

comes and stands upon the Mount of Olives, and all the Saints with him, we have only to refer to the last chapter of Zachariah, where it is stated, "that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even unto them shall be no rain." From this it appears that people who refuse to come up to the land of Jerusalem, to worship God and to keep the feast of tabernacles, are to be immediately visited with famine. They shall have no rain, and that will stir them up, during the Millennium, to repent of their sins; but if the Egyptians do not come up from year to year to Jerusalem, they shall be visited with a great plague. What kind of a plague? The plague will be so severe in its operations, says the prophet Zachariah, that "their flesh shall consume away, while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Thus you see that swift judgment will come upon those that are rebellious, after Jesus descends. This shows that mortality still continues, that people are subject to plagues, subject to pain, and subject to be afflicted with famine, for the want of rain. But by and by, when Jesus has been here in person a thousand years, and all the ancient Saints that have been resurrected, and the modern Saints also, after they have lived upon the earth for the space of a thousand years, it seems that Satan is to be loosed out of his prison, and permitted to go forth and tempt. Whom shall he tempt? Those whom Jesus has brought from heaven? No, they are beyond temptation. Whom will he tempt? Those that are yet mortal—the innumerable inhabitants of the earth who have multiplied and spread forth, and become almost as numerous as the sands upon the sea shore. He will tempt them. He will go out into the four quarters of the earth, and gather together all that he can overcome, and bring them up against the camp of the Saints and the beloved city. He thinks that he will fight and overcome the camp of the Saints. They will be camped beside the beloved city; for all the Saints will then be gathered, just the same as you are now gathered from the four quarters of the earth, to escape the various judgments that are coming, and finally the judgment of fire. So will the Saints be gathered together to the new Jerusalem, and round about old Jerusalem, and Satan will gather up his hosts, that have apostatized from the truth, and he will marshal them round about the city, and fire will descend from God out of heaven, and devour that portion of the army of Satan that is still mortal. The elements of their bodies will be separated; they will be consumed, the same as the wicked will have been consumed over a thousand years before that, and this will be another great change. But the earth is not yet immortal, not yet in its glorified state, as it was before man fell. Then, after Satan's army is devoured, and after Satan is cast into hell, and all over whom he has power—then all the inhabitants of the earth will be judged; this great white throne that I have been reading about will appear; the great and final judgment will come; and when this white throne appears the earth itself and the literal, temporal heavens that are overhead will flee away, and there will be no place found for them. What does this mean? Does it mean that the elements themselves will be annihilated? or is there no place for the earth in its organized form? I answer, there will be no place for the earth in its organized form; for the elements will pass away, be scattered in space over millions and millions of miles, just the same as our bodies after we have been sanctified and purified, may be burned as martyrs at the stake and the elements of our bodies passed into the atmosphere and into the surrounding country. So will the earth pass away in like manner. But by and by the same voice, the same power that calls forth our bodies from the sleeping tomb, that unites bone to its bone, sinews and skin and muscles, and the various compartments of the system, that breathes the breath of life into them, that makes them immortal, even so will the Lord God, in due time, speak by his power and call the scattered elements of this creation from their dispersion, bring them to-

gether again, and organize them into a new heaven and a new earth. Will there be one particle of the earth lost? No; every particle that now is combined with the heaven and the earth will still exist. Will it be modelled after the present model? No. It may have the same shape and form that it now has, the same as our bodies when they are brought forth out of the grave will have a form something after the present form. Every hair of the head will be restored, every part will be restored to its proper form, not after the form of mortality, to sicken again, to have pain and to die; but though the body is restored to the same image, so far as the outlines are concerned, yet it is immortal, no more subject to pain, or sorrow, but is restored to perfect happiness and to bodies that will endure while eternity endures. So it will be with the earth. A great many of our scientific men consider that the earth has never had a beginning as an organized body, but they look back many millions and millions of years, when they suppose that such and such an event brought about such and such a cause; and they say, (the infidel portion of them) that the earth will never have an end. Well, now, they are right so far as the materials are concerned, but they are entirely out of the way so far as the great revolutions I have named are concerned, and so far as the annihilation of the earth is concerned. The earth never will have an end, so far as the materials are concerned. The earth after it is made anew, resurrected from its old materials, will continue forever, and will be the abiding place of all the righteous, throughout all the future ages of eternity. Hence, we read that John, after the earth fled away, saw a new heaven and a new earth; but the new one was much altered. There was no more sea. There must be a great alteration when the sea, the elements that compose the water, the oxygen and hydrogen, and the various elements that enter into the constitution of sea water, shall be otherwise combined. Will there be a new set of geologists in those days, who will figure as they do in our days, and say such and such events exist, and they must have existed from all eternity, or they must have been brought about by such and such changes; that is, will the geologists

