the distinction between us and the Utah Mormons. We have no interests in common with the Utah Church, these full-blooded apostates, whose practices are abhorrent and low to God and to our government is part of our faith. No man or woman is a Saint who violates the law of the land and the community. When such men claim to be Latter-day Saints, they are but Latter-day devils. The Utah Mormons have engaged Judge Judd to be their attorney, and are ready for the test. We are waiting for them, and will go into the fight without glove."

The writer need not undertake to analyze all the items of this extract. It states, however, that "there has been a departure from that spirit that moved the erection of the [temple] walls." Not on the part of the Utah "Mormons"; they have kept the spirit of temple building ever since their truwows rang upon those walls which now echo your denunciations.

By virtue of being a son of the great man who was the founder of this Church, your leader, it is inferred, claims to be a legitimate successor to the right of church government. He can certainly set up no other claim than this; his works will not justify it. I submit this blood relationship would have been no bar to the rising of the non to high distinction to this while in his boyhood, he certainly has been consonant with the real faith and policy of his father. Instead of this, his declaration of principles published to the world, and again denounced by the speakers at your Conference, are, many of them, in positive opposition to those which are well known to have been the doctrines and firmly held up by his father and his principles in their real character, that the world might see them as they are, and as his sons, though now in darkness, will behold them when they meet, on the shores of eternity, their illustrious sire. Would to God that, instead of organizing a faction, they were acting in concert with the Church organized by their father, and that instead of following in the wake of Strang, McCallies and others, by the route of the Kirkland Temple, they were led to aid in building new Temples, in the States of Zion, letting the Kirkland Temple stand in its solitude till the time fully comes, and build their cities and Temples of which the wicked have despoiled them.

Prophet, his father. Such evidence no court with judicial functions could well reject. How can your leader ignore its force! How can he, in opposition to it, another the light of truth must have kindled upon the altar of his heart convictions, and wilfully and persistently place his father before the world in a false attitude—in an attitude different from that in which he placed himself?"

The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him away back in the days when he lived in Kirland, when he and the Saints, in their poverty, were telling to erect that sacred edifice wherein you now falsify him, seeking, by your unassembled declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinances of celestial marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping fast to all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tides of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints. The boy Joseph, while playing in the streets and vacant lots of Nauvoo, very likely did not know of these things, nevertheless the writer knew that the elder Joseph then practiced and taught [though not publicly] this doctrine. And further; he then knew some of these women to be his wives who subsequently, in Utah, repudiated themselves to his sons, Joseph and David, while here, as such wives. These young gentlemen found abundance of evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point. If your leader was uninformed of this evidence, when here, on that point.
LATTER-DAY SAINTS' MILLENNIAL STAR.

administer the ordinances of the Priesthood, you court therein smooth paths wherein to travel, and while hurling false and vituperative epistles against the people of Utah, invite the union of infidels and skeptics with your faction, his memory sacrilegiously profaned by believing in the doctrines which we were revealed through you cannot fail to realize that the spirit which so testates you is not the Spirit of Christ, who neither courted nor expected the praise of the world. Once in know where to find the true Church. He gave it as a guide for them ever afterwards, and said the day would come when they would need it. He said: always many. But in the midst of all this, keep with the majority, for the true leaders of God's people will always be able to have a majority, and the records of the Church will be before their eyes. Keep with the majority, for who the carnies is, there will the eagles be gathered together." The S into the demagogues, and they have no need to importune Secretaries Feeling to "divorce" them from any "black and dirty crew" that exists upon the face of the earth, which Mr. Garley declared your church had recently done. God has divorced the Utah Saints from all such characters, and the bond of their release is stamped with the blood of the Prophets. Here they are true to do the will of Heaven. Here they are free to respect the rights of all men, and that are God's. Here they are free to keep all the constitutional laws of our country, and raise the stars and stripes from the lofty mountain peaks. And when the Constitution is torn into fragments, those fragments are sought to be scattered from the sacred compact, and they see fit to engage the services of one or more able and honest constitutional lawyers to elucidate to statesmen, to jurists and courts, who are by their votes are that are therein incorporated for the protection of every American citizen, they are clearly have the privilege, gentlemen; not vain boast nor bullies. Gentlemen, from that primitive orator, built mostly by Ukrainians, your invective declamations hurled hitherward, coming as from and vain babblings in their poverty nearly fifty years ago, at it seizes upon apostates and disloyal to our common country those who are beyond your reach. There let his father! Here we will maintain them. There you invoke the clamors of a distinctive line be drawn between yourselves and us, that shall be international politics, beyond the seas, and granting exclusive privileges to your kind of: "Mormons" moral motives, the consoling powers to smooth the paths for your emigration, as: pacification, your attitude is that of abject supplicants. Why not tell the world, as we do, that we solicit no favor, that we do not ask for people of
LATTER-DAY SAINTS’ MILLENNIAL STAR.

A young man named Nisano, a resident of Big Cottonwood Ward, the only son of a poor widow woman, while chopping timber in Mill Creek Canyon on the second ult., was overtaken by a snow slide and at last accounts had not been found, though a force of men had been constantly digging in search of his body for two days. A companion escaped by being caught in the branches of a tree while being carried down the mountain with the sliding snow.

Elder James W. Cummings, a staunch, prominent and much respected member of the Church, died at his home in Salt Lake City on the 19th ult., in the 85th year of his age. He was a native of Wilton, Kennebec Co., Maine. He embraced the Gospel Oct. 8, 1841, in Nauvoo, and ever since that time mission, one of which, from 1848 to 1850, was to England, where he figured quite prominently. He held many positions of trust, both civil and religious, was a man of excellent ability, and accomplished much in his life that will cause his name to be remembered with pleasure in years to come, and that will secure for him an eternal crown of glory.

A certain Dr. Carrington, one of Utah’s would-be reformers, settled down in Ferrington a few months since, and has since gained a rather unsavory notoriety through some of his professional practices as well as domestic broils. He recently made the acquaintance of a Miss Mayfield there, and through representing to her that he had been divorced from his wife induced her to go with him to Wood’s Cross and there he married to him by a justice of the peace. His lawless wife learning of what had occurred, went to Salt Lake where he had Loken up his abode a few days afterwards and entered complaint against him for bigamy before Deputy District Attorney T. S. Sprogrus. That official, however, did not seem to care to have anything to do with the affair, and sent her and her attorney to U. S. Commissioner Gilchrist, who in turn sent them back to Sprogrus. After some further dallying the attorney had to make out the complaint himself, which was filed, and a warrant issued for Carrington’s arrest. A deputy U. S. Marshal served it upon him and a bowed him to go at liberty with a promise to appear for trial. As a result when he was wanted he was gone, no one knew whither. He is said to have intimated that he had no fear as to the result, as he was a Free Mason. The laxity exercised in his case is in striking contrast with the severity in the case of Belle Harris, but then she is a “Mormon,” and he is not, which makes all the difference imaginable.

