

how should these men that have lived here upon the earth have anything to do with the people that now live upon it? You Latter-day Saints ought to be acquainted with these matters, and I suppose you are; but I will show you two principles here in case, peradventure, there may be those present who have not thought or reflected properly upon the subject. The Melchisedec priesthood we are told by Paul is without beginning of days or end of years. He speaks of Melchisedec as a man "without father, without mother, without descent." Now, he would be a very singular man, according to our idea of things, without father, or mother, without beginning of days or end of years; but it was the priesthood of which he spake in contradistinction to the priesthood of Aaron. He was then among the Jews. The Jews believed in the Aaronic priesthood; but they knew very little or nothing about the Melchisedec priesthood, and a man to be a priest of Aaron must be a literal descendant of Aaron, and of the tribe of Levi, and he must be able to prove his lineage from the records. But in contradistinction to this priesthood there was the priesthood of Melchisedec, hence we come to account for some of these things of which I have been speaking. And now I will go a little further in regard to this matter. I find, for instance, a man by the name of Moses who lived at a certain time to whom I have referred. I find another man by the name of Elijah, who was a great prophet and who had great power with God, among other things in controlling the elements, in shutting up the heavens and in again opening them, by his prayer of faith under certain circumstances, which it is not necessary for us now to enter into. We find that when Jesus was here upon the earth he ascended a mount with his disciples, Peter, James and John, and there appeared unto them Moses and Elias in great glory. Peter, turning to Jesus, said, "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee and one for Moses, and one for Elias." Now, then, the question arises, What was Moses doing here? What was Elias doing here? Where had they come from? Why, they had the gospel. The gospel is an everlasting gospel as spoken of in the Scriptures, and associated with that gospel is the priesthood that administers in time and in eternity. And Moses, who had led the children of Israel out of the land of Egypt, and had conversed with God and given the law of the Lord unto the people, with Elias the prophet, who was also a man of God—both of them held the priesthood which was connected with the gospel of the Son of God—the Melchisedec Priesthood, which held the keys of the mysteries of God, and it ministers in time and in eternity. Both of these men had ministered on the earth, and, holding that priesthood in the heavens they came to minister to Jesus, and to Peter, James and John, upon the earth. There is nothing very remarkable about that.

We come again to John on the Isle of Patmos where he had been banished because of his religion. I do not know whether he was a practical polygamist or not; but his religion was very much opposed to the ideas and theories of the people in that day. He was a Christian and he dared to fear God and keep his commandments, and they banished him to the Isle of Patmos, that he might labor amongst the slaves there in the lead mines. But while there, being in possession of the light, the truth, the intelligence and revelation that proceeded from God, he gazed upon the purposes of God as they should roll forth in a subsequent period of time, and he contemplated the position of man in the various ages of the world unto the time that the heavens and the earth should pass away; when there should "be a new heaven and a new earth wherein dwelt righteousness." He gazed upon all these things and fell down at the feet of the angel to worship him, whereupon the angel said: "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy." In other words: "I was like you once on the earth, persecuted, cast out, condemned, despised, had every kind of opprobrium and reproach cast upon me; wandered about in sheepskins and goatskins, destitute, afflicted, tormented; wandered in deserts and mountains, and dwelt in dens and caves of the earth. I am one of thy fellow servants the prophets, I have fought the good fight, finished my course, I have kept the faith, I was true to my covenants, my God, and my priesthood, and I come now to minister to you." Again, who more likely than Mormon and Nephi, and some of those prophets who had ministered to the people upon this continent, under the influence of the same gospel, to operate again as its representatives? Who more likely than those who had officiated in the holy Melchisedec priesthood to administer to Joseph Smith and reveal unto him the great principles which were developed?

