

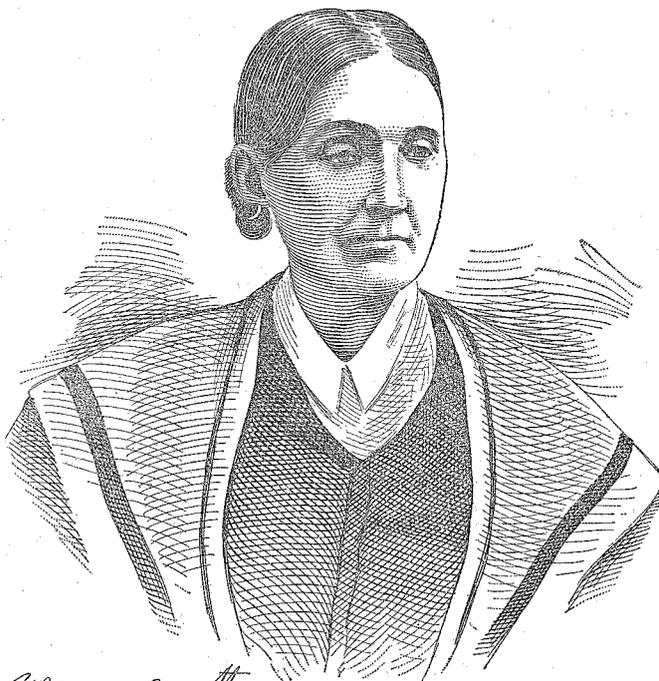
THE REPLY.

Both Anti-Mormon and Anti-Christian.

Under the title of "The National Anti-Mormon Missionary Association" Messrs. James W. Darby, John T. Bridwell, D. H. Bays, R. B. Neal, and three others whose names appear in the *Helper*, are striving to form an organization bound under a solemn vow to destroy

under a curse, saying that they would neither eat nor drink till they had killed Paul."—Acts 23: 12.

These Jews had failed to meet Paul successfully in argument, and hence the necessity of pretending to form an association outside of their church lines, to meet by deception and



your mother

Emma Smith

FIRST AND ONLY WIFE OF JOSEPH SMITH, THE PROPHET. See page 7.

what they call "Mormonism." From the articles appearing in the *Helper*, the spirit of the entire outfit is of the kind exhibited by the Jews in their warfare against the religion of Paul, which they also claimed was a great delusion. "And when it was day, certain of the Jews banded together, and bound themselves

underhanded trickery what they could not do by an appeal to the word of God, upon fair and equal church propositions.

To-day, Christians everywhere recognize these methods used by the opponents of the apostles as not only unchristian, but unmanly; without excuse and vicious, and

inflamed by a satanic spirit. Now I pause to inquire, has Christ so changed that this kind of warfare, so unfair and unholy in the first century, has to-day become Christian?

The history of the work of the church in the first century clearly shows that the religion practiced by Jesus and the apostles could not be met and defeated by the professed believers in "Moses and the prophets" of that time; and to buoy up their shaky systems, the elders and priests resorted to villification and abuse of the advocates to save their craft. Thus they shamefully accused Jesus himself, attacking his character from the cradle to the grave, although his life was a perfect one. To this unholy work, in his matchless majesty, he calmly replied: "If I say the truth, why do ye not believe me? He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God."—John 8: 46, 47.

Thus Jesus laid down the only proper Christian rule of warfare against any religious system. The apostles afterward closely followed this in their work. How becoming the language of Paul: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts 24: 14. This is the spirit always manifested by the true follower of Christ in his work.

