

and surmise and to think, but now. For instance, I have my been thousands of miles and dreds of thousands to preach Gospel; would I have gone if I not know it to be true? No, I did not. There is nothing very sing in going forth to an unbeling world to meet the errors and prejudices of ages, and to oppose false theories of men, to introe the principles that are opposed repudiated by the carnal mind, by the corrupt everywhere; re is nothing very pleasant or ining to be traduced and to have r name cast out as evil; no, this now honorable you may be, this been the lot of the elders of this arch and is their lot to-day, by a who know not of what they ak, by men who are bigoted, suttitious and ignorant; men who prehend not God nor his laws; we know it, and I know the hs of which I speak, and bear imony to it before you. If others ot know it, I cannot help it; I obeyed the method appointed eeive these things, as you have to do, to be initiated into th s arch and Kingdom, according to laws which God has ordained. at I have done, then, all others his Church have done; and the rs of Israel have been actuated the same impulses, have obeyed same doctrines and ordinances, have administered the same nances to others. They are enced by the same spit, they realized and knew for mselves of the things which y promulgated and taught. Is confined to Elders alone? No, the Apostles and Presidents? To the Seventies or High Priests Elders, Bishops, Priests, Teachers Deacons? No. This is a thing ch pertains to all; all who are ter-day Saints, all who have plied with the requirements and o have thus placed themselves in condition to receive this knowe; and you men who are before around me to-day are witnesses the truth of that which I say, ause you yourselves did receive Holy Ghost, the Spirit of God ich imparted to you a knowledge the principles of the Gospel and eed you in communion with God r Heavenly Father. And this rit has borne witness to our ts as it has been said by one of "that we are the children of l, and if children, then heirs; rs of God and joint-heirs with rist." We sometimes treat these gs rather lightly, scarcely comending what we are doing; and ten think that our elders: themes hardly realize the significance the situation they occupy when y say to him that believes, reats and is baptized, "Receive thou e Holy Ghost." Is there a thing ore importance that we can nk of anywhere than this which many of us treat so lightly. The a of a man, human and fallible, nouncing the reception of the ly Ghost upon his fellow man, d his fellow receiving that heavy treasure, is one of the great manifestations of the faithfuls of God, in sanctioning the acts his elders that it is possible for us conceive of. He has said that rough these ordinances he would rfer the Holy Ghost; he has also filled it, as the thousands who ar me to-day can bear record. ere is the thing that operated up you and which was the means of inging you here to this place, from any of the nations of the earth. Some people find fault with us out these things. I have said frently to men that I cannot help yth and I am sure you cannot help no man living can control my th, for I have received a portion the Spirit of the Lord and I know and if you have received a poron of that same Spirit you know it, d you cannot un-know it—it is possible, you cannot un-know it less you sin against God and, as e apostle said, grieve the Spirit by hich you were sealed; then it withaws from you, then you will not ow much about it, no more an some do who take this course ainst us. The apostle said, "Grieve t the Spirit of God by which you e sealed to the day of redemption;" ot grieve it, do not sin against od, do not violate his laws, do not rrupt yourselves; do not corrupt ur bodies, for are they not, as one as said, "the temples of the living od?" Do not allow your spirits to e contaminated and led astray from rrect principles, but cleave unto od in all humility, fidelity, faithfulness; observing his laws and keepg his commandments. Why, then, let me ask, are you here? You e here because the elders of Israel

visited the places where you lived in this nation, or in nations afar off, preaching the principles of the everlasting gospel which had been restored; and you believed their testimony, and obeyed the gospel, and receiving a knowledge of its divinity, and because of this you came here; and hence the elders, the apostles, the presidents, and all the various peoples and members being touched by the spark of that fire that dwells in the bosom of God, being enlightened by that Holy Spirit which is promised to those who obey his law, you left your homes, your friends, your associations, and came here to mingle with the saints of the Most High, to unite with them and to assist in carrying out those purposes that God designs pertaining to the human family. Now in all this Joseph Smith and those associated with him—Oliver Cowdery, Martin Harris, Hyrum Smith, Sidney Rigdon and others,—understood these principles; they commenced this work not of their own free will, and, yes, of their own free will, too; but they did not originate them, God originated them and they were instrumental in his hands in introducing them. These men having been ordained themselves, ordained others who went forth to proclaim that word of truth which they had received. And why did you come here? Because you received that testimony and believed it and obeyed it and received the Holy Ghost, and associated with those who believed the same principles. There was something that propelled you forward, you hardly know why or how, but you were desirous to come to Zion. Why? Because you are living in the dispensation of the fulness of times, when God will gather together all things in one, and the keys of the gathering dispensation had been introduced; and because you had received of that spirit, and you never felt easy until you got here. Well, how was that? What operated upon you? The Spirit of God. Was it a something that was craving after wealth and position and power and aggrandizement, to have a great and honorable name? No; it was as you first were taught and as you afterwards comprehended, it was how to learn to save yourselves, to save your progenitors, to save your posterity; it was that you might obtain a knowledge of the