MANCHESTER CONFERENCE.—Meetings of the Manchester Conference will be held on Sunday, July 1st, at Old Fellow’s Half, Booth Street, off Stamford Street, Ashton Under-Lyne, commencing at 10.30 a.m. and 2.30 and 6 p.m.

RELEASE AND APPOINTMENT.—Elder Herbert L. James is released from the Bristol Conference and appointed to labor in the business department of the Millennial Star Office.
THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 9, 1863.

Objections to New Revelation.

"We have the Old and New Testament, and we want nothing more! No one talking to us about new revelation; we will not believe it!" So spoke one of the Pharisees of this generation while listening to a Latter-day Saint Elder testify, at an out-door meeting lately, of the restoration of the Gospel. From the applause which followed this declaration, too, it was evident that many of those who listened to him were as illiberal and dogmatic as he was. Why should the possession of the Bible preclude a person from receiving anything farther from God? An acquaintance with the Scriptures, a knowledge of the skepticism that prevails, and the confusion that exists in the world in regard to religious matters, even reason itself should lead a person to look for, rather than to object to new revelation. All through the Scriptures we are informed of the Almighty having revealed His will to certain persons who were worthy of receiving it. No Bible believer will deny that He has the ability to do so still. If He has ever decreed never again to reveal His will to humanity, we have no record of it. If it was necessary that He should give revelation in any age, why not now? While there are people in want of wisdom which the learning of the word cannot afford them, and who have faith to ask of God, as the Apostle James directs, why should He not give to them literally without sparing, the same as former times? Why should it be considered reasonable for the ancient Prophets, or Peter, Paul or John, to receive revelation from God, and unreasonable for men to do so in this age? People are willing to believe that the Lord did not know to Peter by revelation the character of Jesus. (Mark xvi, 16.) They would not think of denying the words of Paul: "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was it taught it, but by the revelation of Jesus Christ." They are ready also to accept the revelation given to John, which is published in the latter part of the New Testament, as being from God. They acknowledge that angels waited upon the Prophets and Patriarchs of old, and that in later times they visited Zacharias, the shepherds, Joseph, Mary Magdalene, Peter, Philip, Cornelius and Paul. But if you intimate to them that revelation has been received since then, and that angels or heavenly beings have visited men in this age, they consider it blasphemy, and are ready to denounce any person who would believe it. And yet no intelligent reason can be given for the credulity as to the past and the incredulity as to the present.


THE PEOPLE AMONG WHOM THE SAVIOR MINISTERED HAD THE WRITINGS OF MOSES AND THE PROPHETS, BUT THAT DID NOT JUSTIFY THEM IN REJECTING HIM. THE FACT IS, IF THEY HAD UNDERSTOOD AND BELIEVED THE SCRIPTURES WHICH THEY READ, THEY WOULD HAVE BELIEVED IN THE COMING OF THE MESSIAH, AND BEEN PREPARED TO RECEIVE HIM; FOR HIS COMING WAS PLAINLY PREDICTED. UPON ONE OCCASION WE READ THAT HE CHIDED THEM, SAYING: "HAD YE BELIEVED MOSES, YE WOULD HAVE BELIEVED ME: FOR HE WROTE OF ME." HE ALSO SAID: "SEARCH THE SCRIPTURES; FOR IN THEM YE THINK YE HAVE ETERNAL LIFE: AND THEY ARE THEY WHICH TESTIFY OF ME.

WILL THIS BE SAID WITH EQUAL TRUTH TO THE PRESENT GENERATION IN REGARD TO THE RESTORATION OF THE GOSPEL OR THE RECEIPT OF NEW REVELATION. THE SCRIPTURES POINT TO A TIME WHEN THE LORD WOULD AGAIN REVEAL HIS WILL TO MAN, AND WHEN HOLY BEINGS FROM THE COURTS OF HEAVEN SHOULD AGAIN VISIT THE EARTH; BUT PEOPLE SHUT THEIR EYES TO THESE FACTS, OR EXPLAIN THEM AWAY, AND WREST THE SCRIPTURES TO THEIR OWN DESTRUCTION. (2 PETER III, 16.)


THERE IS SOME TRUTH IN THE OLD AXIOM: "NONE ARE SO DEAD AS THOSE WHO WILL NOT HEAR." AND NONE ARE SO DIFFICULT TO CONVINCE AS THOSE WHO ARE DETERMINED NOT TO BE CONVINCED. ALL THE MIRACLES WHICH THE SAVIOR WROUGHT, ALL THE POWER WHICH HE DISPLAYED, DID NOT CONVINCE THE CHIEF PRIESTS AND PHARISEES, WHO WERE FILLED WITH WICKEDNESS AND ENMITY OF THE DIVINITY OF HIS MISSION. BECAUSE HE RESTORED THE YOUNG MAN LALARUS TO LIFE AFTER HE HAD BEEN DEAD FOUR DAYS, THE ONLY EFFECT IT HAD UPON THEM WAS TO FILL THEM WITH APPREHENSION LOST THE POWER WHICH THEY HAD SHOULDER BE STRIPPED FROM THEM. THEY IMMEDIATELY HELD A COUNCIL AND DECLARED, "IF WE LET HIM THUS ALONE, ALL MEN WILL BELIEVE IN HIM: AND THE ROMANS SHALL COME AND TAKE AWAY BOTH OUR PLACE AND NATION." THIS SEEMED TO THEM THE WORST CALAMITY WHICH COULD BEFALL THEM AND IN ORDER TO PREVENT IT THEY NOT ONLY Sought THE LIFE OF THE SAVIOR, BUT THAT OF LALARUS ALSO, FOR THROUGH HIS TESTIMONY MANY WERE BELIEVING.
LATTER-DAY SAINFS' MILLENNIAL STAR.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT TAYLOR'S TRAVELS.

From a letter received from President John Taylor, dated Salt Lake City, June 15th, we extract the following:

"Myself and a few brethren start for a tour south on Sunday morning (17th inst.), and on our trip will visit Nephi, Derrert, Minervue, Beaver, Paragonah and Parowan. We expect to return to the city on the 26th inst."