Now, then, what has he revealed? Anything new? Why, yes; a new gospel; but an everlasting gospel. What is that John said he saw? "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come." Did John see that among other things? Yes. Has it come to pass? Yes, it has. "And in thee shall all the families of the earth be blessed." Who was Joseph Smith? The Book of Mormon tells us he was of the seed of Joseph that was sold into Egypt, and hence he was selected as Abraham was to fulfil a work upon the earth. God chose this young man. He was ignorant of letters as the world has it, but the most profoundly learned and intelligent man that I ever met in my life, and I have traveled hundreds of thousands of miles, been on different continents and mingled among all classes and creeds of people, yet I have never met a man so intelligent as he was. And where did he get his intelligence from? Not from books; not from the logic or science or philosophy of the day, but he obtained it through the revelations of God made known to him through the medium of the everlasting gospel. Now, people who are ignorant of these things are ready to point the finger of scorn, and heap contumely and reproach upon him and upon others who dare have the hardihood, as they say, to express the same kind of sentiments that he did. I dare do it! I have done it among the nations of the earth, and dare do it to-day before any man or any set of men that the world can produce, and I defy them to successfully contravert or overturn any principle that God has revealed through the gospel of the Son of God in these last days!

But could Joseph Smith help being selected of God? There is, to say the least of it, an intelligence displayed that the world knows nothing of. Is that to be despised? Is that to be regretted? Was he the enemy of man? No, no more than Abraham was; no more than the prophets were; no more than Jesus was; but could Abraham, or the prophets, know what God was going to demand of them? No, they could not. And if they could not, if they were to tell a truth that

God had revealed to them, would their telling it make it a falsehood? I think not. It was an unpleasant thing for a man to rise up and tell the people they were wrong. To go to our divines—our right reverend divines—and their followers and tell them they were all out of the way! I expect they would be no more satisfied with such a message than the same class were with the teachings of Jesus when he spoke of the Scribes and Pharisees and called them hypocrites, like unto whited sepulchres which appeared fair on the outside to men, but inwardly they were nothing but rottenness and dead men's bones. This was not very palatable for some of the wise of the Jews and some of the leading men of that day who professed such a great amount of piety. But he came to tell them the truth, not to speak his own words but the words of his Father who sent him and to communicate those great principles which God had revealed to him.

Well, now, do I believe that Joseph Smith saw the several angels alleged to have been seen by him as described, one after another? Yes, I do. Why do I believe it? Because I obeyed this gospel. And what was there connected with the obeying of it? What was the gospel that he taught? Precisely the same as that that Jesus and his disciples taught both on the continent of Asia and on this continent. What did he do? Why, says he to his disciples: "Go ye into all the world and preach the gospel to every creature." Was he an enemy of mankind? I think not. Go unto all the world and tell them of the love of God to man, preach the gospel to every creature, and "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." What else? "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Here was something practicable, something real, something intelligent, something that was worthy of a God, communicated by the Son of God for the welfare of the human family.

What have we now? Ideas, notions, theories, opinions, hypotheses, and all the various confusion of ideas and notions, but no man to say "thus saith the Lord." They used to say "thus saith the Lord;" they had the word of God for the people, and not the opinions and creeds and notions and fancies of men.

The Lord has restored the same spirit by which we know of the truth of the principles declared by Joseph Smith and by others. I know it and so do you many of you who hear me. Was it an injury to the world in the days of Jesus for his disciples to go and proclaim salvation? I think not. Is it an injury to the people to-day for us to proclaim the same gospel to the world? I think not. You can find very few people who will do what thousands of our Elders have done—go out without purse or scrip to proclaim the glad tidings of salvation, things that they not only believe in but know for themselves before God that they are true—go out as the friends of mankind to publish the same gospel under the same authority that others had in former ages. Did they persecute and persecute men in former ages? They did. Why? Was it because they were wicked and corrupt? No; it was because they dared to tell a corrupt world that God had spoken, that light and truth had been revealed from heaven, that the Son of God had appeared and that if they would repent of their sins and be baptized for the remission of them, they should receive the Holy Ghost, that should take of the things of God and show them unto them. That was the doctrine

