

Lord for letting Martin Harris have a portion of it? Did the Lord change when in answer to the importunities of the Prophet he permitted him to show to Martin Harris that which he at first declared should not be shown? Was Joseph or the Almighty "cowardly" when he was thus cautioned of the Lord in a revelation in March 1830?

"And I command you that you preach naught but repentance and show not these things unto the world until it is wisdom in me. For they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish." (Doc. and Cov., sec 19, v. 21, 22.)

Also "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 till ye have received them in full." (Sec. 42, v. 56, 67.)

"And now I say unto you, keep these things from going abroad into the world until it is expedient in me that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you." (Sec. 45, v. 72.)

"And let all my people who dwell in the regions round about be very faithful, and prayerful and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed." (Sec. 105, v. 23.)

Has Mr. Smith not read in the Doctrine and Covenants, "I the Lord, command and revoke as it seemeth me good?" And will he contend that this makes the Almighty changeable? In a revelation given in June, 1831, He revoked commandments given to Thomas B. Marsh and Ezra Thayer, to Selah J. Griffin and Newel Knight. But He did not personally change. New circumstances arose and a new commandment was announced.

When the revelation on celestial marriage was given it was not expedient to declare it to the world. But this was no mark of "cowardice" or "deception in the Prophet, any more than it was in the instances cited above. In the History of Joseph Smith, under date of Wednesday, July 12th, 1843, we read: "I received the following revelation in the presence of my brother Hyrum and Elder William Clayton." Then follows the revelation on Celestial Marriage as it now appears in the Doctrine and Covenants, and these words added: "Hyrum took the revelation and read it to Emma." It was read by Hyrum Smith to the High Council in Nauvoo, and by Joseph himself to the Twelve; others of the leading authorities were also informed of it and some specially commanded of the Lord to enter into the practice of it. But it was not wise to publish it abroad, and therefore, like other revelations received from the same source, it was kept from the world until it was "wisdom in the Lord" that it should be made known.

A great deal is made out of the alleged fact that this revelation was not presented to the quorums of the Priesthood. But supposing this to be true, there is no revelation on record requiring any such test. The Lord appointed Joseph the Seer to receive commandments and revelations to the Church, and declared that he received them "even as Moses," and said further, "And thou shalt be obedient unto the things which I shall give unto him." No quorum ever rejected the revelation on celestial marriage; but some individuals rejected it, and they have gone into apostasy and darkness, and among them is William Marks, who has deceived the son of the martyr and led him astray on this question. The plain simple truth is, that Joseph the Prophet knew for many years that the doctrine of plurality of wives was right when commanded of the Lord and not otherwise; and this may be seen in all allusions to the subject in the revelations and other Church documents. No statement appears in them anywhere that it is wrong in principle for a man to have more wives than one, and the phrase, "but one wife" or "save it be one wife," is not found in them except in the Book of Mormon, where the commandment given to the Nephites is qualified by the intimation that under other circumstances plural marriage would be commanded of the Lord. The Nephites at that time were un-

for its practice. They also "ran

before they were sent." They did evil and excused themselves because of things done by David and Solomon which were an abomination. And that "abomination" is explained in the revelation as taking wives but not by revelation and commandment of the Lord. God declared that if He would that seed should be raised up to Him, He would "command His people, otherwise they should hearken unto those things" declared by Jacob, namely that they should not have save it be one wife, and concubines they should have none.

In the rise of this Church the same rule was established, and when the due time of the Lord came He commanded His people, and they hearkened to His voice. His spirit testified to those who had followed His servant Joseph through all the struggles and labors of prophetic life, that the revelation was from God, and by open manifestations of His power and gifts, the truth of it has been confirmed unto this day. Joseph Smith entered into it as required of the Lord. A number of his wives are here and known to the people. There is not the slightest doubt as to this fact among those who are familiar with the history of the Church, and the sons of the Seer have placed themselves in a very unenviable situation by the attitude they have assumed on this question. The sophistry and quibbles which Mr. Smith resorts to in order to bolster up his position are pitiful in the extreme, and he would be doing himself more credit by abandoning the attempt to deny what is so well known to a multitude, and basing his opposition to doctrines advocated by his father on the ground of his antipathies and convictions alone.

The Herald of which he is editor has had considerable to say about some articles that appeared in the DESERET NEWS, and when nothing more important stands in the way, we may give his other sophistries a little of our attention. Meanwhile, his endeavor to make it appear that Celestial Marriage was an innovation after his father's death, and that his father and the Lord were deceitful, cowardly and hypocritical if the Seer really received the revelation on that doctrine, will be viewed with sorrow mingled with contempt, by all who know the facts or have wisdom to judge of the situation.

WHAT A BAPTIST THINKS.

SALT LAKE CITY, U.T., August 2, 1883.