Comparing the spirit and work of the opposers of Christianity in the days of Jesus and the apostles, with the spirit and work of those attacking the Reorganized Church of Jesus Christ of Latter Day Saints in the twentieth century, under the assumption of "The National Anti-Mormon Missionary Association," the points of identity are such as at once to claim the attention of every honest inquirer after truth. If these men, who are trying to form a league, had the gospel of salvation to present to the people they would not be compelled to stop and call others names in order to maintain their side of the controversy. Men and women to-day are not so ignorant that they can not tell the darkness from the light, right from wrong, when permitted to examine and judge under fair methods of controversy; and the spirit that attempts to overthrow this God-given right of freedom and choice, or so to prejudice the people that they will not listen to a fair and honorable comparison of views, belongs to the dark ages of the world, the ages of superstition and benighted ignorance, and Messrs. Darby and Company will hardly meet with success in using such means to foist the

religion of Mr. Alexander Campbell, of which they are chief exponents, upon the present age.

The secret moving these men to such unchristian methods is revealed in their utterances at their Omaha Convention, October 20, 1902. Some of the utterances heard in their gathering were:

"We have not been in position to meet the Saints always to the best advantage. They have gone to the rural communities where the churches were weak, and our ministers were not well equipped with the necessary evidence to meet them, but the Latter Day Saint ministers are always fully equipped."

"Now these men are intelligent people. Their men are prepared; when their men are sent out they are indorsed from headquarters."

"They have taken more people from our church than all other religious people. No one can preach faith, repentance, and baptism better than they. The Methodists and Presbyterians, with their Holy Spirit, are not within a thousand miles of them. They are at home anywhere."

"So far as citizenship is concerned, no people stand better in the community than the members of the Reorganization."

"Brethren, what are known as church propositions, are a humbug, and should never be debated."

The public will hardly be deceived after reading these confessions. It is an open admission on the part of these opposers of the gospel of Christ as taught by the elders of the Reorganized Church of Jesus Christ, that they can not meet the issues laid down in fair and honorable controversy; hence, the old cry under the assumed veil of "anti-Mormonism," "Great is Diana of the Ephesians."

The Latter Day Saints will, as did the Saints of the first century, fully meet this unchristian attack made upon them; but they will not resort to base or improper methods in doing so. Our Leader commanded: "All things therefore, whatsoever ye would that men should do to you, do ye even so to them." This is an unailing guide in our work, and from every platform in this great world where fairness is permitted, in the future as in the past, so long as they shall continue this kind of warfare, the Saints will be found ready in an honorable and Christian way to advise the people that the religion and methods of Messrs. Darby, Bridwell, Bays, Neal, et al., are both anti-Mormon and anti-Christian.

Mormonism with these gentlemen is any-

thing that successfully controverts the religious claims and tenets of Mr. Alexander Campbell; but the calling of names, as has already been shown, proves nothing but a failure of facts and argument to meet fairly the issues involved. The elders of the Reorganized Church of the Latter Day Saints, referred to in the *Helper*, have never claimed a belief in any religion except the religion of Jesus Christ. Joseph Smith, the prophet, never made a claim to revealing or teaching any other religion than that taught to the world by Jesus Christ and the apostles. The Book of Mormon, against which so many epithets are hurled, lays claim to no religious belief or doctrine other than that taught as a means of salvation by Jesus Christ. The questions to be settled are and have been: First, is it true that the Book of Mormon holds out the same means of salvation, through the same Christ, as the Bible? Second, did Joseph Smith, the prophet, in fact, preach and teach to the world the same means of grace and salvation through the Lord Jesus Christ that was preached and practiced by Jesus and the apostles of the first century? And when comparing with these gentlemen, third, is the doctrine taught by Alexander Campbell and his associates, in fact the gospel of Christ, and in harmony with his teaching and that of the apostles? The first two contain the substance of the questions that the elders of the Reorganized Church referred to by Messrs. Darby et al., have been, according to the Darby confessions, successful in maintaining in their controversies. And the claims of the third, the elders of the Reorganized Church have easily defeated in comparing with these men. Is it now Christian for them to turn around and raise the cry of "Mormonism," "Smithianity?" To advise their followers: "Brethren, what are known as church propositions are a humbug, and should never be debated." Shades of Campbell, Scott, and Stone! Have these boastful warriors come to this? Failing to meet successfully the issue and show that the elders of the Reorganized Church are not teaching in harmony with the word of God according to the Scriptures, but that in fact they have the true gospel, these men deliberately arm themselves with the old weapons of Satan, instead of the true Christian armor, the word of God, and send out the *Helper*, asking for joiners in this late alliance, with but two restrictions, "the overthrow of Mormonism" and "who contribute to its general or other funds." Pagan, atheist, infidel, and Mahom-

