

said I. "Well, I want you to come with me;" and my companion who was with me began to sink away. He took me into a coffee house, into which my companion, when he saw there was no danger, followed, and we all sat down together. Now, what was the secret of that recognition in the midst of that large city? I discovered that that man had never seen me in his life, and I was then nineteen years of age. But he had gone to school with my father, and my father at that time had been dead for ten years, and myself, as I said before, he had never seen. Now I consider there must have been considerable of likeness in order to ensure that recognition. The impress of my father's features must have been very vividly stamped on his mind as on my appearance. But all this goes to show that we exhibit more or less of the characteristics and traits of our progenitors.

There is an illustration we can apply in another direction. We have all come down from the eternities of the past to this period of probation. I think the probabilities are that while we dwell there we were in possession of a good deal of intelligence. There were many facilities, I expect, for the acquisition of such intelligence as was adapted to our condition. I believe that we were there taught the necessity and advantage of taking a probation upon the earth. I believe that there we exhibited a great many of the attributes of our Father, the Father of our spirits; but we came down here and we took upon us tabernacles; these tabernacles are given to us by our earthly father and by our mother. And they came to us corrupted, they came to us contaminated by the vast variety of evils with which our fathers have afflicted themselves during many generations. When we consider the exalted character of our first father, when we consider the position that he occupies, and when we consider his offspring on the earth subject to the infirmities of the flesh, it is not unlikely that many are led to say, "how can we be the children of our father who art in heaven? And if we are his children how can we renew or be restored to his image and likeness, how can we develop the attributes which he possesses, how can we become like him in our spirits and more or less in our tabernacles." Why we shall have to do this by the reception of his spirit, and by cultivating the principles of life that come through revelation. When we come to look at each other as we are, we see stamped in our countenances selfishness, we see exhibitions of sensuality, we see the evidences of a thousand and one conditions to which we have been subjected and our fathers before us. Now, the gospel has been given us to do away with sin and death; it has been given to develop in us the attributes and characteristics of our father in heaven from faculties we already possess. Well, now, we will suppose that one of those angels of intelligence surrounding the throne of God comes down to the streets of Salt Lake City. He goes up one of the principal thoroughfares and peers into the face of everyone that passes. He marks our plainness, or, in some instances, ugliness. He can detect at a glance where the faculties are perverted, and where they are in their normal condition. He can see in a moment how we have been beclouded by sin, how we have been subjected to evil influences, how we have given way to temptation, and how we are the subjects of the conditions which surround us. But as he passes along he meets one of a little different stamp. A man may be dwelling in a hovel on the bench or in the low wards of the city, and he steps up to such an one and says, "how do you do?" "Why," says the person addressed, "you have the advantage of me, I do not know that I ever saw you before." "Well, now, probably you never did, but," says he, "I know you although I never saw you." "Well, how do you know me?" "Why, I am from the eternities that are beyond the veil, I am from where your father dwells, and I can see in the lustre of your eye, I can feel by the aura or influence which surrounds you as you move from place to place, that you are animated to the spirit of your Father's house, I can discern in your physiognomy the lineage of your progenitors." Well, what is the secret? Simply that there is a man living his religion. He is filled with the spirit and power of God. It is a lamp to his feet and a light to his path. It

actuates him in all the circumstances of life; as a father, as a member of the church to which he belongs and as a citizen. It is this which gives lustre to the eye and elasticity to the step even when the body is bent with weight of years, and the stranger who has come direct from the eternal worlds can see that there is a man who has been with Jesus and has learned of him. Will it glorify a man and woman in this respect while they are in the flesh? Yes, it will, and when men and women in general come in contact with them, they will be prepared to bear testimony that they are in the enjoyment of a good, or as we may say, right spirit. While they are tabernacled in the flesh they are preparing for the more exalted condition and state which belongs to them in the future, and many and many a man and woman have exhibited some of the characteristics which were exhibited by the individual who came to the Apostle John on the Isle of Patmos. John fell at his feet to worship him, "See thou do it not," (said he,) "I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God." John thought from the glory surrounding him that he must be God himself, and he began to bow the knee to him. "See thou do it not," And when we see a man whom we recognize as faithful in all the conditions of life, as "a man whom we can tie to"—to use a common expression, a man who is on hand all the time, who is living his religion, we feel involuntarily to lift our hats to such a one, and this intuitive reverence which we pay to human character, is testimony the God within the veil of flesh, and also an evidence of the Spirit of revelation and inspiration.