laws of life, fulfil the measure of your creation, and that while you felt as a man among men upon the earth, you might, by and by, through obedience to pure principles, stand among the Gods as a God, in the eternal worlds, and be exalted through the power of the gospel. This is why you came here, and are coming here, and being here, we brought our bodies with us. We have to eat and drink, we need clothing. The curse has not been removed from the earth yet, therefore we have "to eat our bread by the sweat of our brow." We have to do in regard to these matters as others do; and being here, what then? Why a number of people make what may be termed a community. We are living on land, and that land, in a territorial capacity is part and parcel of the United States, and as a territory of the United States, we necessarily form an integral part of the United States; being men, and having bodies as other men, independent of our general feelings, thoughts, actions and sentiments, we have to live and move to eat, to drink, to occupy farms, houses, cities, and lands; and to perform all the varied duties of citizens, associated with the body-politic. What next? We have our religious duties to perform, and that is to fear God and to observe his laws.

What else? We build temples. What for? To administer the ordinances of God. What ordinances? Those that God has revealed, and those that the world know nothing about; and if they had the temples already built for them to-day they would not know any more what to do with them than that pitcher does; nor would we unless God had revealed it. Now we are going on quietly to attend to our duties, building our temples and administering in them. Here is Brother John L. Smith—how long Brother Smith have you been administering in the Temple at St. George? [Brother Smith: Four years, sir.] And for whom? For himself? Yes, a little, not much however, principally for others. For the welfare of whom? The living. Who else? Of the dead; that we may fulfil certain duties that God has called us to perform, to help in the accomplishment of his designs and purposes. And that as God has been pleased to restore to the earth the keys

which Elijah held, who conferred his power upon others to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the fathers who existed upon the earth in generations gone past, and we who are now in existence and our children that are following after us, might be cemented and united together by eternal bonds which God has pointed out. That there might be an alliance and co-operation between those in the heavens and those on the earth; that there might be a welding, uniting, cementing principle; in which the priesthood in the heavens and on the earth are united to carry out the great designs of our Heavenly Father in the salvation and redemption of the living and the dead, and then we might operate for them on the earth while they are operating for us in the heavens. For it is written, that "They without us cannot be made perfect," neither can we become perfect without them. We, then, are operating in our part, and they in theirs; we on the earth, they in the heavens; and with God they are operating, and with Jesus Christ, who is the mediator of the new covenant, and with the ancient prophets and apostles of God, who lived before, who administered in time and in eternity, holding the everlasting priesthood, and who are all interested in the welfare of the world and the exaltation of man.

Well, now, what shall we do? Shall we go on with it? We will try to, the Lord being our helper. Some people say we are very wicked. Well, I do not think we are as good as we ought to be by a long way, but I do think we are very much better than they are. This is my opinion, with all our follies and all our weaknesses, and all our infirmities. And—well, I would not like to say what I know about them. God knows it. We will let that go. The Lord will judge men by their acts, and he will judge us and all others by our acts.

Now, we have a Territorial form of government. I will come to that again. What shall we do? Observe the laws of men? I think that is a very easy thing to do. There is nothing very hard about that; if they will not interfere with us in religious matters, there is nothing very hard about keeping the laws

of the land. Will we pay taxes? Yes. Will we be loyal to the government? Yes. Will we sustain all good, honorable men that are rulers? Yes, and pray God to inspire them with wisdom, that they may be led in the right path. Will we fight with them and quarrel with them, and say hard words about them and misrepresent them as they do us? No, we will not. It would try me very much sometimes to have to tell the plain and unpalatable truth about them, of things which, without falsehood, I can say, I know for myself. Still, will they try to interfere with us? Yes. Who? All kinds of foolish people, ignorant, narrow-minded, degraded, wallowing in iniquity and besmeared with corruption of every kind; and yet they talk to us about our impurities. They have reason to talk a little, but not much. We are not what we should be by a long way; we ought to be a great deal better than we are. I pray that God may enable us to be so.

Well, we do not interfere with them. Whose religion do we interfere with? Nobody's. I hope you do not, I know I do not; if they are satisfied with it, I am satisfied that they should have it. I believe in every man using the free exercise of his judgment and conscience, leaving the balance with God. I will tell people the truth; if they obey it, all right, if not, certainly I will not prosecute them or persecute them because of their views. But on the contrary, if anybody were to interfere in any way with the religious faith of any one, I care not how foolish it might be, I would be among the first to stand forth in the defense of him whose rights were assailed; not because I believed in his religion at all; but because my sense of justice and equal rights would impel me to this action; for if I claim those rights myself I ought to respect them in others, holding as I do that it is the right of all men to believe in and worship as they please. And while there are thousands of highminded honorable men in this great nation who believe in and sustain the principles of freedom and equal rights, there are very many foolish, inconsiderate men, who would recklessly tear down the temple of freedom erected by the fathers of this nation, and ruthlessly proscribe, prosecute and persecute all who cannot subscribe to their

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