edan, all, except Christ and his followers, may enter the Darby league. How liberal indeed is the new order! Surely Pilate and Herod must again be friends! Will any thinking man question the proposition that the pronouncement of the association shows it to be both anti-Mormon and anti-Christian?

E. L. KELLEY.

Reformation or Restoration, Which?

Early in the thirties there was considerable agitation in Northern Ohio, in what was then known as the Western Reserve, in consequence of the teachings of two new religious organizations. These parties agreed that there had been a departure from the faith taught by Jesus Christ and the apostles, and that the popular churches then extant were not accepted of God.

Joseph Smith, who was the leading spirit in the one, claimed to have received a divine manifestation in which he was told: "I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors [those who had been preaching in the neighborhood] were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"—Church History, vol. 1, pp. 9, 10.

Alexander Campbell, who was the leading spirit in the other movement, wrote: "All the kingdoms of this world shall soon become the kingdoms of our Lord the King. He will hurl all the present potentates from their thrones. He will grind to powder the despotisms, civil and ecclesiastic; and, with a blast of his mouth, give them to the four winds of heaven. The anti-Christian power, whether it be called Papistical, Mohammedan, Pagan, or Atheistic, will as certainly be destroyed, as Jesus reigns in heaven. No trace of them shall remain. The best government on earth, call it English or American, has within it the seeds of its own destruction—carries in its constitution a millstone, which will sink it to the bottom of the sea."—Christian System, p. 291.

Of the sects of Protestantism he wrote: "It behooves all men, then, who wish to be approved by the Lord at his coming, to be up and doing to purge and cleanse the Christian profession from every root and branch of sectarianism, and to endeavor to destroy those

destructive sects that have been a sort of Pandora's box to the human race; that have filled the profession with hypocrites, the world with infidels, and retarded for so many centuries the conversion of both Jews and Gentiles to the Christian faith." . . .

"Every party in Christendom, without respect to any of its tenets, opinions, or practices, is a *heresy*, a schism—unless there be such a party as stands exactly upon the apostles' ground."—*Christian System*, pp. 103, 104.

Joseph Smith claimed that a restoration of gospel truth and purity was necessary. He says:

"In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the Spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth."—*Church History*, vol. 1, p. 67.

Alexander Campbell agreed to the desirability of this condition, hence he wrote:

"We want the old gospel back, and sustained by the ancient order of things; and this alone, by the blessing of the Divine Spirit, is all that we do want, or can expect, to reform and save the world. And if this gospel, as proclaimed and enforced on Pentecost, can not do this, vain are the hopes, and disappointed must be the expectations, of the so-called Christian world."—*Christian System*, pp. 234, 235.

So these men and the societies they represented were in harmony, first on conditions obtaining; second on results desired.

It would seem that to be agreed on these leading and vital questions would enable them to unite and work in harmony for the overthrow of error and the establishment of truth. But lo! they differed as to how the desired result was to be brought about, and this caused friction, and in some cases harsh criticism and bitter feeling.

Joseph Smith and his associates representing the restoration theory believed that it was impossible to accomplish the result sought through human wisdom, and that it would never be attained unless God should speak and direct human effort as in the early years of the Christian church.

Alexander Campbell and his associates representing the reformation theory, believed

that it was in the power of man, taking the Bible as his guide, to bring about the desired result without further direction or inspiration. The Restorationists were willing and anxious to refer the issue between the parties to the arbitrament of God, but the Reformers scouted the proposition, claiming that it was idle to do so, as God would not speak regarding the matter, having given all the direction he intended to give, or would give. Thus it became impossible to compromise, the one party doubting the ability of man to solve the problem; and the other doubting the disposition of God to do so. So the two parties continued, each earnestly, (and why not concede honestly?) striving to gain favor with God, and usher in the new era of peace and righteousness.

