

*Hermon C. Smith*

# AN APPEAL

TO THE

INHABITANTS OF THE STATE OF NEW YORK,

LETTER TO QUEEN VICTORIA;

(Reprinted from the tenth European Edition,)

THE

# FOUNTAIN OF KNOWLEDGE

IMMORTALITY OF THE BODY,

AND

INTELLIGENCE AND AFFECTION:

BY

PARLEY P. PRATT.



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## AN APPEAL TO THE FREEMEN OF THE EMPIRE STATE.

BY AN EXILE OF MISSOURI.

Citizens of the State of New-York,—honest and patriotic sons of liberty,—lovers of your country:—LISTEN!

The voice of a humble fellow citizen, exiled from Missouri, appeals to his native state for that protection and redress which he has sought in vain at the hands of the General Government.

I was born in Burlington, Otsego county New-York, on the 12th of April, A. D. 1807. My ancestors were among the early settlers of the colonies of *Plimouth* and *Sea-Brook*. The venerable *pilgrim fathers* who preferred the hardships, toils and dangers of a howling wilderness, to tyranny and oppression, and who planted the first germs of an Empire of freedom in this western world.

My grand-father Obadiah Pratt, removed from *Sea-Brook*, Connecticut, some eighty years since, and penetrated as far west as *Canaan* Columbia county, New-York, then mostly in a wilderness state; where he opened a fine farm, converting the wilderness into a fruitful field, and causing the desert to smile with joy and plenty.

From that early period till the day of his death, he stood firm in the cause of American Liberty; and hand to hand, and heart to heart with most of our early fathers, he struggled, through all the toils and dangers of a revolution. With them he conquered, and thus bequeathed to his numerous posterity the rich inheritance, his sweat and tears and blood had so dearly purchased.

My father Jared Pratt, was born in *Canaan*, Columbia county; reared on the old home-stead, as an honest and industrious citizen. He shouldered his rifle at the call of the Governor, during the last war with Britain, and assisted in gaining the battle of *Plattsburgh*.

Descended from a race so illustrious; the blood of such nobility running in my veins; and drawing my first breath in air so free, in an age so favored, and in a country so exalted.—Nourished on the milk of freedom I rose to manhood full of hope and expectation. The most exalted feelings of patri-

otism and love of country animated my bosom, thrilled through my every pulse; grew with my growth, and strengthened with my strength. I fondly hoped to enjoy through life and to hand down to posterity, unsullied and unimpaired, the blessed institutions of our common country; but, alas, I have been disappointed.

Banished from the State of Missouri, with my family and some fifteen thousand of my friends; robbed of houses, lands, and property; while hundreds of *men, women and children, were murdered in the most cruel manner*: and all this by the express orders of the Executive of that State. The cruel perpetrators of these horrid crimes not only permitted to enjoy the plunder, but actually paid for their services by legislative enactments, and in addition to all this, not permitted to enjoy up to the present moment our houses and lands, and having appealed in vain to every department of the government of the State for redress, or even an investigation of our wrongs, we have continued to lay our grievances before the President and Congress of the United States, humbly importuning for an investigation, and for that redress and protection granted to every American citizen by the Constitution of the General Government, and of all the State governments.

But the only consolation we have received from his excellency President Van Buren, or that we have as yet received from Congress, is this: "*Your cause is just but Government has no power to redress your wrongs.*" Wonder ye heavens, and be astonished O earth! Ye venerable spirits of our departed Sires give audience. Ye shades of Washington, of Lafayette, ye fathers of American liberty, harken: 'Tis the voice of fifteen thousand of American citizens in exile, which cries to this Government for redress; but cries in vain!

It is the blood of aged sires and helpless infants—of innocent women and children, mingled with the tears of widows and orphans which cries from the ground for vengeance, and there is no arm of power extended in their behalf. It is the voice of the representatives of seventeen millions of people who boast of freedom, and who pride themselves in being American citizens which declares: "*Your cause is just but Government has no power to redress your wrongs.*"

Here then is an end of our western empire. Here then is the consumation of all your labors, toils and suffering

Was it for this, you resisted British oppression and invasion; burst your chains and declared yourselves free?

Was it for this, you struggled through a seven year's war, and sealed with your blood the covenant made with Liberty?

Was it for this you combined the wisdom of a nation in framing a Constitution which guarantees to every man the blessings of life, liberty, conscience, and the pursuit of happiness?

This sacred instrument—once sacred, now trampled under the feet of those who should have been its friends and warmest supporters; and by them made to mock the hopes and to aggravate the sufferings of your children, by promising them liberty and protection, while rulers declare themselves void of power to fulfill its sacred pledges.

O tell it not in foreign climes nor let the sound be heard among the nations afar off.

The sons and daughters of monarchy groaning under the weight of accumulated sufferings, where ages of abuse have contributed to increase their wrongs, and to rivit still faster their chains, have heard the sound of freedom as it echoed afar o'er ocean's wave. And thus, aroused from their long and troubled slumbers, they have started into new life as they listened to its music tones:

As if some Angel choir,  
Had tuned Columbia's lyre,

And sung:

"Of the land of the free,  
And the home of the brave."

America has indeed been looked upon by all nations, as "*the assylum of the oppressed,*" of every clime.

Here the Jews the persecuted outcasts of Palestine; the noble exiles of Poland; the generous sons of Erin; the oppressed and persecuted of all nations: wearied and worn as with the chains of tyrants, have fled for refuge.

Here the groaning millions of Europe's laboring sons and daughters, still in bondage, cast a lingering and imploring look, while emotions of alternate hope and despair still agitate their bosoms.

Here the noble sons of Greece, the decendants of the renowned philosophers, poets, orators, statesmen and heroes of Athens and Corinth have looked for aid and succor, during a long and bloody war of extermination; and animated by our example, and aided and encouraged by our sympathies they have emerged from the darkness of ages, burst the shackles of a long and terrible despotism and made themselves free.

Shall the ensign to the nations now be furled, and basely surrendered?

Shall the trump of freedom now be hushed in silence?

Shall liberty now be hurled from her high and lofty throne in the midst of the nations, and fall to rise no more!

Shall the voice of truth be forever hushed, while justice and equity fall to the ground, or turn disgusted from a world so base, and fly to their native clime in realms of light where peace forever reigns?

Shall the light of the nations after blazing for a century, and illuminating with its genial rays the most benighted and distant corners of the earth now be quenched in everlasting night, and seven-fold darkness pervade all nations; while the spirits of a Cain, a Judas, a Nero, or an Arnold, with the hosts of fallen angels prowl around us as sole monarch of the realm; sit upon our thrones, or reign in our hearts without a rival?

And all this to gratify and uphold a fallen and degraded state which has resolved itself into a lawless band of robbers and murderers; and the no less base and degrading sentiments of men in power, who in view of all these things

exclaim "*your cause is just, but Government has no power to redress your wrongs.*" And thus virtually and plainly say: *there is no government.*

Must *we*, because we believe in the fullness of the Gospel of Jesus Christ, in the ministering of angels, in visions and revelations like them of old; in the doctrine of repentance and baptism for remission of sins, in the gift of the Holy Ghost; in the millennium; in the resurrection of the dead; in eternal judgment; in the scriptures of the Old and New-Testament as a record of the Jews; in the Book of Mormon as a history of a branch of the lost tribes of Israel. Must *we* because we choose to worship God according to the dictates of our own consciences, be killed, robbed, plundered, driven and banished from a State of this union, and the government find the weapons and pay the murderous wretches for committing these crimes?

Must we be driven from our homes and fire-sides, our houses burned to ashes, our arms taken from us, while at the same time we must without arms continue to do military duty, or pay our fines?

Must we pay our hundreds of thousands into the treasury for lands, and for taxes to support the dignity of office-holders, and to strengthen the army and navy; and then be gravely told that there is no power to protect us or redress our wrongs?

Where then is justice?

Where then is power?

Where then is hope?

Where then is safety for myself, my family, my friends or my injured bleeding country?

Driven from our homes, banished from a State, plundered of our property, neglected and forsaken by the General Government, and even pursued and persecuted for years in a foreign State, and some of us kidnaped and dragged again into the State, there to be imprisoned or murdered by the same murderous wretches whose hands are yet dripping with the blood of our murdered brethren. Where on earth shall we seek for aid and assistance except at the hands of our native State?

Fellow citizens of the Empire State, to you I appeal in the name of justice, and in the name of suffering humanity. I implore you to come forward and assist by every lawful means in your power, in bringing Missouri to justice, in rescuing a member of the confederacy from the grasp of an organized banditti, and in obtaining redress and protection in behalf of the injured.

I conjure you by the kindred ties of citizen-ship; by your sense of honor; by your regard for justice; by your love of mercy; by your feelings of humanity; by your love of country; by the spirits of our departed Sires; by the zeal of the Pilgrims who landed on Plymouth Rock; by the patriotism of '76: by the sacred name of Washington; by your reverence for the Majesty on high; by your love of Jesus, and by our mutual hope of a blissful immortality at his right hand: and in view of things present and things to come, and of the fate of millions yet unborn, I implore your most zealous and active aid in this holy cause.

If justice is fallen in the streets; If equity cannot enter; If truth has fled forever from our soil; If the Star of American liberty has set to rise no more; then shall Missouri triumph in the enjoyment of the spoils she has so basely won, and her sons and daughters luxuriate in the productions of a soil enriched by the blood of her innocent victims; till the burning anger of the Almighty shall make the mountains quake and cause the rivers to flow with blood, while he cleanses the earth from such horrid polutions and restores that liberty and peace which is sought in vain at the hands of men.

But, if on the other hand, there yet remains one spark of that pure fire which animated the bosoms of our fathers, it will kindle into a flame at the very hearing of outrages so enormous on the part of Missouri, and of neglect so criminal on the part of the General Government. A flame which will burn too hot for traitors, and which will quickly consume such abominable corruption, and purify the atmosphere of American liberty.

I make this appeal to my native state because I have a right to claim their aid and assistance, where all law has been put at defiance, and where officers of government have refused to grant redress.

I make it because I know their patriotism in times past, and have every reason to expect that the sons of such noble sires, will still be true to their country and the great cause in which they have the same interest as myself.

I make it to plead the cause of the widow and the fatherless. I make it to bear testimony against iniquity in high places.

I make it that rulers may "judge with justice for the poor, and reprove with equity for the meek."

I make it as a friend of justice and humanity, and a well-wisher to my country and all mankind.

I make it to admonish clergymen of their duty, that they may join with one accord to plead the cause of humanity and suffering virtue; to reprove robbery murder and every injustice, and to stand as faithful watchmen, awake to the dangers of their bleeding country.

