

## A STERLING OLD POEM.

Who shall judge man from his manner,  
Who shall know him by his dress?  
Paupers may be fit for Princes,  
Princes fit for nothing else.  
Crumpled shirt and dirty jacket  
May beclothe the golden ore  
Of the deepest thoughts and feelings—  
Satin vest can do no more.

There are streams of crystal nectar  
Ever flowing out of stone;  
There are purple beds and golden,  
Hidden, crushed and overthrown,  
God, who counts by souls, not dresses,  
Loves and prospers you and me,  
While He values thrones the highest  
But as pebbles in the sea.

Man, upraised above his fellows,  
Oft forgets his fellows then;  
Masters—rulers—lords, remember,  
That your meanest kinds are men!  
Men of labor, men of feeling,  
Men of thoughts, and men of fame,  
Claiming equal rights to sunshine  
In a man's ennobling name.

There are foam-embroidered oceans,  
There are little wood-clad hills;  
There are feeble inch-high saplings,  
There are cedars on the hills.  
God, who counts by souls, not stations,  
Loves and prospers you and me;  
For to Him all vague distinction  
Are as pebbles in the sea.

Toiling hands alone are builders  
Of the nation's wealth and fame;  
Titled laziness is pensioned  
Fed and fattened on the same;  
By the sweat of other foreheads,  
Living only to rejoice,  
While the poor man's outraged freedom  
Vainly lifts its feeble voice.

Truth and justice are eternal,  
Born with loveliness and light;  
Secret wrongs shall never prosper  
While there is a sunny right;  
God, whose world-wide voice is singing  
Boundless love to you and me,  
Links oppression, with its titles,  
But as pebbles in the sea.

## DISCOURSE

BY

## ELDER ORSON PRATT,

Delivered in the Tabernacle, Salt  
Lake City, Sunday Afternoon,  
August 1st, 1880.

REPORTED BY JOHN IRVINE.

*Introductory remarks—Heaven and Earth to pass away—Not annihilated—Heaven and Earth not created from nothing—Materials eternal—Materials under the dominion of laws—Central and Orbital forces—Compound and Elementary substances—Earth in the beginning—No mortality, then known, on this creation—The Fall—The Earth's Baptism in Water—Its Baptism by Fire—Its Baptism by the Spirit—Its justification—Its sanctification—Its purification—Its thousand years rest—The last apostasy—The last gathering of the Righteous—Destruction of Satan's army—The burning of the Earth—Its elements dispersed—The Earth's Resurrection—Its full redemption—Its nature when made immortal—The eternal abode of the resurrected righteous—The geologists of the new creation—Owners of the land—Deeded only to such as obtain titles in this life—The Jaredite title—The Nephite title—The Latter-day Saints' title—The location of their Capital City—Its future glory—Its Temple and those who worship therein.*

I WILL call the attention of the congregation to a few passages of Scripture, which will be found in the 20th and 21st chapters of the Revelations, given to St. John. In the 20th chapter we find these words:—

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire."

In the 21st chapter, commencing with the 1st verse, we read these words:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"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. And he said unto me, Write for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

It is a great and important undertaking to rise up before a congregation of the children of men, and endeavor to declare the words of eternal life to them. No man living can do this acceptably in the sight of God, unless God is with him, by the power of his spirit and by the inspiration thereof. I often feel my own weakness and imperfection as a man, when endeavoring to do a work of this nature. I often times feel to ask myself the question—what am I, and how can I perform the work which the Lord requires at my hand, unless he assists me? Sometimes I almost feel to shrink; but then I know, from past experience, that God has assisted me, and I have every reason to believe that he will continue so to do, inasmuch as I am humble and exercise faith in him, and strive to do his will.

These words written in the 20th and 21st chapters of the Revelations, given to St. John on the Isle of Patmos, occurred to my mind, a few moments before I rose to my feet; for it is the practice of most of the elders of this church, to take no thought before hand, what they shall say, and it is very seldom that the officers of the church endeavor to plan out, in their own minds any particular from of discourse; but sometimes the spirit of the Lord may suggest certain passages of scripture, and then that same spirit may dictate and direct, in regard to the form of words that shall be used, in delineating the ideas contained in these texts.

We are told in the words which I have read, that there is a period of time yet in the future, wherein this earth upon which we stand, where we have our being, and from which we derive our sustenance, will pass away; and the heavens that are over our heads will also pass away; at the time this great event shall happen, we are informed that a great white throne shall appear; that a certain personage will sit thereon, and that so great will be his glory, and so great the power attending him, that the earth itself will flee away from before his presence, and the heavens, the literal heavens that are over our heads—probably meaning the heavens that pertain to this creation—will pass away; the atmosphere and those things included in the atmosphere; and the earth itself, the solid portions thereof, and the liquid portions, will all pass away, before the face of him that sits upon this throne. This is believed not only by the Latter-day Saints, but by all Christian denominations, with very few exceptions. They believe that the heaven and the earth will, at some future period, have a great change wrought upon them. They expect that they will pass away but I believe that most of them consider that the earth will become annihilated; that the very materials of which it is composed will be reduced to nothing. I think that used to be, when I was a boy, a tenet of the sectarian world; it used to be their idea, that the earth was, in the beginning, made out of nothing by the word of God, and that it would be reduced to nothing, when it passed away.