RE-ARRANGING QUORUMS OF SEVENTIES—BUILDING ROOM—HIGH PRICE OF REAL ESTATE—GOOD PROSPECTS FOR CROPS—MORE AMONG THE INDIANS.

Elder Abraham H. Cannon, writing from Salt Lake City, June 15th, says, by way of apology for not having written before:

"My duties in a Church capacity are materially increased. The labor of re-arranging the work of the seventies was immense, the most difficult part being to locate the head-quarters of the various Quorums, as to give each Stake its due proportion of Seventies. Some Stakes were supplied with more of this class of persons than they should be, while other Stakes did not have a sufficient number in proportion to the remainder of the Priesthood. For instance, Salt Lake City was the head-quarters of forty Quorums, when it is only entitled to seventeen, the number now located here; twenty-three Quorums, consequently, had to be removed to other parts of the Territory. This new arrangement is designed to not only answer every purpose of the Quorum organizations, but also to accomplish the objects for which the Ward organizations were effected. Every Stake, therefore, whether he belongs to the Quorum located in the district where he resides or not, will be under the jurisdiction of some President. Another excellent thing about this new arrangement is, that only those persons who can bring good recommendations from the Bishops will be admitted into the Quorums, and those persons whose names are already on the Seventies' records will be required to bring certificates from the Bishop standing from the respective Bishops, so that their places will, after some time, be declared vacant. We, of the First Council, will present the certificates to the Twelve, the Presidents of the Quorums will present theirs to us, and the members will hand theirs to their Presidents. When these plans are thoroughly understood by all, I feel confident they will give general satisfaction.

"There are more buildings now in course of erection, or about to be started, than during any previous year within my knowledge. Houses sprang up as if by magic; Property in the city (real estate) commands an exceedingly high price. The boom, I think, will soon reach its height, and we may then look for a corresponding depression. Expectations are very bright, at present, for a bountiful harvest. Our excellent spring, and the abundance of water for irrigation, cause the hearts of the farmers to rejoice. All the Saints feel joyful at the blessings which God is bestowing upon them."

"The work among the Indians is gradually increasing. Apostle Lyman just returned a few days ago from a very successful visit to White River and Uintah Utes. He visited the Indian Agent while away, and obtained his permission to introduce the Gospel among these tribes. The Lamanites themselves frequently give accounts of visits which they receive from heavenly messengers, and it is evident, to every observing person, that the Lord is working among the poor red men."

GOOD REPORT FROM THE HOLLAND MISSION—MORE BAPTISMS.

Elder P. J. Laughman writes from Zwolle, Holland, June 29, 1883, as follows:

"In the best of health I write to let you know the condition of affairs with us here in
Holland. Brother Volker is with me, and we have joy in contemplating the blessings of the Lord over us, the love and unity which exist between us in doing good to our fellowmen, and bringing salvation to them.

We have experienced to one another and gain renewed strength. Lately fifteen have been added to the Church; twelve of them in the learned city of Groningen, where the high seminary has some influence with the priests of that place, our greatest enemies. In Amsterdam have been baptized; the work is going on.

We lately had a conversation with a infidel who had some books from me to read, that it was impossible to make a "Mormon" of him. He, however, respected us in so far as we did, and promised to speak to his associates and try to obtain a church for us to preach in, but we have our doubts about it.

We have now Brother Morgan's tracts in the field, and we hope to do some good with them. Brother Volker, after visiting a few Saints in this District, was going to London.

Since our arrival thirty-six have been added by baptism, from which you can judge how the work is progressing.

There is here a very fine collection of Utah minerals, over a dozen photographs of Salt Lake City, also Ogden views, and one of our Temple in course of erection; at the International World Exhibition. This was a very pleasant sight for us.

MISSIONARY WORK ON THE ISLE OF MAN—PREJUDICE.

President Joe. A. West, writing from Douglas, June 20th, says:—

"Elder Williams and I have tracted the villages and country roads between here and Ramsey, and while I returned last evening to advertisement and arrange for meetings on Sunday, he continued to Peel, and to-morrow will tract between Peel and Douglas, thus extended to join him at Peel this evening, and hold an open-air meeting upon the quay, but it has been raining excessively all day, and I deem it advisable to have a meeting indoors. It has rained upon us much of the time during our absence, and the island has for some days been cloathed even when protected by our umbrellas. On Wednesday night we were unable to reach Ramsey, and in the meantime the rain was descending in torrents. I made personal application to the secretary and several members of the management of the Working Men's Institute, and they are now most cordially using their influence for our benefit.

"We have not expected so much doubt about our getting it, but said, personally, they would not object, and last evening called a meeting to decide the question. It resulted in favor of us, for the accommodation of the institute at Ramsey for ten shillings as the rental, as I have some large posters printed announcing a meeting there on Monday evening next at 7 p.m., which is the council of the institute kindly volunteered to post for us at the mines and in the co-operative stores in the town. About 500 mines are constantly employed there, I expect a good time.

I have also succeeded in obtaining, at the moderate rental of three shillings per day, days, with a fair prospect, I might say a partial promise, of it for a period of months. Very fine exterior appearance, is nevertheless very comfortably seated and fitted up another hall, large or small, that can possibly be obtained here for any consideration, the proprietor not having given me a positive answer yet, after numerous visits and several days' delay. It is quite a marvel to me how I obtained a hall at all, and the prejudice is so

DISTURBANCE BY A CHRISTIAN MINISTER.

President Jos. W. McMurtrie writes from Glasgow, July 2, 1863, as follows:—

"Reports from the Elders are good—all enjoying good health. We had some disturbances in our outdoor meeting yesterday evening, caused by a Christian minister using abusive language, but he failed to accomplish his object, and the wrath of man was turned to praise God, for the people were ashamed of his conduct and hid him, and shouted 'put him out,' etc. Some of the strangers present came forward after meeting and expressed themselves as being disillusioned with his actions."

BAPTISMS—A CURIOUS COINCIDENCE.

Elder Henry Leyland reports to us under date of June 28th, from Over Darwen, Lancashire, England, an interesting meeting held at Blackburn, by himself and Elder Dowe, and a prospect for baptisms there soon. He also says they visited Clithorns, where they intended to hold an outdoor meeting, but were prevented by a shower and obliged to remain in doors. They called upon a Mr. Thomson, who was a member of the Church many years ago, but fell away. He subsequently married, and several years afterwards, to the surprise of himself and wife, each learned that the other had once been a Mormon. They have lately had their old love for the Gospel revivified, and that evening, after the Elders had talked with them till ten o'clock, they expressed a desire to be re-baptized, and were anxious to have it attended to immediately, although it was raining at the time. Their daughter, aged nineteen, also announced her belief in the gospel and her readiness for baptism, so the Elders proceeded with them to a brook and baptized them, and then returned to the house and confirmed them; getting through about fourteen baptisms the next morning.