I make it to re-kindle in the bosoms of every true American, that holy flame of patriotism which is never extinct; but which sometimes slumbers for a moment when there is little to excite or call it into action.

If this appeal falls to the ground unheeded; if Missouri still goes unpunished for her crimes; if myself and friends still go unredressed; then farewell to the glory of Columbia; farewell to the peace and security of the citizens of this once happy Republic. You may garnish the sepulchres of the Apostles of American liberty who slumber in the dust; you may sing their praise, and celebrate their battles; you may pile your monuments to the skies as memorials of their glorious achievements;—while on the other hand you destroy that beautiful Temple of Liberty which they erected as the best memorial of their honor and of your shame. You may clothe your army with the panoply of Goliah, build your walls strong and high as the walls of Babylon; rear your monuments like Babel's tower; raise your temples like Diana of the Ephesians; marshal your hosts like Senacherib; sing for joy

and security like the proud and lofty Tyre; and say in your hearts, "I sit a queen and am no widow and shall see no sorrow."

But remember the flood of Noah,—remember Sodom and Gomorrah,—remember Pharaoh and his hosts,—remember king Saul,—remember Haman,—remember Belshazer, and the writing upon the wall, "Mene mene tekel upharsin." Remember the end of Jerusalem,—remember there is a God in Heaven who will avenge the blood of innocence, and especially of his own elect, who cry unto him day and night.

With sentiments of respect

I remain fellow-citizens

Your most obedient servant.

PARLEY P. PRATT.

LETTER  
TO  
QUEEN VICTORIA.

SOVEREIGN OF BRITAIN,—

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office, that I offer this address. The importance of the subject, and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

*Know assuredly* that the world in which we live is on the eve of a REVOLUTION, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth: a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is; secondly, that the present is the time of its fulfilment.

The first great universal monarchy after the deluge was the kingdom of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon

the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monarch marched forth—conquering and to conquer—till Tyre, Egypt, and Judea, and all the surrounding nations, were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, “The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.”

This monarch, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favoured instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should “come to pass hereafter.” His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the “latter days.” Thus, lost in contemplation, and overwhelmed with deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were open to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron and feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands, which smote the image upon the feet and toes; then was the whole image broken to pieces together, and became like the chaff of the summer thrashing-floors, and the wind blew it away; but the stone became a great mountain, and filled the whole earth. When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration: “There is a God in heaven that revealeth secrets.” This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver, represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors—this being the next in succession; the legs of Iron represented the Roman empire, which was the fourth great monarchy of the world; and the feet and toes, part of iron and part clay, represented the dissolution of the Roman empire and its subdivisions into the kingdoms of modern Europe, as they now exist in their divided state, partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, “in the days of these kings (or kingdoms represented by the feet and toes,) the God of heaven should set up a kingdom which should not be left to other people, *but should break in pieces all these kingdoms and stand forever.*” as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the Scriptures; and England has given the Scriptures to the world—thus actually revealing to the world its destiny and her own.

But before we proceed further we shall go back and take another view of the same subject, as revealed to Daniel on another occasion, and under a different figure. He saw (Dan. vii.) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes represented, viz. the kingdoms of Modern Europe. "And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgment was given to the Saints, and the time came that the Saints possessed the kingdom." Again, he said, "The Saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."—Again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High. Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Again he says, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2d chap.

From this it appears, that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a personage called the "Ancient of Days."

The 14th chap. of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the Saints with him, and that in that day there shall be ONE Lord, and his name ONE, and *he shall be King over all the earth.*

The Revelation of John bears the same testimony, saying: "The Kingdoms of THIS WORLD SHALL BECOME THE KINGDOMS OF OUR GOD AND HIS CHRIST."

There are many other Scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the Scriptures, I feel warranted in saying, that as sure as all these events have succeeded each other from the days of Nebuchadnezzar King of Babylon, until the days of Victoria First, on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the present political and religious establishments of the earth, and the setting up of a new and universal Kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgments, &c. which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16th; Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this revolution will be connected the resurrection of the saints that have slept. See Daniel xii. 2; Job xix, 25, 26, 27; Rev. xx.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places become smooth, and the crooked places straight, the barren deserts fruitful, and the parched ground well watered; and even the beasts of prey will be wrought upon by the spirit of God—will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations, and destroy millions by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds; and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth, and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxiv. 1st to 6th; Malachi last; Luke xxi. 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz:—

#### THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They inquired of him, saying, "Wilt thou at THIS TIME restore again the kingdom of Israel?" But he answered them, saying: "It is not for you to know the TIMES AND SEASONS which the Father hath put in his own power." As much as to say, that it was no part of THEIR mission, and was not to be fulfilled in THEIR day. So, being corrected in this thing, the Apostle Peter afterwards informs us, (Acts iii.) that the heavens must receive Jesus Christ until the TIMES OF RESTORATION of all things spoken of by the Lord, by the holy prophets, and that at the times of restitution God would send him again. Jesus himself speaks of this same time, when he says, (Luke xxi) "Jerusalem shall be trodden down of the Gentiles UNTIL THE TIMES of the Gentiles are fulfilled. Paul also comes to the same point of time, (Romans xi.) "Blindness in part has happened to Israel UNTIL THE FULLNESS OF THE GENTILES IS COME IN."

These texts all have an allusion to one and the same time, viz: the revolution of which we have spoken.

The Lord (Luke xxi.) after speaking of the signs of his coming, says, "When ye see these things begin to come to pass *then know that the kingdom of God is nigh at hand,*" and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away until all shall be fulfilled, including his second coming and kingdom.

Now, the kingdom of God here spoken of cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that king-

dom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs spoken of in the 21st. of Luke having come to pass. Therefore he must have alluded to the kingdom of which Daniel and others spoke, which was to be set up "in the days of these kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom, that these ten kingdoms out of the ruins of the Roman Empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of, which are to precede the Messiah's second coming, and the setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and THEN shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfilment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfilment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importance than any single event which has transpired in modern times. The discovery of America by Columbus 300 years since opened a new era upon the world, and poured a flood of light upon the startling nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his cotemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A nation whose "bones are dried," and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust *and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also.* From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the RISEN JESUS ministered IN PERSON to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine,

together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world, and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New-York, in the bowels of the earth, where it had been concealed for 1400 years. It was there deposited by a holy prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principle means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to the Church of Christ of Latter-Day Saints, who were first organized with six members on the 6th of April, 1830, but who now number many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus: and to the gifts of healing, prophecy, miracles, &c. as Jesus has promised in his Word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power, and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to shew what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first book of Nephi, as contained in this ancient record, I extract the following:

“The Lord will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it. For, behold, the time cometh speedily that Satan shall have no more power over the hearts of the

children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fullness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold, I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying, "A prophet shall the Lord your God raise up unto you, like unto me; him shall you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now, I Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel, wherefore he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come that all the churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my message for the lords and nobles, clergy and gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked; let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless; let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride and extravagance, their luxury and excess; for the cries of the poor have ascended up to Heaven, and their groans and tears have ascended up before the Lord, and his anger is kindled; and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus, for remission of sins, and then shall they receive the Holy Spirit, and become the saints of the Most High, the children of light; and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto to them.

Now if the rulers, clergy and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angel with this message to the children of men; "to 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 judgments is come, and worship him that made Heaven, and earth, and the sea, and the fountains of water."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and people of England, I have the honor to subscribe myself,

Your Majesty's humble Servant  
And Loyal Subject,

PARLEY P. PRATT.

Manchester, May 28, 1841.

## THE FOUNTAIN OF KNOWLEDGE.

Modern men have been traditionated to believe that a sacred book was the fountain of Divine knowledge; That the heights and depths, and lengths and breadths of heavenly intelligence is contained therein, and that the human mind must be limited and circumscribed thereby, so as never to receive one particle of knowledge except the small amount contained within its pages.

This cannot be correct, as we shall now proceed to demonstrate.

However sacred and true may be the principles contained in a book yet these principles were true before they were written; and each truth was revealed before it was written, consequently known before it was written; therefore it follows that all revealed knowledge was obtained without books and independent of them;—while on the other hand no sacred book could come into existence without the pre-existence of all the principles of revealed knowledge contained therein. It is therefore a self-evident fact, that sacred books are the productions of revealed knowledge, and revealed knowledge is not originally produced from books. Hence a book cannot be the fountain or source of knowledge; but is at best but a stream from the fountain.

Again all books written on perishable materials are liable to destruction; But the fountain of knowledge cannot be destroyed. And should all books be destroyed, all the knowledge contained in them would still exist, and man might derive the very same knowledge from the very same fountain from whence it emanated previous to its being written.

Again, all mankind have not had the use of letters, they have not been qualified to read books. Very many of them have lived in ages and in countries where a copy of the bible could not be procured. The art of printing is a modern discovery; previous to this improvement every copy must needs be written in manuscript at a vast expense of time and labor, which placed them beyond the reach of the greater portion of community,—not to mention

the fact that even among the most enlightened portions of the earth the scriptures were prohibited by law from being possessed and read by the common people. Where then was the source of divine knowledge to which these millions could come, and drink, and live; if not to the God of heaven who revealeth secrets? If the sacred books were the only source of divine knowledge, then salvation must have been very limited indeed.

Again, a sacred book could never be made to contain a millionth part of the knowledge which an intelligent being is capable of receiving and comprehending.

Let us contemplate for a moment the mind's capacity, small indeed at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting enquiry and meditation.

O man! burst the chains of mortality which bind thee fast; unlock the prison of thy clay tenement which confines thee to this groveling, earthly sphere of action; and robed in immortality, wrapped in the visions of eternity, with organs of sight and thought and speech which cannot be impaired or weakened by time or use; soar with me amid unnumbered worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence. Learn the present facts, the past history and future destiny, of things and beings: of God and his works; of the organizations of angels, of spirits, of men and animals: of worlds and their fullness; of thrones and dominions, principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated high on a throne celestial, surrounded with the chaotic mass of unorganized existence; search out the origin of matter and of mind. Trace them through all the windings of their varied order, till purified and exalted all nature seeks a grand sublime repose and enters into rest, to change no more. Enter the sacred archives of the third heavens; hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man on earth to utter. And thus with knowledge stored, return to earth, and attempt to write all thou hast seen or heard or known of heaven and earth, of time and eternity, in a book.

You will then realize the truth of the language of the poet.

Could we with ink the ocean fill,  
Was the whole earth of parchment made,  
And every single stick a quill,  
And every man a scribe by trade,  
To write the love of God above,  
Would drain the ocean dry,  
Nor could the whole upon a scroll  
Be spread from sky to sky.

It is not then to a book, however true or sacred or useful it may be that we would point as the fountain of knowledge; but rather to the great fountain of light and truth enthroned in the midst of the heavens; the revealer of secrets and the author of all the truths in existence, whether written or not.