To argue the issue now would be to repeat what has been canvassed over and over again in the pulpit and through the press.

It is, however, quite gratifying to the advocates of the restoration theory to see leading representatives of the reformation theory desperately striving to convince themselves, and others, that they have been on the other platform all the time.

A case in point is found in an article by W. L. Neal in the *Christian Standard*, Cincinnati, Ohio, for June 30, 1900, entitled, "Why I am a disciple of Christ." He says:

"Alexander Campbell in the Old World, and his father in America, without a knowledge of each other's experiences, were led to the same conclusions. Reaction had set in in the religious world; the times demanded a great message; and we believe Alexander Campbell had it from God to deliver to the people."

Another instance is found in an address delivered by J. S. Lamar, "before the Georgia State Convention, Augusta, November 20, 1900, on the Jubilee anniversary of the introduction of the Reformation in that State." His address was published in the *Christian Evangelist*, St. Louis, Missouri, in its issues for December 6 and 13, 1900, under the title of "The Elijahs and the Elishas of the Restoration." In the course of this address Elder Lamar says:

"You are wondering, perhaps, what has become of Elijah and Elisha, of whom you caught a glimpse in my texts: They are not far away now; and if, with wakeful eyes, you will accompany me into the larger field of my discourse, you shall see them, followed by many more, great and small, a blessed and glorious train. We shall find them in the

general proposition which I am about to submit, the terms of which you will carefully notice. It is this: *That every great RESTORATION MOVEMENT, PROCEEDING from the Divine Will and guided by the Divine Spirit, will, in its beginning and earlier stages, have its God-sent Elijahs; but sooner or later, as the movement advances, these must give place to its God-appointed Elishas.*" . . .

"But it accords better with my immediate purpose to say that Alexander Campbell was the Elijah of our nineteenth century restoration, while his venerable father, the benign, the gracious, the tender and loving Thomas Campbell, was its typical Elisha. When our Elijah came Protestantism had reached its lowest degree of spiritual decadence. Mr. Wesley had finished his wonderful work, and was sleeping with his fathers; but owing either to some infirmity in himself or some defect in his followers, he had failed to realize his own glorious ideal." . . .

"Of Mr. Campbell alone I can now speak, and I do so from personal knowledge. It was not my good fortune to be acquainted with him in the early years of his career, nor during any part of the period of his mighty and numerous conflicts; but in the early fifties I knew him intimately and well. I was a frequent visitor at his house; I sat daily at his feet; I listened weekly to his sermons; and I can testify, and am glad to leave behind my testimony, that I never knew a man, I never heard a preacher who seemed so constantly to live and so heartily to rejoice in the glory of the infinite Christ. He was more eloquent than Whitefield because his soul was attuned to a higher strain. His was not the eloquence of the rhetorician's art, but the outpouring of a heart filled with the living Christ. No wonder that listening multitudes hung enraptured upon his lips as, with adoring love, he transported them from the meaner things of earth into the very splendors and glories of heaven's eternal King."

"Venerable patriarch of the clean heart and the silver tongue! Faithful servant of God, and apostle of Jesus Christ. The world did not know him. The churches whom he lived and labored to bless did not know him. Nor will they know him until, by the grace of God, they meet him before the throne, clothed in white raiment and with palms in his hands."

To the advocates of the Restoration how familiar are these terms: Restoration, Elijah, Elisha, Patriarch, Apostles, etc., and how

utterly devoid of these is the early literature of the reformation party.

The mind goes back to the account of Joseph Smith, of the angelic visitation, on the night of September 23, 1823, when the angel quoted as follows: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." And said the angel, this with other prophecies will soon be fulfilled.

