

# THE KINGDOM OF GOD.

## PART IV.

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IN the preceding PARTS of this treatise, we have already illustrated FIVE important subjects relative to the kingdom of God. The next to be considered in the order of our arrangement is the

Sixth,—Namely, *The rights, privileges, and blessings enjoyed by the subjects in this life.*

The faithful subjects of the kingdom of God are entitled by promise to certain rights and privileges which are not granted to the citizens of any other kingdom. All the children of the kingdom have the right of offering up daily petitions to the King. This inestimable right or privilege is one with which the citizens of other governments are not favoured. It is not only granted as a privilege, but it is also enjoined as a duty upon all the inhabitants of the kingdom, to plainly make known all their wants, and represent all their grievances or wrongs which they may have endured from the citizens of other governments. Those petitions offered in righteousness, are always favourably received; and the blessings asked for in faith, if calculated to benefit the petitioner, are never withheld.

The blessings promised to the children of the kingdom in this life, are wisdom, knowledge, joy, healings, miracles, tongues, interpretations, revelations, visions, dreams, the ministry of angels, prophecyings, power to cast out devils, power against deadly poisons, and in fine, all the other gifts of the Holy Ghost as recorded in the scriptures of truth.

Many thousands of sincere honest enquirers have been exceedingly anxious to know whether they were really in the kingdom of God or not. This is an inquiry of infinite importance, and one upon which none should rest satisfied short of a certain knowledge. For the benefit of such inquirers, we here give them an infallible sign by which they may always know the kingdom of God from all other kingdoms. Wherever the miraculous gifts of the Holy Ghost are enjoyed, there the kingdom of God exists: wherever these gifts are not enjoyed, there the kingdom does not exist.

That believers might be distinguished from unbelievers throughout all the world, Jesus promised certain signs to the former. He said unto them, "These *signs* shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi., 17, 18, 19.) This promise has been supposed by many to have been limited to the apostles or to the official members of the Church of Christ; but it will be perceived from the context, that Jesus made this promise to every creature throughout all the world who would believe the gospel. In the 15th verse, He commanded the apostles to "go into all the world and preach the gospel to every creature." In the 16th verse, He promised salvation to every baptized believer, and damnation to every unbeliever. In the three following verses, He promises miraculous signs to the believer. The promise of miraculous signs was as unlimited in its nature as the promise of salvation. Where the one ceases, the other ceases also. Miraculous signs are a part of the gospel plan, as much as the remission of sins or the gift of the Holy Ghost.

The gospel plan embraces certain commands or ordinances to be believed and obeyed, and certain blessings to be received. To limit the blessings of the gospel

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to the first age of Christianity, is to limit the gospel to that age; for all the blessings, including the signs, were to be received wherever the gospel was received.

Nothing can be more erroneous than to suppose that these signs were merely given to establish the truth of Christianity, and that when that was once established, they were no longer needed. The signs are as much included in the system of Christianity, as any other blessing that can be named. If the signs have ceased, true Christianity, of which the signs are a component part, has ceased. If signs have established the system of Christianity, why should they, as a part of the very system itself cease as unnecessary, while the other part of the system remains? Why not the *whole* system cease, as well as a *part*? Why tell the world that Christianity was established by miraculous signs, and then declare, that as soon as it was established, nearly all of its blessings ceased? If it be established, the whole system, signs and all, should continue in full force, as long as there is a soul on the earth to be saved.

If so great a portion of the gospel blessings were intended to cease as unnecessary, is it not exceedingly strange that no intimation should be given in the scriptures to that effect? When the commands, ordinances, and blessings of the system of Christianity have been once established in the earth, have we not every reason to believe, without the least shadow of a doubt, that they are intended to continue, unless something to the contrary is intimated in the word of God? After Jesus had promised miraculous signs to the believers in all the world, would he withhold the promised blessings from them in any part of the world, or in any age, without giving some reason for not fulfilling his promise? Every believer in all the world, and in every age, should seek after the miraculous signs with as much confidence and assurance as he would seek after any other promised blessing, until Jesus intimates in his word that he no longer intends bestowing them according to promise. Until our Lord declares that he will no longer bestow the promised signs upon believers, every church who are not in possession of these signs, may know that they are not true believers. If true believers fail in receiving the promised signs, they have no reason to suppose that they will receive the promised salvation. Modern Christians who do not enjoy the signs of believers, cannot expect to enjoy the salvation of believers.

