

the marriage ceremony that was administered to the first pair of immortality, then they could claim each other, after the resurrection; but inasmuch as the ceremony was performed by an uninspired man, not sent of God, and having no power to seal on earth that it should be sealed in heaven, of course their marriage covenant expires, that is the eternal end of their association. Now, the Latter-day Saints are not willing to go according to the tradition of the sectarian denominations of the earth; but we desire this great, this important ceremony to be performed so that it may be enduring, so that it never shall have an end, but last while eternal ages shall last.

How came we to obtain any knowledge upon this subject? Not of our own wisdom, not by searching the scriptures of truth. If God had not revealed himself, had not given instructions upon this important point, we should be in ignorance, the same as all the rest of the world; and our marriages, like them, would only be for time.

Another important question arises right here, in relation to those marriages administered without authority; it is this. Many of you Latter-day Saints when you embraced this gospel in Great Britain, in Scandinavia, in various parts of the United States, and among the various nations—were men having families, wives and children; you were married by the laws of the respective nations among whom you dwelt; you were married till death should separate you; you were not married for eternity. When you came up here to this land you began to inquire more fully into the nature of the marriage covenant. You found that there should be an eternal covenant, an eternal union. The question then arises, will your former marriage be sufficient? Not at all. You would have no wife in the morning of the resurrection, no children that would be yours legally and lawfully. Why? Because your marriage was not legal, only legal so far as the laws of the land were concerned, only legal according to the traditions of men. What should you do, then, in order that you may be legally married, in order that your marriage may stand the test in the judgment day, in order that you may have claim upon your families after the resurrection? You should have the ceremony performed again. Every couple that was married abroad, among the nations, must be re-married, not by man's authority, but by divine authority. Your covenants should be eternal, and sealed by divine authority, and then you will have a claim upon each other. But what about your children, that were begotten while you were yet among the nations? Can you claim them in the morning of the resurrection? No; you cannot, unless they are sealed to you by proper authority—your sons and your daughters must be sealed to you, by one having authority from God; otherwise you have no claim upon them. Why? Because they were begotten under a marriage with which the Lord had nothing to do, only to suffer it; he suffered it for a wise purpose, that the human species might not be destroyed, or come to an end upon the earth; but as for commanding them he had nothing to do with that; consequently, not only you husbands and wives have to be re-married, by divine authority, but all of your children, that were born to you, under the old marriage, must be sealed to you in order that you may claim them in the morning of the resurrection.

But this opens up another field. I am talking to some who have a second wife. You lost your first wife, did you not, and you re-married according to the laws of the nations? What about these two wives? One living and the other dead; perhaps the dead one was just as good as the living; perhaps the person that died, before you gathered here to these mountains, was morally as good as any Latter-day Saint, lived up to all the light and knowledge which she was in possession of, yet she was not married to you by divine authority—what of her? Must she stand aside in the resurrection? and the second wife, because she happens to live and to receive the gospel, and to gather up from among the nations, into the mountains, where the authority to administer these ordinances is revealed—must she supplant the first one that happened to fall into her grave before she heard these things? Must the first one remain without her family, without her children, according to the order that exists in the eternal world, while the second one enjoys

all these things because she happened to live a little longer? What do you think about it? Are there no provisions made for the first wife that has fallen asleep just as much as there is for the second? for God is without respect of persons, so far as people are honest and obedient; and though people may fail to receive the fullness of the blessings, pertaining to the gospel, because it might not be sent to them and they fall asleep, yet God was not so short sighted, in laying the plan of salvation, that he made no provisions for them. He did make provisions for them; and in what way? That the living shall act for the dead; this is the provision. Hence, we read concerning one of the sacred and holy ordinances, called baptism, that the saints in the Corinthian church, in ancient times, were baptised for those that were dead. What was the object of this? The object was that eternal blessings might be bestowed upon those who were dead, because of the actions of the living in their behalf, providing that the dead would receive what was done for them by the living. The same great Being that ordained the principle of baptism for and in behalf of the dead, also ordained eternal union through other sacred ordinances referring to the man and the woman, not only for the living but also for the dead, that the dead might be benefited not only by the actions of the living in baptism, but also by the acts of the living in relation to the marriage covenant; one is just as consistent as the other. If there is any great principle that has a bearing upon the eternal welfare of the human family, any great ordinance necessary to be attended to that will give them a right and title to eternal blessings, it matters not whether it be baptism, or the laying on of hands, or any other ordinance which God has instituted, it will be recognized in the eternal heavens. Well did the Apostle say, "Neither is the man without the woman, neither the woman without the man in the Lord." He understood the principle.