"GOOD REPORT FROM LONDON.

Elder E. H. Nye, writing from London on June 20th says:

"Everything is moving along here about the same as before Brother West left us. We held meetings in Battersea Park every Sunday evening, and have from 200 to 300 attentive listeners at each meeting. One gentleman has opened a correspondence with me on the subject of religion, through our Park preaching, and others attend regularly."
THE SLEEPING BABE.

Sleep, baby, on thy mother's breast,
Wreapt in such beautiful repose.
As in the twilight may be seen
The folded blemishes of the rose.
No shape of sorrow on thy brow,
No line of angry passion sweep;
So fair and innocent art thou.
Why shouldst thou ever wake to weep?

The beauty of exercise calm
Bequests to the sweet embrowned face,
The even breath, like nothy's balm.
For none on earth where thou shalt rest
Will be so gentle and so true.
Oh! none on earth, but God above,
The lamb in his bosom care.
And may'st thou, through his heavenly love,
Partake his greatest, tenderest care.

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"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" —Isaiah Lii. 2.


L. O. LITTLEFIELD'S SECOND LETTER.

IRREPROACHABLE PROOFS THAT JOSEPH THE SEER INTRODUCED PLURAL MARRIAGE—A STRONG ARGUMENT IN ANSWER TO JOSEPH SMITH.

TO Joseph Smith, President of the Re-organized Church of Jesus Christ of Latter-Day Saints, Lamoni, Iowa:

[CONCLUDED FROM PAGE 437]

YOU say: "Another revelation through the same source (that through which the Book of Mormon came) reveals the will of God to be that 'one man should have one wife;' and one only, unless death intervenes, when he is at liberty to marry again; and this 'is that the earth might answer the end of its creation, and be filled with the measure of man.'"

The revelation here quoted by you was given to certain brethren when they were sent to a sect who did not believe in marriage, as shown by the best words:

"Hearken unto my word, my servants Sidney, Parley and Lorenzo, for behold, verily I say unto you, that I give unto you a commandment—that you shall go and preach my Gospel which ye have received, even as ye have received it, unto the Shakers."

The portion of this revelation, quoted by you, in its completeness, is as follows:

"And again, I say unto you, that whose forbiddance to marry is not ordained of God, to marry is ordained of God unto many, 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 limitation before the world was made."

8. The "one only" is an interpolation of yours. What a pity it is that the Lord did not take the same view of the matter that you do, and reveal that a man should have but one wife, or one wife only.

or have built in Utah, is in accordance with a standing commandment of God to the Church, as neither you, nor any other person claiming a belief in the divinity of the work and mission of Joseph the Seer, can consistently refuse to accept. What I have written is respectfully submitted to your candid and honest consideration.

Believe me to be, most respectfully, your well wisher,

L. O. Littlefield.

PLURAL MARRIAGE

At a recent conference of the Davis Stake of Zion, held at Centerville, Davis Co., Utah, some interesting remarks were made upon the subject of plural marriage, of which we append the following account from the Deseret News:

"In the afternoon Elder Arthur Stagner read an address made by Elder Thomas Grover. The substance of the document was that the author was a member of the High Council of the Church, that in 1843 Hyrum Smith, the Patriarch, appeared at a meeting of that body and presented the Revelation on Celestial Marriage; at the same time declaring it to be from God.

"After the reading of this paper Elder Grover made a statement to the effect that Hyrum there and then asserted that those brethren who received the revelation should be blessed and preserved, while those who rejected it would go down. Nine members of the Council accepted and three took a stand against it. Those three subsequently apostatized, were excommunicated from the Church and are now dead.

"Elder Joseph B. Nibley next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to him and informed him that the time had fully come. Elder Nibley related his wife's sister to Joseph, that being the first marriage consummated. The Prophet gave the form of the ceremony. Elder Nibley repeats the words after him. Elder Nibley next characterizes his sister-in-law, who was a woman of irreproachable moral, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in San Francisco in 1847, where the subject of the Revelation on Celestial Marriage was laid before them and unanimously received as from God. Joseph declaring that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

"Elder Charles W. Penrose spoke a short time. He advised the young people especially who were present to store the facts that had beenchanted in their minds, that they might be able to refute the baseless stories afoot, the object of which was to show that the Prophet did not receive the revelation, and did not practice plural marriage. He showed that the revelation that had been the subject of attention was only one published on Celestial Marriage, and if the doctrine of plural marriage was repudiated so must be the glorious principles of marriage for eternity, the two being indissolubly interwoven with each other. He also showed that the most severe trouble of the Church had been before the introduction of that doctrine, comparatively no success having attended the efforts of opposition since, its practice having been accompanied by blessing and not cursing."

A CONTINENTAL TOUR—President John Henry Smith left Liverpool on Saturday for a trip on the Continent, expecting to be absent from a month to six weeks. He will visit throughout the Scandinavian and Swine and German Missions, and perhaps also go to Italy and France before his return. Our readers will, we hope, be posted in regard to his progress and observations by occasional communications from him. He is accompanied by Elder James Wharrall.

A GOOD BOOK.—We have received another volume—the tenth book—of the "Faith-Promising Series," issued from the Juvenile Instructor Office, Salt Lake. Like its predecessors, it is full of interest to old and young alike. Its distinctive title is SCRAPS OF BIOGRAPHY. The first two chapters are entitled "Sketch of an Elder's Life," and relate the experience of Elder John Taylor, which bristles with interesting scenes, such as cases of miraculous healing, etc. Then we have five chapters entitled "Incidents of Experience," by Daniel Tyler, in which a great many facts of thrilling interest are related and portraits portrayed. The latter and principal part of the volume is composed of "Nevel Knight's Journal," which is divided into twelve chapters, and contains many items of interest, some of them never before published, connected with the early history of the Church. It will be remembered that Nevell Knight figured rather prominently in the Church in early days. He was the man from whom Joseph Smith cast the devil at Coveyville, Broome Co., N.Y., which is mentioned in the Church History as the first miracle performed in this dispensation.

The book is written in a simple, unaffected, but withal rather attractive style throughout, contains much that is well worth perusing and remembering, and is a very creditable addition to the literature of the Latter-day Saints.

