

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel understood that there was to be a resurrection both of the just and the unjust. Now take the 20th Chapter of the Book of Revelations, read it, and you will find the resurrection portrayed to John by vision when he was on the Isle of Patmos. He says:

"And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

And after the thousand years passed away, John saw in the vision the rest of the dead brought forth. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged; every man according to their works."

The Apostle Paul in writing to the Philippians, 3d chap., 20-21 v. says: "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Now, according to this testimony, the righteous, who look for a part in the first resurrection, expect to have bodies like the glorious body of the Son of God. What kind of a body was that? We read that Jesus Christ was put to death upon the cross; that when he had cried with a loud voice, he said "Father, into thy hands I commend my spirit," and then gave up the ghost. The body was placed in a new tomb in which no man had lain, and to guard the body, lest somebody should come and take it away, Roman soldiers were placed before the door of the tomb or sepulchre. But we read that two angels came, before whom these Roman soldiers fell as dead, and they (the angels) rolled away the stone from the tomb and the sleeping body of Jesus awakened and came forth. When the disciples arrived the body was gone. Mary went into the garden to try and find out something concerning the body, and while she was weeping Jesus appeared unto her. She sprang forward and was about to embrace him when he said, "Touch me not; for I am not yet ascended to my Father: but go to brethren and say unto them I ascend unto my Father and your Father, and to my God and to your God." When the disciples were informed of this they could not believe it, and they met together on a certain occasion, and when the doors were shut, for fear of the Jews, and they found they were securely alone, they began to talk about the wonderful things that had transpired; about the death of Jesus, the crucifixion of one whom they thought was to take the throne and sit upon it in power forever. And we read that while they were talking Jesus appeared in their midst and said, "peace be unto you."

"But they were terrified and affrighted, and supposed that they had seen a spirit." And he said unto them, why are ye troubled? and why do thoughts arise in your hearts. Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have."

And while they yet believed not for joy and wondered, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took it and did eat before them." Luke xxiv 36-43.

Now, here was a resurrection of the body. Not the raising of Christ's spirit, but his body out of the tomb. In that body he appeared before the disciples, and when they thought it was merely a spirit, he told them that a spirit had not flesh and bones as they saw him have. The disciples who had this manifestation told some of the rest. Thomas, however, would not believe it. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After making use of these foolish remarks, Jesus appeared

to Thomas when he was assembled with the other disciples, and he said unto Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing." Thomas could not help believing then, but Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." Faith is a great blessing. Some people will not believe anything they cannot grasp with their human reason or cannot see with their natural eyes. But blessed is the man of faith, blessed is the woman of faith! For by faith they can see into things that cannot be discerned by the natural eyes. They can reach out to the regions of immortality, grasp eternal realities and lay hold upon the things of God! Now, Jesus appeared in the same body that was placed in the tomb, and yet it was not the same, there was a change in it. What change was it? We read that Jesus Christ shed his blood "for the remission of sins; not for ours only, but for the sins of the whole world." Jesus was raised up from the dead by the power of God, and says Paul, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Paul also says "Flesh and blood cannot inherit the kingdom of God." Blood is corruptible, the blood-quicken body is subject to the law of death. But Christ's body when it was raised from the dead was "quickened by the spirit." There was a great deal of difference not only in this respect but in others. When the disciples were shut up in that room Christ was able to enter it without opening the door, which could not be done by mortals. He had power to manifest himself to his disciples, and he had power to cover himself from their gaze. He had power to overcome the laws of gravity, and on a certain occasion, after he had visited his disciples, had appeared to 500 brethren at once, had given instructions to his apostles to build up his church, as he spoke to them "a cloud received him out of their sight." He was able to lift himself up from the earth and depart from this sphere to another; his body was no longer a mortal

body, no longer governed by the same laws as those by which we are governed. We are also told that "While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven—Acts 19-11." When he shall come again he shall come in the same body, and we are told in the 14th chapter of Zachariah that his feet shall stand in that day upon the Mount of Olives and in the 13th chapter, that when the Jews behold him, the Messiah, whom they have expected so long, they will say "What are these wounds in thine hands." Then he shall answer, "Those with which I was wounded in the house of my friends." And then every family will mourn apart; the whole house of Israel will mourn because of the wickedness of their forefathers in putting him to death. In receiving him at his second coming they will comprehend the truth of his first coming, and not before, and they will welcome him as the resurrected Christ.