Editor Deseret News:

The proud and haughty man stands aloof, and looking down with scorn and disdain upon the poor in his humble garb, and with plain and unattractive face, sees nothing in him but an object to revile. But the man of meek and lowly spirit gets so near to the poor and unpolished immigrant as to often feel the throbbings of a warm and generous heart, and, furthermore, is often instructed and enlightened by his plain, practical ideas and common-sense view of things; and common sense, by the way, is often a rare commodity among the bookwise and wealthy.

And here are a few specimens of the insolence, lack of charity, common sense, or the common courtesy of society in so many prominent visitors to Salt Lake City. Here's from Commander Vandervoort's speech: "The slams of Europe with matted hair, bloodshot eyes, unholly thoughts, and beastly, idiotic ignorance and fanaticism impelling them, are being massed behind the solid walls of the gigantic mountains."

Here's from the editor of the Colorado Mining Gazette: "The Mormon type is far from pleasing. The men are either stupid or heavy looking, or have the mein of a cross between a Wall Street shark and a Dr. Baggs. A comely face among the women is rare, and then it is apt to belong to an apostate."

It seems President Taylor had the politeness to allow this unmanly quill driver to visit his library, and here's the way he pays him back. "Around President Taylor's library hang the portraits of the Latter-day Saints. It might well be a rogue's gallery. And so they appeared at the tabernacle."

Now this gentleman (?) will come back again to Salt Lake City when he feels like it, and he knows very well that he'll go home again unmolested. But just let our friend talk in this strain concerning the citizens of the majority of our mining towns and cities, and what would be the outcome? Why, "good

bye Charley, I'm going where the woodbine twineth."

Gentlemen, if we are gentlemen, and must agree to disagree upon many points in politics and theology, let us not forget the fact that no man can be convinced nor converted by reviling him. The golden text - "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

BAPTIST BROTHER.

LETTER FROM BELLE HARRIS.

SALT LAKE PENITENTIARY, August 5th, 1883.

Editor Deseret News:

Having just received the letter written by my young sisters and co-workers of Mount Pleasant, though I saw an account of it in your paper, yet I would deem it a privilege if you will allow me through your columns to express my thanks and sincere gratitude for the appreciation and sympathy which my young friends have expressed for me. I truly appreciate the kindness which I have received, and wish to tender my heartfelt thanks to my many friends and the general public for the lively interest which they have shown in my behalf. To look at it from a natural standpoint one would think my position very trying. Yet I have implicit faith in the Supreme Being who rules all destinies, and know that this unnecessarily harsh treatment will result in good to us, as so many circumstances of a like nature have done.

The time is drawing near when I hope to be released and allowed to mingle with my friends, but if I am not I shall submit cheerfully, for prison life, or rather a clear conscience, contented mind and the knowledge that I am trying to do as nearly right as possible agree with me, and I have therefore with little exception, enjoyed excellent health, and think I shall be able to endure until those who have the power, see fit to release me. I do not regret my imprisonment here though I have many things to encounter that are not exactly pleasant. Yet I have gained an experience which will be beneficial to me in many ways. None have as yet treated me with open and avowed enmity, yet I presume there is a class who cherish any amount of animosity, but I do not choose to let anything of that kind interfere with my conviction of right.

Very respectfully,  
BELLE HARRIS.

BOX ELDER STAKE CONFERENCE.

The Quarterly Conference of Box Elder Stake was held in the Tabernacle at Brigham City, July 28 and 29, 1883.

The forenoon meeting of the 28th was occupied chiefly by the Bishop reporting their Wards.

Elder S. B. Young occupied the entire time in the afternoon on the principle of humility, so eminently manifested by our Savior; the purity of the Prophet Joseph's desire in asking God for wisdom; the visions and revelations following; the sacred records revealed by Moroni; the Gospel revealed with its keys, gifts and powers in fulness and purity; the many promises of God made through his servants, and their literal fulfillment; he traced the Church history and related the scenes and events of its most trying hours.

Sunday 20, 10 a. m.

After singing and prayer, Elder Lorin Farr spoke on mercy, and of his visit to the east; the general condition of the people religiously, and the influence Utah and her people exercised.

Apostle A. J. Carrington spoke on man's dependency on God for light and understanding. A period of prosperity in temporal things to the saints was always more dangerous than one of persecution and adversity, one tempts to vanity, the other leads us to our God for succor and comfort. The spirit of selfishness should be guarded against, it is our interest to try to build each other up. Counselled all to keep away from drinking saloons. Spoke on the accountability of parents and children, their agency and responsibility, and the proper training of the young.

2 p. m.

After the opening exercises the sacrament was administered. Apostle Snow testified to the truth of this work, and that the law of celestial marriage is of God. He spoke awhile on local matters.

Elder Stayner of Salt Lake City, remarked on the mixed character of our duties, temporal and spiritual. Temples are for the living and dead. Gave an account of the destruction of the Temple of Solomon. He named the temples built, and also those now being erected by this people. The keys from Elijah to the Prophet Joseph, for the work of the living to the dead, etc.