they taught; that was the doctrine that we teach. Is there anything very remarkable about it? Yes, very remarkable. Is there a people that dare say what the Elders of the Latter-day Saints dare say to the world? I think not. What have these Elders done, many of whom are here? Gone to the ends of the earth without purse or scrip proclaiming the gospel of the Son of God. And what did they tell the people to do? To repent and be baptized for the remission of their sins and to have hands laid upon them for the reception of the Holy Ghost; and you do the same; you baptize them when they believe in the name of the Father, and of the Son and of the Holy Ghost. And what does a name mean? Power and authority. Supposing a man was to come here as Governor or Secretary, or holding any other office under the government of the United States; he comes in the name of the United States, or by the power or authority of the United States, does he not? Yes. But supposing some of you was to set up here as Governor, they would want to see your credentials and know by what authority you came here and whether you were appointed by the legitimate authorities of the United States or not. If not, they would pay no attention to you; they would look upon you as a very common-place, foolish individual, and moreover, they would also look upon you as a fraud. Well, then, if God does not send men, of course they cannot act under the authority of God; if they do, they act fraudulently. Now, how can men go in the name of God when they tell you that God has never spoken for the last eighteen hundred years, and that he does not now reveal himself? That being the case, how then can they go forth in the name of God? I do not know; it is a mystery to me; these people possess some mysteries which I cannot fathom, and that is one of them. I know of only three ways of obtaining authority of that kind—one is by lineal descent, another by writing, and a third by speaking. Now, then, if we can find no record among the people who profess to teach in the name of God, and they do not profess to have a lineal descent, and they even hold that God has not spoken for eighteen hundred years—they place themselves in a very awkward position. But when you come to understand, to fully comprehend the priesthood held by our forefathers, we can see by what authority the holy priesthood is conferred upon you. Well, then, where did you get this authority from—from the world? No, the world did not have it to give, and consequently you could not get it from them; and if God has not spoken, if the angel of God has not appeared to Joseph Smith, and if the things are not true of which we speak, then the whole thing is an imposture from beginning to end. There is no halfway house, no middle path about the matter; it is either one thing or the other. Now you go forth to the nations of the earth in the name of the Lord, I appeal to you Elders, you contradict me if you can—and when people believe and have been baptized, you lay your hands upon them in the name of the Lord, and you say unto them, "Receive ye the Holy Ghost," and they receive it, do they not? They do, and you are my witnesses of that. And what does the Holy Ghost do? It takes of the things of God and shews them unto us. Can we conceive of a greater principle—of one more majestic, and grand, and noble, and exalted. What is man? A poor feeble worm of the earth, going forth in the name of God to call upon the human family to repent and be baptized for a remission of their sins, and after administering in the name of God, he lays his hands upon their head, for the reception of the Holy Ghost. Who gives it? God, and it is the greatest evidence that exists up-

on the face of the whole earth; no men anywhere have an evidence like that which is given from the Almighty. It did not come from us, it did not come from Joseph Smith, though he was the medium through which those things were communicated; it did not come from Brigham Young, it did not come from me or any other individual, it comes as the free gift of God according to the eternal laws of the everlasting gospel.

Now, then, here we are. We find ourselves in this position, having entered into these principles; we believe in them and are willing to be governed by them.

