

dividual? It was the Prophet Joseph Smith, the one man selected from among all the intelligences of the age in which we live that had the power, the authority and the wisdom to organize consecutively, and according to the divine programme, that divine system of the ancient times. Now, he may have been despised for this, he may not have met with much honor, he may have been rejected by thousands and tens of thousands, but that does not upset the fact or destroy the results which have grown from his labors, because, were that argument good, it would be just as applicable to the divine founder in the meridian of time. Jesus was not universally accepted. The gospel was not universally received. The early Christians were not among the most popular of their age and time. The New Testament tells us that they were men who were "everywhere spoken against;" that Jesus was not looked upon as a very good representative of the human family; that he was charged with faults on the right hand and on the left; that the company he kept was not of the highest order; that "he consorted with publicans and sinners;" that "he cast out devils by the power of Belzebub, the prince of devils;" that he was "a wine bibber," and that his followers were "seditious" men; that they were opposed to the government under which they lived, and that they intended to overthrow its institutions; that he was "the king of the Jews," and when his disciples traveled from place to place it was said of them "these that have turned the world upside down have come hither also." They were not among the most popular of men in their time. They were subject to maltreatment, their names were cast out as evil, they were whipped and scourged in almost every city they visited, so that the reception which men meet with in regard to that which they promulgate is not at all times to be taken as a test and touchstone of the truth. The question naturally is, did Joseph Smith restore again the ancient order? Did he reveal it? Did he give to you and me and to the tens of thousands of this Territory the same system which Jesus gave to his followers? The Latter-day Saints say he did; and they appeal "to the law and to the testimony," they cite you to the scriptures, to the institutions which they record and to the practices which they exhibit from time to time, and they say to men now, "Are not these the facsimile of the ancient order? Can you say that we have not in this Church the ancient organization—the organization that the New Testament refers to where it says, 'God hath set some in the Church,' (they were not set there by the councils of men), 'first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, for the work of the ministry?'" These were of divine origin, they possessed divine authority; and if you find an organization, religious in its character, which does not profess to have these officers, is not that prima facie evidence and tantamount to saying that that organization is not of divine origin? And on the other hand, if you find an organization that is in these respects a facsimile of the ancient order—is not that a very good reason for stopping to consider how that organization originated, whether it originated in the mind of man, or whether it was not again the product of divine intention and of the divine mind?

But the Church of Jesus Christ of Latter-day Saints is not only in its organization similar to the ancient Church, but curiously enough it possesses all the ancient ordinances, and it calls for the same manifestations. It believes in having faith in God and faith in Jesus—not a dead, but a living faith; a faith which expands through teaching, which accepts the divine order of government, and the ordinances which are so intimately interwoven with that divine order, in "baptism by immersion for the remission of sins," which Jesus and the apostles and early Christians believed in, and in "the laying on of hands," and "the signs following the believer." And in so far as all other religious organizations may have only a part of these things, this divine order, just so far will they fail to receive the blessings that are connected with the true system. Well, now, is it not strange, is it not curious that the Prophet Joseph and his immediate successors should have incorporated in this organization all the ancient ordinances? Is it not strange that of all other methods they should follow the an-

cient method? Is it not strange that the same result should follow their practices as followed the practices of those ancients whose memory we profess to revere? Is it not strange, we would ask the stranger, we would ask the religious organizations among mankind, we put the question to our friends, and to those organizations with which we have been identified, (for thousands of us have come from the Wesleyan Methodist, from the Baptist, Episcopalian, Presbyterian and other churches)—is it not strange that we, as believers in the ancient record, should have rejected all other institutions and accepted this facsimile or reproduction of the old, the sacred order, although it may have come through a man despised, rejected and ultimately martyred for this cause? Is it any disgrace or discredit to have accepted this order, even though its origin may, in the estimation of our friends, be questionable in its character? Certainly not. We have accepted this gospel in its entirety, we have submitted to the influence which has gathered together the thousands of this Territory, and which will continue to gather its thousands from the nations of the earth, blending them into one according to the power which it possesses by virtue of its origin; it is God-given in its character, God-given in its influence, God-given in its power, and God-given in its results.