Knowledge from this source can only be derived by means of direct revelation.

It is communicated unto man by means of the voice of Jehovah; by the ministry of angels; or by visions; and by dreams, as well as by the spirit of prophecy and revelation.

By these means the ancients received all their knowledge of things past, present, and to come, as well as all their knowledge of principles, doctrines and commandments, by which they pleased God, and by which they obtained promises and a hope of immortality and eternal life.

By this means an Enoch was translated, a Noah saved from the flood; an Abraham honored and feared among the nations; a Jacob delivered; a Joseph exalted to a throne.

By this means a Moses burst the chains of a tyrant and made a nation free.

By this means a Joshua conquered; and a David excelled all the wise men of the east.

By this means Jesus Christ conquered death and hell and ascended to the throne of his father. By this means his apostles spread his gospel among the nations with such unparalleled success. And in short, by this means a Joseph in modern times has restored the fullness of the gospel; raised the church out of the wilderness; restored to them the faith once delivered to the saints; and caused them to escape the edge of the sword, to break off the fetters of iron, to burst the gloomy vaults of Missouri's dungeons, to put to flight the armies of the aliens, and to confound all the deep laid plots of wicked priests and rulers which have been laid for their destruction.

By this means the Latter Day Saints have risen from obscurity, and after wading through seas of oppression; have obtained their chartered rights; have organized their councils, have commenced to rear their cities, and temples, have marshaled their legions and hurled defiance at the enemies of law and order, and have unfurled far on high the ensign of freedom: while the wisdom of their legislation and the power and purity of their doctrine have attracted the attention and won the admiration of millions at home and abroad, who are rallying to the standard; and thus the nucleus is formed for the universal dominion of freedom, peace and truth; and for the restoration of all things spoken by the prophets.

The gift of revelation is the key of knowledge. Without it we know comparatively nothing, and with it we may know all things, even the deep things of God.

From the foregoing observations some persons may be disposed to take advantage of the prejudice of the present age, by asserting that we are opposed to the scriptures, or that we wish to throw them out of use, and to turn the minds of men from them, or at least from a just estimation of their value: But such is not the case.

The scriptures are sacred and true, and useful in their place. Although they are not the fountain of knowledge, nor do they contain all knowledge, yet they point to the fountain, and are every way calculated to encourage men to come to the fountain and seek to obtain the knowledge and gifts of God. For instance, who can read of a Noah saved from a flood, of an Abraham delivered from famine and war, of a lot saved from the flames of Sodom, of a Joseph delivered from prison and exalted to a throne, of a Moses emanci-

pating a nation, of a Samuel exalting and dethroning kings, of a David rising from obscurity and contending with the legalized opposition of thrones and dominions, till seated on the throne of nations he reigns triumphantly glorious, and transmits to his son a kingdom, and riches, and wisdom, and glory, and honor, and power, far more excellent than had before been known among men? Who can read of a Daniel arrayed in robes of royal state, to preside over presidents of provinces, to teach senators wisdom, to instruct and reprove kings of the earth, to penetrate with prophetic eye the distant future, and to point out with nice precision the rise and fall of kingdoms, states, and empires! Who can read of Zachariah and Elizabeth, of Joseph and Mary, of Anne and Simeon, of the Shepherds of the plains of Judah, of the wise men of the east, of John the Baptist and Nathaniel, of Jesus Christ and his Apostles, of Paul and the disciples, of Cornelius and Annanias, of the churches of Rome, of Corinth, and of Ephesus, of John on the Isle of Patmos, and the seven churches of Asia, of Jew and Gentile; in short of all the people of God, under all dispensations and circumstances, whether patriarchal, Mosaic or Christian; who can read of all these, instructed, governed, and perfected by holding constant communion with heaven by revelations, by visions, by dreams, and by angels and the spirits of just men made perfect, and not feel a kindling desire in his bosom, to partake of the same blessings, and to hold intercourse with the same powers? Who, in view of all these would not feel a desire to hear the voice of Jehovah, to be wrapped in the visions of eternity; to gaze upon and hold converse with angels and spirits, to be instructed by visions and dreams of the night, and to partake of the testimony of Jesus, the spirit of prophecy?

Who with all these examples before him would not feel encouraged and emboldened to approach a throne of grace, and seek for things so reasonable, so useful, and so delightful?

But me thinks I hear the sighs and groans, and behold the tears of a broken hearted sinner whose bosom heaves with emotions of alternate hope and fear, of doubt and desire, while faith on the one hand invites him onward, and the strong bands of deep rooted tradition on the other holds him back, and the precepts of men whisper in his ears, that revelation has ceased for ever, that visions, angels, dreams, and the gift of prophecy are not for us; that we must be contented with the history of what others have enjoyed without expecting to enjoy the same ourselves.

To such I would say, be not deceived, God is the same yesterday to day and forever. His arm is not shortened that it cannot save; his ears are not heavy that he cannot hear; neither is he dumb that he cannot speak. His angels are ministering spirits to the heirs of salvation; and his spirit, is the same spirit of prophecy and revelation that it was in days of old.

The scriptures command you to covet earnestly the best gifts; but more especially the *spirit of prophecy*. Paul prays that you may be enriched with the spirit of *wisdom and revelation* in the *knowledge* of God. James says, "If *any man* lack wisdom let him ask of God who giveth to *all men* liberally and upbraideth not, and it *shall be given him*." Again, Jesus Christ declares, that no man knows either him or his father, except it be revealed to him. He also declares that "to *know God* and *Jesus Christ* whom he hath sent, is life eternal." Consequently all who enjoy eternal life must *know God by revelation to themselves*.

“Come ye weary heavy laden,” ye humble seekers after truth, take courage from all these glorious examples and precious promises: lay hold of the blessings which are calculated to exalt the mind, to enlarge the heart, and to enlighten the understanding, and thus prepare and qualify poor worms of the dust to shine with the wise as the brightness of the firmament and as the stars forever and ever.

The scriptures are given for the very purpose of inviting and encouraging men to come unto the great fountain of light and truth where they may enjoy all the blessings which are recorded in them, as having been enjoyed by the Ancients. And those who are contented to enjoy the history of blessings instead of the blessings themselves, may be compared to a man on a desolate island who has nothing to eat or to drink. But while he is famishing, and ready to perish with hunger and thirst he pulls a book from his pocket which contains the history of a feast of things once enjoyed by his forefathers. He reads with rapture of delight of the delicious meats, the rich viands, the sweet fruits and sparkling wines which were spread upon the plentiful board, and of the joys of those who feasted freely there. But these recollections only serve to whet his appetite, and to increase his cravings after food. In the anguish of hopeless despair, he exclaims: O that I were at my father's house, O that I too might partake of the feast. At this moment a messenger appears before him in the attitude of an instructor, and kindly offers to relieve him. With a sudden ray of hope springing in his bosom and with an imploring look of confidence he enquires; what must I do to be saved from hunger and thirst and to feast as did my fathers? O friend, save or I perish.

But judge his feelings of disappointment and anguish when he is gravely told by his instructor that he does not need food as his fathers did. That it was only given to them because they had no sacred record, no history of the past to feast their souls upon, but now the cannon of feasting is complete, the record is full, he need not eat as they did, nor drink as they did; but to read the history of their feasting and to believe it and rejoice in it would answer the same purpose, and that it was wicked and even presumptuous to desire or ask any food other than that which the reading of their record afforded him. In short, that they had the feast and he had the history of it, which amounted to the same thing; and he must therefore be content.

With these instructions he strives to restrain his appetite, he condemns himself a hundred times for feeling hungry and a thirst; the keener his desires for food and drink, the closer he pursues his study of the history of the feasting. He reads it over and over again, he commits it to memory, he presses it with fervor to his heart, he kisses it with reverence, he lays it for a pillow when he sleeps, and awakes but to read a new. But still finds no belief; in spite of himself his soul hungers and thirsts for food, such as his parents enjoyed and he pines out a wretched existence. But reading still the history of the past he discovers at last that he had overlooked an important sentence; a sentence which informs him that he must partake of the food for himself as they did for themselves or starve to death; and at the same time a messenger arrives with food, and wine in plenty, and kindly invites him to eat and drink; nay, says he, my instructor told me that this history was all the food I need, that it was enough for me to read and believe that my fathers eat, that it was all the same as to eat myself. But says the kind instructor, that man was a deceiver, he has imposed upon you. Does not common sense teach you; does not experience teach you, and does not the history itself teach you that you must feast as well as they, or perish forever. The poor starv-

ing man is at last brought to his senses and is prevailed on to eat and drink and live. His spirits are then renewed, his soul is satisfied, and he looks with astonishment and wonder upon his former absurdity and that of his teacher and is surprised to think that such foolish ideas should have ever entered the human mind.

So is the man, who, led by the vain traditions and precepts of men is made to believe that the gifts of revelation, vision, the ministry of angels, and prophecy, and all the keys of knowledge which the ancients did enjoy, are not now needed, or to be enjoyed; but that the bible which contains the history of them is all that is necessary.

O ye hungry, famishing souls who have thus been deceived, rouse from your slumbers, break of the shackles of your minds, burst through the thick darkness and gloom of ages with which you are surrounded, and immerse forth into the light and liberty of the gospel, that you may enjoy those great and glorious privileges which have been hid from ages and generations; but which are again made manifest in these last days, for the restoration of all things spoken by the prophets.

IMMORTALITY  
AND  
**ETERNAL LIFE**  
OF THE  
**MATERIAL BODY.**

Many philosophers and divines have written largely on the immortality of the *soul*, while the *body* and its material connections have been almost entirely neglected or lost sight of, as a mere temporary structure, having no interest in, or connection with the life to come.

An opinion prevails that the material worlds, were formed from nothing; they serve a momentary purpose, connected only with our present state of existence, and are then to be annihilated,—that the life to come is a life purely spiritual, having no connection with or dependence on any thing material.

Hence the idea of a “God without body or parts”—men without flesh and bones—and a heaven beyond the bounds of time and space—a world without buildings, or materials out of which to form them, or foundation on which to place them. Indeed, a world without food, clothing or any other substance, or property of which the mind can possibly conceive. And hence too, the idea, that all materialists must necessarily be infidels.

The object of the following treatise is to demonstrate both from revelation and reason, that these are errors of the grossest kind—mere relics of mysticism and superstition, rivited upon the mind by ignorance and tradition—in fact, that all persons except materialists must be infidels, so far at least as a belief in the scriptures is concerned. That man’s body is as eternal as his soul, or his spirit.

That it is essential to his perfect organization, and that both are destined to an eternal union in the life to come. That the earth and our material bodies are the subjects of redeeming love, and are included as principle objects in the purchased possession.

