The Saints' Advocate.

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Joseph Luff... Editor.

Fair dealing injures no one.

Thou shalt not bear false witness.

(Continued from last number.)

Mrs. Mercy R. Thompson carefully signs her name Thompson instead of Smith. We are thankful for that much any way. What she says in this letter is a curious medley, if correctly printed. Notice, she says that her husband told Joseph that he "did not wish" her to request to be sealed to Hyrum for time. Truth is sometimes told by accident, and it may be so in this instance.

But suppose that the statement is correct that Mrs. Thompson was so sealed, the date and manner of ceremony are not given; and if she lived afterward as a wife to Hyrum Smith, both he and she were transgressors against both the law of the land and the law of God. There can be no question about this.

"Salt Lake City, Jan. 31st, 1886.

A. M. M. S. (Deseret News) has been informed by Hyrum Smith, the editor of the Deseret News, that he has been told that he has been sealed to me by Brother Grover in the High Council. I do not know who it is, but I know that Brother Grover has been sealed to me by Brother Grover in the High Council.

Joseph M. Smith has been informed by Hyrum Smith, the editor of the Deseret News, that he has been sealed to me by Brother Grover in the High Council. I do not know who it is, but I know that Brother Grover has been sealed to me by Brother Grover in 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 Grover a few weeks previously, and was just acquainted with almost every member of the High Council, and knew Brother Grover's testimony to be correct. Now if this testimony were 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 the copy of the letter addressed to Joseph Smith at Lamoni. Your sister in the gospel, "Mercy R. Thompson."

This purports to be an extract from a letter to A. Milton M. S., who has served a term in the Pentecostal for infringing the law of the United States regarding polygamy, which letter was published in the Deseret News for January 19th, 1886.

The testimony of Mrs. Thompson in respect to the reading of the revelation is secondary and not admissible.

Affidavit of David Fullmer.

Territory of Utah.

County of Salt Lake.

Be it remembered on this fifteenth day of June, A. D. 1885, personally appeared before me, James Lock, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath said, that on or about the twelfth day of August, A. D. 1841, while in meeting with the High Council, he being a member thereof, in Hyrum Smith's 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 that 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 12, A.D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further said that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas Richards, James Alfred, and Leonard Soby. And the said David Fullmer further said that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of Hyrum Smith. And further, that the copy of said Revelation on Celestial Marriage, published in the Deseret News extra of September fourteenth, A.D. 1902, is a true copy of the same.

David Fullmer.

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

James Jack, Notary Public.

This affidavit of David Fullmer is not new. It will be seen that Mr. Fullmer states that the occasion of the reading of the revelation August 12th, 1843, was an inquiry started by one Dunbar Wilson, that upon inquiry Hyrum Smith stepped across the road and returned with a copy of the revelation, and read it, and bore testimony of its truth. He gives the names of Wm. Marks, A. Cowles, Samuel Bent, G. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phineas Richards, James Alfred and Leonard Soby; of these Wm. Marks, A. Cowles and Leonard Soby; did not accept the testimony of Hyrum Smith, or the revelation. Mr. Fullmer does not say that Joseph Smith was present, or that the revelation was presented for action on the part of that Council by Joseph the Seer.

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 Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, James Knight, Leonard Soby, Isaac Alfred, Henry G. Sherwood and I, think, Samuel Smith.

"Bro. Hyrum 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 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 Cole 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 their line of conduct, which was perceivable to every member that kept the faith.

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

In this extract Mr. Grover states that the High Council was called together by the prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not. No date is given when this meeting was held, nor where. Mr. Grover states that the Presidency of the Stake, Wm. Marks, A. Cowles and C. C. Rich, were present. He gives the names of the High Council present in their order; Samuel Bent,
THE SAINTS’ ADVOCATE.


Mr. Grover states that two out of three of the Presidency of the Stake refused to accept the revelation. He also gives the names of C. C. Rich, Alpheus Cutler, Newel Knight, Isaac Allred, Henry G. Sherwood and Samuel Smith, as members of that council and present at that time, whose names do not appear in Mr. Fullmer’s statement; and Mr. Fullmer gives the names of G. W. Harris, Levi Jackman, Phinehas Richards and James Allred, allowing the names L. D. Wilson and Dunbar Wilson to be one and the same man.