You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear of a tale-bearer, for dissolving most of the ill reports, for being kind to the distressed, for being patient towards everybody, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.
Of course, by such procedure a good many who have, for various reasons, been cut off from the Church, or have apostatized, are disfranchised. And some of these have taken it exceedingly hard, for they labored zealously to obtain the passage of the Edmunds Bill or other legislation similar to the latter, but never dreaming that it was going to recoil like a boomerang upon themselves. Inasmuch as they had repudiated all belief in the doctrines held by the Saints, including that of plurality of wives, and turned their plural wives adrift, they did not suppose that any enactment for the suppression of polygamy was going to apply to them. They have felt the deprivation very keenly, as they are not only denied the privilege of voting, but also of holding any civil or political office—the very thing that they most desire. True the sixth clause of the Edmunds Bill provides "That the President is hereby authorized to grant amnesty to such classes of offenders, guilty before the passage of this act of bigamy, polygamy, or unlawful cohabitation, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof be complied with." But if there were no conditions prescribed upon which such amnesty was to be granted, and they were in doubt as to what the conditions would be. How ever, they were ready to sue for amnesty regardless of terms, and accordingly it is said that when District Attorney Van Zile went to Washington last winter he took with him a list of names of persons who wished to be pardoned for having committed "a crime" which was not a crime at the time it was committed, nor indeed until it was made so by the passage of the Edmunds Bill. We may imagine in what suspense those clinging apostates have waited and how gallied they must have felt at seeing the time approach for another election and they still debarred the privilege of voting or holding office.

They had shown a willingness to

"Cuck the pregnant hogs of the knee

That thirst might follow feeding."

But all their efforts seemed to be in vain until at last, too late for the August election, the form for the amnesty oath arrived from Washington. It is said that Van Zile originated the thing, but that it has been modified by the U. S. Attorney General, and has doubtless also been submitted to the President.

Here is the form:

TERRITORY OF UTAH.

COUNTY OF .

I, , being the last duly sworn, do depose and say: That I have not been in the practice of bigamy or polygamy since the day of .

I am not now a bigamist or polygamist, that I have not since the day of .

I do not believe in, advocate, or in any way uphold or countenance the practice of bigamy or polygamy, and that in the future I will do all I can to oppose the Mormon Church in its efforts to oppose the laws, and obstruct the due course of justice, and that I will not violate any law of the United States.

Subscribed and sworn to before me, this day of .

A.D., 188

COUNTY OF .

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 3, 1883.

AMNESTY FOR POLYGAMISTS.

Our readers are doubtless all somewhat familiar with that remarkable legislative enactment, known as the Edmunds Bill. They know that it is a flagrant violation of the spirit and letter of the Constitution, in that it is retroactive in its character and prescribes people known of belief. The Constitution of the United States provides that "no bill of attainder, or ex post facto law, shall be passed." Yet this bill is both. It inflicts punishment without a judicial trial, and it provides a penalty for an offense committed previous to the passage of any law defining it as a crime. Its framers were so blinded by bigotry and vindictiveness towards the "Mormons" and so regardless of sense or reason or Constitutional restrictions, that they made one part of the law contradictory to the other. The first sections define certain offenses, the commission of which shall hereafter be considered a crime, while in subsequent sections it makes the previous commission of the offense a disability to the exercise of the right of citizenship, and provides for pardoning for a past act which was not a crime until that bill made it such.

The no less remarkable rulings under that law of the Commissioners sent to Utah are also somewhat known to our readers. By their ruling, not only those who now live in the practice of "polygamy" but all who have ever done so are denied the right of suffrage. Men are deprived of the right of voting or holding office who have only one wife, or indeed no wife at all, if at any time in the past they ever had more than one at a time. Every woman is also disfranchised whose husband ever had more than one wife at once, even though she be the first wife, and separated from her husband long since dead. Last a certain class of citizens whose gross immorality was notorious should be excluded from the polls by the oath which the Edmunds law prescribed for the electors to take, the Commissioners inserted in it the words "in the marriage relation," so that it could only be made to apply to those who had married the persons with whom they cohabited. But even where persons could conscientiously subscribe to the oath, and were willing to do so, and the registration officers suspected that they had ever in the distant past practiced "polygamy," their names were arbitrarily stricken from the registry, lists, and that too without their ever having been tried and condemned or even indicted.

1. These are not all the outrageous features of this law and the rulings of the Commissioners, but they are all that we need mention at the present time.
people to sever their family ties, forsake their wives and children and disregard the sacred obligations of husband and father even to save their lives. Their position is similar to that of Peter and John when the rulers of the people charged them not to "teach in the name of Jesus." They replied, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." They had received a divine command to go forth and preach His name, and even the threats of the rulers did not deter them from doing so. And when they were arraigned a second time on the same charge their justification was "We ought to obey God rather than man." It is just so with the Saints. The law-makers of the nation have decreed that they shall not observe the requirements of their religion, but they will do so and trust in the Great Almighy for the result.

This last move of the plotters against religious liberty will result in nothing except to show to the world by what unjust means they are fighting a form of religion with which the pretended Christianity and the wisdom of the world cannot cope.

RELEASED.—Elder Wm. Wright is released to return to his home at his own request, on account of lameness and consequent inability to perform missionary labor.

Elder Henry Goldsbrough, of the Sheffield Conference, is also released at his own request, the condition of his business being such as to require his presence at home.

DEPARTURE OF EMIGRANTS.—The fourth company of emigrating Saints for the present season sailed from Liverpool, on Wednesday, August 28th, per S.S. Argoes. There were 263 British, 263 Scandinavians and 106 Swiss and German emigrants, besides 29 returning missionaries, and two visitors, making in all 682 souls. The following are the names of the missionaries: Hyrum H. Evans, Henry Leyland, John England, James H. Hanks, George Powler, Thomas Perkins, Edwin Spencer, J. C. Reader, George Brough, Hyrum Dewanup, John Jenkins, John Binks, W. R. Kingsford, Wm. Wright, Henry Goldsbrough and Henry Norman, from Great Britain; F. F. Goss, T. Bitter, P. Krogue, J. Lederman and A. Biegeger, from the Swiss and German Mission; Hans A. Hansen, Hans Andersen, Henry C. Jensen, J. C. Frost, A. L. Anderson, John N. Olson, Niels Larson and Frederick Peterson, from Scandinavia. The visitors were Mrs. and Miss Paton, of Taylorsville, Utah. Elder F. F. Goss was appointed to take charge of the company, and they set sail with every prospect of a favorable voyage.