But shall we carry this one step further? I have spoken of these two women, one dying without hearing the gospel, the other having all the privileges of the gospel, pertaining to every blessing relating to eternity. Now if the living can act for

the dead, by proxy, in other words, if the Lord our God gives a commandment, to his living Saints, to administer in all of these ordinances for and in behalf of the dead, then the dead will have claim upon these sealing powers and ordinances, the same as though they were living. But, says one, I see one difficulty here. What is it? Why, if these two women come forth in the resurrection, and these ordinances are recognized in heaven, the man would have two wives at once in the eternal world, and that would shock our consciences very much! Well, the Lord is not particularly anxious that your consciences should not be shocked. He is not going to swerve from the principles of eternal truth in order that your consciences or traditions may not be in the least degree disturbed. He is not going to vary from this law, he ordained from before the foundation of the world, in order to suit you or anybody else's conscience. But, says one, that would be preaching up plurality, for those that are brought forth in the eternal world. Two women would go into the same family, and be wives for all eternity; and as you have said that the Lord commanded this multiplication to take place, when they were immortal beings, then, of course, both of these wives would raise up posterity in all ages of eternity, being immortal personages, and thus fulfil the great and first commandment. Now, says one, these are the consequences that grow out of the doctrines you are teaching. I admit they are; perhaps you may be willing to admit the truth of this, so far as eternity is concerned, and those that have left here without hearing the gospel. But let me ask a question here—Is it any more right for two women to claim the same husband, after they come forth from the grave, than it is for two women, here in time living on this earth, to claim a man as their husband? If one is right, the other is right also; and if the latter is not right, then the first doctrine that I have named is not right.

But I have not got through with this subject. There are other points to be considered. I have only spoken of two women. Now, says one, here is a woman who survives her husband and marries a second husband. The second husband receives

the gospel and comes into the Church; the first husband died without ever hearing it. What are you going to do with him? Do you suppose that God, in laying down the great plan of salvation would forget to make any laws, provisions, or conditions, in regard to these matters? Not at all. He has ordained that every man who is worthy shall have a family of his own; but he never did ordain, neither before the foundation of the world nor during any of the dispensations that have existed on the earth, that a woman should have two husbands living at the same time. He did ordain that a man should have two or more wives, and did acknowledge it, sanction it, did bless those that entered into this order of marriage in ancient times; but we have no account of his ever approving the contrary. Well, inquires one, what will become of this good man that happened to be in this condition? There are provisions ordained from before the foundation of the world, which take into consideration all these cases; namely, that all the human family who have died without the law or between the dispensations, when there was no divine authority on the earth, shall have a proper chance, by the living acting for the dead; and as there are innumerable females who have died and who never had husbands, as well as men who never had wives, provisions are made for them all, providing that they embrace, in the spirit world the great plan of salvation in all its fullness.

We might say much more upon this subject. We might set forth before this congregation a case something like this: Here is a young man. He goes forth into the community, and seeks out a wife. He goes before those holding divine authority—power to bind on earth, and it shall be bound in heaven—and he is married to her for time and all eternity. By and by she dies. Perhaps she may have had one or two children, perhaps she may not have had any children, as the case may be. She dies, leaves her husband still in his youth. Must this youth, this good man, the man that has kept the commandments of God and been obedient to the gospel of the Son of God—must he remain all the days of his life, perhaps 50 or 60

years longer, without having the privilege of taking another wife, his first wife having died? Oh, says one, the law does not forbid, when a man's wife dies, his taking another. Suppose he takes another, what then? If he could have only one wife after the resurrection from the dead, what would his second wife do? Would she not be apt to say, "No, sir, you have a wife, she is in her grave, she was married to you for time and all eternity, now I desire a husband for all eternity myself. Is there any provision made for me if I go in as the second wife?" Why, yes. The provision is that both may be sealed to him for time and all eternity and not violate the law of God.

All these principles that I have treated upon, pertaining to eternal marriage, the very moment that they are admitted to be true, it brings in plurality of marriage, and if plurality of marriage is not true or in other words, if a man has no divine right to marry two wives or more in this world, then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinances and powers, pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true. Amen.

One of the things you don't want to be too generous with, is your temper. Keep it.

John Bull is proverbially fond of roast beef, but he appears now to be deeply interested in an Irish stew.

The supply of American wheat in Europe is not sufficient to prevent an advance in breadstuffs in Russia to double the usual prices.

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