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Torry light have been been and the

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made with the children of Israel, and which are contained in part in this chapter, have been renewed unto us. We are their descend-ents; God has revealed this, and and which are contained in part in this chapter, have been renewed unto us. We are their descend-ents; God has revealed this, and it is manifest that we are the de-scendents of the house of Israel by the operations of the Gospel among us. No doubt many of you have been led to wonder in your experience how it was wonder in your experience how it was that you should receive the Gospel, and that others who had equal opportuni-ties with you, probably belonging to the same household, and fumbered he same household, and flumbered mong your friends and sequaintances that when you received the Gospel hey could see nothing desirable or at-ractive about R, while your hearts were kindled into a glow and felt like fire within you when you heard the tes-timony of the servants of God concern-timony of the servants of God concern-timony of the servants of God concerning the Gospel that He had reveale Nothing that I know of more plain demonstrates the fact that this is the blood of Israel that has been gather out, that we are of the chosen see though we have been mixed, or o fathers have been mixed, or o

but, that we are of the chosen seed, though we have been mixed, or our. fathers have been mixed, among the Gentiles. God has asved to himself a seed among all nations; and when the Gospel came to the lands where this seed dwelt, there was, on their part, a natural affinity, a natural attraction to the principles of righteousness, and they received them gladly and were gathered out by the wonderful power of God to this land and are numbered now among His Saints. The covenants that our Father made with His ancient chosen people have been renewed in our day and unto us, and there is no promise that was made in ancient days unto the house of Israel that has not been renewed unto the Latter-day Israel. Every blessing that God promised and that I have read in your hearing, besides many others that are contained in the Scriptures-all these

ed unto the Lataround us to lated by Bro by Brother Woodruff in regard settlement of these valleys. God led-and I wish that we all realize it as it really is-God in-d when He preached unto the sche Gospel, and gathered them om the various lands where they to make of thom a peculiar and a ct peculis upon the face of the to our set

people upon the man this to Aothing is plainer than this to ho will open their eyes to see eir hearts to understand the ences of our God. As soon as ences of our God. As soon as nd t they by you, t



ne covenant which the Lord the very girl ed for ne nest. It was grand neice, and his wife Sarah's grand neice, adouble cousin of Isaac's, her grandmother, Milcah, being Isaac's mother's sister, and her grandfather, Nahor, being Abraham's father's bro-ther, You know it is said in the Bible that Abraham married his sister. Bu that Abraham married his sister. Bu though called his sister, she was no his sister, in our sense of the relation ship. She was the daughter of hi brother Haran: but at Haran's death Terah—Haran and Abraham's fatherht up Haran's children as Two of these children we One of them They were, therefore, nearly So you see that in those early days families with whom they should inter-marry. You will remember also that this same Rebekah afterwards, when fear was begotten in her heart respect-ing her son Jacob and the enmity of his brother Esau, said to Isaac in sub-stance: "I do not want Jacob to marry the daughters of this land, I want him to marry the right blood, to marry into the right families." Isaac sent Jacob heart of his mether's neaple, and comto marry the right blood, to marry into the right families." Isaac sent Jacob back to his mother's people, and com-manded him not to take a wife of the danghters of Canaan; but to marry in-to his mother's family. He did so; he married his two consists, Leah and Rachel; the daughters of Laban, his mother's brother. And from these families and from that blood sprang the promised seed. It was the lineage through which the Priesthood ran; ft was the lineage that was entitled to the blessings of the fathers, and on this account they were very particular as to whom they should marry. Isaac was the promised seed, and his father and mother were exceedings desirous that he should marry in the right direction, and if you will notice that this is the same santiment that. God inspired His servant Moses to speak unto the chil-dren of Israel. They were commanded to marry among the outside nations that had not the faith that the children of Israel had. Because, as it is said

of Israel had. Be sause, as it is se

for Israel and. Because, as it is send here: Thy saughter non shall not give unto his son nor his daughter shall thou take unto thy som. For thay will turn away thy son from fol-lowing me, that they may serve other gods. And this was the case with Esau. He was not a man of faith, he was not a man unto whose seed the promises

is Gospel before you gathered, is. You know that no sooner man unto where seed the promo-were given as they were to Jacob; be cause he married the daughters of the land if which they lived, that is the lagrances of the Hittites, one of the aptized into the Church omises wi

were different from them, and you delt that they were different from you. The love that your kindred had for you. The that is on re to your aspousal of the Gospel ny instances turned to hatred. iendships that had existed be-you before you embraced the i turned into enmity, and they whom you were most closely as-ed and towards whom you tell It was so in You remember ed and towards whom y rongest ties of friendship pen and svowed enemies stances even where yo is, your own brothers a isters, rejected the claims ipon the throne during isys of Israel, a man w idered the wisest man -King Solomon. His rship, and to g rives he went