Mr. Grover states that Hyrum Smith read the revelation and then said: “Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.”

There is here no pretense of a consideration having been asked for, or had; just the bald statement “You that reject it shall be damned.” But the statement of these two men do not agree, either as to the composition of the council, or the manner of the presentation of the document.

Mr. Grover states that he and others saw the “prediction” of Hyrum Smith that those who rejected the revelation “should be damned,” “verified in less than one week.” What a travesty on truth this is. Wm. Marks remained true to his faith in the gospel he had received, up to his death, and died in the midst of believers as honored and revered man. Who can, who dares to say that he is suffering the tortures of the damned? Alpheus Cutler did not apostatize, but remained true to the principles of Mormonism the same as hundreds of others who could not and did not endorse President B. Young and his policy, nor yet the Reorganized Church.

Mr. Grover states that Leonard Soby apostatized also; but Mr. Littlefield quotes this same Mr. Soby in respect to matters which will be shown unworthy of credence; but whether the fault lies with Mr. Soby or Mr. Littlefield remains to be determined.

“I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton County, Illinois, in the year 1840, she told me that she Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent therefor.

“We hereby witness that Lovina Walker made and signed the above statement on this 16th day of June, A. D. 1869, at Salt Lake City, Salt Lake County, Utah Territory, of her own free will and accord.

“HYRUM S. WALKER.

“SARAH E. SMITH.

“JOS. F. SMITH.”

The statement of Lovina Walker in respect to what Emma, wife of Joseph Smith should have told her, is proved incorrect by the statement of Emma herself who stated that she never was present, consented to, or knew of any such marriage.

“AFFIDAVIT OF EMILY D. P. YOUNG.

4 Territory of Utah.

“County of Salt Lake."

“Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Eliza Smith, Judge of probate for said county, Emily Dow Partridge Young, who, by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1862, at the city of Nauvoo, county of Hancock, state of
Illinois, she was married (or sealed) to Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said church, according to the laws of the same regulating marriage, in the presence of Emma (Hale) and Eliza Maria Partridge (Lyman).

"EMILY D. F. YOUNG.

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

"E. SMITH, Probate Judge."

The affidavit of Mrs. Emily D. F. Young, states that she was married to Joseph Smith in the state of Illinois, "according to the law of the church regulating marriage." This is shown to be false by the fact that the law of the state of Illinois permitted no such marriage under which law the church was incorporated; and the law of the church was entirely and solely monogamie at the time, May 11th, 1843. The claim is that the revelation was given July, 12th, 1843, two months after this marriage is said to have taken place. Emma Smith denies having any knowledge of such marriage.

"Our readers will remember that in the correspondence which passed between Elder Littlefield and Joseph Smith, Jr., of the Reorganized Church, some time since, Mr. Smith challenged Elder Littlefield to give the names of parties who were present and heard the revelation on celestial marriage read before the High Council at Nauvoo. Among the names given by Elder Littlefield was that of Leonard Soby. The prophet of the Reorganized Church knew where Mr. Soby resided and instructed a member of his church in high standing to draw up an affidavit, stating that Mr. Soby was not present at such meeting, and never heard the revelation read.

"This affidavit was drawn up under the instruction of Joseph Smith, Jr.; and Mr. Hurley, who, was something of a lawyer, signed it. Mr. Soby at his home in Beverly, a village, and requested him to sign it. Mr. Soby stated that Mr. Soby was present at the High Council meeting referred to, but did not hear the revelation read. When Mr. Gurley 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 draw up an affidavit setting forth that I was there and did hear the revelation read, I will sign it for you." Mr. Gurley, 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 about 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, January 5, 1866.

"A few weeks 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 not of public interest.

"LEONARD SOBY'S LETTER.

"BURLINGTON, N. J., Jan. 21, 1866.