In short, to set forth a system of eternal life and immortality which will include the heavens and the earth, and the inhabitants thereof, with all material substance. An eternal life of realities, of bodies and spirits immortal, of flesh and bones incorruptable, of inheritances everlasting, of mansions eternal, of food and clothing, and gold and silver, and precious stones, and cities, villagies and gardens celestial; of relationship, and affections, and endearments, and associations, and loves, and conversations, and intellectual enjoyments of every kind; in connection with riches, and honor and thrones and dominions, and principalities and powers, which God hath laid up for them that love him. A life and immortality which will be of such thrilling interest to all who understand it that kings would relinquish their thrones and cast away their crowns to possess it.

In order to convey some idea of the subject in hand by a simple illustration, suppose for instance a medicine had been invented, which would prove an effectual remedy for DEATH, with all its train of disorders, pains and sorrows; and by which the human system might be secured from the effects of time and age, and be renewed in all the freshness, bloom and beauty of eternal youth. What price would be too dear, or what sacrifice too great in order to obtain such a medicine. Honor, wealth, pain, ease, every thing man could possess in this vain world would be counted as dross, and would be at once relinquished as the merest trifle, in order to obtain so inestimable a blessing, as an eternal deliverance from disease and death. And this even with a view of only a natural or temporal existence in this imperfect world. Philosophers and statesmen, heroes and conquerors, philanthropists and benefactors, kings and commoners, have each in turn, in the midst of their vast plans, projects, and pursuits, looked upon the monster death as the king of terrors, who stands in their way, like Bunion's Apollon, to cut short their journey in pursuit of fame or wealth, of honor or renown. And who, like a terrible tyrant, mingles his poison in every cup of bliss and weakens all their aspirations.

But could we gain a victory over this monster with all his train of diseases, and live forever in this life of mingled bliss and sorrow: such an order of things though vastly precious and desirable to short sighted mortals, must fall infinitely short, in comparison of that state of perfection to which worlds are destined to arrive, in the wisdom and order of their great creator.

Perhaps by this time the reader will be ready to lay this book aside with contempt and to suppose that such a system is too good to be true; and that no satisfactory proof can be presented to the mind, of a life and destiny so different from the conceptions of men in general; but to such I would say, be patient, read a little farther, and a little farther still, and you shall be fully satisfied that a material renovation and eternal life is not only supported by revelation and reason, but that it is the only system of salvation revealed to man, and the only order of things promised, expressed, or hoped for by Jesus Christ and his prophets and apostles.

Man, unenlightened in regard to the past and future, may be compared to a passenger on a vessel floating swiftly down the current of an unknown

river; surrounded with a dark mist which obscures from view every object in the distance. He sees the surface of the river immediately around him, and gliding swiftly onward, while its source and termination are both equally wrapped in mystery, and to him unknown.

So is man on the stream of time. At the first dawn of reason and reflection, he finds himself afloat on a current which bears him swiftly onward; while he knows not from whence he is, nor whither he goes. A mist too deep and dark for mortal eye to penetrate, shuts in his vision on every hand; while an unexplored eternity expands before, behind, and all around him.

Revelation and reason, like the sun of the morning rising in its strength, dispel the mists of darkness which surround him; till at length heaven's broad, eternal day expands before him, and eternity opens to his vision. He may then gaze with rapture of delight, and feast on knowledge which is boundless as the ocean from which it emanates,

There are two important facts connected with material existence, which appear self evident to every reflecting mind; and which are no where contradicted by any discoveries made by the aid of either revelation, science or reason, they are as follows:

- 1st. Matter cannot be originated from nonentity.
- 2d. Matter cannot be annihilated.

Hence it follows that the original elements of matter are eternal.

I am aware that it has been often asserted that in six, days God made all things out of "*nothing*," but such an idea is no where found in the scriptures. It has originated in the mysticisms of modern times, and been kept alive by ignorance and folly.

The Hebrew word *baurau*, translated *he* (God) *created*, does not signify that he originated matter from nothing; but, implies that he formed, built, made or organized it. For instance, we say of a mechanic, that he created a building, a watch, or a steam engine; that is, he made it out of existing materials.

As a proof that we have applied the term "*create*" correctly, we would here offer several examples, where the Almighty created beings out of materials, and not out of nothing. For instance, he made fish and fowl out of the water: he also created cattle, beasts, and creeping things out of the ground; and he created man also out of the ground, and woman out of a rib.

So, when we read that God made the heavens and the earth, we understand that he made them out of eternal elements, by organizing, combining, separating and arranging them in such manner as to form earth, air, water, fire, etc. each in their respective place, proportion and order.

The earth and other planetary systems thus formed from original chaos would still, while without inhabitants or productions, be considered empty and desolate. Hence the Hebrew words *to hoo vaubohoo* are introduced in the original text, to express this idea; and should be translated, *empty and desolate*: the sentence would then read, *the earth was empty and desolate*, instead of, "*the earth was without form and void.*" The latter sentence is a

contradiction to itself, as well as to common sense. Nothing can exist and still be without *form* and *void*.

The great architect of the heavens and of the earth, having organized and arranged a world finds it still empty and desolate. He then proceeds to the organization of animal and vegetable life, all of which he formed from existing elements, and not from nothing.

Now if it were in his power to form them out of nothing, why make use of earth in order to form man, and beasts, and plants, and flowers? and why subject Adam to a deep sleep and the loss of a rib, as a material out of which to make a woman, when it was just as easy to have formed her out of nothing!!!! As scripture nowhere gives us to understand that things were made from nothing, let us turn to reason and philosophy.

These would teach us that something cannot be made out of nothing; because this would contradict a manifest law of truth.

The laws of *truth* are omnipotent and unalterable—no power in heaven or on earth can break them in the least degree. Among these laws we find that two and two make just four—that five from eight leave three, and that nothing added to nothing is nothing still. And ten thousand nothings multiplied together cannot increase the amount.

If it still be argued that something can be made from nothing, we would enquire how many solid feet of nonentity it would require to make one solid foot of material substance? The very idea is the climax of absurdity.

Therefore we argue that it is a self evident fact, clearly manifested to every reflecting mind, that the elements of matter are eternal. That the earth was formed out of the eternal elements, and man's body out of the earth. These facts are not only proven from scripture, reason and philosophy, but are also demonstrated or confirmed by daily experience. The work of creation has been proceeding in every age up to the present time upon the same unchangeable principles. That is, all material organization in our world is produced from the earth, or from its own elements, as we daily witness; while there is not a single instance of a thing, or being, produced from nothing, so far as has come within the sphere of man's observation.

Modern discoveries in the science of geology have had a tendency to illustrate and confirm these important facts; and to explode the systems of mysticism, which while they throw a veil over the whole subject, as if too sacred for investigation, would fain make the world believe, that a God without body or parts, whose centre is every where and his circumference no where; originated all things from nothing, some six thousand years since, while at the same time formations are found in the bowels of the earth which indicate an existence of perhaps hundreds of thousands of years.

These narrow minded sectarians whose motto is that "*ignorance is the mother of devotion*," not only shun all investigation on these subjects and teach others so to do; but they would fain compel all scientific men to be infidels whether they are willing or not. That is, they would compel them to disbelieve in the revealed word of God, or else on the other hand deny plain facts which they know perfectly to be true. On the other hand, many well informed men fall into unbelief of the scriptures, simply for want of knowledge to distinguish between that which is really revealed and the mys-

ticisms absurdities and nonsense which ignorance, bigotry and superstition have thrown over it.

Suppose for instance, discoveries should yet be made which would demonstrate that some of the formations of our earth had existed for millions of years. This would prove that sectarianism is false in its statement, that God made all things out of nothing some six thousand years ago; but it would not prove anything against the idea that he organized the earth at that time out of the ruins of a former world; or out of elements which had existed from all eternity. Therefore, for ought that appears in the history of creation, the scriptures might still be true.

Again, the first idea which we receive from Moses in regard to the existence of the earth, is, that it was overwhelmed in, or mingled with the elements of water. Whether this state represents the ruins of some former world destroyed by a flood, or whether it was the beginning of an original organization, he does not inform us. But suffice to say, God's spirit moved upon the surface of the waters, and he gathered or assuaged them so far, that some part of the globe became dry land. This, together with the flood of Noah, abundantly accounts for the shells and other marine formations, found in the interior of the earth, in the tops of the high mountains and in the interior of vast continents; proving that all parts of the earth had at some remote period been for a long time overwhelmed in water.

Having arrived by careful investigation to ONE IMPORTANT FACT, and that is, that the elements of matter are eternal; that they are coexistent with the life time of the Almighty; we now proceed to the investigation of the other proposition, viz: that no material substance can be annihilated. As we have shown the absurdity of a material substance being produced from nonentity, we must now show the utter impossibility of its ceasing to exist. One error is often productive of a thousand more, while the discovery of one truth often turns the key to innumerable other truths. One of the foundation errors of modern times is the belief in a Deity without body or part, whose centre is every where, and circumference no where. This leads to the idea that we, in order to become like him, must become immaterial beings, and cease to be connected with material things. Consequently, the material world is by such, considered as a work of yesterday, originating from nothing, to serve a momentary purpose, like the temporary frame-work beneath a stone arch, and destined to be torn down and cease to exist the moment the key-stones are placed in the spiritual structure. Such persons would go on from one error to another, deceiving and being deceived, till in their imaginations and hopes, (in the language of Milton,) "the great globe itself would desolve, and disappear like the baseless fabric of a vision," and all the material orbs which shine with resplendent glory in the firmament of heaven would cease to be: and a God without body or parts, high seated on a topless throne, far beyond all space, and surrounded with myriads of beings like himself; (that is, without body or parts,) would be all in all.

What then could exist, I answer nothing. Ten thousand such Gods, and thrones, and places, and beings, all taken together, would be of less consequence than the smallest part of an atom. In fact they could neither be substance nor shadow. I here confess that a God without body or parts as described in the Church of England Confession of Faith, in the Presbyterian Articles, and in the Methodist Discipline: and as worshipped by a large portion of christendom, is not with me an object of veneration, fear, or love.

It is not in his power to hate or love, or to do good or evil to any being whatever. But when this same God is said to have "his center every where and his circumference no where, it forms in the rational mind a monster so inconceivably absurd, that I am almost tempted to indulge in irony and compare it to the Paddy's definition of the term nothing, "*a footless stocking without a leg.*" Pardon me, ye worshippers of this singular God, I ought to respect your feelings and rights sufficiently to refrain from any expression that would wound your feelings in the least.

But to return to the main thread of our subject, viz: the impossibility of the annihilation of matter, we would enquire in the first place what the scriptures reveal on the subject.