Now, a great many of our friends pass through this Territory, and they wonder at what they observe among this people. How many of them will take the trouble to contrast our ideas with their own? How many of them will take the trouble to compare our institutions with the institutions that are portrayed in that ancient history which they profess to revere? How many of them will take the trouble to enquire of those who are its exponents as to the peculiarities which they are said to believe and accept? Or how many are there who profess to accept, and who really and truly do accept from foreign and corrupt sources, their ideas in regard to the people who dwell in these mountains? How many are there who take their cue and form their opinion from what is said by those who are the enemies of this people? Were such a conclusion legitimate in our day, it would have been legitimate in ancient

times, and the thousands of mankind who have passed away would have been justified in rejecting Christianity, the Savior and the apostles, because of the popular verdict which went against both it and them.

But in this day we profess to believe that the ancients were culpable when they rejected "the Son of Man" and the method of salvation which he offered. Are men any less culpable now in our day if these conclusions are correct? No, the same conclusions are good now if they were good then.

The Latter-day Saints all through this Territory, and through all the nations of the earth, wherever they are met—no matter how much they may be condemned and despised, no matter how low deep the world may think they are sunk in superstition, I believe that the vast majority of them are able to give an intelligent "reason for the hope that is within them," an intelligent answer for the faith they have accepted. They can show the harmony of the gospel, they can testify of its power, they know that it is of God, they have received of its spirit, they have felt its influence, and they seek to carry out in their lives the purposes which it was designed to accomplish.

The true gospel—God's gospel—carries with it this testimony, carries with it its own demonstrative power, just the same as all other truths carry with them the ability to demonstrate themselves, just the same as science, chemistry, philosophy and mathematics carry within themselves the power to demonstrate their truth, their power in the several directions in which they act upon human interests and human welfare; so also the gospel, being of the same origin as all true science, of all those conclusions which men accept by virtue of their experience and by virtue of that which they have demonstrated—so also the gospel, the divine science of life, that which ministers to the highest attributes of life, carries with it the power to demonstrate itself, and if men want to demonstrate the truth of the gospel, they must accept it and put it into practice, and when they have done this they will prove and know for themselves that the gospel is not a "cunningly devised fable," that it was not the product of the great revelator of the day and age in

which we live, that it did not originate in the mind of Joseph Smith, that it was not the product of the first elders of this church, that it is not now controlled by men who design to take advantage of the credulity or the ignorance of the human family, but that it is the work of God.

Well, I pray that we may seek to comprehend this truth, because it will be for our advantage in this life and that which is to come. It will work to our interest in time and eternity. It will develop all those higher attributes within us, and make us more and more like our Father which is in heaven, like his son Jesus Christ, like those ancient Apostles whose memory we profess to cherish, and like them we shall be able to endure all things for the excellency of the knowledge of Christ Jesus our Lord. It will do this for men in every nation, for men of every color, condition, and grade of society, for men of every phase and development of intellect, and sure I am that thousands and tens of thousands of the human family will yet receive the gospel in the love thereof, they will put it into practice, they will gather from the nations of the earth to dwell with the Latter-day Saints, they will recognize in them the best organized community on the face of the earth, because they will find that their business and aim is to exemplify in their lives the power of the gospel, and to work out the divine will and purpose of God upon the earth.

May God bless both Saint and stranger, in the name of Jesus Christ, Amen.