UTAH NEWS.

(Summarized from Territorial Papers.)

A bad washout recently occurred on the lines of the Denver and Rio Grande in Price River Canyon. About six miles of the roadbed was washed away. It has been repaired though, and through trains are again running.
also are gaining a strong hold here; the churches are nearly empty, and the ministers among the so-called Christians have to look out, or they will lose their situations; but wherever the servants of the living God come with power and authority, the devil begins to rage and the people are ready to reject them; yes, if they could, they would banish them from the land; but we are in the hands of the Lord, if not, we shall stand. My testimony is the same, and gets stronger from day to day. I do not fear what men can do, but wherever I go, if the Lord permits, I open my mouth and make known what a wonderful work God is accomplishing in this our day. I am proud of my high and holy calling, and the more they persecute me, the stronger my faith becomes."

POETRY.

SOLDIERS TURNED FACING DANGER,
Side by side, alone and still.
Bold was one, to fear a stranger;
Light of thought and stout of will.
But the other, grave and serious,
Deeply pondered where he stood.
Felt the spell of the mysteries.
In a wondrous neighborhood—
Of the mortal man hidden
In that moment's sudden chance.

TILL THE THROUGHS OF THOUGHTS UNHIDDEN
Trampled with his companion.
Then his comrade marks his pallor,
And a rallying charge he made.
Out of his light-hearted valor,
Loudly spoken: "You are afraid!"
"True, my friend," with blanched lips he said,
"I have fear as you have none;
But I stand here, staunch and steady—
Yes, you, with half my fear would run."


DEFENCE OF PLURAL MARRIAGE.

SOME time since we published two letters written by Elder L. O. Littlefield, of Logan, Utah, to Joseph Smith, of Lamoni, Iowa. Our limited space would not admit of our publishing Joseph Smith's reply to his first letter, nor did we consider it really essential, as our readers could form a fair idea of the nature of his argument from reading Elder Littlefield's reply. Joseph Smith has recently written a second letter, which, for the same reasons, we cannot publish, but we give hereewith, as published in the Utah Journal, L. O. LITTLEFIELD'S THIRD LETTER.

Logan, Utah, July 17, 1882.

Mr. Joseph Smith, Lamoni, Iowa.

Sir,—Your latest communication, though a long one, contains but few points that have not already been considered, and, to my mind, satisfactorily disposed of. It reminds me of a lawyer's special plea in the ingenuity with which it "darkeneth counsel by words without knowledge." I shall not attempt to reply to your paragraphs seriatim, but will simply take up those that seem to require, from the manner in which they are presented, a passing consideration.

You claim that Adam, Noah and Lotli were each the husband of but one wife. We grant that we cannot prove from the Scriptures that they had more than one each, but we can prove that men equally beloved and favored of God, and bearing most important commissions to mankind, did observe the law of plural marriage, and further, that the Lord never rebuked or found fault with them because of this practice. You mention the dispensation of Lohi as being monstrous; in contradistinction we refer to the parallel work commenced by the founders of the Jaredite nation, who were polygamists. God made the polygamist Abraham the father of his peculiar chosen people, and gave him a promise that in him and his seed should all the families of
the earth be blessed. He called the polygamist Moses to be his great leader and law giver, when He made Israel a nation; He convened with both these men face to face, and never a word is to be found of sentimental or divine lips because they had more than one wife. In fact, in the law of Moses, He sanctioned polygamy by express regulations. Think of it, ye who oppose polygamy, of God regulating sin by law! What an outrage! What an absurdity! In one of His laws He says:

"If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be here that was hated; then shall he, when he maketh his sons to inherit that which he hath, that he may make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath; for he is beginning the strength of his right; the right of the firstborn is his."  

God would not make a distinction with regard to polygynists; it is reserved for you to have the questionable honor of doing this thing.

I might go on piling up example to example of holy men of God, His chosen servants who practiced this law, but it is unnecessary, as you must be acquainted with these instances as well as I am; but I venture the assertion that I can produce a dozen instances where it can be directly proven that the Lord's favored servants had more than one wife, to every one whom you can positively demonstrate to have been a monogamist. Polygamy was the rule, not the exception, in ancient Israel.

In your references to Lamech, you so word your sentences as to convey the idea that he was a murderer because he was a polygamist. If this was not the intent, why mention him at all? Or why mix up his blood-guiltiness and his polygamy? But you know better. The translation of the holy scriptures, published by yourselves, (you individually being one of the publishing committee) gives the true reason; and you are well aware it had nothing to do with polygamy. And now I ask, what about Cain, the first murderer? Why not ascribe the bloody deeds of Abel to plural marriage? It would be quite as consistent as some of your other reasoning, polygamy responsible for the death of Abel as for that of Lamech's victim.

Or would it not be as good reasoning to ascribe it to monogamy? I think so. Indeed one American writer—and he not a "Mormon"—argues that such was the case, that monogamy was directly answerable for Cain's blood-thirstiness and crime.

You strongly urge that God would be a changeable being if the law of celestial marriage emanated from Him. I cannot admit it Your reasoning is imperfect. God has given certain laws to His people for their guidance as were best adapted to their circumstances. He has fed them with milk or strong food as they were able to receive it. The Savior is His "sermon on the mount," contrasts the law of the old and new dispensations. But had God changed because of the difference in the spirit of these instructions! Jesus, amongst other things on that occasion, said:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whatsoever shall smite thee on thy right cheek, turn to him the other also."

Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies,

bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."  

Do these teachings show any disparity in the great Creator? You would scarcely assert such a thing, yet such would be the result of the position taken by you; neither do His instructions to different people, at different times, under different circumstances, regarding the law of marriage, make any change in Him. The eternal principle is not changed; simply more or less is revealed as the people are prepared for it. Let me also cite to you the word of the Lord to Eli, High Priest of Israel:

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."  

There is a striking parallel between this word of the Lord to the house of Eli, and that regarding plurality of wives, which came to the people of Lehi. Both were given because of the abuse of God's law. But in the latter case there is the remarkable promise:

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people, otherwise they shall hearken unto these things."  

Do you, Mr. Smith, mean to tell the world that God would use polygamy as a means to raise up a seed unto Him if it were the abomination that you represent? Yet this passage means nothing else than that for good and sufficient reasons, for the time being monogamy was to be the law unto the Nephites, but when God's people were sufficiently advanced in the laws of life and the principles of Heaven, then the other command would be given for the express purpose of raising up a holy seed unto Him. Until that higher law was given, the Nephites were to observe the monogamic law. If this is not so, what is the value of the expression, "otherwise they shall hearken unto these things!" Furthermore, I am of the opinion that I can draw stronger indirect proof from the Book of Mormon that the law of plural marriage was revealed and practiced by the Nephites in later years than you can to the contrary.

