EVENING NEWS ed Daily, Sundays Ho

AT FOUR O'CLOCK.

PRINTED AND PUBLISHED BY THE DESERET NEWS COMPANY

CHARLES W. PENROSE, EDITOR.

Sept. 1, 1883. Saturday.

REPLY TO MR. SMITH'S SO-PHISTRIES.

WE publish to-day a letter received not to believe it. But if he was I from Joseph Smith, of Lamoni lows, purporting to be a reply to an editorial in the DESERET NEWS,

Speaking of the power conferred which appeared in our daily issue of upon one man in the revelation on August 4th, and the semi-weekly of Celestial Marriage he declared: August 7th. Mr. Smith's letter "It offers to such a man an oppor-tunity and an inducement to prosti-tute his prophetic character to greed,

should be examined before this article is read.

love of power and the lust of the flesh, that may not be resisted. Reference to the editorial in ques on shows that we considered the cesition taken by Brother Lyman O. Joseph Smith may not long have Littlefield in his correspondence been free from such influences; and fattlefield in his correspondence it is possible that the eleven months with Mr. Smith, which we repro-

controversy, had been established In regard to the Almighty and before it was revealed. Even then by you?. I have quoted the language of the beyond reasonable doubt, namely, his right to give a different law at a it was only explained to those who, books the Mormonssay they believe hat Joseph Smith, the Prophet, late date to one given at a former both taught and practized the aya- period, he remarked:

"afraid." He said further:

"I am not so particularly strenu-ous to assert my father's innocence.

em of plural marriage which has I admit God's power to change. I become one of the permanent insti- do not signit. His right to change tion that if he were to tell what intions of this Church. We gave reasons for this conclusion, and tated that there was no dispute about the fact among the Saints in Utsh.

Mr. Smith argues that the Church has the right to lie. I do not be-cannot know that his father taught lieve that either has the right to and practized plural marriage be- in 1831 and that another and concause it was taught secretly, and trary thing is heaven's law in 1843. that Mr. Littlefield's testimony is Now, observe that all these better than ours because ours epithets and charges are his. None is "only hearsay." Does he of them are made or admitted by mean to say that no one can Bro. Littlefield or the DESERET

know of a thing that he has not NEWS. We do not entertain the seen? Is it true that it is impossible idea for a moment that there was for any one to know that Joseph any guilt, hypocrisy, cowardice or Smith the Prophet taught plural duplicity in the Prophet's teaching marriage without having heard him and practice of plural marriage, nor teach it? How then does he know any changeableness in the Al-