where a map joined the Church, in the very early days of the Church, one of the oldest families in the Church, but he had not much faith. He married one of the most faithful women I have ever known in my experience in the Church. She has raised a large family, and by dint of faith and perseverance finally succeeded in bringing the family to the valley. But the husband was always in the background. It required all her faith and all her exertions to keep him from breaking out against the Church, and from iosing even a nominal membership in it. She has had a large family of children. One of her sons, whom she has brought up with all the care possible, teaching him constantly the principles of the with all the care possible, teaching a him constantly the principles of the a Gospel, and endeavoring to foster faith to in his heart, is to-day an avowed p enemy of the work of God, of the Charch of which the mother is a faith-ful member. Several of the children is seem to partake of that unbelief, that inclination to apostatize, which they seem to have inherited from their seem to have inherited from their father. But it illustrates that which I have endeavored to impress upon your minds—that when women make alliminds—that when women make alli-ances of this kind they are not sure, in the least degree, as to the character of their posterity. They may have faithful children; but as likely as not, like the wild ducks I spoke of, they will go back to their old element and ossible to prevent I have no doubt all of you have had ome experience of a similar charac-er here in your midst. Have you ever een a marriage on the part of a faich-ul member of this Church, either man r woman, with one that is not faiththat has resulted happing for concerned? Can you not call to, d instance after instance where it been attended with the worst rehas been attended suits? where the w tired of living in tired of living in iden and by whom she had raised liden and by whom she had raised liden - compelled to saver herself on him if she expected to obtain small life in the Kingdom of God. I om arnal life in the kingdom of order as low many, many such instances as see, and I think that as a people we desc, and I think that as a people we ese, and I three more and the second that Abel ter; and in fulfiment of this aut greater portion of the king-aken from the house of David 11,00

toon as he grew large enough to generally took his flight and left tion, because he has turned aside from that path; he has gone into an-other path. If she follow him, she will follow him to destruction; she will take the downward road. She will never find, while following him, and he in that condition, the path of salva-tion. Therefore, how eareful men should be that in marrying they should marry into good families and not mar-ry into apostate families. Did you ever see any good result from a man taking the daughter of an apostate, that has been brought up an apostate? I never have. That woman and her companions, if there is not great ex-ertions made, will lead that man's heart away atter other gods. away home nest. It was not natural to be tame. And so it is frequently with marriages. A girl of our faith may marry a Gentille, and he may be a pretty good man as far as his conduct is concerned, he may be a good citi-zen, a truthful man, but there will be a lack of susceptibility to the truth about his offspring. There will be a lack of faith there. Some of the chil-dren may have a little faith in the truth, but many of them mechable turned aside ot natural to truth, but many of them, probably, will have no faith whatever, and will give the mother uncasiness and tron-ble and sorrow, and she will have no satisfaction whatever in her children. I have in my mind to-day an instance where a map joined the Church, in the I never have. That woman and her companying, if there is not great ex-ertions made, will lead that man's heart away after other gods, away from the God of Israel, away from the covenant, away from everything that is holy and true. She will constantly fight him unless she is an exception to the general rule. There are instances where girls come out of such families and are good faithful women; but speaking of this as a rule it is not a safe proceeding. How can fathers and mothers of the Saints who marry into families that are not in the Church, or that are apostates—how any the grand children having in them the blood of the spostate and the blood of the faithful man, can they come together on the same platform and be united with each other, part of them being out of the Church and part of them in the Church? No, they cannot. There is a distinction there, and there must be a letting Cown of the bars on the part of those in the Church to associate with others out of the Church on terms of equality, or else there must be a raising up of those who are not in the Church to cherch in the The apostate must sink his differe and try and feel like the Latter-o Saint, or else the faithful family m yield a little in their feelings in or

minghe ip or equality. friendship or equality. tho are notin the Church. My brethren and sisters: I consider My brethren and sisters: I consider that these are very important principles that the very important principles the very impo ak the tie and to sever happiness on the part of a blaims to be a Latter-day Sa the part of a girl who claim laced in His Church a P ind one of that Priesth

day a man among us ner allowed his affe ctions to go after strange woman and took her to and when I think about his ch stances it reminds me in a su stances it reminds me in a small de-gree of the fate of Solomon - the same result is in his case, and it will be in every case. I do not card how strong the man may be, he may have strength enough to hold the woman, to overpower her influence; but it is a risk that should not be taken; for if a man does he will almost be sure to be overcome and fall into trouble. I pray God the Eternal Sather to bless us as a people; to bless you, my brethren and sisters, and to give you strength and wisdom and grace to govern your families and yourselves so that you will always be found in the path of righteousness, the path-that leadeth unto the Lord, which I ask in the name of Jesus. Amen.

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