One of two things is certainly true, either modern Christians who do not enjoy the miraculous signs, are not true believers, or else Jesus fails on his part to fulfil his promise. If they are not true believers, they will fail of salvation; if Jesus fails on his part to fulfil one promise, what confidence have they to suppose that he will fulfil the others? If true believers learn that Jesus withholds one promise without rendering any reason for so doing, what certainty have they that he will not also withhold every other promise? They can have no certainty at all. Nothing sure upon which to build their hopes of salvation. If one promise fails, all may fail. If the words of Jesus are not fulfilled in one thing, this is calculated to destroy all confidence in the rest of his sayings. Therefore, if they really are true believers, Jesus has refused to fulfil his promise, and give them the signs of true believers, and consequently they may expect that he will refuse to give them a glorious resurrection and an inheritance in his presence.

It may be argued that Jesus has nowhere in his word limited the promise of a glorious resurrection, and of salvation to the believers who should live in the first age of Christianity, and, therefore, these promises may be claimed in all successive ages. So, likewise, it may be argued that, as Jesus has nowhere in his word limited the miraculous signs to the believers of the first age of Christianity, therefore they may be claimed by believers in all subsequent ages, as long as the earth should stand.

Jesus promised both the salvation and the signs: both were promised to every creature in all the world who should believe the gospel: both, so far as we can discover from the word of God, were intended for believers of all future generations. Modern believers assert that they have not obtained the promised signs. Why, then, do they assert that they shall obtain the promised salvation? Why suppose that Jesus will fulfil one promise, when he fails to fulfil the other? To illustrate this subject we offer the following parable:—

A certain king, great and powerful, reigned over a numerous and happy people.

His territories were situated in the most beautiful and delightful portions of the earth. The land abounded with the most valuable treasures, such as were unknown in any other country. Nothing could exceed the order, peace, prosperity, and happiness diffused throughout all his dominions.

At a certain time the king sent forth ambassadors among all nations, to invite them to become subjects of his government, and in due time to emigrate to his happy country. These ambassadors were invested with power to legally administer the oath of allegiance, and all other laws and ordinances which the king had established for the purpose of adopting citizens into his own government. And the king said unto them, He that receiveth you and becomes an adopted citizen, shall, when he emigrates, receive an inheritance in my dominions; but he that is not adopted shall in nowise enter into my kingdom. These signs or tokens shall accompany the adopted citizens: in my name they shall carry a costly medal, enstamped with the great seal of my authority; they shall wear upon one of their fingers a choice jewel from my own dominions; they shall have a white stone upon which shall be engraved, in unknown characters, a new name known only to themselves. All these signs or tokens shall accompany them.

The ambassadors went forth as they were directed, and many thousands in all parts of the world received the ordinances of adoption; and the signs or tokens of their legal citizenship were abundantly manifest. When the adopted citizens received the promised signs they were greatly confirmed, and believed with much assurance that they should, after emigration, receive the promised inheritance.

In process of time a great persecution arose. Many of these adopted citizens were put to death. Many others began, through carelessness, to lose the precious signs and tokens of their citizenship. At length persecution began to abate, and the proclamation of the king was received more favourably. Many, on account of its increasing popularity, assumed the authority to administer the oath of allegiance and the ordinances of adoption, without either seeing or hearing from the king. For fear the people would question their authority, they flattered them with the idea that the king would no longer call ambassadors by revealing any new commissions, and that the whole work of commissioning and authorizing was left entirely to their own wisdom. But it was soon found that the signs and tokens of citizenship were no longer granted, although many petitioned the king very earnestly to send them, but their petitions were unheeded. The reason of this was, because no one was authorized from the king to administer the oath of allegiance and adopt citizens legally. Therefore the king would not give the tokens of citizenship. But these unauthorized usurpers, who had already made the people believe that it was unnecessary to receive a commission by any new revelation, next actually persuaded the people to believe that the signs and tokens of citizenship were also unnecessary. Popularity and age soon established these false traditions, insomuch that the people almost universally believed, in direct opposition to the promise of the king, that the signs of citizenship were unnecessary.

They continued to emigrate in great numbers as was supposed to the promised land, where it was expected they would receive the promised inheritance. But as it was absurd, according to their traditions, to expect any communication from that land, they could not tell whether the emigrants were permitted to enter into the kingdom and receive their inheritance or not. Now the king was very angry with those who had usurped authority, and had administered the laws of adoption without being sent. He was also very angry with the people who had suffered themselves to be so grossly imposed upon, as to suppose that any could be sent without some communication from him. He, therefore, withheld from them the promised signs and also the promised inheritance, for none of them had been legally adopted. Though they obtained none of the tokens or signs, yet they vainly flattered themselves that they should get the inheritance. But as many as were found who had been deceived, and had not the promised signs of citizenship, were taken and bound as enemies and aliens, and cast into their own place; and great misery prevailed among them—weeping, and wailing, and gnashing of teeth.

