

In the 1st verse of the 14th chapter of Revelations we are told that John saw one hundred and forty-four thousand persons standing with the Lamb upon Mount Zion, and they had a peculiar name written in their foreheads—even their Father's name, him whom we call, in our language, God. Then there will be written upon the foreheads of these hundred and forty-four thousand this insignia, the Father's name, and they will be gods; and they will associate with him as do the Father and his Only Begotten, that is, the only son begotten in the flesh.

From this we can draw the conclusion that God, Our eternal Father, who is a spiritual being, has a body of flesh and bones, the same as his children will have after the resurrection.

Says one, "to carry it out still further, 'If we become gods and are glorified like unto him, our bodies fashioned like unto his most glorious body, may not he have passed through a mortal ordeal as we mortals are now doing? Why not? If it is necessary for us to obtain experience through the things that are presented before us in this life, why not those beings, who are already exalted and become gods, obtain their experience in the same way? We would find, were we to carry this subject from world to world, from our world to another, even to the endless ages of eternity, that there never was a time but what there was a Father and Son." In other words, when you entertain that which is endless, you exclude the idea of a first being, a first world; the moment you admit of a first, you limit the idea of endless. The chain itself is endless, but each link has its beginning.

Says one, "This is incomprehensible." It may be so in some respects. We can admit, though, that duration is endless, for it is impossible for man to conceive of a limit to it. If duration is endless, there can never be a first minute, a first hour, or first period; endless duration in the past is made up of a continuation of endless successive moments—it had no beginning. Precisely so; with regard to this endless succession of personages, there never will be a time when fathers, and sons, and worlds will not exist; neither was there ever a period through which the past ages of duration, but what there was a world, and a Father and Son, a redemption and exaltation to the fullness and power of the Godhead. This is what Jesus prayed for, and he did not limit his prayer to his apostles, but he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

But, says one, "Does not that oneness mean one person?" No; Jesus meant that those who believed in him through his servants might be able to come up to that fulness and glory and power and exaltation which he inherited, to even the fulness of the celestial glory, to be crowned with God the Eternal Father, and with his Only Begotten, to be made equal, as it were, with them, in power and dominion; agreeing with some modern revelations, God has given through the Prophet Joseph Smith. He said all they that receive this Priesthood, that is, those who receive the testimony of the servants of God, they receive me, and whosoever receives me, receives my Father, and whosoever receives my Father, receives my Father's kingdom; kingdom whereupon all that my Father hath shall be given to him. This is a glorious promise, to be joint heirs with the Son of God in the inheritance of all things, even the fulness and glory of the Celestial world, their bodies eventually to become glorified, spiritual bodies of flesh and bones, the same as God the Father.

Before this earth was rolled into existence we were his sons and daughters. Those of his children who prove themselves during this probation worthy of exaltation in his presence, will beget other children, and, precisely according to the same principle, they too will become fathers of spirits, as he is the Father of our spirits; and thus the works of God are one eternal round—creation, glorification, and exaltation in the celestial kingdom.

How many transformations this earth had before it received its present form of creation, I do not know. Geologists pretend to say that this earth must have existed many millions of years, and this assertion is generally made by men who do not believe in God or the Bible, to disprove the history of the creation of the world, as given by the prophet Moses. We will go further than geologists dare to go, and say that the materials of which the earth is composed are eternal, they never had a beginning; they will never have an end.

What is meant by creation? Merely organization. In six days, we are told, God created this world; also every living thing that then existed. Did he create any of these things out of nothing? Did the materials then originate? No, there is no Scripture to be found within the lids of the Old and New Testament, or Book of Mormon, or Doctrine and Covenants, or in any of the revelations of God, ancient or modern, that even intimates such a thing, for such was not the case; but go to the creeds of men and you will find these things taught. I was taught them in my youth; they were instilled into my young mind, and of course I believed them. But as I matured in years and thought, especially after I began to study the Hebrew language, I learned that the material of which this earth was made, always did exist, and that it was only an organization or formation which took place, during the time spoken of by Moses.