"Dear Brother Littlefield:—I enclose you five dollars for the benefit of those who are in prison. Although I am thousands of miles away and have never seen them, yet I know the spirit they manifest in going there was the true spirit of sacrifice, and I rejoice over them and do the holy angels in heaven. You are contending for the faith once delivered to the Saints, given by Joseph in Nauvoo, of which I am a witness. * * * I pray for their wives and children continually that they [the prisoners] may be restored to them. * * * The facts as published in the [Ogden] Herald are true, referring to the interview between Mr. Gurley and myself, and I refer you to him for a copy of my affidavit, Mr. Gurley is.
very much of a gentleman, and if you ask
for it in my name he will not refuse. ** **
I have received a number of letters which
I will be unable to answer, on this subject.
I refer them all to you.

"With great respect
"your humble servant,
"Leonard Bowy."

In regard to this point it is only neces-
sary to state that there is no challenge
in the letters of Joseph Smith to L. O.
Littlefield to give the names of any par-
ties who heard the revelation read be-
fore the High Council. Mr. Littlefield
has made this statement in his by repro-
ducing it over his own signature. Joseph
Smith did not so challenge Mr. Little-
field, therefore it can not be so "re-
membered."

The following letter from Elder Z. H.
Gurley will most effectually give the
lie to the statement of both Mr. Little-
field and Mr. Soby in regard to the part
Joseph Smith, of Lamoni, had in the
procuring Mr. Soby's affidavit. It is
not worthy of belief that Mr. Soby
should have so lied about the matter,
apostate as he may be called by Mr.
Grover and Mr. Littlefield. Joseph
Smith had nothing whatever to do with
the visit of Elder Gurley to Leonard
Soby and the procurement of an affidavit
in any shape, or form whatever.

This is answered by Elder Gurley's
letter.

"Bro. Joseph Smith,—In reply to yours
of the 5th inst. I submit the following state-
ment.

"To whom it may concern. This is to
certify that in the matter of visiting Elder
Leonard Soby, at Beverly, N. J., and ob-
taining his affidavit relative to the present-
ning and reading before the High Council
at Nauvoo, Illinois, of the Church of Jesus
Christ of Latter Day Saints by Hyrum
Smith the revelation on polygamy, of which
she said Soby was a minden; that Elder
Joseph Smith, of Lamoni, Iowa, had no part
nor in the matter whatever, that he
did not dictate nor direct the wording of
any affidavit to be presented by me to the
said Soby, neither had he any knowledge
of my visit to him nor of any intention on
my part so to do until after it took place.
And he it remembered, that I did not pre-
sent to Mr. Soby any affidavit for his signa-
ture other than the one which he signed,
(and which affidavit is still in my posses-
sion) hence the statements of Mr. L. O.
Littlefield published in the Utah Journal for
the 25th ult. so far as they profess to give
the account of my interview with Mr. Soby
are untrue and a misrepresentation of the
facts. Very truly yours for truth

"Z. H. Gurley.

"PLEASANTON, IOWA, March 10, 1886."

"Sometimes last summer Mrs. Willis, of
Lehi, Utah county, Utah, visited my home
in company with Mrs. Robert Bain and
while there, in conversation upon Nauvoo
matters, Mrs. Willis stated, without any
hesitation, and in the most positive terms,
that at the time she was married to Bro.
Ira Willis, she was, in fact, the widow of
Joseph Smith, the martyred 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 or-
der of celestial marriage. She stated that
when brother Willis received her in mar-
rriage he fully understood that he was mar-
rying a widow; that their association to-
gether would end with this life, and that in
the morning of the resurrection she would
pass from him to the society of her deceased
husband. Mrs. Willis' maiden name was
Melissa Lott. She is the daughter of Cor-
nellis Lott, a man well known in the church
and must be also by 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 allude 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. As a lead from this, I know in 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 Eliza R. Snow, Lucy Walker and Emily Partridge. These ladies are highly respected residents of Salt Lake City, and can be addressed.

"Pertain desirous of being placed in correspondence with a reliable party who affiliated 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."