The Lord, however, has revealed many other great and important principles to us, and among these the eternal covenant between man and woman. Did Joseph reveal that principle? Yes, he did. Do you know it? Yes, I do know it; if nobody else knows it, I do. Did he tell you of it? Yes, he did; but I have had other manifestations besides that, and therefore I know of what I speak, and I know the principle is of God. Now, there are some people who tell us we are very wicked. Are we? Why, yes, in many respects we are. But not in that! Not in that! Not in that! Are we careless? Are we indifferent? Are we covetous? Do we love the world more than we ought to do, and allow our minds, our feelings and affections to be carried away by the transitory things of time and sense? Yes, yes, to our shame in many instances be it spoken, this is true. Do we violate in many instances the great principles that God has revealed? We do, to our shame be it spoken, many of us; but we do not violate the law of God nor the laws of chastity in that thing. Well, what are we to do? God has revealed a principle to us; do we know it? Yes. Do I know it? Yes. Do you? Yes, yes, a very great many of you that are here and hear me speak know it. But does the Congress of the United States know it? No. Does the Supreme Court know it? No; they cannot know of the things of God but by the Spirit of God. Do they know anything about eternal relationship and perpetuity in the eternal world? No, they do not, they are ignorant of the principles; they know nothing about it, and we did not until it was revealed to us. Now, then, what is to be done? They place us in a position like this: God says this is an eternal law associated with the eternal perpetuity of lives in time and throughout the eternities that are to come; that a man having a wife must have her sealed to him for time and for all eternity. Why, long ago we have heard of a religion to live by not to die by; none that could reach to the other side of the veil and prepare us for eternal associations and eternal lives in the eternal world, or eternities that are to come. But this principle involves that thing and places us in this position: God says "Go and obey my law." Congress says "No, you shall not do it." Now the question is—who shall we obey? We would like to be in accord with Congress. We would like to submit ourselves to every ordinance of man. We would like to be good and peaceable citizens, which we are. We don't wish, however, to follow their corruptness—don't we know enough of them? Yes, we do. We know a good deal more about them than they know about us. We know their crimes, we know their licentiousness, we know of the millions of murders that are perpetrated by mothers and fathers of children and they know it. Many of these murders are committed while the children are prenatal; they kill them either before or after they are born, just as it happens. We also know of this horrible social evil that exists among them, and of the corruption, degradation and rottenness that exists in their midst. And as I have said to some of them

sometimes, "You come from these dens of infamy, reeking with corruption and rottenness, steeped in crime and bloodshed and you will come here, will you, and teach morality to us? Go home, attend to your own business, cleanse yourselves from your corruption, for they are a stink in the nostrils of Jehovah, and of all honest men, and don't come to set us right in regard to things that God has given us to do, and which with the help of the Lord we will carry out."

Now, these are our feelings in relation to these matters. This Gospel reveals to us, as it did in former days, the light and intelligence of God. It opens up the visions of eternity; it places us in communication with the Lord. It prepares us for life and for death and for exaltation, and we are going to go on with our temples and administer in them in the name of the Lord. We shall enter therein and be baptized for the living and the dead and stand as saviors upon Mount Zion, and let the world wallow in corruption and follow the evil desires of their hearts, let them pursue their own course, fighting, if they please, against the Zion of our God, but the Lord will be after them and they will know before they get through that there is a God that rules in the heavens and he will say to them as he did to the waves of the mighty deep, "hitherto thou shalt come but no further, and here shall thy proud waves be stayed."

What, then, shall we do? Fear God, be faithful, be honest and upright and full of integrity and truthfulness; shun evil of every kind, preserve our bodies and spirits pure, maintain our covenants before God, and he will smile upon us, he will be on the side of right, and his kingdom will grow and increase and spread until the kingdoms of this world shall become the kingdoms of our God and his Christ, whose right it is to rule for ever and ever.

May God help us to be faithful in keeping his commandments that we may be saved in his kingdom, is my prayer, in the name of Jesus. Amen.

News from the City of Mexico dated May 5th, state that the volcano, no of Colima was in a state of eruption, making a grand and magnificent sight. The account says: "The first symptoms of activity were manifested on Sunday. There were low rumblings and subterranean mutterings, and the mountain shook and trembled. The eruption of night is full of splendor and grandeur. Last night lurid flames shot up from the crater of the volcano, illuminating the darkness for miles around. Incandescent stones are also thrown up, together with showers of ashes, which darken the atmosphere in daytime. The fire, smoke, ashes and stones are accompanied with dreadful subterranean thunderings and frightful and unearthly noises under the volcano, together with quakings of the earth. Inhabitants of villages and towns in the vicinity of the mountain are in a state of panic and wild terror. They are, indeed, in danger in case of a flow of lava."

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