brethren," prejudices born of the the world that God would use poly-law already given. If He did not gamy as a means to raise up a seed forget He knew that Nauvoo, Far West, Jackson Coanty, were all in territory where the "holy law" of the one wife for one man had ob-tained, under a constitution written by wise men "raised up by Him to do that very work." He knew if he had not forgotten it, that He had told the Church that "they had no need to break the law of the land" to keep the law of God. And I firmly believe that lit was for the very purpose of defeating the treach-ery of the betrayal of the brethren that the protection of the United forget He knew that Nauveo, Far that the protection of the United If this is not so, what is the value States was providentially thrown of the expression, "otherwise they over the territory coded by Mexico to the United States after the con- Furthermore, I am of the opinion quest of Scott, and the occupation of California by Commodore Stockthat I can draw stronger indirect proof from the Book of Mormon that the law of plural marriage was revesled to and practiced by the Ne-

Your wishes that I might be phites in later years than you can to brought to see the righteousness of the contrary. You claim I have done the very the position you occupy, I recipro-cate. I would to God that you and all others of scattered Israel might thing forshadowed by Jacob, when ee that the revelation of God to me I refer to what is written in the by which my courses of opinion and life have been oppesed to those of the one time associates of my father, was and is in harmony with His will as revealed to that father, and Scriptures concerning David. You mistake. The Latter-day Saints do net ground their faith in the divin-ity of the law of celestial marriage on anything said to or done by David. We base it on the word of the rule by which He proposes to people the earth with a righteous the Lord to your martyred father. But if we wished to appeal to God's holy word regarding those men, we should be tioing nothing inconsistent Yours.

SEPH SMITH. Lamoni, Iowa, Jene 15, 1983.

MORE STRONG EVIDENCE.

L. O. LITTLEFIELD MAKES ANOTH ER REPLY TO JOBEPH SMITH.

Mr, Joseph Smith, Lamoni, Iowa:

Bir:-Your latest communication in the chastity of women," and no people in the world prize this virtue though a long one, contains but fer points that have not alrea ly been so highly as we do or are as severe upon the adulterer and whoreconsidered, and to my mind, satis-factorily disposed of. It reminds me monger: Nor can we find in the of a lawyer's special plea in the inscriptures handed down to us any genuity with which it "darkeneth excuses for this grievous sin. Therecounsel by words without know-ledge." I shall not attempt to reply to your paragraphs seriatim, but will simply take up those that seem to require, from the manner in God's law. which they are presented, a passing

consideration. You claim that Adam, Noah an Lehl were each the husbands of but one wife. We grant that we canno prove from the Scriptures that they had more than one, but we can prove that men equally beloved and favored of God, and bearing mist important commissions to mankind, did observe the law of plural marriage, and further that the Lord never rebuked or found fault with tham because of this practice. You mention the dispensation of Lehi as being monogamic; in t contradistino. tion we refer to the parallel work commenced by the founders of the Jaredite Nation, who were polyga-mists. God made the polygamist Abraham the father of his peculiar chosen people and gave him a pro-mire that in him and his seed should all the families of the earth be blessed. He called the polyga-mist Moses to be its great leader and

though three of its members indi-vidually rejected it. On this point vidually rejected it. On this points we have the testimony and affida-vits of members of the Council who were present on the occasion, one of whom, Elder Thomas Grover, still lives in Utab, and he can be crossunto Him if it were the abo examined if you wish to do so. The names of the members of the High Council of Nauvoo, who were pres-ent on that occasion, who make this affidavit, are David Fullmer, Thos. Grover, Aaron Johnson and James Alired, all men well known in Is-rael. The following is David Fullmer's statement:

## THRRITORY OF UTAH, COUNTY OF SALT LAKE,

view of these many valleys filled with inhabitants, whose towns and cities reach from Idaho in the north, to Arizona and New Mexico in the Es it remembered that on this fifteenth day of June, A.D., 1869, personally appeared be-fore 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 twelifth day of Aug. A.D. 1843, 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 lilinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about, respecting it, and he was satisfied there was something in these re-So it remembered that on this fiftee onth. And as an excuse why you and your organization have not been obedient to this prophecy and thus been helpers in developing the re-sources of this vast region, on alude to the revelation given on Fishing River, Missouri, June 22, 1834, to the members of Zions Camp. Being myself a member of that comp, I am necessarily familiar with the condition of things at that e rumors about, respecting it, and is was afied there was something in these re-cks, and he wanted to know what it was, a which Hyrdm Smith stepped across the i to his residence, and soon returned dag with him a copy of the revelation on stai marriage, given to Joseph Smith, y 12, A.D. 1843, and read the same to the Council, and here testingout to its ime. The Saints had a short-time previous, been expelled from Jack-on County, and the Lord had called Superched and sworp to the same. Duly 12, A.D. 1843, and read the same to the July 12, A.D. 1843, and read the same to the High Council, and hore restinging to the for the strength of His house to come to their aid by every honor-able and just means. The move-ment of Zion's Camp excited the people of Jackson, Clay and Ray Counties in Missouri and to allay this intense excitement, and that the Saints might find temporary the Sons present who did not receive the testi-mony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith And further, that the copy of said revelation on Celesual Marriage, published in the Dassaw News extra of Sopt Hib, A. D., 1852, is a true copy of the same. Butteeribed and sworp to by the and further.

Subscribed and sworn to by the said David ulimer the day and year first above written. JAMES JACE, Notary Public

You mention the fact that in early days God censured the people of His

fore the remarks of Jacob cannot church for not observing His comhave reference to any people who act as we do. We simply appeal to God's word for support for obeying mandments contained in the Book of Mormon, etc. Quite true; but how you can make this have any bearing on polygamy is the difficulty that presents itself to my mind; for

It appears to me that your expres-sion "fortunes of war," on which polygamy was not practiced by the yoar argument hinges regarding the wives of Saul that were given to David, is a very inapt and unfortunpeople at that time, and therefore they could not be under condemnation on that point, either one way or the other,

David, is a very mapt and unfortun-ate one. David did not succeed Saul as king of Israel by war or conquest, but by the holy anointing put upon him by Samuel, the prophet of God. He was no alien conqueror I think it would be rather a hard task for you, or any other man to disprove by cross-examination the fact that certain women were the fact that certain women were the wives of your father, as they have testified under oath. Surely they know, beyond peradventure, that the sealing ceremony was perform-ed in their cases, and that they lived with him as his wives. You who drove the Israeliteish ruler from his throne, but a youth of one of Is rael's foremost tribes, who succeed ed to the kingly state by divine right, out of her existence or identity as that she makes a mistake in matters of such vital importances to her as these. No, sir; the chain of evi-dence is complete, and no cross er-amination will change the main facts; they were and are known to hundreds; and to tell us that they and he then accepted nothing but what God bistowed upon him-kingdom, power, wives, people were all given him of Heaven. God says, He gave David these wives; you argue to the contrary. It is you and the Lord for it; I prefer to believe Him whose "word is truth." And again, let me ask, what means the Lord's statements to David, after telling be blessed. He called the polyga-mist Moses to be its great leader and lawgiver, when He made Israel a nation; He conversed with both these men face to fach, and never a word is to be found of condemnation

With regard to the prophecy of your father, quoted in my open let-ter, pertaining to the removal of the Saints from Nauvoo to these moun-tains, you seek to hide the true meaning of that prophecy by a annual to ity their religion tains, you seek to hide the true meaning of that prophecy by a sup-erabundance of words, and by re sorting to a mode of sophistical reasoning that seems peculiar to your style of writing. As a proof that this prophecy was to be fulfilled literally, you need only read the history of the Baints from the time of their exodus from Nauvoo until to live their religio ther Lysander Gee gave a 1

port of the Seventies. Brother Micklejohn gave a report

answers will eceive due credit and of the High Priests. Supt. W. Jefferies reported the Sabbath schools. The Lord was Sabbath schools. The Lord was blessing the labors performed. The Aunday school was destined 85 8 nursery for young Israel, to prepare them to carry the truth to the nations of the earth. moments. I sat down to I, 2, 3 my