meetings in Racine County and in Dane County. Took train to Ottawa, LaSalle County, where I with my parents first lived when we came from Norway 43 years ago, when I was eight years of age. Found some of my old schoolmates living 12 miles east of Ottawa, near a Norwegian settlement, where I held a meeting, and took train for Carthage, where I visited the jail in which Joseph and Hyrum Smith were martyred. I was shown the room upstairs through the door of which Hyrum was shot. The bullet hole was plainly to be seen in the door and the bullets in the ceiling were yet visible. The blood on the floor was plain to be seen, though the woman that was living there said she had washed the floor many times, for the last ten years, but it could not be washed off. There was a very expensive carpet on the floor, a piano, lounges, chairs and stands, and many ornaments and pictures. The furniture in that one room would amount to over \$700. Mr. Browning is now the owner of the building and lot. It is occupied as a dwelling house. I had the privilege of dining in the lower part of the house. They are a very kind hearted family and took very great pains to show me all round, and two of their daughters played several tunes on the piano. Carthage is said to be a dull place, although it has eight different churches, 20 lawyers and 22 doctors. I visited Nauvoo, was on the ground where the Temple stood, but all was levelled in an orchard and a vineyard was growing there. I drank water out of the well that was there near the temple 35 years ago. I stopped all night with Mr. Bidamon, who married Emma Smith; he is now married again. I visited my aunt on Sugar Creek and held meeting in a Methodist meeting house that was built on the farm that my father owned when we left in 1846. Took train to Independence, Jackson County, Missouri, where I stopped several days. Held one meeting, saw the temple ground three different times; had peculiar feelings in viewing the Centre Stake of Zion. Took train to Richmond and saw David Whitmer, one of the three witnesses of the Book of Mormon. He bore a faithful testimony of the things he had seen and heard.

GOUDY HOGAN.

Correspondence.

OMAHA, Sept. 8, 1880.

Editors Deseret News:

Over two years ago I was called to fill a mission to my native land, Norway, where I labored principally in Dramman, until the 15th of June last, when I was honorably released to return home. I improved the opportunity of visiting my wife's relations for two weeks in Denmark, came across the sea with 19 returning missionaries on the steamer *Wisconsin* and over 700 emigrants to Utah; parted with the company at Chicago to pay a visit in Wisconsin to my relatives. Held three public

Not the Verdict of One International Board of Jurors only,
But as many such Verdicts as there are Medals here shown, that

DURYEAS' STARCH

Is the Best in the World,

AS SUCH RECEIVED

Highest Prize Medals at International Exhibitions

AT

Philadelphia, Brussels, And at
Paris, Haere, American Institute,
London, Netherlands, Baltimore Institute,
Hamburg, N. So. Wales, So. Carolina Institute,
Cologne, Lond. Annual, Franklin Institute,
Altona, Cape Town, Penn. Institute,
Also at Fairs of States and Counties.

And in every Instance of Competition
maintaining an Unbroken Record of
Success.

CENTENNIAL EXPOSITION.

The above Fac-Similes of Medals present an array of irrefutable testimony in favor of Duryeas' Starch well worthy of the serious consideration of all who want the best and most economical: each medal represents a decision of a separate Board of Scientific and Disinterested Jurors. No greater evidence of superiority can possibly be submitted. Comments of the manufacturers can add nothing thereto.

In addition to Medals, many Diplomas have been received.

The following are a few of the characterizing terms of award: at

London, 1862, for quality
Paris, 1867, "
Paris, 1875, "
Centennial, 1876, "
Brussels, 1876, for
Franklin Inst., Penn.

"EXCEEDINGLY EXCELLENT."
"PERFECTION OF PREPARATION."
"BEST PRODUCTION OF ITS KIND."
"NOTABLE OR ABSOLUTE PURITY."
"REMARKABLE EXCELLENCE."
"FOR SUPERIOR MERIT, not alone as being

THE BEST OF THE KIND EXHIBITED, but as
The Best Known to Exist in the Market of American Production."

AWARDED

THE GOLD MEDAL AT PARIS EXPOSITION, 1878.

DURYEAS' SATIN GLOSS STARCH,

Try it. Gives a Beautiful White and Glossy Finish, besides renders Fabrics very Durable.
No other Starch so easily used, or so Economical.

DURYEAS' IMPROVED CORN STARCH,

Manufactured by a greatly improved process, from the best selected Indian Corn,
and warranted perfectly pure.

FOR SALE BY CROCCERS GENERALLY.

BE SURE "DURYEAS" IS ON EVERY PACKAGE.

WM. DURYEA, General Agent, 29, 31 and 33 Park Place, New-York.

Fac-Similes
of
Prize Medals.

