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NO. 34.

ANOTHER "OPEN LETTER."

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The Another and observed how endurately wine you what to purchase you will be compared to the public and the compared to the comp

make them a sample, a memorial to all generations, Christians as well as Jews.

Several hundred years after God raised up these, his friends, and founded or began to found the twelve tribes of Israel, he

convex the farshorn; and had is not been for his transgression, he would have inherted a double portion of his father; and the history of the content of the content of the history of the content of the history of thi RESPECTFULLY announce to the public that they have

RESPECTFULLY announce to the public that they have

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Thus we see that the number of families and those families which might have had firstborn mis children, whole was many families as we possibly can consistently, that we say, misted of twenty-fire thousand those families which might have had firstborn mis children who clied and those families which might have had firstborn mis children who clied and those families which might have had firstborn mis children who clied and those families which might have had firstborn mis children who clied and those families which might have had firstborn mis children who clied and those families which might have had firstborn mis children who clied and those families that had male children who clied and those families that had male children who clied and those families that had male children who clied and those families that had male children who clied and those families that had male children who clied and those families that had male children who clied and those families that had male children who clied and those families that house may be considered to four or five thousand nors, making the total number of families and those families that he must might possibly be increased to four or five thousand nors, making the cotal number of families and those families that the number of families and those families which might possibly be increased to four or five thousand nors, making the cotal number of families and the council of the coun

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The government Country has besied a produced to

FORGING, TURNING,

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WM. J. SILVER,

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law of Moses.

Says one—"The children of Israel have been scattered now some 1800 years among all the nations and kindreds of the earth, in fulfillment of this curse, but if we believe that saying which you have just quoted, we are obliged to believe that the children of Israel are yet to return to attend to all these institutions, and that too while the Christian religion is in vogue, that and they are to regulate their households according to the law of God, whether those families are monogamic or poly-

James Lawis colored, a represent that all danger of a of Cloverial Titles took pieces. If any pieces of a large of a larg

Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. I made that statement when I was discussing that subject in this house. I still say, that we are not under the necessity of practising polygamy because God gave laws and commandments for its observance and regulation in ancient times. Why then do the Latter day Saints practise poly-

dinances performed for them in the Temberned, if we do not enter into that principle; and yet I have beard now and then. (I am very glad to say that only a few such instances have come under my notice.) a brother or a sistor say. "I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! what an absurd idea! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith but I am not a polygamist, and do not believe in polygamy." What an absurdity! If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them he doctrines of the Church is true, the whole of them to be divine—from God—and part of them to be divine—from God—and part of them to be caus of the knotned at it. I did bope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord the Lord; those to woom I reveal this; and you man the capity of the banks and wives, with their children around them?" Y is, we do here after a while to his mission: he can be a member of this Church in good standing, and yet reject polygamy. The Lord the Lord; those to woom I reveal this; and the Lord; those to woom I reveal this; and the Lord; those to woom I reveal this; and the Lord; those to woom I reveal this; and the children around them?" Y is, we do here after a while to his wive and children around them?" Y is, we do here after a while to his wive and children around th

has said that those who reject this principle be reject their salvation, they shall be damued, saith the Lord; those to wo on I reveal this aw and they do not receive it, shall be damued. Now here comes in our consciences. We have either to renounce Mormonism. Joseph "mith. Bock of Mormon. Bok of Cowenauts, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a church, has not raised up a prophet, has not begun to restore all things as he promised, we a cobliged to not this, or else to say, with all aur hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practis-it, because God has spoken from the beavens."

Now I wint to prophesy a little. It is not viry often that I prophesy, though I was commanded to do so, when I was a boy. I want to rophesy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent. That is just as true as it is that all the nations and kingdoms of the earth, when they hear this gospel which God has restored in these last days, will be damned. If they do not receive it; for the Lord has said so. One is just as true as the other. I will quote this inter saying, as recorded in the Book of Covenants. The Lord said to the elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said unto mine ancient apostles, even so I say unto you, that every soul who believes in your werds, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be falled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world, a

and the laying on or hands; it reaches forth into eternity, and has a bearing upon our future state; so does baptism; so does the ordinance of the laying on of hands; so does every ordinance which the Lord our God has revealed to us. It we attend to these things here in this life, they secure something beyond this life—for eternity. They neither baptize, nor receive baptism, after the resurrection. Why? Because neither was intended to be administered after the resurrection. After the resurrection they neither marry nor are given in marriage. Why? Because this is the world where these ceremonies are to be attended to. That which is secured here, will be secured hereafter, if it be secured upon the principles of law which God has revealed. Marriage, then for eternity, is the great principle of marriage with the Latter-day Saints; and yet, I am sorry to say, that there are some of our young people who will suffer themselves to be married by the civil law; not for eternity, but just like the old Gentile custom—the way our forefathers were married. A justice of the peace, a judge, or some one having the right by the civil laws, will pronounce them husband and wife for a short space, called time; perhaps to last only about three score years, and then it is all over with the marriage contract; it is run out; they are husband and wife until death shall separate them, and then they are fully divorced. We do not believe in any such nonsense; it is one of the ideas of the Gentile world in regard to marriage.

The first great marriage celebrated in this world of ours—that of our first parents—a sample of marriage that should be introduced and practiced by and among all generations and nations, so far as the eternity; she was given to an immortal woman, where body could not die to all future periods of duration, unless they brought to eur father Adam as an immortal woman, where body could not die to all future periods of duration, unless they brought to the world, and death by sin; death is one of the consequences of sin; a

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