It is not necessary to state anything at present in regard to these statements about celestial widows and turning wives over to men in the resurrection. Time will show many of these statements to be human and erroneous. Mr. Littlefield has trained in a school in which the statements of the priesthood have gone unquestioned, and these statements have passed current as facts. He says:

"I would not, perhaps, direct my remarks so pointedly to the Reorganized Church had not the Saints' Herald been so prompt to endorse the scandalous and unprincipled letter published in the Inter-Ocean. Furthermore, the leaders and elders of that organization are and have been traveling the country and the main burden of their preaching is to draw a line of distinction between themselves and the Church of Jesus Christ of Latter Day Saints, whose headquarters are in Utah. They use this as a hobby, seemingly to intensify the prejudice which government officials and unprincipled politicians are working hard to create against us. We are willing this line of demarkation should be drawn if they would draw it fairly;" But when they assume to be the true exponents of the doctrine of the Prophet Joseph and that the Utah leaders are imposing upon the people by setting forth that the revelation on celestial marriage was revealed through him, the Utah saints, who understand this doctrine in its true light, can not refrain from opposing them. If, for one, knowing that and stating this regard at least, occu-

pies an incorrect position, would be morally culpable before God were I not to use my pen and voice in endeavoring to tear away this false covering. Their leader is a son of that great man, and hence my solicitude for his good is easily awakened. Would to God he would present himself before the Lord and the church properly, that his abilities might be directed in building up the great latter day work. But he seems, thus far, to be bent upon a course which will eventuate in disaster and bring him to regrets and heart pangs during the great eternities which lie before us all. He may consider my anxiety meddlesome and officious but when he comes to know his father's principles and practices as I know them, I shall meet his approval. He will yet know that the Lord revealed through his father the doctrine of celestial marriage, but that may not be until, on the other side of the veil, he meets face to face, his honored parent.

"Mr. Editor, having now filled all the space you can well spare, I will close by submitting this, the main portion of evidence at my command, to the careful and candid consideration of the thousands who entertain feelings of interest upon this important question. Hoping that the friends of the Reorganized Church will candidly consider these facts with the same kindly motives which actuate me, I subscribe myself,

"A friend to all the human race.

"L. O. LITTLEFIELD."

Mr. Littlefield echoes the sentiment of Mrs. Thompson in being exercised by solicitude for the spiritual welfare of Joseph Smith, of Lamoni. This man of Lamoni, has gone to the Lord time and time again with the matters of plural, celestial and polygamous marriage and his duty as the son of the Seer in reference to those things; he has invariably risen from such devotional inquiry with the answer first given to him, "It is not for me." What more could Mr. Littlefield, or other of those polygamous champions ask of any man. If when the son
of the Seer goes to God with petitions and pleadings upon questions of such importance as Mr. Littlefield claims this awful question of celestial marriage to be, and God chooses to answer that son adversely to Mr. Littlefield's opinion, is the son of the Seer to be blamed for such divine direction. The answer of God to the inquiry of the son of the Seer, as stated above, has been and is the basis and reason for the course he has been pursuing. It is because of this, that the son of the Seer refuses to accept of mythical, false, and hearsay evidence.

In conclusion, Why does not Mr. Littlefield, or some one of equal, or superior importance in the polygamic church meet the issue made by Joseph Smith, of Lamoni; that is, that the law of God; the revelations to the church; the example and commands of God to man for near six thousand years, all of them condemn plural marriage; that Joseph and Hyrum Smith, if practising polygamy at all did so in direct violation from the rules and revelations of God to the church, and in violation of the law of the land.

Again, Why does not Mr. Littlefield show by the records of the High Council what action was had before it in regard to the reading of the revelation, and its consideration by that body. The record must have been kept, if accuracy and certainty were aimed at, as in other things. It is far more within the realm of consistency to believe that had such a revelation been received by Joseph Smith from God, he would have placed that document before the proper tribunals, and the High Council was not the first body to which it should have been presented. The records of those tribunals should have shown day and date, and circumstance of the presentation, with an attested copy of the document itself and the fate which it met. Instead of Hyrum Smith's dogmatism, "he that rejects this shall be damned;" the prayerful inquiry should have been, "O Lord, show thy servants of this Council whether this be of Thee." The document should have been examined clause by clause, and compared with the Bible, Book of Mormon, and Doctrine and Covenants. An open, unbiased discussion of its merits should have been had.