How many transformations this earth passed through before the one spoken of by Moses, I do not know, neither do I particularly care. If it had gone through millions on millions of transformations, it is nothing to us. We are willing, for the sake of argument, to admit that the materials themselves are as old as geologists

gists dare to say they are; but then that does not destroy the idea of a God, that does not destroy the idea of a great Creator, who, according to certain fixed and unalterable laws, brought these materials, from time to time, into a certain organization, and then by his power completed the worlds that were thus made, by placing thereon intelligent and animated beings, capable of thinking and having an existence; and then again, for various reasons, he destroys their earthly existence, until finally he exalts them from their former condition and makes them celestial in their nature.

This is the destiny of this globe of ours; it will eventually attain a state of organization that will no more be destroyed. When? After God has fulfilled and accomplished his purposes, after it has rested from wickedness one thousand years, during which time Satan will not have power to tempt the children of men, during which time the faithful will reign, as kings and priests on the earth in their resurrected bodies, when too the kingdom and the greatness of the kingdom under the whole heaven will be in possession of the Saints of the Most High; not only in the possession of those who are mortal Saints, but also in the possession of those who are immortal Saints, appearing as they will in their resurrected bodies, rising up as rulers, as kings and priests, upon the face of our globe.

A government administered by such men will be one that can be depended on; in that respect it will be very different from the political nations of mortal man. Now there will not be the contention we now have, for all things pertaining to the government of God's kingdom will be conducted in order and on the eternal principles of righteousness.

The Twelve Apostles who were called by Jesus and who ministered in his name while they tarried on the earth, will sit upon twelve thrones hereafter, and judge the twelve tribes of Israel. There will be nothing intangible or ethereal about these thrones, they will be just as real as any kingly throne of the earth. And the twelve apostles will rule over the twelve tribes of Israel for the space of a thousand years, having, as they will have, their celestial bodies, and they will eat and drink at the table of the Lord. He will be here also, he will be King of kings, before whom all must bow, all must acknowledge his power—and that will be for the space of a thousand years.

By and by, when the time comes for this earth to die—for there has been a great deal of wickedness here—Satan will be loosed to go forth again to deceive, for there will still be some of the Saints mortal, who will be subject to temptation, and even Satan will not only try to deceive the mortal Saints, but he will gather together his armies around the camp of the Saints.

Then another time comes, when a great white throne will appear, and he who sits thereon will be glorious in his majesty and power, from before whose face the earth will flee away and no place be found for it. Will he annihilate it? No, not a particle of the earth will be annihilated, not a particle of the earth was ever originated, consequently not a particle of it will go out of existence; but it will flee away to its original element, in the same manner as the human body would be burned at the stake. The elements would be diffused among original matter, so with the elements of our earth when it undergoes its change, John was not satisfied with only seeing the earth pass away, but he saw still further, even until he beheld a new heaven and a new earth, for, said he, the first heaven and the first earth were passed away, and there was no more sea. Again, he testifies further, saying, "And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

This creation, when made new, will be inhabited by immortal beings, who will no more be subject to death, consequently there will be no more pain or sorrow, nothing to mar their peace or to prevent them from entering into the fulness of happiness and joy.

This, I say, is the destiny of this earth, and the Lord has told us that the time is high at hand. In other words, this is the last dispensation, and we are preparing for the work of the Millennium. When the thousand years are passed, the earth will be made new—it will then become a heaven, the habitation of the former and latter-day Saints, as well as all they who prove themselves faithful who will be born during the Millennium. How long will they inhabit it? For ever.

When I was a boy, nineteen years old, I first saw Joseph Smith; I attended a Conference of the Church of Jesus Christ of Latter-day Saints, on the 2d January, 1831. At that Conference the people desired him to inquire of the Lord for them; they were anxious to know his mind and will. They were at that time comparatively few in number, not being more than two hundred. Joseph Smith sat down at a table and received a great revelation, which is now contained in this Book of Doctrine and Covenants. Part of it, in relation to a land of promise, reads as follows:—"And I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall

possess it again in eternity, no more to pass away."

