

they got into trouble often enough, and the prospect even then, judging after the manner of men, was not very flattering for poor humanity.

Since then there has been a continual struggle between the powers of darkness and the power of God for the mastery. In the days of Peleg the Lord divided the earth, hence the eastern and western hemisphere, doubtless thinking by doing so he would have a better opportunity to preserve some of the human family from going down to perdition. But still the devil found ready access to the hearts of the people generally, and many became so corrupt that God had to destroy them. But before allowing his justice to overtake them, he saved unto himself certain good seed and planted it in different parts of his vineyard. He took away the ten tribes. We do not hear anything about them now, but we shall by and by. He brought the Jaredites here and afterwards the Nephites and Lamanites, and placed others in other places.

Next comes the dispensation of the fullness of times, when God is to gather together all things in one, for the Gods have decreed and the ancient prophets and apostles have witnessed to it, that in the last days these things shall be accomplished. It is for this purpose the gospel is restored and man placed again in communication with God, and hence we have received the Book of Mormon as one of the events which were to transpire in our day, as it is written, "The Jews shall hear the words of the Nephites, and the Nephites shall hear the words of the Jews, and the Nephites and the Jews shall hear the words of the ten tribes." He will gather his word in one, and will gather his people in one, even all things he will gather together in one, whether they be things that are in heaven or things on the earth; and the powers and priesthood of heaven will unite with the priesthood on the earth for the accomplishment of this purpose. This accounts for our coming to this western land. We have been influenced to gather here for a purpose which is known to God, but hidden from the world. It is said, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

What next? When the people shall have been gathered in fulfillment of this prophecy, judgments will again be visited upon the wicked, as a necessary consequence. Will such visitations really take place? Yes, I know that this part, too, of the Lord's designs will be fulfilled, for God revealed it to me long ago. We need not be too anxious for the destruction of the wicked, for it will be indeed terrible when it comes, it will make every feeling man weep for sorrow over the trouble and affliction that will come.

What next? Then we commence to talk about the future, something in which we are all interested and to which our minds are more immediately drawn on such solemn occasions as this. Says Job, "If a man die shall he live again? All the days of my appointed time will I wait till my change come." All these people who have lived have died and live again; they have passed away, forgotten as a dream, or as night at the approach of the opening day. That is so in one sense, according to our human ken; yet there is a reality associated with this matter, pregnant with importance to the human family. We have read here some remarks in relation to these matters, and the gospel unfolds these things to our view. We are told that there is a natural body, and there is a spiritual body. The natural body is sown in corruption, and it is raised in incorruption, etc. We shall all pass away by and by, as these our friends have; they have gone to sleep for a little while to rise again and to bear their part among the sons and daughters of God in the eternal worlds, and we shall have to follow and pass through the same ordeal. "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." We, as Latter-day Saints, comprehend in part these things, as relating to the designs of God pertaining to the human family. We get a glimpse at some of them, but we only see in part, and know in part; this imperfect state of things will remain until that which is perfect shall come, when that which is in part will be done away. But it is our privilege now through obedience to the principles of the gospel to be full of light and life and intelligence and the power of God, to comprehend correct principles, to walk in the light as he is in the light, and to have fellowship with God the Father and with his Son Jesus Christ, realizing and knowing that the atoning blood of Christ cleanses from sin, and that we are his sons and daughters and have a right to the eternal glories that God has prepared for those who love him and keep his commandments.

The apostle Paul in answer to the question, "How are the dead raised up, and with what body do they come?" said, "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain." I remember reading a remark made by Tom Payne. He said, "Thou fool, Paul, that which thou sowest is not quickened except it die not." Both of these perhaps are true. The Saviour said, "The maid is not dead, but sleepeth;" also, "He that believeth on me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die." Have these our friends gone to sleep? Yes; but when he who says, "I am the resurrection and the life," shall speak, the bodies we now see lifeless and inanimate, will be quickened, bone shall come to its bone and sinews and flesh will cover them, until the whole being will be resuscitated, and the dead, as has been said, will stand up

on their feet, an exceeding great army. So all mankind, the righteous and the unrighteous, shall stand before God, having been quickened in the flesh. "As in Adam all died, so in Christ shall all be made alive."