## Adjourned until 2 p.m.

of their exodus from Nauvoo until

Now it seems strange that the Re

organized Church, yourself its lead-er, should take this revelation.

nany years ago acted upon and ful-

filled by the men to whom it was

now, and then take a retrosp

Singing and prayer. Presidents George Q. Cannon, Joseph F. Smith and Elder George Stringfellow were present. Bishops G. W. Burridge and St. Geor report-ed their Wards in good condition. Apostle F. M. Lyman spoke upon being prepared for any position we might be called upon to fill, also upon the law of tithing and build

ing temples. Elder G. Stringfellow spoke for is short time upon the duties devolv-ing upon us as Latter-day Sainte. President J. F. Smith said to know the laws of God we must able and just means. The move-ment of Zion's Camp excited the one had to work out a salvation study them for ourselves, for each Our mission was to do good and the nearer we come to these things the nearer we become like unto our Father and God.

sented the Tooele Stake in good con dition, spoke upon the coming elec-tion, wishing all who were register ed to cast their votes on Monday Talk not of judgment, neither boast of fail, nor of mighty works, but earofully gather to getter as much in one region as can be con-sistently with the feelings of the people; an behold, I will give unto you favor and grac in their cyes that you may rest in peace an safety, while you are saying unto the people execute judgment and justice for us according to law, and redress us of our wrongs.

August 6th. . Elder G. Stringfellow made a fer emarks.

President Joseph F. Smith occu-pied the remainder of the forenoon, showing the necessity of attending to all the duties that devolve upon us as Latter-day Saints, so that ,we might have the Spirit of God to rest The perfect type of manhood ripe (The world ne'er saw their betters) A city led, and plainly said, "Our stabborn strength is great" Yet man by man the total yau upon us. His remarks were full of Could number only eight, instruction and consel. Though in the strife of human life

given, and refer to it as among the main reasons why you shirk the re-

leying west in obedience to the lain prediction of the Prophet. This dministered.

revelation was a counsel given to the members of Zion's Camp in 1831, and was fulfilled during that thorities who were unanimously susperiod; consequently it has no refertained

and he had no doubt but the same would be treasured up by those pre-sent. God had bestowed the Priest

THOMAS WILLIAMS.

Assistant Clerk.

## OUR RIDDLE BOX.

the following week. Our juvenile

friends are invited to send the so-

lutions. All who forward correct

began to 1, 2, 10, 3, 7, and notice my fel

low travelers. Suddenly the train stopped

and we learned that one of the bridges on

No. 99.-CHARADE.

He took his first and out he went

But now the sight that met his eyes

2. Plant the Athenlan Socrates an

No. 101.-A RIDDLE.

A half a score, nor less nor more,

Most valiant men of letters;

They'll conquer soon or late.

No. 103 .- WORD VALUES.

2. What word, meaning energy, equal

3. What word, meaning "black an

No. 103.- ENIGMA.

Through thy short and shadowy span

In paln and pleasure, feast and fast;

Thine earliest wall and dying breath;

No. 101.-SHAKESPEAREAN

ENIGMA.

I am with thee, child of man;

At thy cradle and thy death,

On the carth or in the grave; The worm and I, the worm and I,

In the grave together lle.

Seek not thou to shun or save,

With thee still from first to last,

J. K. P. BARER.

CLAUDE.

W. M. PRAED.

To measure up his second;

To see he never reckoned.

A. R.

reach our destination.

what will come up?

This department will contain once AN ORDINANCE week original pussles for the young RELATION TO NUMBERING THE folks. The answers will be given

HOUSES OF BALT LAKE OITY.

(BY AUTHOBITY.)