that his father received visits from mighty in giving one law at one the angel who revealed the gospel, that he translated the Book of Mor-that he translated the Book of Mor-mon, was ministered to by Peter, James and John and other ancient the great work entrasted to him by worthies, and that he accomplished the great work entrasted to him by the great work entrasted to him by the Almighty? Did Mr. Smith see his father receive these manifesta-tions? Did he hear the angels in-tions? Did he hear the angels instruct his father? Can he testify to God is changeable. We deny that struct his father? Can be testify to God is changeable. We deny that his charges are correct and he tries to in his father's history? Do not in his father's history? Do not thousands who never saw the Pro- shameful language he used against thousands who never saw the Pro- thousands who never saw Joseph Smith received the gospel mighty. from the angel spoken of in Revela-We proved by copious quotations tions xiv, 6, 7? Is their testimony from the Bible and Doctrine and of no value because they were not Covenants thatGod.at various times, has changed his laws to suit the bleat with his acquaintance? Can Mr. Smith be a lawyer and conditions of his people, just exactly tralia without having seen it? Has at the same time intimated to them ed mind could resist, he ever looked down the crater of that in a certain contingency He Vesuvius, and yet does he not know would command them otherwise. that it exists and sometimes belches In the rise of this Church only one and practice plurality of wives, that waited until such removal had taken forth fire? Can not a jury reach a wife was permitted, but afterwards does not settle the question of the sure and definite conclusion, with- the Lord revealed through His ser- divine origin of the doctrine. But out a shadow of doubt, from vant Joseph the law under which that was the point of controversy given at all, is evidence against any unimpeachiable evidence, without his servants should marry more on which all the correspondence claim that the conditions resulting being eye-witness to a single oc- wives than one. Mr. Smith insists has turned, and upon which from such removal make the revela currence or being cognizant of a sin- that this makes God a gehangeable charges of wilful falsehood and gle fact connected with the case? Is being. We deny it. God does not knowledge never arrived at except change because he adapts his laws Smith against President Young, in public speech, article or published through seeing and hearing the to changing conditions. To all our President Taylor and other men of letter, the doctrine of plural marthing or person whose existence is citations proving that God has always acted on this principle, Mr. thing that this question should be to be known? This Church has among its leaders Smith says not a word. He is ellent many men to whom the Prophet on the Lord's own declaration in the taught the doctrine of plural marri- Doctrine and Covenants which he age, and who entered into its prac- professes to believe in, "I the Lord tice under his directions and his command and revoke as it seemeth personal administration of the cere- me good," According to his theory God, through Joseph Smith the mony. We have been familiar for the Bible, the Book of Mor-Prophet, as they are that he received News for instance, predicate his op-many years with ladies who claim mon and the Doctrine and the plates from the angel Moronb position to men or doctrines, if not to have been married to the Prophet Covenants all make God a Joseph, and many others who testi- changeable being. The fault is not fy that he sealed them to their hus- in the books, but in Mr. Smith's ex- and sophistries to which Mr. Smith, bands as plural wives. We have tremely foplish and highly blasphethe affidavits of both men and wo- mous notion and expressions. The men to these and other facts, prov- Mosaic code was the law of God at ing that Joseph the Prophet both one time, and at another and later taught and practised plural marri- date it was in many important re- and practised plural marriage, alspects entirely changed. Paul, in though as he says, he "prefers not to age. A number of these affidavits were published in the DESELET Hebrews vil v. 12, says: "For the EVENING NEWS of Oct. 18th, 1879. priesthood being changed there is The ladies and gentlemen referred made of necessity a change also of to are known to be in all things re- the law." Circumcision was comliable. They are worthy Latter-day manded of God' at one time, but Sainte, living their religion and de- Paul said: "If ye be circumcised voted to the truth and to the mis. Christ shall profit you nothing." sion and memory of the martyred Jeaus himself told the Nephites: Baar. Added to countless evidences "And ye shall offer up unto me no from Nauvoo Saints, male and femore the shedding of blood; yea male who were familiar with the your sacrifices and your burnt offerfacts, we have the testimony of a jogs shall be done away." (iii Nephi host that they know by the same ix, 19.) Yet the law of Moses, which spirit and in the same way by which Jesus said. He revealed, required they know the first principles of the such sacrifices. Now, bear Mr. Gospel are true, that the revelation Smith: "I do not believe that either on Celestial Marriage was given by [God or Jesus Christ His Bon] has the Lord to Joseph Smith, and that the right to say that one thing is It is true and for the exaltation of heaven's law in 1831 and that anthose who receive it in the spirit other and contrary thing is heaven's thereof. If it is possible for people law in 1843," who never saw Joseph the Prophet That is the difference between to know that he received the gespel Mr. Smith's views and those of Paul, from the angel, it is equally possible the Savior and this Church. Will for them to know that he received Mr. Smith say that it is Paul and the revelation on Celestial Marriage Jesus that make God a changeable without ever seeing him or hearing being, or will he see his error and him speak. Mr. Smith's logic would confess it? If God can change His nullify his own testimony concerning the divine mission of his father, up to the time Jeens went into the ministry, was not thing in heaven or on earth but that heaven's law when He began to which the eye has seen or the ear

The tenor of your editorial is to defend against a charge of change-ability on God's part said to have Here is an apparent discrepancy well as changeability against God, between the Book of Mormon and from his own lips to ours or Mr. Lit tlefield's, cannot be properly char. the Bible. The revelation on Celesacterized in kind language. Was tial matriage makes the matter clear: there ever greater impudence or It shows that David, Solomon and plainer falsehood? He denied a cer- other servants of God who had wives tain fact alleged by Mr, Littlefield, and concubines, sinned only in those tain fact alleged by Mr. Littlefield, that is, that his father taught and practised plaral marriage, and he of Uriah and his wife. Take scripwent on to say that if it was true it of Uriah and his wife. Take scripnot prove that the doctrine is of God, proved his father was a "hypocrite," ture with scripture, revelation with a "deceiver" and that if he taught revelation, and everything is plain

in secret it was because he was except to those who do not wish to and practiced before the revelation see, and who, like Mr. Smith, "pre- was promulged, he did so without warrant and contrary to the law then prevalent. You make him to fer not to believe." The questions asked by Mr. Smith be the sinner when you thus charge

in regard to keeping the revelation on Celestial Morriage secret for a time have been answered repeated-ly. Until the due time of the Lord came to make public his word and

law the old rule and law prevailed you throw strong suspicion upon the and none other was known in the

gave touching the divinity of the revelation; because it takes on the nature of an ex post facto law, and therefore to be received with great Church. John Taylor did not make any specific statement on the matter in 1850 nor say what has been attributed to him by Mr. Smith.

