in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, sen., testified, that while acting as one of the Prophet's bodyguard in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet's inspired warning, 'Yes, and he will accomplish your overthrow, if you do not heed my counsel.'" (From a letter published in the Deseret Evening News of Jan. 20, 1885.)

BISHOP B. A. WOOLLEY'S TESTIMONY.

"In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize any one) that I would never get well, I would whisper, 'Yes, I will. Father Smith promised that I should live to see the coming of the Son of Man.' Brother Hyrum said, because of my faith in that blessing, I would not die at that time. The house, in which we lived, was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the up-stair rooms.

One afternoon in the month of October, A. D. 1843, I think on a Tuesday, about 2 o'clock (I cannot explain just how I knew it was 2 o'clock, but I knew it), I found myself in the sitting room down stairs, and walking to the door leading into the store, I saw my brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the window in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of his coat pocket, and I walked up to his left hand side, looked over his shoulder, and, as he opened the paper, I read 'A Revelation on Eternal Marriage and Plurality of Wives,' etc. He then commenced to read what is now known as the revelation on plural marriage. I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, 'Brother Hyrum, don't read any more, I am full up to here,' drawing her hand across her throat. It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive a fulness of celestial glory and eternal life, except he obeyed that law, and had more than one wife at the same time. From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were taking about that principle allegorically. I remarked, 'Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does.' 'What principle?' said she. 'Why, that principle about
a man having more wives than one,' I replied. She looked with amaze-
ment and said, 'What does thee mean? (We were raised Quakers.)'
'I mean,' said I, 'that I stood right
there—pointing to the place) when
Brother Hiram read that revelation
the other day.' 'What revelation?'
said she (seeming very incredulous).
'Why, the one on plural marriage.'
I answered. My brother Edwin D.
tested in a public meeting in Manti,
Sanpete Co., a number of years ago,
that the revelation was read by Bro.
Hiram just as I said, but he (Edwin
D.) did not see me there, and he
could not refer to it as accurately as I
have done. Were I to go back on
every other principle of what the
world call Mormonism, I would
have to acknowledge that the prin-
ciple of plural marriage is of God.
I, like Paul of old, whether in the
body or out, saw and heard things
which were unlawful to utter at that
time, for I understood that I was not
to tell anyone, or to talk to anyone
about it, except those who already
knew about it.'

APOSTLE ERASTUS SAWO'S TESTIMONY:

'The Prophet Joseph Smith first
taught me the doctrine of celestial
marriage, including a plurality of
wives, in Nauvoo, Ill., in April, 1843.
He also told me of those women he
had taken to wives. My wife's sis-
ter, Louisa Beman, was his first
plural wife, she being sealed to him
by my brother-in-law, Joseph B.
Noble, April 5, 1841. She was the
daughter of Alva and Sarah Burt
Beman. The Prophet Joseph also
gave me the privilege of taking an-
other wife, which I did in March,
1844, the Patriarch Hiram Smith
officiating under the Prophet's direc-
tion.'

SARAH M. KIMBALL'S TESTIMONY:

'Early in the year 1842, Joseph
Smith taught me the principle of
marriage for eternity, and the doc-
tine of plural marriage. He said
that in teaching this he realized that
he jeopardized his life; but God had
revealed it to him many years before
as a privilege with blessings, now
God had revealed it again and in-
structed him to teach it with com-
mandment, as the Church would
cannot go further without the
introduction of this principle. I
asked him to teach it to some one
else. He looked at me reprovingly,
and said, 'Will you tell me who to
Teach it to? God required me to
Teach it to you, and leave you with
the responsibility of believing or dis-
believing.' He said, 'I will not cease
to pray for you, and if you will
seek unto God in prayer, you
will not be led into temptation.'

ADDITIONAL TESTIMONY:

'At a quarterly Stake conference
held at Centreville, Davis Co., Utah,
June 11, 1861, Elder Arthur Stansier
read an affidavit made by Elder
Thomas Grover. The substance of
the document was that the affiant
was a member of the High Council
of the Church, that in 1843 Hiram
Smith, the Patriarch, appeared at
the meeting of that body and pre-
vented the revelation on celestial
marriage, at the same time declaring
it to be from God.

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

'Elder Joseph B. Noble next ad-
dressed the conference. He stated
that the Prophet Joseph told him
that the doctrine of celestial mar-
rriage was revealed to him while he
was engaged on the work of trans-
lation of the Scriptures, but when
the communication was first made
the Lord stated that the time for the
practice of that principle had not
arrived. Subsequently, he stated,
the angel of the Lord appeared to