You claim I have done the very thing foreshadowed by Jacob, when I refer to what is written in the Scriptures concerning David. You mistake. The Latter-day Saints do not ground their faith in the divinity of the law of celestial marriage on anything said to or done by David. We base it on the word of the Lord to your martyred father. But if we wished to appeal to God's holy word regarding those men, we should be doing nothing inconsistent or unlawful, or be in anywise acting as did the Nephites of Jacob's day. They sought "to excuse themselves in conniving whoredoms because of the things which were written concerning David and Solomon his son." We have no excuses to make for whoredoms. We well know that "the Lord God delighteth in the chastity of women," and no people in the world prize this virtue so highly as we do, or are so severe upon the adulterer and whoresonner. Nor can we find in the Scriptures handed down to us any excuses for this grievous sin. Therefore the remedies of Jacob cannot have reference to any people who act as we do. We simply appeal to God's word for support for obeying God's law.
It appears to me that your expression “fortunes of war,” on which your argument hinges regarding the wives of Saul that were given to David, is a very inapt and unfortunate one. David did not succeed Saul as king of Israel by war or by conquest, but by the holy anointing put upon him by Samuel, the Prophet of God. He was no alien conqueror who drove the Israelitish ruler from his throne, but a youth, one of Israel’s foremost tribes, who succeeded to the kingly state by divine right, and he then accepted nothing but what God bestowed upon him—kingdom, power, wives, people, were all given him of Heaven. God says He gave David those wives; you argue to the contrary. It is you and the Lord for it. I prefer to believe Him whose “word is truth.” And again, let me ask, what means the Lord’s statement to David, after telling him that He had given him his master’s house, wives, etc.? “If that had been too little, I would moreover have given unto thee such and such things.” According to your construction it would be necessary to have raised up another king unto Israel; but David conquered him and took his wives, or have permitted him by the “fortunes of war” to rob the monarchs of other lands of their families. Such a construction is preposterous, but the only escape, I perceive, out of the difficulty created by your unwillingness to accept the word of God as it is written. Let me also ask you what you are going to do about the “Lord’s portion” of the captive women which were given by Him to command to certain persons mentioned in the thirty-first chapter of Numbers. If polygamy be an abomination, this is a very strange proceeding on His part. Further, you contend that David did not receive his wives by the same methods as the Elders of Israel do to-day. This is another of your mistakes. David received his wives through Nathan and other servants of God appointed unto this power; the Elders of Latter-day Israel have received them individually and not in the same manner as David. The sons of your father, and his successors in this ministry. There is not a shadow of difference between the two examples. David received his wives as we receive ours, or as Joseph, the righteous young king of Israel received his from the hands of Jehovah, God’s High Priest. That is, without oaths, without a sin against God, an abomination, and much else that is evil, you become a perverter of the Scriptures and are reveling that which, when observed according to God’s law, has always had His approval, not from Genesis to Revelation, from Nephi to Moroni, is there a word of condemnation of its practice, only of its abuse, when it was degraded and prostituted, as monogamy also frequently is, to gratify the passions of men, not to raise seed to the Lord. Are we to receive Jehovah’s word, or your word, or as we believe His plain and direct statement that He gave David the wives of Saul? Or are we to give credence to your feeble sophistries regarding the fortunes of a war that never took place or to fighting the Philistines, not David, when he was killed. If any one was entitled to his wives, according to the practice which you assert prevailed, it was the king of that people, not the man whom God had anointed as Saul’s successor.

The law of celestial marriage is not for the world, but for God’s people. All others are governed by the usages of the civilization in which they dwell, be it monogamic or polygamic. But polygamy without Jehovah’s sanction is not celestial marriage. The world is constantly confounding the two systems. The essence and virtue of celestial marriage is that it extends beyond the veil into the eternal worlds; other marriage, single or plural, is of no force or binding power in the great hereafter; it is not recognized there because not performed by Heaven’s authority. Herein is the difference, and all polygamy (such as that denied by your father), illicit intercourse, unlawful consortium, or associations, are as repugnant to the Gospel now, and worthy of our condemnation to-day, as when stigmatized by Joseph and Hyrum Smith, and denied by President John Taylor. Let me also remind you that the article on marriage that formerly appeared in the appendix to the Book of Doctrine and Covenants, and which you misquote so largely in your argument, is not a revelation from God; it does not come with “thus saith the Lord,” and has none of its binding force; at any rate, I presume you will not argue that the Lord was bound by it; neither was His Church (even if your construction be correct,) after a revelation had been given which modified its declarations. If there be a hidden meaning in it, then it is simply on a par with the policy which caused Abraham to say of Sarah, on certain perilous occasions, “She is my sister.” You take strong ground with regard to submitting the revelations of God to the various Quorums of the Priesthood for acceptance. There were many revelations given to your father of which you know nothing. Nor were they ever submitted to any but those whom they concerned. They were not less the word and will of the Lord for all that. But in the case of the revelations on celestial marriage, it was submitted by your father to the Quorums of the Twelve Apostles, and was accepted by the members of that Quorum. Of that we have abundant testimony. It was also submitted to the High Council at Nauvoo and accepted by that body, though three of its members individually rejected it. On this point we have the testimony and affidavits of members of the Council who were present on the occasion, one of whom, Elder Thomas Grover, still lives in Utah, and he can be cross-examined if you wish to do so. The names of the members of the High Council of Nauvoo, who were present on that occasion, who make this affidavit, are David Fullmer, Thomas Grover, Aaron Johnson and James Allred, all men well known in Israel. The following is David Fullmer’s statement:

"Testimony of Utah."

"It is remembered that on this fifteenth day of June, A.D. 1839, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of April, A.D. 1842, while in meeting with the High Council (be being a member thereof,) in Hyrum Smith’s brick office, in the city of Nauvoo, county of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 13th, A.D. 1842, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bank, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackson, Aaron Johnson, Thomas Grover, ..."
You mention the fact that in early days God censured the people of His Church for not observing His commandments contained in the Book of Mormon, etc. Quite true; but how you can make this have any bearing on polygamy is the difficulty that presents itself to my mind; for polygamy was not practiced by the people at that time, and therefore they could not be under condemnation on that point, either one way or the other.