But I have not time to dwell upon the idea of the Christian world, and their views, concerning this matter; I shall touch upon those things according to the ideas and the faith of the people called Latter-day Saints. We do not believe that the earth was made out of nothing, like the modern Christian idea; we have no such belief; for we do not find any such declaration contained anywhere in the scripture. We do not take it for granted, because they have incorporated these things in their modern theology, in their doctrines, in their disciplines, in their church articles, in their creeds

we do not receive it on this testimony; but we search to see what the scriptures of truth have said upon this subject; and when we have searched them, we find there is no indications whatever, that the earth was made out of nothing, or that it sprang into existence, where there was nothing on which to work.

We read in the first chapter of Genesis that God created the heaven and the earth, and the earth was without form and void, but there is nothing in this passage that informs us that he made the earth out of nothing. Our view is that the elements out of which this and all other worlds were made existed from all eternity; they never had any beginning. There are a few individuals on the earth that make no profession of religion—some call them materialists—who believe this same principle; and in doing so, they have got one truth incorporated among their ideas, though they do not believe in God. The materials of this creation, according to our view, and that which God has revealed to us, in this last dispensation, have existed from all eternity. These materials have been, from all eternity, subject to the command of the great Jehovah; they are under his jurisdiction; he has power to control them; he gave them laws; they act according to these laws; and they have been governed by laws, so far as we have any knowledge, and so far as our creation is concerned, for indefinite ages past; and we have every reason to believe that they have been under the dominion of law, so long as there has been a Supreme Being. And you might ask how long is that? We answer, that he is co-eternal in his existence, with the materials of creation;—one existed as long as the other; and other of them had any beginning. There may have been an endless cycle of organizations and disorganizations, among the materials of nature, governed for a certain period of time, for a wise purpose, according to wise, and just, and holy laws, adapted to their condition, and to bring about the great purposes of the great Jehovah. We find that everything, at present, so far as we have any knowledge and understanding to discern the workings of nature, seems to be under the dominion of law. The earth rolls in its destined orbit according to laws. The force by which it is supposed to have been projected, is according to a certain law. The great central force by which it is governed, or to use a modern word, "attracted," is according to a certain law. The projectile force, so called, is adapted to the central force; and it has rolled in its destined path, ever since its present organization, or for some 6000 years, and how much longer it has rolled in that path or orbit, we do not know. It had a beginning in its present organization, as Moses clearly gives us an idea. But in organizing this world the Lord did not call it into existence from nothing, but called the eternal elements that were spread abroad in space and commanded them to come together, according to certain laws; and the earth was formed and placed in its proper position, in the midst of many other creations which roll around the great central orb, the sun. It was no small work; it required the power of an Almighty Creator to organize a world like this, to adapt it, in its organization, to the principle of life which, more or less, pervades all of its materials, causing them to fulfil various laws, ordained in relation to their action, obeying what are called chemical laws, in forming the numerous compounds of which our earth is composed. The solid portions, the liquid portions, and the aerial positions, were all formed chemically by the power of the Almighty, I mean the compounds which constitute these portions, and when we come to reduce these compounds to their elements, we find upwards of sixty elementary principles, from which, being joined together according to chemical laws, all the numerous compounds are formed. Now, these laws in all their operations, are laws given by the Divine Being. He it is that causes them to operate. Light, heat, electricity, and every substance combined with the materials of our globe, are all under the dominion of numerous laws; and the results that are brought about, or the good that is bestowed upon the inhabitants of the earth, upon the animal creation, giving them life, happiness, and peace—have all been brought about by the wise ordination of these laws, exhibited through all the elements of this creation. I say it required an Almighty power to so wisely organize these elements; and when they were organized it required great wis-

dom and judgment to produce the orbital motion of the earth. The ascertained velocity that the earth has in its orbit, as it flies in its destined course around the sun, is between eighteen and nineteen miles per second. It not only requires great power to organize the elements into a world, but it requires infinite wisdom to organize the elements into flesh as at present in the animal creation, including man, to give life to the beings which dwell in these tabernacles.

This world, however, is not now as it was in the beginning; that is, when I speak of the beginning, I have reference to the beginning of the earth, in its present organization; I do not have reference to the beginning of duration, for it had no beginning; I do not have reference to the beginning of an endless past, but I have reference to the beginning relative to our little globe. In the beginning of our creation, the earth was very fair, quite different from what it is now. There were no children of mortality upon it, no animals that were mortal upon it, no birds, nothing wherein we observe life in this creation existed in its mortal state; but everything that had life was immortal; every bird, fish, fowl, insect, creeping thing, cattle, and man—all were immortal. The earth had no curse resting upon it; the earth itself was immortal, and would have continued in all its glory, as it issued from the hand of the Creator to the present time, without any curse, had it not been for the transgression of our first parents. That was the introduction of mortality, of pain and sorrow, misery and wretchedness, not only upon man, but upon all creation that then existed; everything was brought under the dominion of the curse. The curse came upon man—that being who could stand in the presence of God and converse with him face to face—the seeds of mortality were sown in his immortal body;—a change came and his whole system was affected thereby. The seeds of death were placed within the tabernacle of man, within the tabernacle of the lion, of the ox, and every beast of the field, and every fish of the sea, and every fowl of the air. A very great change then came over this creation. First, it was spiritual in all its blessings and fulness of life and glory. Then it was reduced to a temporal condition, wherein misery and wretchedness existed.