The Psalmist declares that the heavens and the earth shall be folded up as a vesture and that they shall be changed.

Isaiah and other prophets testify that they will be burned; and pass away and there will be a new heavens and a new earth.

The Apostles adopt the same language on this subject with this addition, that the "*elements shall melt with fervant heat.*" And finally the Lord declares by the mouth of John, saying: "Behold I make *all things new.*" Now every one the least acquainted with terms, must know that none of these expressions convey the least idea of annihilation; but on the contrary they clearly reveal the destiny of the material world, viz: that the elements are to be melted, changed, purified, and renewed; even ALL THINGS. And it is further said, that the new heavens and the new earth shall endure forever.

Therefore the scriptures decide in the most definite terms that nothing will be annihilated; but that *all things* will be made new.

The science of chemistry serves to illustrate the subject in the most clear and lucid manner. For instance, by burning or melting any substance, not one particle is annihilated, they are only separated, decomposed, analyzed, and changed, and could the whole operation be reversed they would be restored to their former state without the loss of a single particle.

If then, we find ourselves composed of, and associated with material substance, which is eternal in its elementary principles, and inseparably connected with all organized existence in all worlds, past, present, and to come, we must feel the same interest in, and the same solicitation for the salvation, exaltation, and perfection of our bodies that we do for our souls, or spirits.

But a terable and apparently insurmountable barrier presents itself at the very outset of the subject of the salvation of the body. It is this. Our experience proves, that our material bodies are subject to *dessolution, decay* or *death*. If there is no remedy for this; if there is no conqueror, no deliverer from this awful monster: no restoration from under his dominion, then farewell to all our hopes, as to the salvation of the material body. For, notwithstanding its elementary principles are eternal, yet its present organization, its shape, form, and proportions, consequently its association with our spirits must have an end.

The great inquiry at length arises, which is perhaps of more importance to the welfare and happiness of our being than any other point now under consideration. Is death, or *dessolution* inseparably connected with a material

organization? is it an elementary principle, an attribute of all material existence? that is, are all material formations of such a nature that they must, according to the laws of their existence, wax old, decay and die? To this inquiry we answer in the negative.

The whole material world, in its first formation was good: the maker himself being judge. There is no intimation of any principle of death, pain, sorrow, dissolution or decay, as connected with any part of all his works, while existing in their original purity; neither have we any reason to believe that they were so constructed as to be incapable of enduring forever.

We may therefore contemplate Adam and Eve in possession of material bodies, as free from death as the angels of God; as capable of eternal duration as God himself; and standing upon a planet equally prepared for eternal duration, with immortal beasts, and birds, and fishes, springing into joyous existence all around him; while to him is committed this glorious and eternal dominion, as a king elect, a sovereign prince forever.

In this world of original life and purity, we discover at once the purpose, the object and uses of every part of our material system. The earth, as a necessary foundation, or dwelling place of animal existence, teeming with every variety of production, calculated for their increase and comfort. The material body, with all its organs of power, with all its parts so constructed as that each performs a part which is indispensibly necessary for the comfort and convenience of the whole. For instance, the eyes to see, the ears to hear, the mouth to taste, the hands to handle, the feet to walk, the tongue to speak, etc., each of which principles directly contribute to the happiness of our being. To dispense with either of these parts would be to diminish a portion of our enjoyment without which we could not arrive at perfection. Such then, is the nature and purpose of our material being, considered in its original, pure and uncorrupted state,

How then shall we account for the introduction of pain, sickness, disease, sorrow, and death into a world so happy, and so good?

The scriptures inform us that Adam and Eve transgressed the law of their creator, and that the penalty is DEATH. Here it is said by Paul, "*that sin entered into our world and death by sin.*" "That *death is the wages of sin.*" Also, that, "*by one man came death.*" Again, "*the sting of death is sin; and the strength of sin is the law.*"

Here then, is the *root of the evil*. Hence lies the whole mistake. Instead of death being necessarily connected with our original nature, he has intruded himself into our midst, as an enemy to happiness. Once he had no place, power or dominion in our world; nor could he enter there till *sin*, that vile traitor prepared his way, and opened to him the gates. He soon entered in triumph, with his numerous train of associates: dethroned old father Adam, our lawful sovereign, and put our garrison to the sword.

He then usurped the dominion of the earth, placed his numerous ministers in power around his royal person: and thus commenced the reign of *terror*, which has caused "*all creation to groan in pain together until now: waiting for the redemption of the body.*"

So long, and so little interrupted has been his reign, that many of his subjects have concluded it is his right. They therefore resign their bodies

together with the earth and its fullness to his everlasting dominion; and as they suppose to eternal dissolution and destruction: being quite contented in the hope, (like Socrates,) of escaping with nothing but their spirits, to some immaterial world.

Having shown that the elements of matter are eternal: that they did not originate from nonentity and cannot be annihilated: that they have their uses, which are essential to our happiness, and that death is not connected with our original nature; and consequently makes no necessary part of our material organization; but is a usurper, a tyrant, to whom we have been subject; *“not willingly but by reason of him who hath subjected the same in hope.”* We must now inquire after the great plan of deliverance and restoration.

*“As in Adam all die, even so in Christ shall all be made alive.” “As by one man came death, by one man comes also, the resurrection of the dead.” Christ came to destroy him who had the power of death, that is the devil; and to deliver those who, through fear of death were all their lifetime subject to bondage.”* So says the great apostle.

From the above texts, and from what follows we shall be able to demonstrate that one of the principle objects of our blessed Redeemer in coming into our world, was the redemption of our material bodies, and the restoration of the whole physical world from the dominion of sin, death, and the curse.

If we can give one example of a material organization; of flesh and bones, actually rescued from the dominion of death and the grave, and made immortal, and capable of eternal existence, then the immortality of the body is clearly established: and the same example will form a precedent, from which, (reasoning from analogy,) we may draw a safe conclusion as to the redemption of all others, especially if we have direct and positive promises to that effect.

SUCH WAS JESUS CHRIST, THE CRUCIFIED AND RISEN SAVIOR. It was not enough that he should die for the sins of the world; but he must also rise from the dead. Christ Jesus and him crucified, would never have been preached by Peter, Paul or any one else, as glad tidings of salvation if he had not risen from the dead. A gloomy solemn silence brooded over all nature, and the once eloquent tongues of the apostles themselves were staid with grief, and their lips sealed with sadness, and the death gloom of despair hung upon their brows, and settled with deep desponding melancholy upon their hearts. Till on a sudden they *“were begotten again unto a lively hope by the resurrection of their master from the dead.”* When they first saw him they (like the mystics of modern times,) supposed it was only a spirit, they seemed to have no idea of a physical or material salvation, or existence beyond the grave. But, like Socrates, Plato, Confucius, and other heathen philosophers they thought of nothing more than a spiritual existence.

But judge their surprise and joy, and wonder, when he exclaimed: *“Handle me and see; for a spirit hath not FLESH and BONES as ye see me have.”*

Here was an end of mysticism; here was a material salvation; here was flesh and bones, immortal, and celestial, prepared for eternal bloom in the mansions of glory; and this demonstrated by the sense of seeing, feeling, and hearing.

What say ye, my readers, who is the infidel? Is it the materialist who believes in the eternal existence of matter in union with mind? Or is it he who, like the heathen, only fancies to himself an immortality in some fairy world of spirits, some heaven without substance? Or in the language of a modern christian poet:

“Where is heaven? beyond all space,  
The distance mind can never trace.”

But to return from our short but fanciful flight to a world which only exists in the imagination of sectarians, heathen philosophers, and poets, to our world of realities and tangibility. The apostles not only handled him, and examined his wounds, but eat and drank, and walked, and conversed with him, and found him every way adapted and qualified for an active and useful life; and for an enlarged sphere of action, as a king, lawgiver, priest, mediator, judge, and conqueror, and preacher of the gospel. Hitherto his labors had been confined to Judea, and to his own kindred and people in that small province which gave him birth. But now he might with propriety exclaim, in the language of Montgomery:

“Heaven’s broad day hath o’er me broken,  
Far above earth’s span of sky.  
Am I dead? Nay, by this token  
Know that I have ceased to die.”

Unfettered from the bonds of mortality and death, and clothed with organs, strong and lasting as the immortal mind; and no longer governed by the laws of this limited sphere of action, he could soar away to distant continents and islands, beyond the towering waves and boisterous storms of ocean; and there in other tribes and tongues, make known the glad tidings of immortality and eternal life.

Or winging his way to the abodes of spirits in prison he could there preach deliverance to the captive and the opening of the prison to them that are bound, and thus bind up the broken hearted, and comfort all that mourn. Or taking leave of earth with all its cares and sorrows, and of the dark regions of the unhappy dead; once dark but now illuminated with a ray of hope, he could wing his way to the mansions of his father, and sit down on his throne, as the joy and comfort of better worlds; till the times of restoration should call him again to earth, to reign on the throne of his father Jacob; and to take the universal government of the purchased possession, as a king over all the earth.

His disciples, being by tangible evidence now delivered from mysticism, and made to realise in the most lively manner, a real and substantial salvation from sin, death, hell, and the grave, were filled with joy, as intense as was their sorrow; and were now prepared, when the appointed time should arrive, to be the bearers of glad tidings indeed, to a dark and benighted world: a world who through fear of death had been all their life-time subject to bondage. They not only preached Jesus Christ and him crucified: but they testified of his resurrection, and that he would change our vile bodies, and fashion them like unto his glorious body.

This was a message precisely adapted to the wants of the people; it fitted their case, and it still fits ours. What is it my friends which makes us unhappy? Why do we mourn? and why is our souls sorrowful? In short, why

does all creation groan in pain together? The answer is:—DEATH, DISEASE, SICKNESS, PAIN, and DEATH. These, together with our sins, weigh us down in gloom and sorrow till we think a visitor from a world of eternal life would hardly be able to look upon our world and contemplate the scene for a moment. In view of these things an aged poet exclaimed:

“I’ve seen yon weary winter’s sun,  
Twice forty times return;  
And every time has added proof  
That man was made to mourn.”

What kind of salvation then do we need? I reply, we need salvation from death and the grave, as well as from our sins. And we have now shown clearly that this is the salvation provided and brought to light by the gospel; A salvation not only of our spirits, but of our body and parts, of our flesh and bones, of our hands, and feet and head, with every organ, limb and joint. What kind of salvation does the earth need, in order to fit it for the abode of immortal man? I answer, it needs a redemption from the withering curse of sin and restoration to its paradistical state. The inquiry now arises whether this salvation will be universal as it relates to the redemption of the body; to which I answer in the affirmative, as proved by the texts before quoted. This gives rise to another inquiry, viz: whether all who rise from the dead will be equally happy? to which I answer no. After the resurrection of the body, men are to be judged according to their works; and will enjoy that which they are prepared to enjoy. For instance, our works determine the time of our rising, as well as the enjoyments which we shall possess. We read, Rev. 20, that their will be a first resurrection, enjoyed by the blessed and holy; while the rest of the dead will not rise till a thousand years afterwards.

