

of the Holy Ghost, by which you are purified, as well justified and sanctified from all your evil affections, and you feel to love God and that which is just and true, and to hate that which is sinful and evil. Why? Because of this sanctifying, purifying principle that comes upon you, by the baptism of fire and the Holy Ghost. So must this earth be baptized by fire, it must be cleansed from all sin and impurity. Will it be filled with the Holy Ghost? Yes. These elements that melt like wax before the presence of the Lord will again be filled with his Spirit and will be renewed, and the earth itself will be full of the knowledge of God as the waters cover the channels of the great deep. It will enter into the elements of creation, so that the curse which came in consequence of the fall of man will be removed from the earth, and the elements will be cleansed, not only by fire but by the Spirit of the living God, which will mingle with and purify them. Satan, that arch deceiver, will be bound, and a seal will be set upon him, and King James' translation of the Scriptures tells us that he will be cast into the bottomless pit. But in the inspired translation I have referred to, it reads, if I remember correctly, "the lowermost pit," which, to my mind is more consistent than a pit that has no bottom. Satan is to be cast into this pit, and a seal set upon him, and he is to be bound with a chain, and will have no power or dominion upon this earth. He and all the fallen angels with him, are to be kept in that pit until the thousand years are ended.

Now then, all the inhabitants who are spared from this fire—those who are not proud, and who do not do wickedly, will be cleansed more fully and filled with the glory of God. A partial change will be wrought upon them, not a change to immortality, like that which all the Saints will undergo when they are changed in the twinkling of an eye, from mortality to immortality; but so great will be the change then wrought that the children who are born into the world will grow up without sin unto salvation. Why will this be so? Because that fallen nature, introduced by the fall, and transferred from parents to children, from generation to generation, will be, in a measure, eradicated by this change. Then the righteous will go forth, and grow up like calves of the stall; and one revelation says, their children shall grow up without sin unto salvation. Satan having no power to tempt them, these children will not sin.

The question may arise here—"Will it be possible for men to sin during the Millennium?" Yes. Why? Because they have not lost their agency. Agency always continues wherever intelligent beings are, whether in heaven, on the earth, or among any of the creations that God has made; wherever you find intelligent beings, there you will find an agency, not to the same extent perhaps, under all circumstances, but yet there is always the exercise of agency where there is intelligence. For instance, when Satan is bound and a seal set upon him in this lowermost pit, his agency is partially destroyed in some things. He will not have power to come out of that pit, now he has that power; then he will not have power to tempt the children of men, now he has that power; consequently his agency then will be measurably destroyed or taken away, but not in full. The Lord will not destroy the agency of the people during the Millennium, therefore there will be a possibility of their sinning during that time. But if they who live then do sin, it will not be because of the power of the devil to tempt them, for he will have no power over them, and they will sin merely because they choose to do so of their own free will.

To show you that such will be the case, let me quote some Scripture. After Jesus comes with all his Saints with him, and stands on the Mount of Olives, we find that the Lord will require all the nations round about Jerusalem, to go up and worship the King, the Lord of Hosts, and to keep the feast of tabernacles, and that there shall be one Lord and his name one. There will be no heathen gods in those days, but during the Millennium he will require all the people to go to Jerusalem, the headquarters on that continent, to worship him. Now, will it be possible for the people in that day to sin? Yes; for we read, in the same chapter, if the people go not up, that upon all such

nations there shall no rain descend during the time of their transgression. It seems then by this that there will be a chance for the people, during that happy period, to refuse to comply with the commands of the Most High, and thus bring upon themselves speedy destruction, by famine, through the rain being withheld. And in the case of the people of Egypt, where the withholding of rain does not now affect them, they being supplied by water from the Nile, the Lord has prepared a special judgment. If they will not come up to Jerusalem, year by year, we are told that their eyes shall consume away in their holes, and their flesh fall from their bones. Then again, we read in the sixty-fifth chapter of Isaiah that—"There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old, but the sinner, being a hundred years old, shall be accursed," showing that, when that day shall come, the people will have their lives prolonged on the earth to the age of a tree, growing up to be a hundred years old, then if they sin they shall be accursed, proving that there is a possibility of sinning.