What, will every body be resurrected? Yes, every living being; "but every man in his own order, Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end." That is, the Saints shall live and reign with Christ a thousand years. One of the apostles says, "But the rest of the dead live not again until the thousand years are expired." But all must come forth from the grave, some time or other, in the self-same tabernacles that they possessed while living on the earth. It will be just as Ezekiel has described it—bone will come to its bone and flesh and sinew will cover the skeleton, and at the Lord's bidding breath will enter the body and we shall appear, many of us, a marvel to ourselves.

I heard Joseph Smith say, at the time he was making a tomb at Nauvoo, that he expected, when the time came when the grave would be rent asunder, that he would arise and embrace his father and mother and strike hands with his friends. It was his written request that when he died some kind friends would see that he was buried near his bosom friends, so that when he and they arose in the morning of the first resurrection he could embrace them, saying, "My father! My mother!" etc.

How consoling it is to those who are called upon to mourn the loss of dear friends in death, to know that we will again be associated with them! How encouraging to all who live according to the revealed principles of truth, perhaps more especially to those whose lives are pretty well spent, who have borne the heat and burden of the day; to know that ere long we shall burst the barriers of the tomb and come forth living and immortal souls, to enjoy the society of our tried and trusted friends, no more to be afflicted with the seeds of death, and to finish the work the Father has given us to do!

I know that some people of very limited comprehension will say that all the parts of the body cannot be brought together, for, say they, the fish probably have eaten them up, or the whole may have been blown to the four winds of heaven, etc. It is true, the body, or the organization, may be destroyed in various ways, but it is not true that the particles out of which it was created can be destroyed. They are eternal; they never were created. This is not only a principle associated with our religion, or in other words with the great science of life, but it is in accordance with acknowledged science. You may take, for instance, a handful of fine gold and scatter it in the street among the dust; again, gather together the materials among which you have thrown the gold, and you can separate one from the other so thoroughly that your handful of gold can be returned to you; yes, every grain of it. You may take particles of silver, iron, copper, lead, etc., and mix them together with any other ingredients, and there are certain principles connected with them by which these different materials can be eliminated, every particle cleaving to that of its own element.

Our text says, "All flesh is not the same flesh; but there is one kind of flesh of men, another of beasts, another of fishes and another of birds." As the gold and the silver and other minerals can be mixed together and again separated, so the different kinds or particles of flesh may be united, one going into the other through natural processes, but the same God by whose wisdom the laws were made which so govern the mineral bodies, separating them one from another, has also framed and made laws by which the various particles of the different kinds of flesh can be separated, each returning and cleaving to its respective element. The component parts of man can no more become the flesh of beasts or fishes than gold can become silver, lead turn to iron, or copper to gold. Each is separate and distinct from the other.

These things are strictly scriptural, they are strictly scientific and philosophical, and are in accordance with the laws God has revealed to us, and who can refute them?

What about our deceased friends? Our kingdom and priesthood are organized according to the order God has given us, and we expect, every one of us, to stand in our proper place in the eternal worlds, according to the order of the priesthood which we represent.

We then come to the sealing power. Here, say, is a man and woman who have been sealed together for time and eternity, does it mean anything? If it means anything, which it certainly does, it means just what it says. If the husband of this our departed sister continues faithful to the end, maintains his integrity to God, and fights the good fight of faith, he will claim her in eternity, and they twain will be one flesh. This young man, some one will have to act for him over the marriage altar in having some one sealed to him. He and his wife, through their faithfulness, will by and by become the father and mother of lives, and in this way the eternal purposes of God will be consummated and his work be perpetuated.

The first command of Jehovah was for man to multiply and replenish the earth. Now the command is to build temples. For what purpose? That they over whom Satan has had power may be administered for, reaching back, back to the beginning of time, that they may be brought forth and inherit the blessings and privileges of the Kingdom of God, and that we, ourselves, may be prepared to live and reign with him for ever. Let us continue to live in humility and meekness before God, seeking in faith and good works to get an increased portion of his Holy Spirit, that we may comprehend the laws of God and

live according to the principles of eternal truth.