1.-Be it ordained by the City Council of Salt Late City, That it shall be the duty of the City Marshal, within sixty days after the tively.

answers will be printed in the passage of this ordinance, to furnish each owner of any house situate up on any street, lane or alley, within the limits of Salt Lake City, a writen copy of the correct number fruit Street, and number one with number fruit Street, and number one with to 1, 2, 3, 4, 5, 6, 7 with another in a few to 1, 2, 3, write another in a few to 1, 2, 3, 4, 5, 6, 7 with another in a few to 1, 2, 3, write another in a few to 1, 2, 3, write another in a few to 1, 2, 3, 4, 5, 6, 7 with another in a few to 1, 2, 3, write another in a few to 1, 2, 3, 4, 5, 6, 7 with another in a few to 1, 2, 3, write another in a few to 1, 2, each owner shall, within thirty number eastward to the eastern ter mination of said stree's. Sec. 4 -That in numbering that

such number to be placed in a con spicuous position upon such house, in a permanent and durable manthe road had been 9, 10, 11. At this I got impatient, wondering when we would

aumbering houses upon the streets southerly in said Plot "E" com-spects to the following system o numeration, allowing fifty numbers to each side of all blocks of six hun-dred and sixly feet in langth: Sec. 2 -The City Marshal, in

dred and sixly feet in length: The initial point shall be the junction of East Temple and South Temple Streets, and the numbering shall extend thence east, west, north termination of said streets. other streets running easterly and

and south, the even numbers always on the right and odd numbers on tial point. To number East Temple and all

commence at the southeast corner of the junction of said streets severally

8. Plant a great many sheep and wha 4. Piant a hobgoblin with a nut and 8. D. G.

To number East Temple street, and all other streets parallel there-with lying north of South Temple street, and west of Survey Plot "I," ally with South Temple street, and number one, with number two opposite, and number northward to ed, it shall be the duty of the City the northern termination of said Marshal to furnish to the owner of

lying east of East Temple street and is entitled, and thereupon such ow. East Temple street, and number one, with number two opposite, and 1. What word, meaning a cover, equals number eastward to the eastern

limits of the city. Provided, that in numbering the north side of South Temple Street, east of First East Street, the numbers shall be so placed as to run. consecutively with the numbers on block or row of houses shall be de-the couth side of said street, and as signated by a distinct numbering of nearly opposite each other as the the houses situated therein. That difference in the size of the blocks any failure to comply with the prowill admit.

To number South Temple Street, Ject the party offending to a fine of and all streets running parallel not exce therewith, and lying west of East offense. Temple Street, commence at the

said streets respectively with East Temple Street, and number one, with number two opposite, and number westward to the Jordan Passed August 2, 1885.

River. Provided, That all numbers of houses on streets running east from East Temple Streets shall have added thereto the letter "E," signi-Attest: HEBER M. WELLS, SEAL fying east; that all numbers of TERRITORY OF UTAH, SALT LAKE CITY, SR. ed thereto the letter "W," signify-I do hereby certify that the foregoing is a full, true and correct copy Numbering the Houses of Salt Lake added therto the letter " N," signi-In testimony whereof, have hereunto set my

each side of all blocks of three h dred and thirty feet.

To number Walnut Street and all streets running paralled therewith, commence at the west corner of the junctions of said streets with Bouth

Temple Street, and number one with number two opposite, and number northward to the norther termination of said streets respe

guide book, but growing tired of this, I days after such notice, cause a began to 1, 2, 10, 3, 7, and notice my fel- painted, carved or cast duplicate of portion of the city included in sur-vey Plot "E," there shall be allowed one number to each rod of frontage

To number Centre Street and all other streets running northerly and said streets severally and number

one, with number two opposite, and number northward to the northern To number Currant Street and all

on the right and odd numbers on westerly, commence at the north the left, looking away from the iniwith First West Street or Quince Street and number one, with num-

other streets parallel therewith, and ber two opposite, and number east-lying south of South Temple street, ward to the eastern termination of eald streets respectively. Sec. 5-That Commercial Street

with South Temple street, and and all other streets running through with Bouth Temple and two op-number one, with number two op-posite, and number southward to the southern limits of the city. the southern limits of the city. the southern limits of the city. the same order and in accordance with the system herein described. Sec. 6-That whenever any house commence at the northwest norner shall be erected upon a lot that was of the junction of said streets sever- vacant at the time the provisions of this ordinance went into effect on

the block in which such lot is situat. streets respectively. To number South Temple and all from the completion thereof, the other streets parallel therewith and correct number to which said house

south of South Temple street, com-mence at the northeast corner of the junction of said streets with ed and under the same penalty for ed and under the same penalty for every neglect as provided in secti one of this ordinance.