In regard to this partial change that will be wrought upon the people in those days, let no one suppose that this is inconsistent with the dealings of the Lord, for we have on record in the Book of Mormon, that he did accomplish a work similar to this upon the bodies of at least four men who once lived upon this globe, three of whom belonged to the twelve disciples which Jesus, personally, chose to minister on this western continent. They had a desire to live while the world should stand, for the purpose of bringing souls unto Jesus, and the Lord granted unto them their desire. But first the heavens were opened, and they were caught up, and they saw and heard unspeakable things, things that were not lawful to be uttered, and which they were forbidden to utter, and it seemed to them like unto a transfiguration. They, nevertheless, came down again out of heaven, after having had this great feast, and they went forth upon the face of this land in connection with nine others of their quorum, and ministered among the people, and so great was their faith, that when their enemies shut them in prisons, the prisons were rent in twain, and they came forth from their confinement. Again, when they dug pits in the earth, however deep, and cast them down into them, they smote the earth by the word of God, and were delivered out of the pits and came forth unharmed. Again, when they cast them three times into furnaces of fire, they came forth unharmed; and when they cast them into dens of wild beasts, they played with them as a child would play with a suckling lamb, and came forth unharmed, and they performed mighty miracles, and signs, and wonders in connection with the other members of the Twelve. They also built up the Church of God upon all the face of this land, and all the inhabitants thereof were converted and brought to a knowledge of the truth.

These three men tarried among the Nephites until between three and four hundred years after Christ, and until the wickedness of the people became so great that the Lord took them out of their midst. Mormon, in speaking of these three men, inquired of the Lord, whether they did receive a change to immortality at the time they were caught up into heaven. The Lord answered and told him, that they did not receive a full change, but only so much that Satan had no power over them, and sickness had no power over their bodies. This partial change, then, was sufficient to preserve them to live without pain and sickness, and without Satan having power to tempt them and lead them astray, and they would have no sorrow in relation to themselves, but only in regard to the sins of the world, and on this account they sorrowed considerably.

It seems then, that if God did, in ancient times, so show forth his power, as to operate upon three men on this American Continent, and one on the Eastern Continent, namely, John the Revelator, so that the power of death could not be exercised over them, that they could tarry and live here on the earth for eighteen hundred or two thousand years, as the case may be, he can perform the same in regard to the Latter-day Saints, that they

also shall live; and inasmuch as they are permitted to dwell here in the presence of Jesus it is reasonable to believe that they will ask, and desire, and seek unto him to receive this partial change. And will he grant it? Yes. But yet there is to be a falling asleep; notwithstanding this aerial change, they will fall asleep when they have come to full maturity, or the full age of man. But they will not be deposited in the grave—this is what the Lord has told us—they will be raised again immediately after having fallen asleep, raised again to immortality and eternal life, instead of being buried and seeing corruption. Those persons, therefore, who die under these circumstances, have not the experience of a long absence from their bodies, their spirits are only separated for a moment, as it were, and then they are permitted to come forth in the beauty of immortality and eternal life.

The same revelation that speaks of the Saints being raised after falling asleep, in the twinkling of an eye, says they shall be caught up, and their rest shall be glorious. Now, if all the immortal, resurrected Saints are to be here on the earth, and Jesus himself here, where will they, who live, and die, and are resurrected, during the Millennium, go to when they are caught up? They go away from Jesus, if Jesus is to be here all the time, and they will also go away from the rest of the resurrected Saints, who reign on the earth, if the latter are wholly limited to this earth. But the idea is that they are caught up and have the privilege of beholding the heavens, the celestial paradise, the celestial mansions; and then, whenever it is wisdom and necessary to come down here on the earth to reign as kings and priests, the same as Jesus, and the twelve Apostles will have their thrones, and eat and drink at the Lord's table here on the earth, and judge the twelve tribes of Israel; so will all those other saints reign on the earth who are counted worthy to receive kingdoms and thrones.

When the period called the Millennium has passed away, Satan will again be loosed. Now the query arises, Will Satan have power to deceive those who have lived on the earth, and have fallen asleep for a moment and have received their immortal bodies? No, he will not. When they have passed through their probation, and have received their immortal bodies, Satan will have no power over them. Thus generation after generation will pass away, during the Millennium, but by and by, at the close of that period, unnumbered millions of the posterity of those who lived during the Millennium, will be scattered in the four quarters of the earth, and Satan will be loosed, and will go forth and tempt them, and overcome some of them, so that they will rebel against God; not rebel in ignorance or in unbelief, as the Lamanites did; but they will sin wilfully against the law of heaven, and so great will the power of Satan be over them, that he will gather them together against the Saints and against the beloved city, and fire will come down out of heaven and consume them.

After this shall have taken place, a great white throne will appear, on which the Divine Judge will be seated, from before whose face the heaven and earth shall flee away, and no place will be found for them. This change in the earth is very different from the one I have spoken of, wrought by the baptism of fire. One is a sanctification and cleansing of the earth, the other is a complete dissolution and passing away thereof. When the earth is thus dissolved and passes away, where will it go to? Will it go out of existence? No, not one particle of material that now enters into all the creations which God has made ever had a beginning, or will ever have an end. The materials exist co-eternally with God. The materials of which the earth is composed may be dispersed, and the earth may pass away as an organized globe, before the face of him who sits upon the throne, and this may be accomplished by fire, which not only melts the elements, but causes them to be separated and scattered in space.

