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. Nurner: Dear Brother:—Having noticed in the Desert News an enquiry 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 Bro. 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 seven or eight days. I had been sealed to him by Brother Grover a few weeks previously, and was acquainted with almost every member in the High Council, and know Brother Grover's testimony to be correct. Now 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 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 Nurner, who has served a term in the Pententiary for infringing the law of the United States regarding polygamy, which letter was published in the Desert 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. 1867, 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 August, A. D. 1841, while in meeting with the High Council, (he 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 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 when 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 Coles 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: Samuel Bent, William Huntington, Alpheus Cutler, Thomas Grover, Lewis D Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, Isaac Alred, 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 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 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,

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.

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 statements 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 an 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 1849, 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 thereto.

"LOVINA WALKER.
"We hereby witness that Lovina Walker made and signed the above statement on the 16th day of June, A. D. 1869, at Salt Lake City, Salt Lake County, Utah Territory, of her own free will and accord.
"HYRON S. WALKER,
"SARAH E. SMITH,
"JOE. 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.
 Territory of Utah.
County of Salt Lake.
"Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Judge of Probate for said county, Emily Dow Partridge Young, who, was by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1863, 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 true 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.

"The affidavit was drawn up under the direction of Joseph Smith, Jr.; and Mr. Hurley, who was something of a lawyer, read to Mr. Soby at his home in Beverly, New Jersey, 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 revelations read. When Mr. Hurley 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 consideration 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. Hurley, 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.

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

"Dear Brother Littlefield:—I incline 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 if"
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 Bow.""

In regard to this point it is only necessary to state that there is no challenge in the letters of Joseph Smith to L. O. Littlefield to give the names of any parties who heard the revelation read before the High Council. Mr. Littlefield has made this statement his by reproducing it over his own signature. Joseph Smith did not so challenge Mr. Littlefield, therefore it can not be so remembered.

The following letter from Elder Z. H. Gurley will most effectually give the lie to the statement of both Mr. Littlefield 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 way, 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 statement.

"To whom it may concern. This is to certify that in the matter of visiting Elder Leonard Soby, at Beverly, N. J., and obtaining his affidavit relative to the present 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 the said Soby was a member; that Elder Joseph Smith, of Lamoni, Iowa, had no part nor lot in the matter whatsoever, 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 present to Mr. Soby any affidavit for his signature other than the one which he signed, and (which affidavit is still in my possession) 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 any interview with Mr. Soby are untrue and a misrepresentation of the facts. Very truly yours for truth"

"Z. H. Gurley, Pleasanton, Iowa, March 30, 1880."

"Sometime 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 order of celestial marriage. She stated that when brother Wills received her in marriage he fully understood that he was marrying a widow; that their association together 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 Cornelia 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. Askith 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.

"Persons 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 traversing the country and the main burthen 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 demarcation 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 correcting them. If, for one, knowing that

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 vale, 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. D. 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 is 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 of me." But 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 ac-
cept of mythish, fashbash, hearsay
evidence.

In conclusion, Why does not Mr.
Littlefield, or some one of equal, or su-
perior 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 practicing
polygamy at all did so in direct viola-
tion of 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 Coun-
cil 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 tri-
 unbals, 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 presenta-
tion, with an attested copy of the docu-
ment itself and the fate which it met.
Instead of Hyrum Smith's dogmatism "he
that rejecteth shall be damned;" the
prayerful inquiry should have been, "O
Lord, show thy servants of this Council
whether this be of Thee." The docu-
ment should have been examined clause
by clause, and compared with the Bible,
Book of Mormon, and Doctrine and
Covenants. An open, unbiased discus-
sion 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 prej-
udices 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 tocus 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 con-
fessedly pursued with the so called rev-
elation on celestial marriage.

Besides this; supposing Mr. Grover's
statement to be correct that such a docu-
ment 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
be presented to the quorums; if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then says he, it wants enquiring into; you must see to it."

If then the revelation was presented to the Presidency of the Stake and two thirds of that body rejected it; and then it ran against a snag in the High Council, there may be reasons why it was not presented to any other quorum. Orson Hyde asked of the people: "Why was not the revelations of Sidney presented to the Quorums?" This question may be repeated about this one in controversy—Why was it not presented to the quorums? If such a revelation has been received and presented in good faith to the quorums in due course and regular form, Mr. Littlefield and others would never resort to the poor and secondary evidence as is presented in the article to which this is a reply; but the record itself, day, date, the fact of presentation, the circumstances of defense and rejection, and the vote for and against it would long since have been presented.

Mr. Littlefield, whether by council with his brethren, or on his own motion, has put this effort forth to present the best evidence in his, or their possession that the revelation was received and properly accredited. The subject matter of the article has been sent to a great number of the brethren in pamphlet form, and any one can see that Mr. Littlefield does not meet the issue, but dodges, and assumes to get rid of the article of Bro. T. W. Smith by styling it "the scandalous and unprincipled letter published in the Inter-Ocean."

"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 promulgation of the original faith.

JOSEPH SMITH.
LA MONT, IOWA, May 27th, '00.

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. Duhon, his term of office expiring in July. He has been the mainstay of law abiding citizens, and to his untiring and unselfish efforts is due in the greatest degree the splendid fight which Idaho has made against the enormities of the Mormon Church. The recently-appointed Chief Justice, Hays, and United States Attorney, Hawley, quickly grasped the situation, and are doing fine work for law and good government.—Chicago Tribune.

THE SAINTS' HERALD.
Official organ of the Reorganized Church of Jesus Christ of Latter-day Saints. Founded by the leaders of the faith of the Church, and contains correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the decline of God with his people. Published every week, sixteen large pages. Joseph Smith, Editor.
Address all business communications to Joseph Smith, Lamoni, Decatur County, Iowa.

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Subscriptions are desired from you and for friends desirous of The Latter Day Apostle.
told us through Joseph in the revelation of August 1st, 1881. Doo Gov. 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 came 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, 9th 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 their erring people. Next you say, the Edmund 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 Edmund 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 Abinadi. Then, if they do not reform, the same cause 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 shall not be destroyed; but Abinadi hath lied unto us." But God fulfilled His word then, and He always will. We read in Jacob, 23 chapter, the Lord's pattern to raise a righteous seed. He says to them, "Thou shalt 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 mistakes 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
and a very cautious life. He never, in public, expressed his hatred for the French, and was but a little known. In private life, he was a man of good breeding, and was beloved by all who knew him.

HIS DECISION.

The decision of the case, which was handed down by the Court of Appeals, was as follows:

The plaintiff, John Smith, was a resident of the town of New York, and was employed by the defendant, John Johnson, as a laborer on a building erected by the defendant. The building was a warehouse, and was located on the east side of the river, near the foot of the fifth avenue. The plaintiff was employed to construct the roof of the warehouse, and in doing so, he was injured by a falling piece of masonry, which caused him great pain and suffering.

The defendant, in his answer, alleged that the plaintiff was guilty of negligence, and that he had failed to use ordinary care in the performance of his work. The plaintiff denied the allegations of the defendant, and urged that he was entitled to recover damages for his injuries.

The case was tried before a jury, who returned a verdict in favor of the plaintiff, awarding him damages of $1,000. The defendant appealed from the decision of the jury, and the case was heard in the Court of Appeals.

The Court of Appeals, after a careful consideration of the case, affirmed the decision of the jury, and awarded the plaintiff damages of $1,000. The defendant was ordered to pay the plaintiff the amount of the damages, within sixty days after the date of the decision.

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