Again, we read that among the servants of God one man is made ruler over ten cities; another over five; another over none; notwithstanding they all rise from the dead.

So we see, the great object of our life should be to secure a part in the first resurrection, and also to secure all the glory and dominion and power and might and possession and happiness which it is possible for us to secure, by faith, and obedience to the commandments of the risen Jesus.

In the resurrection, and the life to come, men that are prepared will actually possess a material inheritance on the earth. They will possess houses, and cities, and villages, and gold and silver, and precious stones, and food, and rayment, and they will eat, drink, converse, think, walk, taste, smell and enjoy. They will also sing and preach, and teach, and learn, and investigate; and play on musical instruments, and enjoy all the pure delights of affection, love, and domestic felicity. While each, like the risen Jesus can take his friend by the hand and say: “Handle me and see; for a spirit hath not flesh and bones, as ye see me have.”

We shall now proceed to examine the writings of the prophets and apostles on this subject, in order to show that a material existence in the flesh, upon the earth, in their glorified and risen bodies, was the doctrine uniformly taught and embraced by holy men of old; and that they all lived and died, in hope of no other, than a material immortality and eternal life.

To begin at the fountain head, let me say that God, the father of our Lord Jesus Christ, is every where in the scripture revealed as a being possessing

a bodily organization in all its parts. He is said to have head, eyes, ears, mouth, nose, nostrils, face, arms, hands, fingers, backparts, feet and all other parts. It is also said that man was made in his likeness and image. Jesus Christ is also represented to be the express image of his person.

From all these facts we learn that God the father has a real and substantial existence in human form and proportions, like Jesus Christ, and like man: Men's precepts would carry the idea that it was the "moral image" only and not the physical likeness of Deity that man was formed to represent. But as we find no such term in the scriptures as "moral image;" and as we presume God has no immoral image or likeness, having but one image or likeness, and that is his features, shape or form, which is said to be like Jesus, and like man, therefore we can only judge of his existence by the pattern which represents him. But it is said that "*God is a spirit.*" This is often quoted to prove that he does not exist in a personal or bodily form. But I would inquire of such, what a spirit is? Is there such a being as an individual intelligence in personal form, without flesh and bones, and without the grosser properties of matter which are tangible to our senses, or touch? We freely admit there is. For such are we, while our bodies are in the grave. But who shall say that an individual spirit of this kind, is not an organized personage of a proper shape, form, and proportions; and who shall say they are not composed of matter, although of a more subtle and refined nature than we are prepared fully to comprehend, while moving in our present sphere? The fact is, mortal man knows but a very little in regard to the more refined properties of matter as it approaches the confines of spirituality and approximates towards its highest state of refinement, in order to form those links which connect it with mind, or with intelligence. Suffice it to say, that reason and experience teaches that every individual intelligence, must have a definite centre and circumference, definite form and shape, and must therefore occupy a certain point in space. And therefore to say that an individual intelligence really exists, "*whose centre is every where and his circumference no where;*" or even to assert that an individual intelligence can personally occupy two distinct places at the same time is worse than nonsense; it is folly in the extreme.

It is clearly manifest that Jesus Christ himself cannot occupy more than one place at a time, in person. And we believe it is admitted on all hands; that he partakes of all the fullness of the God-head, and has the same power as his father; and is glorified with the same glory. Indeed, in his prayer to the father, he admits that they are *one*, and prays that his disciples may be *one* with them AS THEY ARE ONE. Now, if the father's centre is every where and his circumference no where, then Jesus Christ is the same; and if the father and son are thus, then all his disciples must in turn have their centre every where and their circumference no where, in order to be one, as they are one. Again, if the father is without body or parts, then the son must also be without body or parts in order to be like him: and if the father and son are thus, then his disciples must be without body or parts, in order that the prayer may be answered, which was, that the father and son and his disciples might be ONE in the same sense of the word. What a world of mystery has been thrown over the subject of the oneness of the father and the son, when the simple truth is this: they are one in the same sense of the word; that all the children of God are required to be one: that is, one by perfect agreement. "*God is a spirit,*" so is Jesus Christ a spirit, and so are we spirits. But then some spirits are associated and connected with bodies of flesh and

bones, and some are not. But all intelligent beings have a personal identity, and embodiment; whether it be of flesh or bones, or of some substance more refined. The only difficulty remaining to be solved, is this, how or in what sense can an organized intelligent being be every where present? To this inquiry we reply: not in person, but in influence or representation. In this latter sense of the word at least, it may be said that Queen Victoria is present in China, in India, and many other places at the same time. That is, she has representatives there. So is it with God. He has from all eternity to all eternity a priesthood of the order of his son which is after the power of an endless life, without beginning of days or end of years. This delegated authority acts in his name, and by his power when and wherever it is commissioned. It does the work that he would do if present on the same occasion, a reception or rejection of any person holding this power and authority is emphatically rejecting or receiving him that sent them. Hence Christ said to those whom he sent: whoso receiveth you receiveth me; and who so receiveth me receiveth him that sent me.

But besides this representative presence, there is another sense in which God may be every where present, not in person; but by a proceeding principle which emanates from him to fill the immensity of space; which principle is light. This proceeding principle is in all things, and is the law by which they live and move and have a being.

But to return to the examination of the prophets and apostles, on the subject of man's material existence and inheritance in the life to come. As Job is one of the most ancient writers let us commence with his testimony. Job, what say ye? did you look for a material existence on the earth after the resurrection, or otherwise? Ans. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19, 25, 26.

Let the Psalmist next speak: Come David, speak out, and tell us what you know on this subject. "The righteous shall inherit the land, and dwell therein forever." Psalm 37, 29.

Solomon, are you of the same mind of your father? if so speak. "The upright shall dwell in the land, and the perfect shall remain in it." Prov. 2d. 21st.

Isaiah, your turn comes next, what do you testify? "Thy people also shall be all righteous; they shall inherit the land forever." Isa. 60, 21.

"For as the new heavens, and the new earth which I will make shall remain before me saith the Lord, so shall your seed and your name remain." "And it shall come to pass that from one new moon to another, and from one sabbath to another, shall *all flesh* come to worship before me saith the Lord." Isaiah 64, 22, 23.

Ezekiel, as you are a witness in this case, please relate to us whether any thing was revealed to you in regard to the resurrection of the material body, and its final residence on the earth.

"So I prophesied as I was commanded, and as I prophesied there was a noise, and, behold a shaking and the *bones* came together, *bone* to his *bone*."

"And when I beheld, lo, the *sinews* and the *flesh* came up upon them, and the *skin* covered them above.

"And the *breath* came into them, and they *lived*, and stood upon their *feet*, an exceeding great army."

"Thus saith the Lord God, behold, O my people, I will *open* your *graves*, and cause you to *come up out of your graves*, and bring you into the *land of Israel*. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and you shall live; and I shall *place* you in your *own land*: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

"And they *shall dwell* in the *land* that I have given unto *Jacob* my servant, *wherein your fathers have dwelt*; and they shall dwell therein, even they and their children and their children's children forever: and my servant David shall be their prince forever."

"Moreover, I will make a covenant of peace with them; It shall be an *everlasting covenant* with them; and I will place them, and multiply them, and will set my *sanctuary* in the midst of them *forevermore*." Ezekiel 37.

We will now dismiss this witness who has spoken to the point; and call upon Daniel.

"And many of them that *sleep* in the *dust of the earth shall awake*. Daniel 12th. 2d.

"And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN shall be given to the people of the saints of the Most High." Dan. 7, 27.

Very well Daniel. Now here comes little Hosea to give his voice among the rest. Here him.

"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." Hosea 13, 14.

Let us now hear Zechariah.

"And his (the Lord's) feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east." "And the Lord my God shall come, and all the saints with thee." "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one."

"All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place from Benjamin's gate, unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

"And it shall be that whoso, will not come up of all the families of the land unto Jerusalem to worship the king, the lord of hosts, even upon them shall be no rain." Zek. 14.

Having selected a few out of many of the most important witnesses on this subject, from the Old Testament, we will now proceed to an examination of New Testament witnesses: beginning with Jesus Christ.

“Blessed are the meek; for they shall inherit THE EARTH.” “Thou shalt call his name Jesus.” “He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” Luke 1st. 31, 32.

“So also is the resurrection of the dead. 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.” “The first man is of the earth, earthy: the second is the Lord from heaven.” “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.” “And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” 1st. Cor. 15th, 42, 50.

So numerous are the testimonies of the Apostles in regard to the resurrection of the material body, that we do not deem it expedient to quote them at large, but will submit the case to the judgement of our reader, with a single remark on one passage.

“*Flesh and blood*” says the Apostle, “cannot inherit the kingdom of God.” Now if he had said that *flesh* and *bones* could not inherit the kingdom of God, then he would have excluded a risen Saviour therefrom; together with all those who are to rise from the dead in his image, and in the fashion of his glorious body.

The fact should be carefully borne in mind, that while the prophets and apostles every where speak of flesh and bones, and sometimes even of skin and sinews in connection with the resurrection. They no where speak of a restoration of the *blood* to the physical system, but always substituted the word spirit. Hence we conclude that the immortal body in its new organization is quickened by a fluid called spirit, which emanates from God, and is so pure that it renovates the system, and fills it with eternal life, and vigour.

While the natural body and the spiritual body are alike composed of flesh and bones etc., the one is quickened by the blood, and the other by spirit only. And this seems to constitute the principle difference between them.

Having now examined the highest authorities on the earth, as far back as ancient Job, and down through all former dispensations; and having proved that they all agree in the expectation of a material resurrection and an everlasting possession on the earth:

We will now soar to the heavens, and for a moment listen to the songs of beings who have bid farewell to this vale of tears and who dwell in the immediate presence of God and the Lamb; and see whether they have altered their mind on this subject since their exit from time into eternity.

“And they sung a new song saying:

“Thou art worthy to take the book,  
 And to open the seals thereof:  
 For thou wast slain, and hast redeemed us,  
 To God by thy blood, out of every kindred,  
 And tongue, and people and nation ;  
 And hast made us unto our God,  
 Kings and priests: *and we shall reign on the earth.*

Rev. 5, 9, 10.