We are also reminded of the glorious vision had in the Kirtland Temple, Ohio, April 3, 1836, as follows:

"After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."—Church History, vol. 2, p. 47.

We congratulate these our friends of the reformation idea that they have at last learned that a restoration was necessary, and that it must come by God giving it to man to deliver it to the people, and that the office-work of an Elijah was to be a restorer, and hence that Elijah must come. If they can now learn that God does not clothe one who rejects the principle of continued revelation with the Elijah Spirit, and that he does not speak through those who claim his record is complete, they will merge into the glorious light and liberty of the gospel.

Satisfied with the complete surrender of these men, we are disposed to receive them kindly, simply admonishing them, in the language of the Christ to Peter, "And when thou art converted, strengthen thy brethren."

HEMAN C. SMITH.

THE Herald Publishing House, Lamoni, Iowa, keeps a full line of Latter Day Saint literature.

Who Is the Deceiver?

In the December number of the *Helper*, a little two-leaved advertising slip, and according to its own statement, "printed at Morehead, mailed at Grayson, and edited, as it were, in the saddle," R. B. Neal, under the heading of "Smithianity or Mormons refuted by Mormons," sets up a purported affidavit of Joseph C. Kingsbury to prove that Joseph Smith was a polygamist and that he gave to the world the so-called revelation on polygamy.

Mr. Neal incautiously admits in the article that the elders of the "Reorganized Church of Jesus Christ of Latter Day Saints" question the correctness of the claim, and stand ready to meet both the elders of Mr. Neal's order, the adherents of Alexander Campbell, and the Utah Mormons, upon the proposition; the Reorganized Church alleging that this is a slander against Joseph Smith, made and circulated after his death by evil and designing men to palliate in the minds of their adherents their own crimes and wickedness. But this does not dissuade Mr. Neal from using what he must know has been proven absolutely false by the Reorganized Church, if he is at all posted upon the question; and if he is not posted, justice and common decency require that he should keep still.

To begin with, why did Mr. Neal go to an old statement of Joseph C. Kingsbury and bring it out as an "affidavit"? An affidavit, even if made under favorable surroundings, is not evidence to prove a contested matter like this. With such ex parte statements gotten up by the trickery and scheming of men, nobody's character would be safe. This is the manner of proof the Jews brought to prove that Jesus was not resurrected, but "that his disciples came by night and stole him away." Does Mr. Neal accept this kind of testimony as legitimate? If not, why does he use it against Joseph Smith, Jr., unless he wishes to deceive the public?

Referring to Joseph C. Kingsbury's statement he sets out: "The following statement was given under oath before Charles W. Stayner, a notary public in Salt Lake City, May 22, 1886."

Oh, was it? If so why did you not compare with the testimony of Joseph C. Kingsbury, taken before a commissioner of the United States Circuit Court in Salt Lake City on the 16th of March, 1892? It is published and copies may readily be had by any who wish, and has been passed upon by the Federal Courts. Mr. Neal, did you conceal this, be-

cause you thought a lie was as effective with the Neal-Darby combine, "as a hip-pocket to a Texas cow-boy"? The inquiry is repeated, Why did you conceal the evidence and hand out the fake affidavit of the polygamous followers of Brigham Young? Have you joined hands with the successor of Brigham Young to fight the Reorganized Church, because it has been the most energetic and constant opposer of the polygamy doctrine of any in America? If you claim the Reorganized Church is not entitled to this special place, just name the church, the work of which you will compare with it, and let each arrange its work upon this question and publish in parallel columns for the reading public. Are the opponents of the Reorganized Church willing to do as they would like to be done by?