I think it would be rather a hard task for you, or any other man, to disprove by cross-examination the fact that certain women were the wives of your father, as they have testified under oath. Surely they know, beyond peradventure, that the sealing ceremony was performed in their cases, and that they lived with him as his wives. You might as well try to argue a woman out of her existence or identity as she makes a mistake in matters of such vital importance to her as these. No air; the chain of evidence is complete, and no cross-examination will change the main facts; they were and are known to hundreds; and to tell us that they were not, is as wise in our eyes as if you were to tell us that your ancestors were in the Mercuries or Mars or were not men, but birds or fishes. All your arguments are as lost as that of the blind man who endeavored to persuade his neighbors, blessed with good eyesight, that the sun did not shine. They knew better, and so do we.

Your argument regarding the expression "they twain" seems to me without weight. It can be as truly said of a man and his second or third wife that "they twain shall be one flesh," as of a husband and his first consort. And to me the words of 1 Cor. vi, 16: "Know ye not that he which is joined to a harlot is one body with her? for twain, except they are cleansed, cannot be joined together except in the Lord," proves that it has no relation to the subject of monogamous marriage. And now let me tell you, Mr. Smith, that God made man polygamous. The history of this world in all its generations proves it. To-day three-quarters of the human family accept it as the natural law of marriage; the other quarter pretend not to believe in it; but it is only a pretense. Their actions prove to the contrary. They have adopted in place of honorable polygamy, a vile, a damnable and a God-accursed substitute which is corrupting the life-streams and eating out the vitals of the self-styled monogamous communities. No amount of sophistry can palliate their hypocrisy; their sins have reached up to heaven, and await judgment will follow their disregard of nature's methods, which are the methods of man's great Creator.

... You denominate, colonial marriage as a crime against mankind and a sin against God. We assert that God never has so denounced it, but has approved it, sanctioned it, encouraged it, legalized it, and made special laws for its direction; that the polygamist child was always recognized as legitimate, and, under the law of God, entitled to the blessings of His holy house, while the bastard could not enter therein until the tenth generation; and further, that many children born in polygamy were the special subjects of God's care, or of His most abundant or special blessings. We need only refer to Joseph, Samuel, Solomon, and even Ishmael, as cases in point. The prophets, the Savior Himself, His apostles and disciples, all ministered to a polygamy people; and while they denounced without stint the sexual crimes of those people, they never uttered a sentence in reproach of their marriage institutions.

And how do you account for it, if polygamy was so sinfull in the sight of heaven as you assert, that the Almighty Father in selecting a lineages for His Son, chose one that was so well known to be polygamic.

I shall not now take up the question of the authority of Brigham Young as the successor of Joseph Smith; God has testified by His Holy Spirit to scores of thousands that he was the man, and this testimony and revelation are sufficient for us.

You have signally failed in all the leading points that you have attempted to combat. In the first place you have failed on the subject of polygamy: the fact still stands in unmistakable plainness that God did ordain it, that His Prophets did give men wives, that He regulated it by His laws, and approved and blessed those who practiced it.

You have, as a professed Latter-day Saint, tried to pervert the word of the Lord regarding Temple building, and because you have not fulfilled this law, you seek to castodium upon those who have done it; but the word of the Lord still remains, as in letters of living fire, unchangeable and invariable:

"Therefore, verify I say unto you, that your ordinances and your washings, and your lustrations for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive communications, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name."

In your first letter you state: "The spirit of Temple building has indeed been kept by you and your people." This is a high compliment paid to our devotion in living up to this standing commandment given by Jehovah to His people. I am truly sorry that I can no truthfully said of yourself and your adherents. It seems a little strange that while you ignore this as a general commandment of the Lord, and by your acts and words make it nugatory, that you should be blessed with your good fortune in becoming the occupants of the old and first Temple which the Saints in Utah ever erected, and from that sacred site, anathematize us for our devotion, and say in effect that we should cease to build more Temples until we reach the Centre Stake of Zion.

With regard to the prophecy of your father, quoted in my open letter, pertaining to the removal of the Saints from Nauvoo to these mountains, you seek to hide the true meaning of that prophecy by a superabundance of words, and by resorting to a mode of sophistical methods in your style of writing. As a proof that this prophecy was to be fulfilled literally, you need only read the history of the Saints from the time of their exodus from Nauvoo until now, and then take a retrospective view of these many valleys filled with inhabitants, whose towns and cities reach from
exists which can be furnished if deemed desirable. But if you still ask for more proof, you can have it. If all this fails to convince you, I shall regard your obstinacy as not being a characteristic of a Latter-day Saint who is truly honest at heart. And as you are a son of that great man whom God has placed at the head of this dispensation, I regret much the spiritual barrenness of your mind, and desire that the Lord may enlighten you upon this matter. With this earnest solicitude for your enlightenment, the following passage in your second letter creates some unpleasant forebodings, for I infer from its wording that no matter how much proof may be laid before you, you will still be obstinate and refuse to yield the position you have assumed. You say: "It is unnecessary to attempt to prove that Joseph Smith secretly taught and practiced celestial, or plural marriages, or polygamy. For when that is proved the issue remains unchanged. All that could be effected by it, so far as I am concerned, would be to lessen my respect for him as a man, and give me one more heart pang to bear through life."

As you style yourself a Latter-day Saint, and stand as a leader to your people, this seems to be unwarrantable ground for you to occupy. All who read this words, who desire to have respect for your love of truth, must be dismayed at their import. Though it be proved your father was a polygamist, still "the issue remains unchanged," and all that it could effect, so far as you are concerned, would be to lessen your respect for him as a man, and give you one more heart pang! Then, Joseph Smith, of Lamon, these heart pangs will assuredly be felt, and your respect for your illustrious father will be lessened. For you are not convinced by what evidence is now presented, the day will assuredly come when you will be convinced." This passage I regret to see incorporated in your letter, because it indicates in you a settled purpose not to be a true and faithful follower of your father. No truly honest-hearted Latter-day Saint would go so far as that. Does not personal pride, the love of position and a willingness to affiliate with the powers that be in political ranks, to win their applause, cause you to assume this unenviable attitude? I earnestly hope you will reconsider this clause in your letter, and form more just and becoming resolutions.

You cannot this controversy for the sake of the mystery in discussion. I have a sincere desire that you may know, as I do, that your honored father was a polygamist. Utah is filled with witnesses upon this point, and it will be a fruitless labor for you, however much it may wound your pride, to establish your assertions that he was not a polygamist.

With sentiments of personal respect, allow me to subscribe myself,

Yours truly,
L. O. Littlefield.