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JOE BARKER, knowledge contained in that reve-LICK AND FIRST AWS SHARPEND, STOVES -RE-PAIRED, GUNS BR-STOCKED, Ris. UMMERCIAL STREET. WATSON BROS. TUREFILLS AND RILDER Tombstones, Monuments, ARBLE MANILES, IRON MANTLES, GRATES, AND HEARTH - STONES.

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was a friend and companion of the was a friend and companion of the Prophet Joseph Smith, and it was to his pen, to a very great extent that we are indebted for the history of the Church—that is, the history is of the Prophet Joseph more par-ticularly, during his acquaintance with him and the time he acted for him as his private secretary, in the days of Nauvoo. We have the journals which he kept during that time, in the Historian's Office, from time, in the Historian's Office, from which—in connection with those of Elders Willard Richards and Wilford Woodruff and the Times and Screens, a publication of the Church at that time we have obtained the history of the Church during that period. It was his pen that wrote for the first time the revelation in relation to the sternity of the mar-riage covenant and of a plurality of

for the first time the revelation in relation to the sternity of the mar-riage covenant and of a plurality of wives. Although that revelation had been given to the Prophet Joseph many years before, if was not written until the 12th of July, 1848, at which time Elder William Clayton, acting as samile for the prophet, wrote it from his dicta-tion.

I am happy to say that he has left on record a statement in the shape of an affidavit, prepared by himself, in relation to this import-ant subject, for it is a subject that is of the most vital importance, not only to the Latter-day Saints, but to the whole world; for without the knowledge contained in that

tation we never could consummate the object of our mission to this earth, we never could fulfil the purposes of God in this estate. I have this paper in my posses-sion and have had for a number of

sion and have had for a number of months past. In fact it was writ-ten at my request and then given into my care; and I have preserved it with a view, when thought pre-per, to have it published. And as it is a sermon of itself, ft would perhaps be more interesting than anything I could say on the pre-sent occasion, and therefore, with Prest. Taylor's permission, I will read it to the congregation. [The affidavit was then read by Elder Smith, but as he intends shortly to publish it in connection with other papers, it is for the pre-

with other papers, it is for the pre-sent withheld.] He then continued: As I before said, I felt to rea

s document because of the in-netion is would afford, and for further object of showing that

In Re shall Then we shall shall before the bar of God to be judged. So says the Bible, so says the Book of Mor-mon, and so my the revelations which have come direct to us through the Prophet Joseph Smith. And then these that have not been subject and obedient to the pelestial on will stand to iving, at the de are made from personal knowl derived from personal associat with the Prophet Joseph St himself, not with a view to will not be quickened by t laigiory. And those that ha seen subject and obedient

he torrestrial law whi

himself, not with a view to gain netoriety, but rather to leave be-tind him his testimony with re-gard to this important principle. He has done so. And as he, has here stated, is having come from the mouth of the Prephet, this doctrine of sternal union of hus-band and wife and of plural mar-rings is one of the unest important

riage, is one of the most important doctrines over revealed to man in

the sufferings he felt for the wick- friend and brother whose remains

the sufferings he felt for the wick-edness of men who would go so far as to crucify their i Redeemer. It was this feeling and this alone that prompted him to cry out in the agony of his soul, "It is finished," and then he expired. But his work was not completed; it was in fact only began. If he had stopped here instead of his be-ing the Bavior of the world, he, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the begin-ning that he should be the first for it was designed from the begin-ning that he should be the first for it was designed from the begin-ning that he should be the first for it was designed from the begin-ning that he should be the first for it was designed from the begin-ning that he should be the first for it was designed from the begin-ning that he should be the first for it was designed from the begin-ning that he should be the first for it was designed from the beginand whether our sin be against par own peace and happiness alone or whether it af-fects that of others, as the Lord lives we will have to make satis-faction or atonement; God requires it, and it is according to his provi-dences, and we cannot escape it. We must comply with the provi-alons of the law, which Brother Clayton, in my belief, is abundant-ly able to do. And when this shall have been done, he will come forth to meetve his crown, his glory, do-minion and kingdom, and the blessings of Abraham, Jease and Jacob which have been pronounced upon his head. fruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave, If therefore his mission had ceased

dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was in-deed the leaser part; the greater had yet to be done. It was in his resurrection from the tomb, in his coming forth from death unto fife, in uniting again the spirit and the body that we might become a liv-ing sonl; and when this was dime, then he was prepared to return to the Father. And all this was inthe man and the say to the family of the man his head. Then, let me say to the family of the man he may husband and ar deceased brother, Follow in the bothers of your husband and ther, excepting wherein he may ave manifested the weaknesses of is flesh; imitate his staunch in-grify to the cause of Zion, and is field ty to his brethrap; be true is he was true, be firm as he was rm never flinching, never swerv-by from the truth as God has re-eated it to us; and I will promise ou, in the name of the Lord, that he Father. And all this was in strict accordance with the great plan of salvation. For even Christ himself, though with-out sin, was required to observe the outward ordinance of baptism. In order to fulfil all righteousness. Bo after his resurrection from the dead, he could return to the Father, there a the name of the Lord, that all rise, to meet your husban

Affier, in the morning of the resurrection, clothed with immortality and eternal Which may God grant, in tame of Jesus. Amen. In following hymn, which was posed by the deceased, under possibler circumstances that at-the church in its early rise, then sung with marked effect, the choir and congregation. to receive the walcome plaudit, "Well done; you have done your work, you have accomplished your mission: you have wrought out iniviation for all the children of Adami you have redeemed all men from the grave; and through their obedience to the ordinances of the Complements block and barries block and obedience to the ordinances of the Gospel which you have established, they can also be redeemed from the spilitual death, again to be brought back into our presence, to partake of glory, exsitation and eternal life with us." And so M will be

they can also be redeemed from the spilltual death, again to be brought back into our presence, to partake of glory, exsitation and eternal life with us." And so it will be when we come forth out of the grave, when the trump shall cound, and these our bedies shall rise and our spirits shall enter into them again, and they shall become a liv-

and these our bedies shall rise and our spirits shall enter into them again, and they shall become a liv-ing soul no more to be dissolved or separated, but to become insepara-ble immortial stand

How many on Missour's plains Were left in death's embrace-Purs, henest hearts, too good to live In such a wicked place: And are they left in sorrow And doubt to pine away? ore th b, po in peace they're sleeping T.I the Resarrection day. And I Nauvoo, the city where The Temple cheered the brave A cold yet peaceful grave; and there they now are sleeping Beneath the silent clay. not soon they'll share the glories Of a resurrection day.

and those abat have Our Patriarch and Prophet too Were massacred, they bled the sons of perdition, men who Were massacred, they bled To seal their testimony, They were numbered with the dead. Ab, tell me are they slooping? Mothinks I hear them say, "Deaths for othins are bursting! "Is the menurcation das!" And here nothis awast, percentul vale, The that of death are further. ight and the troth but who turned away from it and deny the Lord putting him to an open shame, a did the Jaws when they oraclife him and said, "Let his blood The many faithful Saints are called Tenjey a better world. And friends are often weeping

Far their friends who pass away,

said that David was a man after God's own heart, but that he com-mitted a yery helnous ain. He, however, got a promise from the Lord, which I suppose was because of his integrity to Him, that He would not leave his soul in hell. I do not know how long it would re-main there, but this I do know, he will come out, if he has not already, and receive an exaitation. Brethren and sisters, we live in a momentous age, when things which momentous age, when things which have been hidden from the founthan he was here, being free from the cares of life and the corroding

have been hidden from the foun-dation of the world have been and are being revealed. The key has been turned in regard to the doo-trine of eternal marriage. This principle has and is being revealed from time to time to the under-standing of the children of men. I apprehend there are some this day that have heard some arguments in regard to this principle that mare care, anxieties and affilictions of the body from which he has suffer-ed for many years. Therefore it is better he should go into another state of existence where he will be from the cares, toils and tribu ations that we have to meet with while tarrying on the earth. Brother Elias, here, referred to something—I do not know what— wherein he himself had once done ring in the matter of disobadi-nos to counsel. He is alive and I rill testify of him that he is a good althful man, and that God will less him in time and in sternity.