Mr. Neal prints a part of what purports to be a "statement given under oath," of Joseph C. Kingsbury. How does this compare with his testimony taken before the court commissioner concerning Joseph Smith, Jr., and the so-called polygamous revelation? Before the court he says:

"I do not swear to that; I affirm it. To my mind there is a difference between swearing to anything and affirming to it. I consider that there is a difference between an oath and an affirmation. There is a little difference. An oath is more binding than an affirmation. It is considered to be more serious, that is the way I understand it,—that an oath is more binding or more serious than an affirmation. I generally affirm, and I suppose it is because my understanding is that a man can not be convicted of perjury on an affirmation, and he can when he is sworn,—I suppose that is true."—Page 371 of Transcript of Record No. 516, U. S. Ct. Court of Appeals, Eighth District. December Term, 1894.

Joseph C. Kingsbury in court where he may be properly examined, declines to be sworn. Under his affirmation he also declines to answer upon cross-examination. His answer is:

"I did not marry any more wives than one then, and I do not know that it is any of your business why I did not, or as it is any concern of yours when I did marry another, and I decline to answer when I did marry another unless I am compelled to do so, and it is my personal business whether my answer would tend to criminate me or not, and it is none of yours. I decline to answer the question when I married the second time, because it is none of your business."—*Ibid.*, p. 371.

His answers to questions about copying the revelation are as follows:

“Yes, I said I copied the revelation on one sheet of paper,—foolscap.”

Q.—“Now, don’t you know that you could not copy that revelation, section 132 of Exhibit A on one sheet of paper, and that you could not copy it on twenty sheets of paper, foolscap or any other kind of ordinary writing paper?”

A.—“No, sir, I do not know anything about it.”

Q.—“Don’t you know that you could not copy it in three hours?”

A.—“No, sir, I think I could copy it in nearly an hour. . . .”

“I can not tell you how many paragraphs there are in the one I copied, nor I can not tell you how many paragraphs are in the one in Exhibit A. . . . I do not know that I can remember a single, solitary sentence of the one I copied without the aid of this book, Exhibit A, I do not know that I can. I can not repeat a sentence of the one I copied without the book, nor one single idea. I do not remember whether the one I copied used the word *sealing* or *polygamy*. I do not remember what the title of it was, or that it had any title. I was not an extra writer nor a first-class writer, but I was pretty good. That revelation teaches that if the first wife refuses her consent to the marriage of her husband to the second wife and persists in her refusal, that she will die in the flesh. That was not the law of the church prior to the death of Joseph Smith that I know of.”—*Ibid.*, pp. 374, 375.

Comment is unnecessary upon the testimony of this witness. He is one of the star witnesses raised up by Brigham Young in Salt Lake City, but is absolutely ignorant of what he is expected to testify about. Whether he was put up to the story by some one else, or which is more likely, got to telling the story himself, after the death of Joseph Smith, so as to make himself of some repute with B. Young and get a position as gate-keeper, and afterwards had to stick to it to keep the story good, we leave for others to say. But a man who will testify that he copied and compared in one hour what no ordinary man can do in six or seven, and that he wrote on less than a couple of sheets of foolscap paper, a document containing sixty-six paragraphs, covering eleven pages, 8mo., of closely printed matter, and fully compared it with the original, and yet could not repeat a single idea it contained, may be a witness satisfactory to

those who wish to believe in polygamy, and to Messrs. Neal, Darby, et al., who want to find something against Joseph Smith; but those inquiring for the truth, will demand better evidence.

Whether Joseph Smith, Jr., secretly taught or practiced polygamy, is a question in no way vital to the faith or hope of the members of the Reorganized Church of Jesus Christ of Latter Day Saints. This has been the position of the elders upon the question from the time of the Reorganization in 1852. If Joseph Smith, Jr., was guilty of breaking the laws of the church it only affected himself. Should he be found a transgressor of the law, it would not make the transgression right, or prove his work not divine, any more than with the Psalmist David. However, the better class of evidence that has come under the observation of the members of the Reorganized Church refutes the charges, and it is the simple duty of the members of the Reorganized Church to wait till a man is proven guilty before crying that he is.