A document of such a character, that it was to revolutionize the teaching of the Elders, and the practice of the church; to disrupt the opinions and lifelong prejudices of the refined, cultured, delicate, and sensitive men and women then in the church and afterward to come into it, to render nugatory and ineffectual the positive and direct commands of God to the church and give the lie to the teachings of the preachers of the new faith:—"God is an unchangeable God; therefore the gospel is restored, as it was in Christ's day;"—such a document should never have come in by stealth, or been fastened upon the people by such a dogmatic course, as has been confessedly pursued with the so-called revelation on celestial marriage.

Besides this, supposing Mr. Grover's statement to be correct that such a document was presented to the Council; then apply the test as given to the Twelve by Joseph the Seer, and stated by Orson Hyde in September, 1844, at the trial of Sidney Rigdon; which is as follows: "There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the plan; says he, when all the quorums are assembled and organized in order, let the revelation
Report and circumstantial evidence," which Mr. Littlefield relies on to prove that there were "eight or ten ladies who were wives to Joseph Smith," would, if taken, damn every polygamist defender of the faith, in the United States court and out of it. But it shows the strait to which these polygamists are reduced in defence against the Reorganized Church, in its pronouncement of the original faith.

Joseph Smith.

LaMoure, Iowa, May 24th, 1860.

Polygamists in Idaho.
Blackfoot, Idaho, May 18th—Bishop George P. Ward was convicted of unlawful cohabitation to day on two indictments, and James Webster and Edson Packer were convicted of obstructing and resisting a Deputy United States Marshal. The deputies had arrested a polygamist at Franklin, when a mob was organized, led by Webster and Packer, to rescue him. About a dozen shots were exchanged. The deputies arrested four ring leaders, the above-named two of whom received their due to day. The United States grand jury, after a two weeks' session, found 115 indictments for unlawful cohabitation. The trial jury has convicted twelve! five Mormons in fifteen days. There is universal regret that this is the last term of court for United States Marshal Fred T. Dubois, his term of office expiring in July. He has been the mainstay of law abiding citizens, and to his untiring and sagacious efforts is due in the greatest degree the splendid fight which Idaho has made against the encroachment of the Mormon Church. The recently-appointed Chief Justice, Hats, and United States Attorney, Hawley, quickly grasped the situation, and are doing fine work for law and good government.

Chicago Tribune.
THE SAINTS' ADVOCATE. 5 (March 1883)

Mary Page Eaton

told us through Joseph in the revelation of August 1st, 1831, Don Cov., to keep the laws of the land until He comes whose right it is to reign, speaking of Christ. If you believe this, you can not believe the one on polygamy comes from God, for it contradicts the first one. Of course the Lord knew this nation would pass laws against polygamy before Christ came, and Joseph taught us from God to obey the law until Christ comes. Jacob, 23 chapter, 4th verse, says that the nation of the Lamanites shall yet become a blessed people, because they keep the law of the Lord given unto their fathers to have but one wife! This nation then will be blessed for using its best wisdom, and its authority, to put away plurality of wives from its erring people. Next you say, the Edmunds bill is doing good in making your Church more united. Being united in wrong will not save any people; for God will overturn the strongest plans; and break the bands of his honest but deceived people, until he cleanses out their errors. Next, you say you think the Edmunds bill wrong, and are much displeased with this nation for passing it. I ask you to reflect calmly, and read God's written word, and see if this new plurality system that has been palmed upon you, no difference who by, is sanctioned by the written word. If it is false, you do not want it; but you should rather help the nation to put down than to oppose.