Before this takes place the last trump will sound. All the Saints that are on the earth, in the camp, and in the beloved city, around about the old and new Jerusalem, when Satan's army is consumed and this trump shall sound, will be caught up, and those who have not undergone their full change from mortality to immortality will be changed in the twink-

ling of an eye. As Paul said to the Corinthians—"We shall not all sleep, but we shall all be changed in the twinkling of an eye." At what time? When the last trump shall sound, after the thousand years are ended, they shall be changed and caught up. Where are they taken to? Up into the celestial heavens, to those invisible creations that are in space, which have passed through their ordeals, and been sanctified, glorified and made celestial. What will they be caught up for? That they may not pass away, when the earth passes away. What becomes of the wicked, those who were consumed to ashes, who lived before the Millennium? They are called forth by the sound of the last trump and caught up also to be judged; and they who are filthy will be filthy still, and they who are unholy will remain unholy still; they who are happy will be happy still; both small and great in that day, will stand before God, and be judged out of the things written in the books, every man according to his works.

We might say considerable in relation to these books, as they are revealed in the Book of Mormon and elsewhere, but we will pass along. By and by it will be needful to have a new earth. Now how does the Lord make this new earth? He makes it out of the materials of the old one. This very earth on which we dwell, whose elements are to be melted and sanctified with fervent heat, in order that the Saints may reign upon it for a thousand years; this very earth that will pass away and no place be found for it as an organized earth, will be resurrected, the elements thereof will be brought together again, as they were in the beginning, and they will be sanctified and purified, and made holy and celestial, and become like a sea of glass, and then, after all things are made new, and old things have passed away, the two Jerusalems will come down from God out of heaven, and will rest upon the new earth, the new Jerusalem standing upon this continent, and the old Jerusalem brought again to where it formerly stood. Then God himself will be with them, and he will wipe away all tears from their eyes, and there will be no more sorrow, nor mourning, neither any more death, for the former things will have passed away, and all things will have become new. This land or hemisphere will be the abiding place of the New Jerusalem for ever and ever.

Now, do you not see that there is a similarity in regard to God's dealings with the earth and with the inhabitants who dwell upon its face? The earth has to undergo a change as well as our bodies. As our bodies may be burned at the stake and the ashes blown to the four winds of heaven, so will the earth be burned and pass away; and in the same manner as our bodies are renewed out of the elements which once entered into their composition, or at least a sufficient quantity thereof to make a new body, so will the earth have to be renewed again and resurrected, redeemed and made immortal from the elements of which it was formerly composed, so that those immortal beings who are brought forth from the grave will have an immortal earth to dwell upon. There is a type of this thing also in regard to our first parents. When this earth issued from the hands of the Almighty it was intended for eternal duration; in other words, it was an immortal earth or creation, all things being pronounced very good. But man brought a curse upon the earth, he brought death into the world, he brought a curse upon the waters and upon all the materials of our globe, and hence, as man has to be sanctified and to pass through the several ordeals necessary for that purpose, so does the earth; and when man has got through with these ordeals and becomes immortal, so will his abiding place become immortal, and he will inherit it for ever and ever. Our first parents were not mortal when they were placed on this earth, but they were as immortal as those who are resurrected in the presence of God. Death came into the world by their transgression, they produced mortality; hence this will be a complete restoration, of which I am speaking.

We are living, Latter-day Saints, near the close of the sixth thousand years from the fall of man; how near I do not know, and there is a great change about to take place. Inquires one—"Is there not some way by which we can fix the time, and arrive at a certainty in regard to the age of our globe since the fall of man?" I do not know of any way except by new revelation, for chronology is so imperfect that many hundreds who have spent their lives and fortunes in studying it, differ from each other in their conclusions. One has one date for the age of the world, and another has another. Let me give to you a few specimens. We will take one of the oldest eras—the Alexandrian—computed by Julius Africanus. In this Alexandrian era, the time from the creation to the birth of Christ is set down at 5,500 years; in the Antioch era, computed by Pandorus, it is set down at 5,493 years; in the Constantinople, or Greek, era it is set down at 5,509 years; you take Scaliger, another great chronologist, and he, by a comparison of the text of various ancient manuscripts, makes the age of the world, from the creation to the coming of Christ, 3,950 years. Then you take another celebrated man, Father Pezron, and he makes it 5,873 years from the creation to Christ. Then you take the one who has given the chronology to the Bible, Archbishop Usher, and he makes it 4,004 years from the creation to Christ. Another chronologist, Josephus, makes it 4,163 years; and you take some other Jewish chronologists, and they make it as high as 6,524 years from the creation to Christ. How are you going to judge? You may take over two hundred other chronologists, whose names are given, and they all have their special dates; consequently, you see, we are utterly at a loss, and without new revelation, we are no more sure that Archbishop Usher's chronology, contained in