And after a long time had passed away, the king sent forth from his dominions one mighty and strong, clothed with great power; and many other messengers were called and sent even according to the first pattern. And they were commanded to

go unto every nation, kindred, tongue, and people, and to call upon all men to come forth and be legally adopted, and take the oath of allegiance from such as were authorized to administer it, and from their hands to receive the ordinances of adoption. And the king again renewed his promise, and said that the signs and tokens of citizenship should again be enjoyed, and such should receive the promised inheritance.

Now these messengers went forth according to the commandments of the king, and those who received them were blessed with the signs, and had much assurance. Now these unauthorized usurpers who pretended to be the servants of the king, and those whom they had deceived, when they saw the signs and tokens of citizenship again made manifest, were exceedingly angry, and sent forth all manner of wicked accusations and lies against the king's messengers, and those who had received them; and by these wicked means the people were stirred up to greatly persecute them, destroying many, and driving others from place to place, and from city to city. At length they were driven forth a great distance from among the nations; and there they were nourished until they became exceedingly strong: the king himself greatly strengthened them by additional tokens of his goodness.

The king's messengers, notwithstanding the cruelties which they received from the people, continued to go from nation to nation, and the signs and tokens of citizenship began to shine forth with greater brilliancy, which enraged the pretended citizens who had not these tokens still more; and they gathered together in multitudes upon all the face of the earth to fight against those who had the signs of citizenship. In process of time, after passing through many tribulations, the lawful heirs went out from among the nations with power and great glory, and gathered themselves in one. And it came to pass that they built a great city unto the king, and he came with all the mighty ones of his dominions, and dwelt among them; and those who had fought against his messengers perished; and all the earth came under the dominion of the great king.

Let us now examine the use or benefit of these miraculous signs. Jesus said, "*These signs shall follow them that believe.*" If they were to be of no particular use or benefit to the believer, it is not reasonable to suppose that Jesus would have promised them. Modern christendom asserts that these signs were given, not so much for the benefit of believers, as for the convincing of unbelievers. The servants of God, it is said, wrought signs and wonders to establish the divine authenticity of their calling and message. Signs followed, they assert, that all people might know believers from unbelievers—the true church from every other church.

If these signs, as modern divines suppose, were given for these purposes, then we ask, Why should they be done away in succeeding ages, when there were millions of unbelievers upon the earth? How are people to determine at the present day which among all the modern churches is the Church of Christ? How shall they know believers from unbelievers? or the ministers of Christ from deceivers or impostors? We can distinguish them now, says modern christendom, by the word of God. But the word of God says, "*signs shall follow them that believe.*" And as they deny signs in these days, the word of God would at once condemn them all as unbelievers. Not any of the Papist or Protestant sects can prove, by the word of God, to the unbelieving world, that they are the true church—that their ministry is authorized of God, and that they are true believers in Christ. The word of God condemns them all, because they have not the signs which Jesus said should follow the believers.

The Protestants denounce the Catholics as the Mother of Harlots—the most wicked and corrupt power on the earth. The Catholics denounce the Protestants as heretics and apostates from the true church. The word of God denounces them both as unbelievers, because they lack the signs. The infidel world denounces the word of God, because miraculous signs follow neither Catholics nor Protestants, who pretend to be believers. The sincere enquirer is almost distracted, because he is in great doubt whether to believe in Catholics, Protestants, Infidelity, or the Word of God. If signs then were given to distinguish the ministers of Christ from impostors, surely the present generation need them if ever they were needed.

In the midst of all these conflicting opinions, the humble servant of God comes forth and boldly declares that no church can be the true church, unless they obey

the words of Christ, and enjoy the signs of believers. He testifies with authority that all the promises of Jesus will be fulfilled while there is one believer upon the face of the earth to be perfected and saved. He testifies that all who deny that signs will follow them that believe, are unbelievers, who, according to the words of Christ, must be damned

It is very evident however, that these signs were not given merely for the purpose of convincing unbelievers. "In my name," says Jesus, "*they shall cast out devils.*" Although this power might, in certain cases convince the unbelieving world, yet it is by no means to be supposed that this was the principal design. Devils and unclean spirits frequently took possession of the human tabernacle, tormenting individuals in various ways. Jesus promised believers that they, in his name, should cast them out. Now one object which Jesus had in view in granting this power, was to benefit the one possessed. Another object was to confirm the believer, that they by having power over the devil in this life, might be more fully assured that they should obtain a complete victory and final triumph over him in the world to come. That person who cannot obtain power in the name of Jesus to cast out devils in this life, has great reason to fear lest the devil shall obtain power over him in the next life. What assurance has any one that he shall obtain a complete salvation from the power of the devil, when his spirit shall leave the body, if he cannot claim the promise of Jesus, and cast him out while his Spirit dwells in the body. One of the purposes then which Jesus had in view in bestowing this blessing, was that believers might learn to prevail against the devil before they should enter the invisible world of spirits. And another purpose, as we have already named, was to deliver the unhappy demoniac from his miserable and wretched condition, and set him free from the grasp of this awful monster.