Next, you say you believe Joseph received the polygamous revelation from God. I do not think he taught such doctrine. I have heard him preach many times, was personally acquainted with him, have ridden in his carriage with him, and never heard him teach any such thing. If he did, he was but a fallible man. David and Solomon were both prophets before they became wicked. The Book of Mormon, which Joseph translated, condemns such wickedness in many places, and no one can get a revelation from God contrary to His word in the bible of the Nephites. It puts a curse on all who practice polygamy, even to destruction. You say your people are blessed. True, because they have been deceived, and are honest. God does not curse, or destroy his people, without warning them as he did King Noah and his people by AAhinadi. Then, if they do not reform, the same curse will produce the same effects, with any people. King Noah's people thought they were right, read their words to their King,—"We are guiltless, and thou hast not sinned; thou art strong, and shalt not be destroyed; but AAhinadi hath lied unto us." But Godfulfilled his word then, and His always will. We read in Jacob, 23 chapter, the Lord's pattern to raise a righteous seed. He says to them "There shall not any man among you have save it be one wife, and concubines he shall have none." See, this is like His pattern when He made Adam and Eve; also like Noah and his sons; all of them had revelation from God but none authorizing plural wives. Your Church thinks God has commanded another way to raise up a righteous seed. Do you not see it is impossible for God to have two ways to raise up a righteous seed? one contrary to the other? After forbidding His people to do like them at Jerusalem who practiced polygamy, the Lord says; "If I will raise up seed unto me, I will (it is my will to) command my people; otherwise, how? Otherwise from the practices of the polygamists of old which He had just said was "abominable before Him. Then He says, "They shall bearken unto these things." What things? The things He had just commanded them to have but one wife. Now read his reasons; "For I the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in all the lands of my people, because of the wickedness and abominations of their husbands."

My honest, but deceived brother in Utah says I twist the word on this subject. I do not; I only try to make it clear to your people. It is clear to others, just as it reads in the book; but your Church has been taught so long, and told so often, that, "otherwise" means polygamy their minds are befogged, and they do not see. If "otherwise" means polygamy, or provides for polygamy, it contradicts all God's commands to the people. I was once deceived in this by false teachers. My mind was
MORMON NEWS.

We learn from Nauvoo, that last Fri-
day, Lyman Wright started for the pine re-
gion, on board the Maid of Iowa, with a
boat two hundred followers, comprising the
most respectable portion of the Mormon
community. We presume he has given
up the idea of working a miracle in the
country.

Sidney, Rigdon, we learn has left for
Pittsburgh. It is said that a large num-
ber of the English will soon follow him.

There is a great dissension amongst the
Mormon Leaders, which, notwithstanding
the attempts to conceal it, is evidently un-
derlying the whole fabric of Mormonism.

There is considerable disaffection on ac-
count of the conduct of Emms, in relation
to the property belonging to the church,
but held in the Prophet's name. Some of
this property is said, she will not trans-
fer. She is accused of being weak in the
faith, and it is thought will soon leave the
church. It is further rumored that she has
purchased property at Hampton, where Law
and most of the sectaries reside. We do
not know whether this latter rumor has
any foundation.

Brigham Young preached in Nauvoo
last Sunday, and in the course of his ser-
mmon avowed his belief in the spiritual wife
dogma, and said that he wished that he
had five hundred spiritual wives. Thus it
appears, that what the sectaries said in re-
lation to this matter, is now openly admit-
ted.

The Temple is going ahead with aston-
ishing rapidity, the greatest part of the
population being engaged on the project,
and all other improvement nearly suspen-
ded. The leaders have told the people,
that when the Temple is finished, Joe will
appear and proclaim peace to all nations,
and dedicate it to the Lord. Of course
the poor slaves are carrying themselves
to the utmost, that they may thus hasten
the time for the appearance of the Proph-
et.

There are many leaving Nauvoo, and
if they could dispose of their property
many more would leave. On B. & C. Creek
there has been much Mormon settlement,
it is in that vicinity the Mormons held a meeting
Friday last, and resolved to quit the country.

Geo. John Cr. Rapport passed up the
territorial mail horse. See Harp.

BOOTS AND SHOES.