When I sat and heard that revelation, as it was uttered by the prophet Joseph, and written by his scribe, I thought to myself, that is a very curious doctrine, for I had not then learned that this earth was to become our future home and heaven, and I did not think Joseph Smith knew it. But it seemed so curious to me to bring myself to believe that the Lord was going to give us part of this earth, to possess it, and our children after us, while time should last, and to retain it through all eternity, never more to pass away. This was so different from anything I had been taught, I was utterly confounded, to think that my Father in heaven would come and live here on this earth! But when I came to read the Bible on this subject and found how numerous the passages were promising that the Saints should inherit the earth forever, I was perfectly astonished that I had never thought of it before. "Blessed are the meek," says the Saviour, "for they shall inherit the earth." The meek have been driven into the dens and mountains of the earth, having had to hide themselves up from their persecutors, while the wicked, the proud and the haughty have inherited the earth. Yet here is a promise that the meek shall inherit this earth, which all of course would readily admit has never had its fulfillment. Then again I was still more confirmed of the truth of this doctrine when finding other corroborative passages. David, for instance, in his 37th Psalm, says, "The wicked shall be cut off. The righteous shall inherit the land, and dwell thereon for ever." I go back to the Books of Moses, and there ascertain that the earth is promised to the Saints forever, I come to the Acts of the Apostles, wherein the martyr Stephen, in answering the charge of blasphemy, tells of Abraham, how he came to leave his own country, and how that the Lord had promised him a land for an inheritance which "he would give to him for a possession, and to his seed after him," and yet he never possessed any of it, "no, not so much as to set his foot on," and this same promise was confirmed to Isaac and Jacob. And when I read in the Revelations of John about the new song that he heard them sing in heaven about their coming back to the earth (Rev. v. 9, 10), I was fully confirmed that the new revelation was from God. One portion of the song which John heard the angels sing was, "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."

How very plain it is when we once learn about our future heaven. We do not have to pray, according to the Methodists, for the Lord to take us to a land beyond time and space, the saints secure a home. How inconsistent to look for a heaven beyond space! The heaven of the Saints is something we can look forward to in the confident hope of realizing our inheritances and enjoying them forever, when the earth becomes sanctified and made new. And there, as here, we will spread forth and multiply our children. How long? For eternity. What resurrected Saints have children? Yes, the same as our God, who is the Father of our spirits; so you, if you are faithful to the end, will become fathers to your sons and daughters, which will be as innumerable as the sands upon the sea shore; they will be your children, and you will be their heavenly fathers, the same as our heavenly Father is Father to us, and they will belong to your kingdoms through all the vast ages of eternity, the same as we will belong to our Father's kingdom.

He that receiveth my Father, says the Saviour, receiveth my Father's kingdom, wherefore all that my Father hath shall be given to him. It is a kind of a joint stock inheritance, we are to become joint heirs with Jesus Christ to all the inheritances and to all the worlds that are made. We shall have the power of locomotion; and like Jesus, after his resurrection, we shall be able to mount up and pass from one world to another. We shall not be confined to our native earth. There are many worlds inhabited by people who are glorified, for heaven is not one place, but many; heaven is not one world, but many. "In my Father's house are many mansions." In other words, in my Father's house there are many worlds, which in their turn will be made glorified heavens, the inheritances of the redeemed from all the worlds who, having been prepared through similar experience to our own, will inhabit them; and each one in its turn will be exalted through the revelations and laws of the Most High God, and they will continue to multiply their offspring through all eternity, and new worlds will be made for their progeny. Amen.

MISFORTUNES OF WHISKEY PROSECUTIONS.—Prosecutions for frauds on the government through the illicit whiskey trade seem to be singularly unfortunate. The exhaustive efforts of Secretary Bristow only succeeded in convicting a few of the Western whiskey conspirators, and nearly all of those who were found guilty have been released by a pardon after a farcical show of punishment. Judge Benedict, in the United States Circuit Court, now announces that in the crooked whiskey cases in this city a point is pending before him the decision of which may be fatal to the indictments. The Judge would scarcely have made such a statement from the bench had he not been well convinced that the prosecutions must fall through. The men who engage in these whiskey frauds certainly have wonderfully good fortune. They make enormous amounts of money, and when they have their dishonest profits safely in their pockets it seems impossible to find a prosecuting officer who does not make some accidental flaw in their indictments or fail for want of evidence to convict them. Singular that justice is so swift to overtake a penniless thief and so slow to catch the wealthy robber who steals millions from the government.—*New York Herald*, Dec. 23.

—The New York *Evening Telegram* hazards the following:—"A Newark woman, who certainly has no appreciation of the powers and possibilities of her sex, has tried to mutilate her tongue. The case is a very rare one."

—In the Superior Court, New York, Miss Josephine Van Houten, a handsome lady of about 25 years of age, has obtained a verdict of \$7,000 damages against James H. Travis, for imputing unchastity to her. Miss Houten no doubt considers that a very superior court.

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