The Saints' Advocate.

Vol. 8.

Lamoni, Iowa, June, 1886.

"Truth will Prevail." "In God we Trust."

The Saints' Advocate.

PUBLISHED MONTHLY.

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JOSEPH LUFF

FAIR DEALING INJURES NO ONE.

THOU SHALT NOT BEAR FALSE WITNESS.

Concluded 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 curios 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. MURDER: Dear Brother:—Having noticed in the Desert News an inquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother groove, it came to my mind that perhaps it would be right for me to add my testimony in 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 several days. I had been sealed to him by Brother Grover a few weeks previously, and was acquainted with almost every member of the High Council, and knew 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 Murser, who has served a term in the Penitentiary 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. 1885, 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 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 saith 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 Marriages, published in the Deseret News extra of September fourteenth, A.D. 1912, 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 whether 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 Colos 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, Newel 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 Colos 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. Those 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 O. 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 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 this 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.

“JOHN 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 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 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.

"The affidavit was drawn up under the signature of Joseph Smith, Jr.; and Mr. Soby, who was something of a lawyer, visited Mr. Soby at his home in Beverly, Ill., 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, 1886.

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.

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

"Dear Brother Littlefield:—I incluse 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 so 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 Soby.

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 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 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 guise, 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 presenting 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 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 possession his statements of Mr. L. O. Littlefield published in the Utah Journal for the 21st 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 10, 1856.

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 order of celestial marriage. She stated that when brother Willis 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 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. As cited 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 is 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 but 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 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, or the Utah saints, who understand this doctrine in its true light, can not refrain from correcting them. I, for one, knowing that the revelatory in 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 of 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 mystical, extramural, hearsay evidence.

In conclusion, Why does not Mr. Littlefield, or some one of equal, or superior importance in the polygamous 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 Doctrines 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 inoperative the positive and direct commands of God to the church and give the lie to the tocsin 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 confessionally 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
be presented to the quorums; if it pass
one let it go to another, and if it pass
to that, to another, and so on until it has
passed all the quorums; and if it pass
the whole without running against a
smug, you may know it is of God.
But if it runs against a smug, then says
he, it wants enquiring into; you must
see to it."

If then the revelation was presented to
the Presidency of the State and two
thirds of that body rejected it; and
then it ran against a smug in the High
Counsel, there may be reasons why it
was not presented to any other quorum.
Oreon Hyde asked of the people: "Why
was not the revelations of Sidney pre-
sented to the Quorums?" This question
may be repeated about this one in con-
troversy—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 sec-
condary evidence as is presented in the
article to which this is a reply; but the
record itself, day, date, the fact of pre-
sentation, the circumstances of defence
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 forth this effort to present the
best evidence in his, or their possession
that the revelation was received and
properly accredited. The subject mat-
ter of the article has been sent to a
great number of the brethren in pam-
phlet 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 pronouncement of the or-
iginal faith.

JOSEPH SMITH.
EAMON, IOWA, May 27th, 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
twenty-five Mormons in fifteen days. There
is universal regret that this is the last term
of court for United States Marshal Fred T.
Duhole, his term of office expiring in July.
He has been the mainstay of law abiding
citizens, and to his unceasing and sagacious
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, Hayes,
and United States Attorney, Hawley, quick-
ly grasped the situation, and are doing fine
work for law and good government.

CHICAGO TRIBUNE.

THE SAINTS' HERALD.

Official paper of the Reorganized Church of Jesus
Christ of Latter-day Saints, a branch of the faith
of the Church, and contains correspondence from dif-
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yourself and for friends devoted to The Latter
Day Apostle.
told us through Joseph in the revelation of
August lst, 1831. Dear 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 cannot believe the
curse or destroy his people, without warn-
ing them as he did King Noah and his peo-
ple by Abinadi. Then, if they do not re-
form, 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 guilt-
less, and thou hast not sinned; thou art
strong, and shall not be destroyed; but
Abinadi hath lied unto us;" But God fulfill-
ed 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,
"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 impos-
sible 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 "abomi-
nable before Him. Then He says, "They
shall bearken unto thee things." What
things? The things He had just command-
ed 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 peo-
ple. It is clear to others, just as it reads
in the book; but your Church have 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 com-
mands to the people. I was once deceived
in this by false teachers. My mind was
and a soul. Inflammation scarcely lives. Not a botany, a clapped elder for no thing, in the Presbyterian church in Kentucky—of the best men in the State—while he was unconscious of the eyes that were watching him from all other parts, and is constantly making bad of a scheme. Each of these schemes is that are allowed consistent with the uprightness.