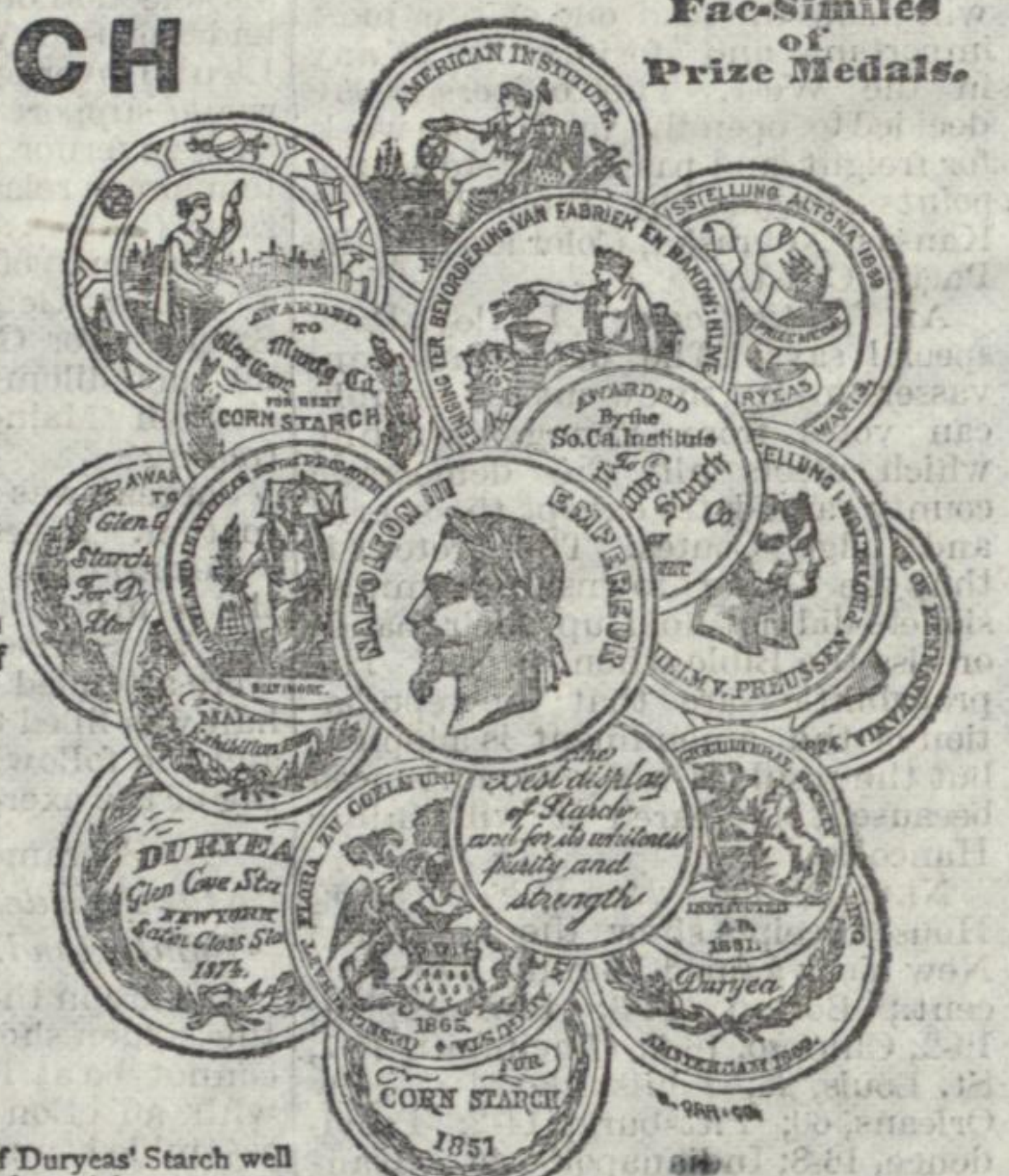


PARIS EXPOSITION, 1878.



THE GOLD MEDAL.

Fac-Similes
of
Prize Medals.



PARIS EXPOSITION, 1878.



THE GOLD MEDAL.