Sec. 7.-That all numbers berete fore placed on any house situate within the limits of this City, shall be removed or obliterated within sixty days from the passage of this ordinance and that hereafter no

visions of this ordinance shall anh

not exceeding five dollars for each Bec. 8 .- An ordinance in relation southwest corner of the junction of to numbering the houses of Salt

WM. JENNINGS.

houses on streets running west from East Temple Street shall have adding west; that all numbers of houses on streets running south of South Temple Street shall have added thereto the letter "S," signifying south; and that; all numbers of houses on streets running north of South Temple Street shall have

Adjourned until 2 p. m. 2 p.m.

Singing and Prayer. Sacramon

President H. S [Gowans; presented the General Church and Stake au-

sident G. Q. Cannon said much Pres valuable instruction had been given

For while he hunted for his first, Which he had thought was stole, Some rogue had really come at last And carried off his whole. No. 100 .- PLANIING A GARDEN.

Adjourned until 10 a.m. Sunday. and what will come up?

Sunday, 10 a.m. what will come up? will come up?

Singing and prayer. President H. S. Gowans, repre-

1. Plant a domestic web-footed fowl,

from Hisdivine lips sbecause they had more than one wife. In fact, in the law of Moses, He sanctions polygamy by express regulations. Think of it, ye who oppose polyga-my' of God regulating sin by law! What an outrage! What an absnr-dity! In one of his laws he says:

If a min have two wives, one beloved and another hated, and they have borne him oblicities, both the beloved and the hated; and if the first born son be hers that was hated; Then it shall be, when he maketh his sous to inherit that which he hath, shat he may not make the son of the beloved firstborn before the son of the hated, which is indeed the first-born: But he shall acknowledge the son of the hated for the firstborn, by giving h'm a double portion of all that he hath; to he hat the beginning of his strength; the right of the instborn is his.

God would not make a distinction with regard to polygamists; it is re-served for you to have the question-able honor of doing this thing.

I might go on piling up example to example of holy men of God, His hosen servants who practiced this law, but it is unnecessary, as you must be acquaitned with these in stances as well as I am; but I ven-ture the assertion that I can pro-duce a domen instance, where it can be directly proven that the Lord's favored servants had more than one wife, to every one whom you can positively demonstrate to have been a monogamist. Polygomy was the rule, not the exception in ancient Israel.

In your reference to Lamech you so word you sentence as to convey the idea that he was a murderer be the idea that he was a murderer be-cause he was a polygamist. If this was not the intent, why mention him at all? Or why mix up his bloodguiltiness and his polygamy? But you know better. The transla-tion of the Holy Scriptures, publish-ed by yourselves, (you, individually being one of the Fublishing Com-mittee), gives the transland. mittee) gives the trop reason; and you are well aware is had nothing to do with polygamy. And now 1 ask, what about Gain, the first mur-derer? Why not ascripe the bloody death of Able to plaral marriage? It would be quite as consistent as some of your other reasoning. Just as well make polygamy re-responsible for the death of Able as for that of Lamech's victim. O would it not be as good reasoning to ascribe it to monoganty? I think so. Indeed one Amarican writer-and he not a "Mormon"-argues that such was the case, that monogam was directly answerable for Cain's bloodthirstiness and crime.