President C. O. Card, Superintendent of the Logan Temple, read the last report of the donations by the Stake of the temple district, and also amounts received from parties outside the district in totals, and remarked, there is plenty of time and means if the will was there to finish the Temple in the present year. Exhorted all to do their duty, and that well.

Prest. O. G. Snow made a few closing remarks. The Conference was then adjourned for three months. Singing and benediction.

JAMES BYWATER,  
Clerk of Stake.

The Firemen's excursion to Cache comes off on the 22nd. Don't you forget it.

The Secret

of the universal success of Brown's Iron Bitters is simply this: It is the best Iron preparation ever made; is compounded on thoroughly scientific, chemical and medicinal principles, and does just what is claimed for it—no more and no less.

By thorough and rapid assimilation with the blood, it reaches every part of the system, healing, purifying and strengthening. Commencing at the foundation it builds up and restores lost health—no other way can lasting benefit be obtained.

77 Dearborn Ave., Chicago, Nov. 7.

I have been a great sufferer from a very weak stomach, heartburn, and dyspepsia in its worst form. Nearly everything I ate gave me distress, and I could eat but little. I have tried everything recommended, have taken the prescriptions of a dozen physicians, but got no relief until I took Brown's Iron Bitters. I feel none of the old troubles, and am a new man. I am getting much stronger, and feel first-rate. I am a railroad engineer, and now make my trips regularly. I can not say too much in praise of your wonderful medicine. D. C. Mack.

BROWN'S IRON BITTERS does not contain whiskey or alcohol, and will not blacken the teeth, or cause headache and constipation. It will cure dyspepsia, indigestion, heartburn, sleeplessness, dizziness, nervous debility, weakness, &c.

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Cures Consumption, Colds, Pneumonia, Influenza, Bronchial Difficulties, Bronchitis, Hoarseness, Asthma, Croup, Whooping Cough, and all Diseases of the Breathing Organs. It soothes and heals the Membrane of the Lungs, Inflamed and poisoned by the disease, and prevents the night sweats and the tightness across the chest which accompany it. CONSUMPTION is not an incurable malady. HALL'S BALSAM will cure you, even though professional aid fails.

NOTICE

In the Probate Court in and for Salt Lake County, Utah Territory.

MARY MULLETT, Plaintiff, vs. DAVID MULLETT, Defendant. SUMMONS.

The People of the United States in the Territory of Utah, send Greeting to David Mullett, Defendant:

YOU ARE HEREBY REQUIRED TO APPEAR in an action brought against you by the above named plaintiff in the Probate Court, of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days, (exclusive of the day of service) after the service on you of summons—if served within this County; or, if served out of this County, but in this district, within twenty days; otherwise within forty days, or judgment by default will be taken against you, according to the prayer of said complaint.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, and awarding to Plaintiff the custody of Leonard Mullett and Louisa Ann Mullett, minors, the issue of said marriage and for such other order and decree as to the Court seemeth proper and for costs of suit. Plaintiff alleges as grounds for this application that defendant has cruelly treated the plaintiff to the extent of causing great bodily injury, and also to the extent of causing great mental distress to plaintiff, and that defendant for more than two years last past has willfully neglected to provide for the plaintiff the common necessities of life. And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. E. Smith, Judge, and the Seal of the Probate Court of Salt Lake County, Territory of Utah, this 22nd day of June, in the year of our Lord One Thousand Eight Hundred and Eighty-three.

D. BOCKHOLT, Clerk. OCHAS. F. BLANDIN, 83 East Temple St., Attorney for Plaintiff. W 23 4W

NOTICE

In the Probate Court, in and for Salt Lake County, Territory of Utah.

RHODA MCCARTY, Plaintiff, vs. JOHN W. MCCARTY, Defendant. SUMMONS.

The People of the Territory of Utah send Greeting to John W. McCarty, defendant:

YOU ARE HEREBY REQUIRED TO APPEAR in an action brought against you by the above named plaintiff in the Probate Court, of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days, (exclusive of the day of service) after the service on you of summons—if served within this County; or, if served out of this County, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you. And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

WITNESS, the Hon. E. Smith, Judge, and the seal of the Probate Court, of Salt Lake County, Territory of Utah, this thirtieth day of July in the year of our Lord one thousand eight hundred and eighty three.

D. BOCKHOLT, Clerk. W 28 41

NOTICE TO CREDITORS.

ESTATE OF ELIJAH CARSON, DECEASED.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the Estate of Elijah Carson, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the publication of this notice, to the said Executor, at his residence in Salt Lake City in the County of Salt Lake.

Dated at Salt Lake City, July 10th, 1883.

A. MILTON MUSSEY, Executor of the Estate of Elijah Carson, deceased. d185 caW 4w w26 4w

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