Another great change happened nearly two thousand years after the earth was made. It was baptized by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression—a similitude of baptism for the remission of sins. God requires the children of men to be baptized. What for? For the remission of sins. So he required our globe to be baptized by a flow of waters, and all of its sins were washed away, not one sin remaining. You were baptized, Latter-day Saints, for the remission of your sins, believing in the Lord Jesus Christ, repenting of your sins with all your heart, going down and being buried beneath the liquid grave, you came forth as new creatures. So says the New Testament; you buried the old man with all of his wicked deeds, and came forth out of the liquid element born anew. So the earth in a measure was renewed, not fully, no more than we are renewed fully by baptism; we are not made immortal, when we come out of the waters of baptism; we still retain the effects of the fall, so far as mortality is concerned. So does the earth; the earth retains the effects of sin and transgression that came upon its face. But notwithstanding it retains these effects so far as mortality is concerned, yet it was cleansed in a measure from this transgression. But alas! this earth has again become corrupted. We are required, after being baptized for the remission of our sins, to sin no more, to live holy and perfect lives, so far as we possibly can, and to keep the commandments of God in all things, and to walk in newness of life, and this to the end of our days. The earth has not been permitted to rest during the period of four thousand years and upwards since its baptism. Wickedness again has accumulated upon its face. The inhabitants of the earth have corrupted and defiled the earth by their transgression. By and by another great change will come. As the earth was cleansed from its transgression by baptism in water, so it must again be cleansed, before it is made immortal. It must be cleansed by an element that is

stronger and more purifying than that of water, namely, the element of fire. Fire must prevail over all the face of this earth. What for? For the purpose of cleansing the earth from its transgressions, the same as the Latter-day Saints expect to be cleansed and purified more fully than by baptism in water—by the baptism of fire and the Holy Ghost. This is the promise to all that will repent of their sins and be baptized for the remission of the same, that they shall receive the gift of the Holy Ghost, which is another baptism, more effectual, more cleansing, more purifying in its nature, sanctifying the inner man and the outward man, and making him a new creature. So this earth in due time must be baptized with fire first, and then the Holy Ghost. Fire will cleanse all the proud and they that do wickedly from its face—all persons that are corrupt, all sinful persons, all disobedient persons, all who do not keep the commandments of God; it will cleanse the earth by burning them as stubble, fulfilling the words of the prophet Malachi, in the last chapter, which reads thus: "For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

It seems, then, that this earth has to undergo a process very similar to that of the redeemed man. It has to obey all the great sacred ordinances of the gospel, so far as its first principles are concerned; the earth has to undergo a cleansing process, first by water, a similitude of water baptism, and then by the Holy Ghost, a similitude of baptism by fire and the Holy Ghost which you receive by the laying on of the hands of those who have authority. Does this make man immortal? No; man still retains his mortality, even after he is baptized with fire and with the Holy Ghost—his body is subject still to death. It may be burned at the stake; it may pass away as the earth will pass away; not annihilated, not one particle of our earthly tabernacles shall be struck out of existence; but the elements may be separated asunder, they may mingle perhaps with other elements—all this may take place, even after we have been sanctified and purified by the baptism of fire and the Holy Ghost. So with our earth, when it is renewed by the coming of our Lord and Savior Jesus Christ, when he shall descend, as Paul says, in flaming fire? What effect will that have? It will have the effect that is spoken of, by Malachi, all the proud, including every wicked man, every wicked woman, will be swept away like stubble before the devouring flame. It will be thus when Jesus descends in the clouds of glory. The elements will be cleansed, the same as you receive a cleansing by the Holy Ghost. You are made new creatures. So the earth will be made new, and great knowledge will be imparted to the inhabitants thereof, as predicted in the 11th chapter of the prophecy of Isaiah. The knowledge of God will then cover the earth as the waters cover the mighty deep. There will be no place of ignorance, no place of darkness, no place for those that will not serve God. Why? Because Jesus, the Great Creator, and also the Great Redeemer, will be himself on the earth, and his holy angels will be on the earth, and all the resurrected Saints that have died in former dispensations will all come forth, and they will be on the earth. What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor's goods, and steal them, no one to commit whoredoms—for all who commit whoredoms will be thrust down to hell, saith the Lord God Almighty, and all persons who commit sin will be speedily visited by the judgments of the Almighty? But, inquires one, can they sin? Yes; their agency will still be left. We read in the 65th chapter of Isaiah that then "There will be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred old shall be accursed." Children will grow up without sin unto salvation, as a general thing, and in order to show how swift the judgments will come upon the people, after Jesus