Just received at the Quincy Shoe Store,
mens thick boots (Slocum's),
youths' thick boots,
mens kip...
boys thick boots,
ys. all water proof boots,
ys. on.
ys. kipp's.
ys. kip & thick grunge,
ys. thick grunge,
ys. kip strip d.
s. kip.
s. brogan's,.
s. kip.
s. boys kip & thick grunge.
ys. thick grunge,
ys. kip strip d.
ys. kip.
ys. boys.
ys. mens.
ys. mississ. graine boots, men's and y. graine children's shoes still lower.

GROCERIES, PAPER HANGINGS & EARPETS.
to those we have formerly offered our friend,
and have been rewarded with such well and
selected assortments, as DRY GOODS purchased ex-
pensively for their use, from the importers in N.
York.

in the above, we trust that your
visit to this establishment, may rely on obtaining
a good article when it is so recommended, and
that for afflicting money as will buy billgewater,
article at any store in the State.

Please call and purchase fixtures.

On the East side of the square, south the court house.

J. R. BROADWAY & CO.

Cotton Yarn—Gillette manu-
factured, for sale by

J. R. BROADWAY & CO.

To Builders and Others.

A TASTE of all sizes; window glass by the
box or dozen lights; white lead, paints; oil,
varnish and turpentine, by

E. JONES & CO.

Brass Kettles and Fire Dogs.

ALOGE and small brass kettles; also 2 size
machines and small dog fires, a superior
article, for sale by

E. JONES & CO.

Spun Cotton and Candlewick.

PITTSBURGH pearl cotton at all
numbers, a very superior article; also candle-
wick made by

E. JONES & CO.

Junia Iron.

GENERAL assortment of Junia Iron, in a large selected assortment, and bar of iron which we will sell warranted; we will take wheel, house, tobacco and feathers in exchange at market prices.

E. JONES & CO.

Sugar Kettles.

FIFTY very best quality of every size, also
every kind of castings at low prices, at

E. JONES & CO.

Spades, Shovels, Axes, Forks,
Hoos and Plough Moulds.

MESS and other spades and shovels, steel and iron; Collins' and Bees' axes, y. and long forks, four and two pronged; Carolina hoos and other farming implements. Also diamond plough moulds and shovels, for sale by

E. JONES & CO.

Lard Lamps.

SMALL lot of Lard Lamps, last receiv-
ed and on sale at

E. JONES & CO.

To Blacksmiths & Mill Rights.

VERY superior quality of every size; also lode hammers and steel and all kinds of tools, for sale

E. JONES & CO.

Cut and Mill Saws.

FEW very superior Crozer Cut and Mill
saws, also wood and bone saws, for sale

E. JONES & CO.

Removal.—W. O. Wheeler, has
removed his Land Oil Factory, to the cor-
er of Hampshire and Front streets; where he will continue the business so far as it is now

E. JONES & CO.

Lard Wanted.—W. O. Wheeler
will pay cash for any quantity of good

E. JONES & CO.
The Spiritual Wife System.

A correspondent of the Warsaw Signal, gives the following account of the operations of the spiritual wife system in Linn, Kansas, under the name of 'Linn.'

'(The Daily News) - (Linn, Kansas), Jan. 22, 1855.

We have received a letter from a gentleman who has been in Linn, Kansas, and informs us that he has been a sufferer under the spiritual wife system, and that he now is a member of the Union Party, and is doing all in his power to extirpate the system. He states that in Linn, Kansas, there are several families who are practicing the spiritual wife system, and that they have been doing so for several years. He says that the system is based on the idea that a man can have as many wives as he chooses, and that he can live with them all at the same time. He also states that the system is said to have originated in Linn, Kansas, and that it has spread to other parts of the state. He says that the system is now being practiced in many parts of the country, and that it is doing great harm.

The same letter states that the system is said to have been introduced into Linn, Kansas, by a man named Jones, who had been a member of the Union Party, and who had been a sufferer under the spiritual wife system. He says that Jones had been a great advocate of the system, and that he had been doing all in his power to extirpate it. He also states that Jones had been a great sufferer under the system, and that he had been doing all in his power to extirpate it.