Thus our readers will perceive that heaven and earth and the inhabitants thereof, as many as are truly enlightened by the spirit of God, all join in bearing witness to the salvation, exaltation, glory and immortality of the physical system of man; and of his *eternal inheritance on the earth.*

Perhaps some soul, just awaking, by the perusal of these pages, from the long night of darkness and error which like a gloomy cloud has brooded over the nations, and begining to come to his more perfect senses, will enquire; is earth indeed our everlasting home? Where then is heaven? To which inquiry we reply, that earth, and the other material creations which spangle the firmament with a flood of glory, all are heavenly kingdoms, together with the inhabitants thereof: so far as they are glorified. Heaven then, is composed of an innumerable association of glorified worlds, and happy immortal beings, beaming with an effulgence of light, intelligence and love, of which our earth, small and insignificant as it is, must form some humble part.

Immortal man, made a king and a priest unto God; and associated with a system of systems so grand, so glorious; so extensive and sublime, will by no means be confined, or limited in his sphere of action to this small planet; but will wing his way, like a risen Saviour, from world to world with all the ease of communication, that we now visit different neighborhoods and places on our earth; and thus exploring, conversing, searching, and forming an acquaintance with God and his works: He will be able to receive and impart that finish of education and knowledge which only buds in time; but blossoms and ripens in eternity. While the continued and ceaseless exertions of creative goodness will, by the acquisition of new creations, form a sufficient field for the exercise of his priestly and kingly powers: And thus fulfill the prediction on the head of Jesus, as recorded by the prophet Isaiah, “OF THE INCREASE OF HIS KINGDOM AND GOVERNMENT THERE SHALL BE NO END.”

## INTELLIGENCE AND AFFECTION.

These, like material things, have their origin in eternal, uncreated elements; and like them, must endure forever. They are the foundations of enjoyment, the main-springs of glory and exaltation, and the fountains from which emanate a thousand streams of life, and joy, and gladness; diffused through all worlds, and extending to all extent.

They are the principle roots from which shoot forth innumerable branches, which bud in time, and blossom and ripen in eternity; producing a perfume more delicious than the balmy sweets of Arabia, and fruits more precious than the apples of Eden.

The human mind in infancy, like the body, is small and weak indeed. It neither possesses intelligence nor affection to any great degree; for the latter is the production of the former;—grows with its growth, and strengthens with its strength; and cannot exist independent and separate therefrom.

This infant mind commences to expand, and continues to enlarge itself just in proportion to the truths that are presented for its food, and the time and opportunity it has to digest and comprehend them. If unassociated with other intelligences, it expands but very little,—all its powers remain in a great measure inactive and dormant.

For instance, let an infant be cut off from all communication with other intelligences, let it grow to manhood entirely alone, and it still knows little more than in infancy.

One child may be raised to manhood possessing only the limited knowledge of a Hotentot, while another is made to comprehend the sublime truths of a Newton.

The human mind then, is capable of a constant and gradual expansion to an unlimited extent. In fact, its receptive powers are infinite.

Once set free from the chains of incorrect tradition; and unfettered from the limited creeds and superstition of men, and associated with beings of unlimited intelligence, it may go freely on from truth to truth; enlarge itself like the rays of the morning; circumscribe the earth, and soar to the heavens; comprehend the mysteries of the past, and remove the veil from the future; till the wide expanse of eternity, with all its treasures of wisdom, is brought within the range of its comprehension.

It is true, that, in this life the progress of the mind in intelligence, is not only gradual, but obstructed in various ways. It has to contend, not only with its own prejudices and the errors of an opposing world, but with innumerable weaknesses, temptations, cares, and troubles, with which it is continually beset.

And finally, its organs are weakened by disease, or worn with age, till it sinks into a backward tendency—loses a portion of that which it has been able to comprehend, and partakes of a kind of secondary childhood.

From this fact, some are ready to conclude, that the mind, like the body, has its limits; its point of maturity, beyond which it can never expand; and that arriving at this climax of maturity, like a full grown plant, it is incapable of a further advance. But this is a mistake. It is not the mind itself that is thus limited and confined within a circle so narrow, but it is the circumstances in which it is placed. That is, its bodily organs, once strong and vigorous, are now weakened by disease, or worn with age. Hence, the mind, while connected with them, and dependent on them, is compelled to partake of their weaknesses. And like a strong traveler with a weak companion, or a strong workman with a slender tool, it can only operate as they are able to bear.

What then is the means by which this formidable obstacle can be overcome, and the mind be enabled with renewed vigor, to continue its onward progress in the reception of intelligence?

We will best answer this question by a parable.

A certain child had continued the use of food until its teeth were worn, loosened, and decayed to that degree that they were no longer able to perform their accustomed office. On this account, its food was swallowed in such a manner as not to digest properly.

This soon caused a general weakness and disorder of the system. Some unthinking persons seeing this, came to the conclusion that the child had come to maturity—that it no longer needed its accustomed nourishment, but must gradually sink and die. But in process of time, nature provided its own remedy. The old teeth were shed, and a new set more strong and durable took their place. The system being thus restored in every part to a full, vigorous and healthy action, was enabled to make rapid progress towards perfection, and to receive and digest food far more strong and hard of digestion than before.

So with the organs of the mind. This temporary body, frail and mortal, is to the mind what the children's teeth are to the system. Like them it answers a momentary purpose, and like them its organs become decayed and weakened by age and use; so that many truths which present themselves to the mind, cannot be properly digested while dependent on such weak organs.

But let this feeble and decayed body share the fate of the child's first set of teeth—let it be plucked by death, and the mind set free. Nay, rather let it be renewed in all the freshness and vigor of eternal life; with organs fresh and strong, and durable as the powers of eternal intellect.

And the mind, thus provided with organs, fully adapted to its most ardent powers of action, will find itself no longer constrained to linger on the confines of its former limits, where impatient of restraint, it had struggled in vain for freedom. But like a prisoner, suddenly freed from the iron shackles and gloomy dungeons of a terrible tyrant, it will more nimbly onward with a joyous consciousness of its own liberty. It will renew with redoubled vigor its intellectual feast, and enlarge its field of operations amid the boundless sources of intelligence, till earth, with all its treasures of wisdom and knowledge, becomes too small, and the neighboring worlds too narrow to satisfy a capacity so enlarged. It will then, on wings of faith, and by the power of the spirit waft itself far beyond our visible heavens, and "far above earth's span of sky" and explore other suns, and other systems; and hold communion with other intelligences, more remote than our weak minds can possibly conceive.

In these researches and discoveries, the mind will be able by degrees to circumscribe the heavens, and to comprehend the heights and depths, and lengths and breadths of the mysteries of eternal truth, and like its maker, comprehend *all things; even the deep things of God.*

While the mind is thus expanding and increasing in intelligence, the affections will expand and increase in proportion, both in this life and in the life to come.

God is light, God is truth, God is love.

The reason why he loves, is because he is light and truth. Or in other words, he loves because he knows; and in proportion to the extent of his knowledge, or intelligence, so is the extent of his love; and so it is with the human mind.

In infancy, our love is as narrow as our intellectual capacity. But as our intelligence increases, so our affection grows, till from knowing and loving our mother, we begin to know and love the circle of our immediate kindred and family. We soon begin to know and love our fathers, our brothers, our sisters, and finally our uncles, aunts and cousins, and our neighbors; and so on, continuing to enlarge our knowledge and consequently our love, till it circumscribes our nation, and finally all mankind. But still, it is far from being perfect. As we advance in the knowledge of all our social connections, duties, dependences, relationships, and obligations, our affections still increase; and as we raise our thoughts to worlds on high, and begin to know something of our Heavenly Father, of our Redeemer, and of angels and spirits who inhabit other and better worlds, and of our relationships to them, we begin to love them. And the more we know of them the more we love them. Thus, love or affection is dependent on knowledge, or intelligence, and can only be increased by an increase of knowledge.

These two principles are the foundations, the fountains of all real happiness.

Some persons have supposed that our natural affections were the results of a fallen and corrupt nature, and that they are "*carнал, sensual, and devilish.*" and therefore ought to be resisted, subdued, or overcome as so many evils which prevent our perfection, or progress in the spiritual life. In short, that they should be greatly subdued in this world, and in the world to come entirely done away. And even our intelligence also.

Such persons frequently inquire whether they shall recognise their kindred or friends in the life to come? They also caution themselves and others, lest they should love their child, their companion, their brother, sister, or mother too well; for, say they, if you love them too well, it will offend your God and he will take them from you.

Such persons have mistaken the source and fountain of happiness altogether. They have not one correct idea of the nature of the enjoyments, or happiness of heaven, or earth; of this life or any other. If intelligence and affection are to decrease to such a low ebb that we shall neither recognise or love our kindred and friends, then a stone, a block of wood, or a picture on the wall is as capable of the enjoyments of heaven as we are.

So far from this being the case, our natural affections are planted in us by the Spirit of God, for a wise purpose; and they are the very main-springs of life and happiness—they are the cement of all virtuous and heavenly society—they are the essence of charity, or love; and therefore never fail, but endure forever.

There is not a more pure and holy principle in existence than the affection which glows in the bosom of a virtuous man for his companion; for his parents, brothers, sisters and children.

If there be one scene in heaven or on earth, capable of calling forth the most refined sensibilities of our nature, it is the expressions of love which kindle into rapture, and which flow out in the soul of a woman towards her infant.

So pure, so chaste, so tender and benevolent, so simple, so ardent and sincere, and so disinterested is this principle, that it could only have been kindled by the inspiration of a spirit direct from the fountain of eternal, everlasting love.

These pure affections are inspired in our bosoms, and interwoven with our nature by an all-wise and benevolent being, who rejoices in the happiness and welfare of his creatures. All his revelations to man, touching this subject, are calculated to approve, encourage, and strengthen these emotions, and to increase and perfect them; that man, enlightened and taught of God,

may be more free, more social, cheerful, happy, kind, familiar, and lovely than he was before; that he may fill all the relationships of life, and act in every sphere of usefulness with a greater energy, and with a readier mind, and a more willing heart.

All the monkish austerity, all the sadness and reserve, all the unsocial feelings and doings of priests, and monks, and nuns; all the long-facedness, unsocial sadness, groanings, sighs, and mortifications of sectaries, whether of ancient convents, where men and women retire from all the busy scenes and pleasures of life, to live a life of celibacy, self-denial and devotion; or whether in the more modern and fashionable circles of the camp meetings, or the "mourners bench."

All these, I say, are expressly and entirely opposed to the spirit, and objects of true religion; they are so many relics of superstition, ignorance, and hypocrisy, and are expressly forbidden, and condemned by our Lord and Savior.

In all these things, man has mistaken the source of happiness; has been dissatisfied with the elements and attributes of his nature, and has tried, and sought, and prayed, in vain to make himself into a different being from what the Lord has wisely designed he should be.

The fact is, God made man, male and female; he planted in their bosoms those affections which are calculated to promote their happiness and union.