Now, this is the purpose of our religion, and although our receptive faculties may be comparatively dormant, yet they can become enlarged. You and I have a right to enjoy revelation and inspiration. It is not confined to officials or to the ordained Elders of Israel, it is not confined to the first presidency, to the Twelve Apostles, to the Seventies or the High Priests, but it is within the reach of every man and woman in Israel, and we can bring that spirit of revelation to bear upon our duty, in our social as well as

our religious life. Now, I know there are a great many who think that the spirit of revelation and inspiration is of no use in the details of every day life. This, however, is a mistake, for this self same inspiration and revelation can qualify a man in business, it can help his faculties, enlarge his reason, and make him more noble and Godlike and intelligent in all the directions he may be called upon to act. To be sure there are those who say that our religion has nothing to do with our business. I recollect one of our leading men asserting that President Young might direct in spiritual things, he might direct in matters pertaining to the gospel, "but, when it came to business, he knew what business was!" Now, that is a mistake because the object of this gospel is to minister to our spiritual and also to our temporal wants and interests. Take our bishops as an illustration. Are they not called to administer in the temporal affairs of the kingdom? What is their office. They are fathers to the people. They are to see that every man becomes self-sustaining. They are called upon to open up industries for the growing youth of our Territory. We sustain them in that office. Thus our religion enters into temporal things and they are ordained and set apart for this. When Brother George Q. Cannon goes to represent us in Congress he is set apart for that office, and the priesthood lay their hands upon him in order that he may be blessed in that capacity. When Bro. Staines goes down to New York, he goes there to attend to those duties which are temporal, but he is set apart by the authorities of this Church to officiate in that character. The gospel therefore interferes in our temporal arrangements. And this is no new theory. It is as old as the everlasting hills; it pertains to eternity, it will exist throughout all the eternities of the future. If you turn back in the old book to the history of the tabernacle in the wilderness, you will find that, under the jurisdiction of Moses, there were certain men who labored on that building that were inspired of God. He caused his spirit to rest upon them, and you will notice it in a greater degree when you come to the building of the temple of Solomon. You will find there were men inspired to

work in that direction. And that which was good in the years of the past is good in the day and age in which we live, and the day yet will come in Israel when men will be set apart to act in more temporal capacities than many in Israel dare to think of now. When a man shows that he has received a gift from God, no matter about its character, whether it is a gift of wisdom, or whether it is a gift leading into mechanics, science, or literature—whenever that man exhibits these attainments, and he is taken and set apart by the servants of God, you will see that spirit enlarge his faculties, increase his judgment, and when that day comes, you will see a good spirit in the midst of Israel. It will glow and grow and increase in every direction that will minister to the welfare of the Kingdom as a whole. Why, even now, in the building of our temples, Brother T. O. Angell and others are sustained as architects. Now, what has religion to do with building a house? Much. Has it to do with teaching a school? Yes. Has it to do with domestic economy? Yes; I know it has; and wherever you find men and women who will cultivate that spirit and follow its counsel, you will find that they will become famous in the direction in which they act. They are inspired of God, led by his spirit, and have access to the intelligence that lies behind the veil, and those who have had experience there will minister to our wants, so that when Zion begins to grow she will fairly boom. She will support everything that will contribute to the welfare and glory of the greatest kingdom that was ever set up upon the earth, until men shall say, "Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Now, this is the purpose for which you and I have come from the Old World, from the different States in the New World, and from the different parts of Europe and the islands of the sea, to be taught of God, to enjoy his spirit, to be educated in his Church, to be subject to his authority, and to grow and increase in the knowledge of the Lord Jesus Christ. Now that is something worth having, something that is worth living for, something that outshines and

outdistances all the organizations and systems which men may have introduced. It is the Gospel of the living God. It is the spirit of the living God burning in the hearts of the Saints. But far too many of us neglect this spirit, we grieve it, we do not listen to its admonitions. How many in Israel have bartered their homes and sunk their means in a "hole in the ground," because they would not listen to the counsels of God through his servants? How many failures in life because of our ignorance, notwithstanding the fountains of intelligence are open at which we can drink? How many of us lose our children because we fail to apply to these great fountains, so that all could operate and understand how to resist adverse influences, while we are in the flesh. Now, if we would cultivate this spirit, if we would listen to its teachings, it would come to us in many ways, in visions, in dreams and manifestations of the power of God. We could have the ministration of angels, and many of us probably the ministration of the Son—as some have done in the history and experience of this church—and this is the position to which we will all arrive if we are faithful to the great trust that is laid upon us; we shall not only enjoy the society of "an innumerable company of angels," not only come to the general assembly and church of the firstborn," but we shall also be privileged to go to Jesus, and to God the Father of us all and there bask in his presence and be educated in his ways and sit down to the glory which awaits the just.

Now, may God bless us with his spirit, may he lift us from the grovelling condition in which we find ourselves placed; may he infuse into and surround us with the influence of his spirit, that we may live indeed a new life, and so glorify God "in our bodies and spirits which are his," is my prayer in the name of Jesus, Amen.

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