Now, the Apostle Paul says that "He shall change our vile body, that it may be fashioned like unto his glorious body." What kind of bodies will the righteous possess in the resurrection? They are to be bodies of flesh and bones quickened by spirit; not quickened by blood, no longer subject to death, pain, or any of the ills of mortality. This does not look much as if the separation of the spirit from the body is resurrection. Such a doctrine as that is not according to the scriptures, it is only "vain philosophy."

Latter-day Saints, beware of this vain philosophy which would rob you of your faith in the resurrection that is to come. O, what a glorious hope it brings! Husbands who mourn the loss of their wives, whom they loved and whom they have placed away in the tomb, shall receive them again in the resurrection. What a glorious meeting, that is, if they have been sealed by the holy order of God. Whatever is thus sealed to them on earth is sealed in heaven. Husbands and wives, those sealed and united according to the holy order of celestial marriage, will

be joined again in the resurrection. They will come forth out of the tomb and their bodies will be quickened by the power of the Holy Spirit, and made glorious like unto the body of the Son of God. They will be re-united as man and wife forever, and of their increase and of the extent of their dominion and glory, power and might and majesty, there shall be no end! Mothers who put away the bodies of their little ones in the ground in deep sorrow and lamentation shall receive their babes again to their bosoms. As they were laid down in the grave, so shall they come forth again in the same stature, the same likeness, nothing shall be lost, not even a hair of their heads, but they shall be quickened after the power of an endless life. The Apostle Paul illustrates this in the 15th chapter of 1st Corinthians. He says: "It is sown in corruption; it is raised in incorruption: 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. There is a natural body; and there is a spiritual body." When wheat is planted in the ground, the seed seems to die. It is said that in the midst of life we are in death. But in the midst of death there is life. There is a nucleus of life that is imperishable. There is a germ within that little kernel of wheat that seems to perish and die, that is also indestructible, and so with the body planted in the ground. What is raised, Paul? Is it the spirit raised out of the body? No; it is the resurrection of the body. That was the testimony the Apostles bore. Their chief testimony was that Jesus was crucified upon the cross, and that he was raised up from the dead.

But, says one, I cannot see any good of it. What is the use of this old body after it goes to the ground and mingles with the dust? What is the use of taking the trouble to bring it up again? How is it possible? In regard to the possibility, there are a great many things possible with God that are impossible with man. A few years ago it was not thought possible for a man to stand in New York and talk to another in London, but it is done, it is possible, and many things are done now that were not thought of years ago. Supposing a person who knows nothing about the properties

of the magnet were to visit some of the big factories in England, he would see in many of them large quantities of brass and steel filings all mixed together. I have been in such works and seen that the proprietors are very careful to allow nothing to go to waste. They sweep up all these filings and put them in barrels or other receptacles, and by and by some one comes along with a large magnet and digs it into the mass of mixed filings, and when it is withdrawn it is seen to be covered with particles of steel or iron. This is repeated over and over again until all the steel is separated from the brass. But a person who had no knowledge of the magnet would naturally think, on seeing these particles all mixed together, that it would be impossible to separate them. Now, do you not think that God has more power than man? That he has "magnets" with properties beyond our present ken? I think he has. I think if God desires to bring the particles of the human body together, he understanding their composition, can easily do so. In the beginning he spake to chaos, and by the power of his faith, the worlds were formed. Faith is a force. It is as much a force as magnetism or electricity. It is the power by which the universe was framed. God can speak to the elements of our bodies and bring them forth again according to certain fixed laws known to him if not to us. Jesus spoke to the winds and they obeyed him. He walked upon the water. Out of five loaves and two fishes he made a great feast. "And they took up twelve baskets full of the fragments, and of the fishes." And they that did eat of the loaves were about five thousand men." All this was done upon natural principles, and we would be able to comprehend this if we understood natural principles thoroughly. And I have no doubt in my own mind, that when the resurrection shall come, when God shall speak, and we shall answer, it will be just as natural to bring up our bodies in the morning of the resurrection as it was for us to lay them down. Why, we do not understand how it is that they crumble away. Can you explain the death process, when an individual is taken hold of by some mysterious power, and the life goes out of him? There is no brightness to

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, Paris, London, Hamburg, Cologne, Altona, Brussels, Havre, Netherlands, N. So. Wales, Lond. Annual, Cape Town, And at American Institute, Baltimore Institute, So. Carolina Institute, Franklin Institute, 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 Duryea's 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, 1878, "
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 GROCERS GENERALLY. BE SURE "DURYEAS" IS ON EVERY PACKAGE.

Our new RECIPE BOOK will be sent, post-paid, to any
one sending us their address.

WM. DURYEAS, 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.