that have heard some arguments in regard to this principle that were entirely new to them. It is revela-tion to them, and its principle is being revealed more and more by the servants of God. I do not purpose occupying the time, but feit in my heart to pay a humble tribute of respect to our departed friend. He has gone; all is well with him, and will be. God loved him, and will save him; and so far as his faults are concerned, we all have them more or less; we all have need to say. "God be mer-ciful to me a sinner." We can all asy this for all have need of the marcy of God. It is upon the marcy of God. It is upon the marcy of God we depend at last, each and every one of us. That He may save us in His hing form, and that we may live so as to be enabled to come forth in the morning of the first resurrec-tion, together with our kindred

and friends, to an inheritance, to manaions prepared for the right-sous, is my prayer in the name of Jesus, Amen. PRESIDENT TAYLOR. I have been much interested in ilstening to the remarks made by Brother Joseph F. Smith, the more so because I know them to be true in all particulars. I know that the affidavit which has been read in your hearing to be true. I know that the testimony that has been left by Brother Clayton pertaining to the matter to be true. I show that the testimony that has been left by Brother Clayton pertaining to the matter to be true. I show that the testimony that has been left by Brother Clayton pertaining to the matter to be true. I show that the testimony that has been left by Brother Clayton pertaining to the matter to be true. I show left by Brothar Clayton pertaining to the matter to be true. I size know a little of the weaknesses of our departed brother, as has been referred to, but which I do not care to mention. At the same time I know of his geodness, his virtue, I know of his geodness, his virtue, truth, honesty and integrity.¹⁶ I I know of his goodness, his virtue, truth, honesty and integrity is I have been acquainted with him for of their truth, and I only ask God a great many years. The first time to help me to be true to my cov-I met him was upwards of My years ago, in Manchester, Hugiand. I was a good deal associated with him in early times, and was cen-versant, with times, and was cen-

And minipulities of this generations Prophet Joseph, and a friend to the Prophet Joseph And The Joseph And The Joseph And The Prophet Joseph And the Jings of the departure of Joseph and the Kingdom of God were uppermosi upon his mind. Joseph and the Kingdom of God were uppermosi upon his mind. Thew him to Name Secondary to what has been path of his unnewrying integrity. There is a great deal in this. It was that we would like still to have early different in this of the departure of that king for the departure of the the frage and the different is a friend, and as a private secondary to what has been stild of his unnewrying integrity. There is a great deal in this. It was that we would like still to have early different is a friend with the Joseph And the Aligned friend to be or feeling. There is a great deal in this. It was that we would like still to have early different is a friend with the secondary of the departure of the kingdom of God were uppermosi upon his mind. There is a freet deal in this. It was asso-to the to a may be aread to friend a may be aread thing the the fore secondary to the first friend with the to area bear for the departure of the the secondary to what has been an after the secondary of the departure of the the first friend and the that have secondary to the first friend and the joyed his society and heard him speak of sacred things communi-cated to him by the Prophet and be edified and instructed thereby, but A SURE RECIPE For Fine Complexions.

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re be comforted, Brothe

mith, for all is right and all will right. All is well with the

righteous in as much as we fear God and keep His commandments, and abide in and remain true to the





8. E. HOUPEL, President, 8. ELDEEDGE, Vice-Prest.



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the right and

tion, together with our kindred and friends, to an inheritance, to mansions prepared for the right-eous, is my prayer in the name of Jesus, Amen.

nal truth, and give way to folly, vanity, svil and corruption, or to unfaithfulness of any kind, we shall have to abide the consequenc-