You strongly urge that God would be a changeable Being if the law of celestial marriage epanated from Him. I cannot admit it. Your reasoning is imperfect. God has given such laws to His people for their guidance as were best adapted to their circumstances. He has fed them with milk or strong food as they were able to repeive it. The Bavior in His sermon on the Mount contrasts the law of the old and new dispensations. But had God chang-ed because of the difference in the spirit of these instructions? Jeaus, amongst other things, on that occa-

e have named that it night been shid, an stor an eye and a tooth for a tooth but mover shall smite these on thy right set, turn to him the other also. \*\* have been d that it hat been said. The it jeve thy neighbor, and hate thims enough t Lany units jou, Love your ememine, ble on that curve you, do youd to them the soon and oras for them which despite

Y raised up another king unto Israel, and then have David conquer him and take his wives, or have per-mitted kind by the "fortunes of war" to rolf the monarchs of other lands of their families. Such a con-struction is preposterous, but the only escape, I perceive, out of the difficulty created by your unwilling-nees to accept the word of God as it is written. Let me also aky you what you are going to do about the "Lord's portion" of the captive women which were given by His command to certain persons men tioned in the thirty first chapter of-Numbers" - II only cannot be the thirty first chapter ofvord is to be found of condemnation tion it would be necessary to have ments are as lost as that of the blind tioned in the thirty first chapter of- to the subject of monogamio martioned in the thirty first chapter of-Numbers? If polygamy be an abomination, this is a very strange proceeding on His part. Further you contend that David did not re-ceive his wives by the same methods as the Elders of fiszel do to-day. This is another of your mistakes. David received his wives through Nathan and other servants of God appointed unto this power; the Elders of Latter-day Israel have received theirs through Joseph your father, theirs through Joseph your father, and his successors in this ministry. There is not a shadow of difference between the two examples. David received this wives as we receive ours, or as Joash, the righteous young king of Israel received his from the hands of Jehoiada, God's High Priest. That is the way; if you are wise, walk ye in it. And remember when you speak of plural marriage as a crime, a sin against God, an abomination, and much else that is evil, you bedome a perverter of the scriptures, and are reviling that which, when observed according to God's law, has always had His approval, and never, from Ganesis to Revelation, from Nephi to Moroni, is there a word of condemnation of its practice, only of its abuse, when degraded and prostituted, as monogamy also frequently is, to gratity the passions of men, not to raise seed to the Lord. Are we to receive Jehovah's word or yours? Are we to believe his plain and direct state-ment that He gave David the wives of Saul? Or are we to give creaence to your feeble sophistries regarding the fortunes of a war that never took place? Saul was fighting the Philistines, not David, when he was killed. If anyone was entitled to his wives, according to the prac-tice which you assert prevailed, it was the king of that people, not the man whom God had anointed as Saul's successor. The law of celestial marriage

or unlawful, or be in any wise act-ing as did the Nephites of Jacob's day. They sought "to excuse them-selves in committing whoredoms be-cause of the things which were written concerning David and Solo-

mon his son." We have no excuses

to make for whoredoms. We well know that "the Lord God delighteth

riage; the other quarter pretend not to believe in it; but it is only a pre-tence. Their actions prove to the contrary. They have adopted in place of honorable polygamy, a vile, a damnable and God-accursed substitute which is corrupting the life the self-styled monogamic commun ities. No amount of sophistry can palliate their hypocrisy; their sins have reached up to heaven and swift judgment will follow their disrelygamy were the special subjects of God's care, or of His most abundant or special blessings. We need only refer to Joseph, Samuel, Solomon and even Ishmael, as cases in point. The prophets, the Savior Himself, His apostles and disciples all ministered to a polygamic people; and whilst they denounced without atint the sexual crimes of those peo-ple they never uttered a sentence in reproof of their marriage institu-And how do you account for not for the world, but for God's peo-ple. All others are governed by the ueages of the civilization in which they dwell, he it monogamic or poly-gamic. But [polygamy without Jehovah's ganction is not celestial Young as the successor of Joseph Smith; God has testified by His Holy Spirit to scores of thousands marriage, The world is constantly onfounding the two systems. The that he was the man, and this tes-timony and revelation are sufficient riage is that it extends beyond the veil into the eternal world; other marriage, single or plaral, is of no force or hinding power in the great You have signally failed in all the leading points that you have at-tempted to combat. In the first hereafter; it is not recognized there because not performed by Heaven's authority. Herein is the difference, and all polygamy such as that deni-ed by your father,) illicit intercourse, you have failed on the subect of polygamy; the fact still stands in unmistakable plainness that God

in unmistakable plainness that God did ordain it, that His prophets did give men wives, that He regulated it by His laws, and approved and blessed those who practised it. You have as a professed Latter-day Baint, tried to pervert the word of the Lord regarding Temple build-ing, and because you have not ful-filled this law you each to comm unlawful connections or ascocla-tions, are as repugnant to the gospel