This also has been clearly explained. The change in the conditions about so willing to set me before your which Mr. Smith makes further readers falsely. Is not the fact that with Mr. Smith, which we repro-duced from the columns of the Utah *Journal*, giving both sides of the tion." it is possible that the eleven months that he exercised it, if your theory *Journal*, giving both sides of the tion."

it was considered, were able to bear it. Joseph the Beer declared public-ly at the very time of its manifesta-gument the Elders were wont to

The stand I have taken is against God had revealed to him some who professed to be his best friends would make for him, his acts and teaching, seek his life. Joseph proceeded on make my father a man of duplicity the rule that God gave as early as 1830, to keep from the world those things which it was not wise to de-to a make my factor at an at or utplicity and cowardice; and it is because I am not willing to admit that he was this, I have given as a reason for my stand against those men. clare, and give "milk" to those who Has blas, or prejudice, nothing to were not able to bear "meat" "lest do with you or your fellows,

tans, that was in favor of a com-

force of the statement made by munity of wives, or having all wives Jacob: "Truly David and, Solomon in common which is as hate- had many wives and concubines, ful to us as to the Lord, and is as far from the sacred doctrine of plural a line in Jacob's charge that shows marriage as debauchery is from per-fect chastity. that it was for taking wives without God's command, but was for having

them at all. Mr. Smith's childish remark Where in the revelation on plural with our defense of plurality of should be declared to the world?

the Seer taught that doctrine, were, shown that at that time there was mistakes have occurred, however, and the through tradition and early training, opposed to it. Our advocacy, then, comes through thorough conviction of its truth and divinity, in spite of former bias and prejudice. But if them under which the conditions created by many of them-like egg, granger, gan-Can Mr. Smith be a lawyer and conditions of his people, just exactly not know better than to use such as He did in regard to the marriage that would not justify Mr. Smith in the conditions in regard to such law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there law. He commanded the Nenhites explanate the nervice was not know that there have the nervice was not know that the nervice was not kn cannot be allowed, thus reducing the list to about 65 words. Another list numbers logic? Does he not know that there law. He commanded the Nephites giving way to it and shutting his is such a city as Melbourne in Aus⁻ to have no more than one wife, but eyes to evidence that no unprejudic. State organization. If then the review was no the list really contains only 73 allowable eyes to evidence that no unprejudic. every separate definition they have, and State organization. If then the rev- words-which is an unusually good numelation was dependent upon condi-tions of that character, it would ber, however. A list of 92 words is re-Joseph Smith did or did not teach have been more consistent to have duced to 73 on removing the obsolete words, prefixes, suffixes, etc. - such as han, ing, ne, er and ge. One list of 8 place, before the revelation was given. The fact that the revelation words has 71 allowable ones: and two or three lists of 7S or 74 words have some letters and syllables hardly included in the word-hunt conditions. The best list after revision is that of tion valid. Martha Le Cheminant, Pleasant Grove, deception have been made by Mr. There is no evidence on record that Joseph Smith ever advocated, who is awarded the prize of two dollars. The words are appended: 1, age; 2 agrin: 3, ah: 4, al; 5, aigre: 6, air: 7, an: riage, celestial marriage, or polyga-my. If there is, and the News can 8, anger; 9, are; 10, can; 11, car; 12, car-God. It was therefore a proper ing; 18 earn; 14, eb; 15, eigh: 16, en; 17, thing that this question should be put right before the public, although it is not a matter of doubt among the members of this Church, who are as well satisfied that the revelaera; 18, eria; 19, ern; 20, gain; 21, gainer; 22, gan; 23, gar; 24, gare; 25, gean; 26, gear; 27, gerab; 28, gin; 29, gire; 30 grain; 31, grin; 32, ha; 33 hag; 34, hair; are as well satisfied that the revela- I am. 85, hang; 86, hanger; 37, hare; 88, he: 39. hear; 40, hegirs; 41, heir; 42, hen; 43, her; tion on Celestial Marriage came from And pray tell us, Mr. Editor, upon what does any man, the editor of the 44, hern; 45, hernia; 46, hie; 47, hin; 48, hinge; 49, hire; 50, I; 51, in; 52, inga; 53, ire: 54, nag; 55, near; 56, neigh; 57, nigh; 58 rag; 59, rage; 60, rain; 61, ran; 62, and translated them by the gift and alone." I have given and can give rane: 63, rang: 64, range: 65, re: 66, re-gain: 67, rei: 68, reign: 69, reim 70, ren 71, rhea: 72, rhine: 73, rie: 74, rig: 75, power of God. And from the shifts and sophistries to which Mr. Smith, of Lamoni, has resorted in the argument, we have good reason to ring. This list also included hearing, which has not been allowed in any list, and ringer, which has two r's. think that he is convinced himself given me no reasons why I should of the fact that his father taught and practised plural marriage, al-though as he says, he "prefers not to The word-hunt has been a novelty to most readers, and they have found the exercise more difficult than will be th case on their next trial. believe it." We are sorry for his I feel that in one sense I have warrant to permit my antipathy to bias my action. It is found in Rev-elations, 2, 15 "So hast thou also them that hold the doctrine of the position, and regret that he has so The Rest of Am Infant. poor a comprehension of God's dea-John Kelley, Esq , Sheriff of Ots-ego county, IN. Y., says that for years he had been a constant sufferlings with man, the spirit and methods of divine revelation, and Nicolaitans, which thing I hate." the great plan of exaltation unto