I would say to the friends of the departed dead, be comforted, all is right, all is well, and all will continue to be well with us, if we will only fear God and keep his commandments. It is far better to die in the fear of God, than to live without God. When I see people die who are prepared, having a claim on eternal life, do I feel sorry? No, I do not. I would a thousand times rather have my children to be laid in the silent tomb, as thousands of our youth are, than I would see them depart from God and his ways. My earnest desire is that I and my children may live to serve God, and that he will take us hence before we should be permitted to violate his commands or forsake his law. Let me live the life of righteousness and may my last days be spent in doing good to my fellow man and honor to my God.

May the Lord bless and sustain these our friends who are called upon to mourn for a short season, and may the Lord bless the Saints in Zion, and his servant Brigham, and those who stand shoulder to shoulder with him, and all good men, now and forever, in my prayer in the name of Jesus, Amen.

## Correspondence.

X. M. M. I. A.—New School House—Health—Population.

SALEM, Utah County,  
March 10, 1877.

*Editor Deseret News:*  
The Y. M. M. I. Association is progressing rapidly in this ward. The organization was effected by the kind assistance of Elders M. B. Young and M. H. Hardy, in March, 1876, with Brothers Clous O. Bahr, President; John H. Plumb and George Hanks, Jr., counsellors; D. W. Jackman, Secretary; Joseph N. Custer, Assistant Secretary; J. N. Edman, Treasurer. We are making preparations to obtain a library, having already got a good selection of useful books, and are steadily making new additions. By the united aid of the young brethren we can truly say that much good has already been done, not only by way of mental progressiveness, but also in the uniting and bringing into harmony the feeling and sentiments of the brethren, by which we can more fully realize the responsibilities resting upon us in the great cause in which we are engaged.

We are very happy to be able to state that our energetic school trustees have nearly completed a new school-house 24 x 36 feet, which is far superior in design and finish to the old one, which our honored Territorial Superintendent of Common Schools thought had stood since the year 1. The new building has been pronounced repeatedly a credit to our place.

The general health of the people this winter has been good, for which we feel thankful to the Giver of all Good. This place, which a few years ago was composed of but a very few families, now numbers nearly one hundred families, who, although they all came here empty-handed and poor, are now comfortably situated, but far from being wealthy.

Very respectfully yours,  
JOS. N. CURTIS.

Y. M. M. I. A.—Schools—Winter—Rain and Snow—Health.

PEOA, Summit Co. Utah,  
March 12th, 1877.

*Editor Deseret News:*

On the 1st of March two missionaries, Elders Joseph Hyrum Parry and John D. Irvine, from the central committee of the Y. M. M. I. Associations, visited this place and organized a Young Men's Mutual Improvement Association with the following officers—O. F. Lyons, President; Gilbert J. Marchant, Mels Pearson, Counsellors; Franklin W. Marchant, Secretary; Albert G. Marchant, Assistant Secretary; Arthur Maxwell, Treasurer.

The visit of Elders Parry and Irvine was an enjoyable time for both old and young. The Elders, in their remarks, went on to show the benefit of this organization, and said it was for the purpose of preparing our young men for future usefulness. The members should be determined to accomplish good for themselves and their associates, and gain and impart knowledge to each other, and learn to live the law of God. Many of our young men are being ruined by indulging in the use of spirituous drinks. He urged the young of this place to abstain from the use of the same, and keep the Word of Wisdom, that they might be able at all times to enjoy the Spirit of the Lord. We should avoid faultfinding and

speaking evil of each other, for this spirit was from the devil, and the spirit of the Lord would not dwell with those who continued in this evil habit. We should have no debating in the Association, as it caused more or less of unpleasant feelings between the members, and it was in opposition to the advice of President B. Young. Each of the Elders closed by bearing a strong testimony of the truth of the Gospel of our Lord and Saviour.

The pupils in our day schools are making rapid progress in their studies, and much credit is due our able teacher for the interest he takes in the welfare of the young. There are sixty-one pupils attending school at the present time.

Our Sunday School is in a flourishing condition, and numbers some seventy scholars.

We have had a very pleasant winter, quite a contrast to that of last year. The stock is looking well and hay is in abundance. We have had very few storms until lately, and we are now having plenty of rain and snow.

The general health of the people is good. Although we lost the most of our crops last year by the frost, we have very little cause to complain of hard times.

Respectfully yours,  
A. G. MARCHANT.

## CALENDAR, 1877.

### MARCH.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

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