You say the dead are rejected and

the bosom of the Almighty for the final redemption and elevation of intelligent beings to that society which is celestial and in which God Himself mingles and associates. Now, air, the position taken in my open letter that Joseph Smith, your father, was a polygamist in belief and practice, I have sustained most amply by the introduction of testi-mony which you are unable to conmony which you are unable to controvert. You have made unsupported allegations regarding your father's wives, which are met with affidavits, years ago published to the world, and numerous others exist which can be furnished if deemed streams and enting out the vitals of desirable. But if you still ask for more proof, you can have it. If all this fails to convince you I shall re-gard your obstinacy as not being a characteristic of a Latter day Baint gard of nature's methods which are the methods of man's great Creator. You denounce celestial marriage as a crime against mankind and a sin against God. We assert that God never has so denounced it; but has approved it, sanctioned it, en-couraged it, legalized it and made special laws for its direction; that the polygamist child was always recognized as legitimate, and under the law of God, entitled to the bles-sings of His holy house, whilst the bastard could not enter therein un-til the tenth generation; and furth-er that many children born in pogard of nature's methods which are who is truly honest at heart. And

er that many children born in po. the p lygamy were the special subjects of say: the position you have assumed. You

It is unnecessary to attempt to prove that Joseph Smith secretly taught and practiced colestial, or plural marriage, or polygamy. For when that a proved the issue remains unchanged. All that could be effected by it, so far as I am concerned, would be to issue my respect for him as a man, and give my one more heart pang to bear through life."

As you style yourself a Latter-day Baint and stand as a leader to your our duties, temporal and spiritual Temples are for the living and dead. Gave an account of the destruction of the Temple of Bolomon. He sople, this seems unwarrant able round for you to occupy. All who ead these words, who desire to have named the temples built, and also those now being arected by this p orespect for your love of truth, must tions. And how do you account for it, if polygamy was so sinful in the sight of Hesven as you assert, that the Almighty Father in selecting a lineage for His Son, chose one that was so well known to be polygamic. I shall not now take up the ques-tion of the authority of Brigham Voune as the successor of Losenh ple. The keys from Elijah to the Prophet Joseph, for the work of the living to the dead, etc. living to the dead, etc. President C. O. Card, Superin-tendent of the Logan Temple, read the last report of the donations by the Stake of the temple district, and rned would be to lessen your rene more heart pang! Then, Josep mith of Lamon!, these heart pany also amounts received from partie outside the district in totals, and rewill assuredly be felt and your re-spect for your illustrious father will be lessened. For if you are not convinced by what evidence is now marked, 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.

me when you will be convince This passage I regret to see incor porated in your letter because it in dicates in you a settled purpose not to be a true and faithfal follower of your father. No truly honest-hearted Latter-day Saint would go so far as that. Does not personal

BOX ELDER STAKE CONFER-ENCE.

The whole, containing 71 letters, is The Quarterly Conference of Box Elder Stake was held in the Taberuotation from "Othello;" My 45, 38, 58 h a character of " Mac nacle at Brigham City, July 28 and beth. 29. 1888.

29, 1883. The forenoon meeting of the 28th was occupied chiefly by the Bishops reporting their Wards. Elder B. 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 lit-eral fulfilment; he traced the Church My 16, 35, 71, 40, 7, 11, 57, 35 is a char cter of "Hamlet."