Mrs. Emma Smith, the first and only wife of Joseph Smith, Jr., remained in Nauvoo, Illinois, after the death of her husband, refusing to follow Brigham Young, or any other factional leader. She lived to a good, ripe age, and ever maintained till her death, that her husband never had, nor claimed to have, any but herself as a wife; nor did he ever receive the purported polygamous revelation.

All the pretended wives of Joseph Smith, Jr., agree with this testimony of his wife, Emma, in this, that he never claimed or held out any other as a wife, nor did he ever introduce any other woman than Emma as his wife in public or in private, nor did anybody else during his lifetime. It is quite too late for them to take the position after his death, unless they have proof.

Emma Smith is admitted by those outside of the church who knew her, to have been a truthful, upright woman. She is known to have been such by many of the Reorganized Church.

The Utah Mormons accept the revelation of July, 1830, as divine. That calls Emma Smith an “elect lady.” If “elect,” she would not be deceived; neither would she lie. Her evidence, then, is worth that of a hundred witnesses who come admitting they deceitfully practiced that which is called a “crime,” under the law of the church, and the laws of the land. The revelation of February, 1831, paragraph 15, says:

“Thou shalt ask, and my scriptures shall be

given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—Doctrine and Covenants 42: 15.

Polygamous Mormons accept this as divine and true. Emma Smith was the chosen instrument to preserve these "scriptures," and to fulfill the promise. She was God's instrument, then, for doing this, according to the professed belief of the Utah Mormons. Now do they join with Neal, Darby, and company and try to make out that she was lying all this time?

Again, note: "And I give unto you a commandment, that then ye shall teach them unto all men." Who is doing this? Not Utah Mormons. They have never even accepted the translation, let alone taught it. The Reorganized Church is the body performing the work enjoined under this revelation; hence, again, the Lord's instrument, if anybody is, in fulfilling the command. Is this the reason that Neal, Darby, et al., and our Utah friends are working together against Joseph Smith, Junior?

Mr. R. B. Neal intimates that he has plenty more witnesses. Right here let it be said that we have had the pleasure of personally examining before a competent court upon this question, the following witnesses produced and sworn, at the instance of the Utah church, to prove that Joseph Smith, Jr., believed in polygamy. And every one of them failed to prove the assertion true, and the judge of the United States court, a Presbyterian of the strictest sect, so decided. They are: Wilford Woodruff (referred to by R. B. Neal in his "Smithianity" screed), Lorenzo Snow, Joseph C. Kingsbury, Lyman O. Littlefield, Joseph B. Noble, Cyrus H. Wheelock, Samuel M. Richards, Melissa Lott Willis, Mercy Rachel Thompson, Bathsheba Smith, Emily D. P. Young, Lucy W. Kimball, Mary Ann West, and Priscilla M. Staines. If Messrs. Neal, Darby, et al., have any evidence let them bring it, but do not ask us to accept fossil tales. The writings of John the revelator pronounce the same curse against the person who *loves* a lie as the one who *makes* it. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Revelation 22: 15.

Will Messrs. Neal, Darby, et al., take due notice, and call the next witness?

E. L. KELLEY.

LAMONI, Iowa, January 15, 1903.

Law and Fact.

It is related that a certain attorney of experience while instructing a younger member of the profession in regard to the most successful mode of conducting an argument before a jury, said: "If the law is in your favor and the facts against you, then dwell mostly on law; but if the facts are in your favor and the law against you, dwell mostly on facts; but should the law and the facts be both against you, then abuse the other attorney."

It would seem from the epithets used and the spirit manifested by Messrs. Darby, Bays, Neal, et al., that they had been instructed in some such school; and judging from some of the expressions used at Omaha at the organization of "The National Anti-Mormon Missionary Association," and elsewhere, one would suppose that they recognized that the law and the facts are both against them.

This kind of work may tell before some juries; but if the jury be composed of intelligent men who are judges of evidence it will only serve to betray the weakness of the case and the dishonest trickery of the attorney. We have confidence in the intelligence and competency of the public as a jury, and hence we smile at the struggles of the attorneys for the prosecution.

H. C. S.

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