MORMON NEWS.

We learn from Nauvoo, that last Friday, Lyman Wright started for the pine region, on board the Maid of Iowa, with about 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 number of the English are now following him.

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

There is considerable disunion on on account of the conduct of Emma, 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 city. It is further rumoured that she has purchased property in Hampton, where Law and most of the sectaries reside. We know not whether this latter rumor has any foundation.

Brigham Young preached in Nauvoo last Sunday, and in the course of his sermon avowed his belief in the spiritual wife doctrine, and said that he wished that he held five hundred spiritual wives. Thus it appears that what the sectaries said in relation to this matter, is now openly admitted.

The Temple is going ahead with astonishing rapidity, the greater part of the population being engaged on the work, and all other improvement nearly suspended. The leaders have told the people, that when the Temple is finished, Joe will appear in person, consecrate and dedicate it to the Lord. Of course the poor families are bearing themselves to the utmost, that they may furnish the labor for the appearance of the Proph- etet.

There are many leaving Nauvoo, and it is said they disposed of their property in large numbers.

On Saturday, Congress held a meeting at Southward, in the afternoon.

GEO. JOHN CRABB.

For Hon. Mr. NAVAT. Ex. with a long Desk, in the Philadelphia papers, in relation to his position at Southward. The latter answer the following paragraph:

But I do not wish to long to others in a responsibility of the way by another it becomes. The people of the United States, as well as myself, I am for a Popular leader of the Native American party, as has been represented. I have

BOOTS AND SHOES.

Just received at the Quincy Shoe Store, men's thick boots (Slocombe's), youth's thick boots, men's kip, cloth upper, oil proof boots, laces, " " " " brogans, " " kip, boy's kip and thick brogans, woman's thick brogans, woman's kip strip'd boots, " " " " calf " " " " boots, " " " " miss'ng boots, " " " " kid and " " children's shoes all sizes.

As well as the adjoining counties, that they have been frequently offered our friends, and the goods we have seen well selected and ordered. The establishment, may rely on obtaining a good article when it is so recommended, and that it affords money as will buy quantities any article at the store in the State. —

To Builders and Others.

NATIVES of all sizes; window glass by the box or dozen lighttes, wood, paint, varnish and turpentine, &c.

E. Jones & Co.

Brass Kettles and Fire Dogs.

Large and small brass kettles; also 2 dru. of new and used dog iron, a superior article, for sale by.

E. Jones & Co.

Spun Cotton and Candlewicks.

PIITTSBURGH paper centers of all numbers, a very superior article; also candle- wicks sold by

Ewo Jones & Co.

Juniata Iron.

GENERAL advertisement of Juniata Iron, in a new covered claim. Purchasers visiting this establishment, may rely on obtaining a good article when it is so recommended, and that it affords money as will buy quantities any article at the store in the State. —

E. Jones & Co.

Sugar Kettles.

FIFTY sugar kettles of every size, as well every kind of castings at low prices, at

Ewo Jones & Co.

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

MESS and other spades and shovels, steel and iron; Collins' and Beesty's axes, dand and forks, four and two pronged; Carolina boxes and other turning implements. Also diamond plague moulds and slabs, for sale by

Ewo Jones & Co.

Cut and Mill Saws.

FEW very superior Cross Cut and Mill Saws, also wood and iron saws, for sale cheap by

E. Jones & Co.

Removal.—W. O. Wheeler, has removed his Land Office Factory, to the corner of Hampshire and Front streets, where he will continue to keep forms for land sales, which will be warranted.

L. J. R. Flack.

Lard Lamps.

SMALL lot of Lard Lamps, that received and on sale at

Edward J. Round & Co.

To Blacksmiths & Millwrights.

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W. O. WHEELER.
The eleventh page of the document is not visible. It seems to be a continuation of the previous page, discussing political matters. The text is not clearly legible, but it appears to be a continuation of the same topic, possibly involving references to historical events and political figures. The exact content is not discernible due to the quality of the image.