My 63, 18, 40, 37, 27, 44 is a character The Taming of the Shrew." My 16, 14, 86, 44 is a character of "King Henry IV." My 16, 38, 18, 29, 70, is a character of

1.006?

blue," equals 557?

The Merchant of Venice." My 54, 26, 23, 11, 59 is a character of "King John." My 61, 68, 51, 18, 53 is a character of

"King Richard IL." My 18, 31, 41, 26, 49 is a character of 'Romeo and Juliet." eral fulfilment; he traced the Church history and related the scenes and My 35, 70, 18, 50, 24, 18, 61, 19, 35, 41, 59, 40, 20, 65, 58, 52, 58 is

2 p. m.

After the opening exercises the sacrament was administered. Apos the Snow testified to the trath o

this work, and that the law of cele

Elder Stayner of Salt Lake City

Prest, O.G. Snow made a few clos-

ing remarks. The Conference was

then adjourned for three months.

JAMES BYWATER

His Own Burden the Fittest.

Clerk of Stake.

Singing and benediction.

remarked on the mixed character o

awhile on local mattern

events of its most trying hours. King Richard III. My 33, 66, 18, 41, 27, 40 is a character of Sunday 20, 10 a.m. After singing and prayer, Elder Lorin Farr spoke on mercy The Two Gentlemen of Verous." My 84, 87, 56, 11, 16, 80, 21, 13, 82; 15 is and of his visit to the east; the gen-eral condition of the people religi-ously, and the influence Utah and character of "The Comedy of Errors." My 10, 17, 18, 49, 40, 43, 8, 84, 25, 6, 55 Apostle A. Carrington spoke on mans dependency on God for light and understanding. A period of prosperity in temporal things to the Baints was always more dangerous Il is a character in "Love's Labor's Lost." My 69, 60, 62, 14, 7, 2, 9, 89, 26 is a char-acter in "Thus Andronicus."

No. 105 .- CHARADE. With proud, affected mien, A care for none like self, My first trips through the streets -A man-like, dainty elf. In Afric's desert plains, A mid the lonely waste,

Baints was always more dangerous than one of persecution and adver-sity, 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. Counseled all to keep away from drinking saloons. Spoke on the accountability of parents and children, their agency and respon-it-bility, and the proper training of the young. Where foot of man ne'er trod, 'Tis there my second's placed. A finy flower plant

Upon the tidy lawn; My whole doth early bloom To herald spring-time's dawn.

No. 105, -CONUNDRUMS. tial marriage is of God. He spoke Why is the lion's voice like one of the Yale boatmen?

3. Why is a man like a city in Indiana when he bows towards the south? 3. Why is money like a certain kind of small fruit? JOHN B.

No. 107 .- RIDDLE. Not Cupid's self is more in love than I, Though in no heart I ever find a place; And yet without me love could never be, And lovers love my semiblance to trace

No. 108 -VERBAL MATHEMATICS. 1. Subtract 500 from a musical instru

nent and leave an intoxicaut. 2. Sabtract 1,000 from a market and

leave an accomplishment. 8. Sabtract 1,000 from a greater quan lity and leave a mineral product. 4. Subtract 100 from unseemly speed and leave an insect.

5 Subtract 10 from certain animals and leave enemies. CLAUDE.

No. 109.-CROSS WORD. My first is in pillar, and also in post, My second in morrow, but not in most. My third is in innocent, not in fool; There is a beautiful allegory told by some one, we know not whom, to this effect: The Lord on a certain My fourth is in reign, but not in rale; My fifth is in collar, also in crum;

accession allowed every man to take his burden off his shoul ders and put it in the pile of burdens which men had been learing from the begin-My sixth is in pu ple, but not in brown, Recorder.

ing north. Sec. 3 .- That in unmbering those portions of the city included in sur-vey Plots "D," "G" and "1," lying north of South Temple Street and east of First East Street, there shall be allowed twenty-five numbers to

hand and afflixed the [SEAL] Cornorate Seal of Sall Lake City, this 3rd day of August A.D. 1883. HEBER M. WELLS,



CHICAGO, ROCK ISLAND & PACIFIC R'Y