That by that union they might fulfil the first and great commandment; viz: "To multiply and replenish the earth, and subdue it."

From this union of affection, springs all the other relationships, social joys and affections, diffused through every branch of human existence.

And were it not for this, earth would be a desert wild, an uncultivated wilderness.

Man was designed for a social being; he was made to cultivate, beautify, possess, enjoy and govern the earth; and to fill it with myriads of happy, free and social intelligences.

Woman was made for him, as a help and a comfort. All the faculties of his nature, are precisely adapted to his several duties and enjoyments. He owes a duty to his wife, to his parents, to his children, to his brothers and sisters, and kindred, and finally to his neighbors, his nation, and to all mankind. He also owes a duty to the earth, and to his God. These several spheres of action are termed in modern times; political, civil, moral, social, domestic, foreign, religious, etc., etc. But they may all be summed up in one term, viz: religious.

Pure religion, includes all these duties, they are all religious duties; and the man who fulfils his religious duties and obligations; acts well his part in every department of life; he is a good citizen, a good ruler, a good general, a good neighbor, a good father, a good husband, a good child, and a good member of society; according as his lot may be cast, or according to the trust committed to him. And he receives and imparts a portion of happiness in every sphere in which he moves.

The man who, through a mistaken zeal, or through the influence of ignorant teachings or incorrect traditions, so far mistakes the object and purpose of his being, as to withdraw from all these; to shut himself from the world; and to seek to overcome and subdue the natural affections with which God has endowed him, is not a religious man at all. On the contrary, he is opposing the will and commandments of God, and neglecting the duties of religion.

How often do we hear of persons, and even whole societies who hold that a religious man or community should have nothing to do with politics, government, and office. Such persons judge of the depth of a man's religion by his indifference to, or retirement from the arduous duties of family, church, or state.

How different is this notion from the facts of the case, if we may judge either from common sense, or from precepts and examples set before us by God's people.

Witness, Adam, Noah, Abraham, Joseph, Moses, Joshua, Samuel, David, Solomon, Elijah, Daniel, Mordecai, Esther, and thousands of others of God's prophets and wise men, all meddling with civil religious, and political government, and with temporal duties, and financial interests! and who so well qualified as they for to forecast devices, and manage affairs for the good and salvation of man? Think of Jesus himself who came into the world for the very purpose of being a king, and who is yet waiting for the glorious time when he will descend to earth again, and reign over all the kingdoms of the world. Think of Paul, who declares that the saints shall judge the world, and judge angels, how much more then the smaller matters?

Man, know thy self,—study thine own nature,—learn thy powers of body,—thy capacity of mind. Learn thine origin, thy purpose and thy destiny. Study the true source of thine own happiness, and the happiness of all beings with which thou art associated. Learn to act in unison with thy true character, nature and attributes; and thus improve and cultivate the resources within and around thee. This will render you truly happy, and be an acceptable service to your God. And being faithful over a few things, you may hope to be made ruler over many things.

What then is sinful? I answer, our unnatural passions and affections, or in other words the abuse, the perversion, the unlawful indulgence of that which is otherwise good. Sodom was not destroyed for their natural affection; but for the want of it. They had perverted all their affections, and had given place to that which was unnatural, and contrary to nature. Thus they had lost those holy and pure principles of virtue and love which were calculated to preserve and exalt mankind; and were overwhelmed in all manner of corruption; and also hated towards those who were good.

So it was with the nations of Canaan who were doomed to destruction by the Israelites. And so it was with the Greeks, Romans, and other Gentiles in the days of Paul. Hence his testimony against their wicked works, and his warnings to the churches to beware of these carnal, sin-

ful, corrupt and impure works of the flesh; all of which were more or less interwoven with their natures by reason of long and frequent indulgences therein. Now it was not because men's natural affections were sinful that all these sins existed; but it was because, wicked customs, contrary to nature, had become so prevalent as to become a kind of second nature.

So it is in the present age; men who do not govern their affections so as to keep them within their proper and lawful channel; but who indulge in every vice, and in unlawful use of that which was originally good, so far pervert it that it becomes to them a minister of evil; and therefore they are led into the other extreme; and begin to accuse their nature, or him that formed them, of evil; and they seek to change their nature; and call upon God to make them into a different being from what he made them at first. In short they seek to divest themselves of a portion of the very attributes of their nature instead of seeking to govern, to improve, and to cultivate and direct their powers of mind and their affections, so as to cause them to contribute to their happiness. All these are the results of incorrect traditions, teachings and practices.

Know then O man, that aided and directed by the light of heaven the sources of thy happiness are within and around thee. Instead of seeking unto God for a mysterious change to be wrought, or for your affections and attributes to be taken away and subdued, seek unto him for aid, and wisdom to govern, direct and cultivate them in a manner which will tend to your happiness and exaltation, both in this world and in that which is to come. Yea, pray to him that every affection, attribute, power and energy of your body and mind may be cultivated, increased, enlarged, perfected and exercised for his glory and for the glory and happiness of yourself, and of all those whose good fortune it may be to be associated with you.

As we said in the beginning of this subject, we say again; that our intellect and our affection, only buds in time, and ripens in eternity.

There we shall know and love our kindred and our friends: and there we shall be capable of exercising all those pure emotions of friendship and love, which fill our hearts with such inexpressible delight in this world. And not only so, but our love will be far more strong and perfect in many respects. First, because we shall know and realize more. Secondly, because our organs of thought will be more strong and durable. Thirdly, because we shall be free from those mean, selfish, groveling, envious and disagreeable influences which disturb, and hinder the free exercise of our affections in this world. And lastly, because we shall be associated with a more extensive and numerous society, of those who are filled with the same freedom of spirit and affection that we are; and therefore are objects truly worthy of our love. While those of a contrary nature will be banished to their own place, and not suffered to mingle in the society, or mar the peace of those who have gotten the victory.

Having discovered and set forth in plainness the origin, purpose, and destiny of man's physical organization and the powers, attributes, energies, affections and capabilities of his intellect, till we find him standing erect in God-like majesty, with organs of strength beyond the reach of death: and powers of thought, capable of spanning the heavens, and comprehending all things: We must now inquire into the nature of his employment in that eternal world of joy and bliss.

On this subject as on most others, where investigation has been considered a sin, men have greatly erred.

They have supposed that this short life was the only active one; and that the world to come was a life of repose, or of inactive and eternal rest; where all our powers of body and mind would remain dormant, or only be engaged in shouts, songs and acclamations. To prove this we often here quotations like the following:

*"There is no work, nor device, nor knowledge in the grave whither thou goest."* *"As the tree falleth so it lieth."* *"As death leaves us, so judgment will find us."*

To the first of these we would reply that the spirit never goes to the grave; and the body does not stay in it long. And beyond it, in the regions of eternal life there is abundance of work, knowledge and device. To the second, we would say, that the tree lieth as it falleth until it is removed, and used for some other purpose. And to the third, we reply, that is a sectarian proverb, instead of a scripture; and by the by a false one too. For death leaves us in the grave, with body and spirit separated; and judgment finds us risen from the grave, and spirit and body united.

Thus organized a new, we are prepared to enter upon a life of business and usefulness, in a sphere vastly enlarged and extended. Possessing a priesthood after the order of Melchisedeck; or, after the order of the son of God; which is after the power of an endless life, without beginning of days or ending of years, a priesthood which includes a scepter and kingly office; we are more fully than ever qualified to teach, to judge, to rule and govern; and to go and come on foreign missions. The field of our labors may then extend for aught we know to the most distant worlds—to elimes where mortal eye never penetrated. Or we may visit the dark and gloomy regions of the spirits in prison, and there, like a risen Jesus, preach the gospel to those who are dead; *"that they may be judged according to men in the flesh, but live according to God in the spirit."*

Or we may be called upon, with the other sons of God to shout for joy, at the organization of new systems of worlds, and new orders of being; over which we may reign as kings, or to whom we may minister as priests.

These ideas may be considered by some as mere flights of fancy no where supported by positive evidence. But we contend that the very nature of our existence and of our priesthood is such as to warrant the conclusion to which we have arrived. But if proof were wanting, we have only to refer, as a precedent, to the active life and ministry of a risen Jesus; and to his

administration as king of kings and lord of lords: as well as to the promises made by him to those whom he had sent. It appears that Jesus Christ after rising from the dead, immediately entered upon a most active ministry; in which he taught, expounded, opened the scriptures, commanded, commissioned, prophesied and blessed. By this means he laid the foundation for his kingdom to be established not only among the Jews and Gentiles; but also among the Nephites and the lost tribes of Israel. He also visited the spirits of the dead and preached the gospel unto them, as is recorded in one of the Epistles of Peter. Not only so, but he ascended to realms of exalted glory, where seated on a throne, he still is active both as a king and priest. And, if we look into the future, we shall find that he has yet a great work to do upon the earth, not only as a judge, king and priest; but as an executor, warrior, and a military commander. For he will tread them in his anger and trample them in his fury, and stain his raiment with their blood; while all the armies in heaven follow him in martial splendor, mounted on white horses, and all arrayed in a uniform of spotless white. This same Jesus conferred on his apostles an everlasting priesthood, after his own order: as it is written: "*As the father hath sent me, even so I send you.*" "*And the works that I do shall you do also.*"

He also promised to be with *them* always even unto the end of the world; and therefore is yet with them in their labors and ministry, whether as men or angels. Those who suppose a man's office or priesthood to end with this life have been in the habit of applying that promise, as if it only ment them and their successors; but he said no such thing. But rather that he would be with *them* always unto the end of the world. If they had successors, it was then time enough for similar promises to be made to them, when they in turn should enter upon their holy and sacred office of the apostleship and priesthood.

These apostles not only hold the perpetual office of the apostleship and priesthood: but also partake of kingly power. Hence it is written "*they shall sit on twelve thrones judging the twelve tribes of Israel.*" And this too, when the son of man shall come in his glory. Then will be fulfilled that which was recorded by John, saying: "*thou hast made us unto our God kings and priests; and we shall reign on the earth.*" In view of an eternal kingdom, and of an immortal reign and ministry, they might well rejoice when arraigned before the dreadful tribunals of earthly tyrants, knowing as they did that they should reign in turn, and that their persecutors would be in turn arraigned before a judgment bar.

From all these and a thousand other promises made to prophets and apostles, we feel safe in the conclusion, that a field wide as eternity and boundless as the ocean of God's benevolence, extends before the servants of God. A field where, ambition knows no check, and zeal no limits; and where the most ardent aspirations may be more than realized. A field where crowns of glory, thrones of power and dominions of immortality are the rewards of diligence. And where man—once a weak and helpless worm of dust may sit enthroned in majesty on high, and occupy an exalted station among the councils of the sons of God.