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has heard.

We are well aware that whether

LETTER FROM JOSEPH SMITH OF LAMONI, IOWA.

Editor Deseret News:

In your issue for August 7th, is an editorial upon "Joseph Smith and Celestial Marriage," which I pro-pose to examine, and as you have chosen to supplement Mr. L. O Littlefield s reply, which you deem-ed to be ample to graph me and my BY TELEGRAPH. ed to be ample to crush me and my view, you ought in the name of jus-tice and truth which you pretend to love, to permit me to place my state-ment before your readers. It is not well known to your

DODGE CITY, Ks., 81.—The City Council the night instructed the Mar-shall to enforce the ordinance in re-lation to gambing and prostitution after the sixth of September; an ordinance also adopted, is to go into effect at the same time, prohibiting music in saloons and dance houses. This action was brought about by Church that Joseph Smith taught and practised plural marriage. It cannot be, and for the simplest of reasons, it was "taught secretly" and practised "secretly." It was known, if at all, to but few. Brigham Young so stated, August 29th, 1852, and so states Mr. Littlefield. preach the Gespel, and yet not be a

If Mr. Littlefield's testimony is better than ours-and we have not law in 1831 and another and different law in 1843, and not be a the leader of the Losenblic metric. This action was brought about by Ballroad Company, as they have it is leader of the Losenblic metric.





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N pursuance of an order of the Probate Court of the County of Sait Lake, Ternitory of Utah, made on the 22d day of August, 1888, in the matter of the Estate of Elizabeth Is the best family medicine, and will be found, on trial, to be 1888, in the matter of the istate of Elizabeth Shearman, deceased, the undersigned, the Administrator of said Fathte, will sell at Pri-sate Saio, to the highest bidder for each in currency of the Unked States, and subject to confirmation by said Probate Court, on Trees-day the 11th day of September, 1883, all the right, title, interest and estate of the said Elizabeth Shearman, at the time of her death, and all the right, title and interest that the raid estate has, by operation of law or other whee, acquired other than or in addition to that of the said intestate at the time of her death, being an undivided one half interest in and all theces estuin lots, pieces or pir-cels of lands situate, lying and heing in the City and County of Sait Lake, Territory of the most easy, natural and comfortable aperient obtainable. For sale everywhere. ALL KINDS Hy and County of Sait Lake, Territory Jtab, described as follows, to wit : PRINTING All of bot three (3), and the south balt of ot four (4), in block fifty-five (55), Plat " B," Sait Lake City Survey, containing in all 500

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Also, a part of lot two (2). In block lifty two (52). Plat "I B," Bait Lake City Sur-vey, commencing 165 feet west from the scutheast corner of said lai, ronning theree west 55 feet, thence north 99 feet, thence west 50 feet, thence north 66 feet, thence cast 165 feet, thence south 185 feet to the place of be-



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