King James' Bible, is correct than we have to suppose that many of those others are correct. What shall we do, then? The best thing for us to do is to depend upon what God reveals. If he gives us any knowledge regarding chronology, depend upon it; and he has given us a great deal of information with regard to the signs of the times. If he has not given us the age of the world, he has given us that whereby we may know that we live in the generation in which the times of the Gentiles will be fulfilled. He informed us, in the rise of this church, that that generation should not pass away until the times of the Gentiles should be fulfilled. And then we have other revelations, showing that when their times are fulfilled there is a speedy and short work to be accomplished in the gathering of the house of Israel from the four quarters of the earth. They are to be brought out of all nations, kindreds, tongues, and people with a mighty hand and outstretched arm. We are told that God will then perform wonders, miracles and signs, greater than ever have been performed since the creation of the world; that he will bring back his covenant people. After the Jews have rebuilt Jerusalem, and after the temple is erected, the Lord Jesus will come.

How much of this work will be performed, after the sixth thousand years have passed away, I do not know. Inquires one—"Don't you think it will all be completed before the last day of the six thousand years from creation?" No, I do not; the Lord has told us differently. Read the key to John's revelations, published in the "Pearl of Great Price," and you will find that there is a very great work to be performed, after the seventh thousand years, called the Millennium, has commenced. You will find that the seven trumpets are to sound, preparatory to the beginning and finishing of his work in the morning of the seventh thousand years, just as the Lord performed a work in the seventh day of creation, when he planted the Garden of Eden and placed the man Adam therein. He performed quite a temporal work in the process of creation on the morning of the seventh day; and so he will perform a work at the beginning of the seventh thousand years, after the seventh millennium shall open; and the nature of the work, which will then be performed, was typified by that which God performed in the beginning. In the beginning of the seventh day or "time" of creation he placed man in the Garden of Eden, free from the curse, and, says the key to John's revelations, in the morning of the seventh thousand years will he sanctify the earth, redeem man from the grave, and seal all things to the end of all things; and the sounding of these trumpets, and the work which is to be performed, as each trumpet shall sound in its turn, will accomplish that which is necessary as a preparation for the sealing up of all things to the end of all things before he comes. Some have supposed that during the Millennium a great work would be performed for and in behalf of the dead. This may be; but this revelation would seem to indicate that everything will be prepared before the Savior comes, everything sealed to its position, everything reduced to its standard and to its sphere; that there will be no links in the chain but what will be completely welded, and everything completely prepared by the sounding of these trumpets.

Then again, after the six thousand years have ended, before the Lord shall come, while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations—which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand high priests will be selected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assembly of the church of the first-born. Will not that be a great work? Imagine one hundred and forty-four thousand high priests going forth among the nations, and gathering out as many as will come to the church of the first-born. All that will be done, probably, in the morning of the seventh thousand years. The work is of great magnitude, Latter-day Saints, and we are living almost upon the eve of it. Six thousand years have nearly gone by, the world is getting aged, and Satan has accomplished almost all that the Lord intends that he shall accomplish, before the day of rest. With a work of such magnitude before them, the Latter-day saints should be wide awake, and should not have their minds engaged in those fooleries in which many indulge at the present time. We should put these things away, and our inquiry should be—"Lord, how can we prepare the way before thy coming? How can we prepare ourselves to perform the great work which must be performed in this greatest of dispensations, the dispensation of the fullness of times? How can we be prepared to behold the Saints who lived on the earth in former dispensations, and take them by the hand, and fall upon their necks, and they fall upon ours, and we embrace each other? How can we be prepared for that?" How can all things that are in Christ Jesus, both which are in heaven and on the earth, be assembled in one grand assembly, without we are wide awake?

May God bless you. Amen.

## DIED.

At Logan, Cache Co., SELMA, wife of Alfred Hanson, and daughter of Solomon and Christina Lundberg; a native of Sweden, aged 21 years.

Scandinavian Stjerne, please copy.

In Provo City, December 10th, 1873, of nervous fever, ZELNORA ISIDORA, daughter of Wm. B. and Epsy J. Pace, aged 15 years and 2 months.—Provo Times, Dec. 23.

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