be as limited in their views as the present ones are? But the geologists that shall live ten thousand years hence, or even two thousand years hence, when this great change shall have come over the earth, will be able to philosophize clearly; for they will be full of knowledge, understanding and comprehension, and they will be able to understand something about the process of world-making, creating worlds, the changes that come upon worlds, and the final change when worlds are made anew and immortal, and their philosophy, their ideas, and their system of geology will be correct and can be depended upon. Why? Because they were there; they saw the changes, they were present when the changes were made, and they have not forgotten all these things, and they will know them, and understand them, after the final change comes. There will, however, be a change which some of the mortal inhabitants of this earth will forget. Isaiah says, in the 65th chapter: "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Now, that has reference to the creation that will be renewed, at the beginning of the millennium. People will not remember. Our children that will be born during the millennium will not remember all the wickedness and corruption that existed in the days of their fathers. It will not come into their minds, unless God puts it there; but when they become immortal, after the thousand years have ended, then I think they will comprehend the process by which this world was made. But, inquires one, how will they know it? They will know it because they were all present when it was made. You understand it, Latter-day Saints; you and I were there when this world was made. We have forgotten it, but we will remember it when we wake up in eternity, with all the fulness of knowledge that will be given after everything is made anew. Well, inquires one, what will be the occupation of this people, after descending upon the new earth? After Jesus has been on the earth a thousand years, God himself is to be on the new earth. What is he to do? He is to "wipe away all tears; and there shall be no more death, neither sorrow, nor crying, neither

shall there be any more pain; for the former things are passed away." We will be there if we are righteous enough, if we keep the commandments of God. If we will endure to the end, we will have an inheritance in this world when it is resurrected and made anew. Moreover, it says there will be no more death. What! a world without death? A world thickly populated as this creation will be? What a joyful creation! The tree of life will be on the earth in the midst of that city that will descend on the earth, and whoever eats of the fruit of that tree will live forever, just the same as the tree of life was placed upon the earth before Adam transgressed. Any one eating of the fruit of that tree could not die, for the decree of the Lord had gone forth, and his word must be fulfilled.

There are some few things to which I wish now especially to call your attention, in relation to this new earth of which I am speaking. I said that the saints would receive an inheritance upon it. I would ask you, my brethren, upon what principle they receive an inheritance upon the new earth? It is by securing it through a promise here in this life. If you can secure 40, or 80, or 160, or 640 acres of land by promise here in this life—I do not mean the promise of mortal men, I would not give much for their promise concerning any blessing after death comes; but if you can get a promise from him who has a right to promise, (for the earth is the Lord's and the fulness thereof,) that you shall inherit the earth for an everlasting possession, then it will be given to you. But, says one, supposing I do not get any promise? I do not know, then, that you will have a claim on a solitary foot of it. Abraham got the promise, not after he was dead, but here in this life. The Lord, because of his faith, made him a promise, and told him to go out from his own country to a land he had never seen; and after getting there, the Lord said unto him, "Now, Abraham, walk through this land in the length and breadth of it; to thee will I give it, and to thy seed." For how long? For an everlasting possession. Abraham did not care about having a deed for time only, did not care about getting a few acres just merely for a little while, and then have it all take from him,

and he have no claim upon it, afterwards. Did Abraham inherit it on this earth? Did his seed, Isaac, or his grandson, Jacob, to whom the promises were confirmed and renewed—did they get any of it while they lived? No. The prophet Stephen, who was murdered for the Christian religion, has recorded in the New Testament, speaking of this promise made to Abraham, that the Lord "gave him none inheritance in it, no, not so much as to set his foot on." What! Stephen, are you not mistaken? You lived several thousand years after Abraham, Isaac and Jacob were in their graves—do you mean to say that the Lord did not even give them as much as a foot? What did he do for them, Stephen? He made them a promise that they should have it, and their seed after them; for an everlasting inheritance. Oh, then, they are still to have it, are they, for an everlasting inheritance, by virtue of the promise made in this mortal state? Who are Abraham's seed? All that do the works of Abraham—all that are baptized into Christ. They are Abraham's seed, according to the promise. What promise? The promise that he and his seed should have the land of Palestine, east and northeast of the Mediterranean Sea, for an everlasting possession. Now all who have received the same covenants, obeyed the same gospel, obeyed the new and everlasting covenant, have the promise in connection with Abraham's seed.

Has the earth been parcelled out to anybody else except Abraham and his seed? Yes. The Lord brought a nation to this great western hemisphere, called Jaredites, from the tower of Babel. When he brought them here they were a righteous people, and he made promises to them; and among the promises given was the promise that this great western hemisphere should be given to them, and to those that were worthy besides them, for an everlasting possession. We Gentiles have come here; we have got upon the land of these Jaredites, and we think we are very rich if we have got 640 acres, or perhaps ten times that amount of land. Says one man, "I have got my deed from the Land Office; I am the owner." But, hold on; there is the original owner, that you know nothing of, that came

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