Now both of these purposes are just as essential for the good of mankind in this age, as in the first age of Christianity. It would be equally as essential for a man who is possessed of devils in this age to be liberated, as it was in any former age. And it would also be equally as essential that a believer should learn to command the devil in the name of Jesus, that he might obtain a complete victory over him in all things, as it was for ancient believers. Therefore, as there is no Scripture to do away this promise, nor any reason to prove it unnecessary, it must be intended for believers of all ages until the devil is bound.

"*They shall speak in new tongues.*" The benefit of this miraculous sign is obvious to every one. If a servant of God were under the necessity of acquiring in the ordinary way a knowledge of languages, a large portion of his time would be unprofitably occupied. While he was spending years to learn the language of a people sufficiently accurate to preach the glad tidings of salvation unto them, thousands would be perishing for the want of the knowledge. If he could be endowed immediately by the power of the Holy Ghost to speak in any language necessary, how much laborious study would be avoided; how much time would be saved that could be occupied more usefully in the spread of the gospel; how much more accurately would principles be expressed, when, not only the ideas, but the language itself is given by the Holy Ghost. How vastly superior is God's plan of qualifying his servants to preach in different languages and tongues, to the plans adopted by modern divines! The servant of God is qualified in a moment, as it were, to preach by the inspiration of the Holy Spirit in the language of any people to whom he may be sent; while modern divines will throw away years in acquiring the knowledge of a language; and when they have acquired it, they cannot preach in it by the inspiration of the Holy Ghost, but are still dependent upon their own learning and wisdom.

In one day the unlearned fishermen of Galilee acquired a more extensive qualification for preaching in the different languages of the earth, than all the various grades and ranks of clergymen who have disgraced the name of Christianity on the eastern hemisphere for the last seventeen centuries. The gift of tongues was not confined to the ministers of Christ alone, but it was bestowed liberally upon the private members of the Church. Indeed, it was one of the signs promised to believers throughout all the world. As soon as Paul baptized the Ephesians, he laid his hands upon them, and they received the Holy Ghost, and immediately spake with tongues and prophesied. (See Acts xix. 6.) When the household of Cornelius received the Holy Spirit, they also spake with tongues and glorified God.

(See Acts x. 46.) The Corinthian Church were abundantly blessed with this gift. (See 1 Cor. xii., xiii. and xiv. chapters.)

That the principal use of this gift was to preach the gospel to people of different tongues and languages we presume no one will deny. And that there was another benefit derived through the medium of this gift is also evident. The members of the church were confirmed and strengthened in their faith by the enjoyment of this gift. Jesus had promised this miraculous sign, among many others, to believers; if they had failed to receive the blessings, they would have had reason to doubt whether they were true believers; but when they received new tongues, together with all other promised blessings, they were no longer in doubt, but were assured, not only of the truth of the doctrine, but that they themselves were accepted with God.

The benefits to be derived from this gift are as essential in this age, as in the first age of Christianity. It is as necessary that people of different languages should hear the gospel now, as in early ages. It is also as important that believers should be confirmed by this gift now, as it ever was. Therefore, as there is no scripture to limit this gift to the early Christians, and no reason why believers should not enjoy it now, we are compelled to admit that this promise of Jesus is in full force yet, and that whenever and wherever we find a church of true believers in Christ, there we will also find the signs of believers. And as the gift of tongues is not among the apostate churches now on the earth, we are compelled by the word of God to consider them all unbelievers. Indeed, they cannot be believers; for if they were they could speak with new tongues, as Jesus promised.

*"They shall take up serpents, or if they drink any deadly thing it shall not hurt them."* This promise of our Great Redeemer was also made to every creature in all the world who should believe the gospel. The use of this miraculous gift was to preserve life, in case any believer should accidentally be bitten by a poisonous serpent as Paul was; (see Acts xxviii. ;) or should unintentionally swallow a deadly poison, as the sons of the prophets did; (see 2 Kings iv.) Jesus promised that it should not hurt them. When the Israelites were bitten by poisonous serpents, they were healed by simply looking at a brazen serpent which the Lord commanded Moses to raise up in the wilderness; so the believers in Christ can prevail against deadly poisons by simply looking to him in faith; for Jesus cannot fail to fulfil his promise to the believer.

*"They shall lay hands on the sick, and they shall recover."* This also is one of the signs of believers. Sickness is a very prevalent calamity among the inhabitants of our fallen world. Any medical discoveries that will benefit the sick, are considered of inestimable value. Medicines are valued in proportion to their usefulness. Some medicines are useful in one disease, but of no benefit in any other; some will conquer a disease, but, at the same time, will leave a lasting injury upon the human constitution. Others have a more salutary effect; and are beneficial in numerous diseases; such, when their beneficial tendencies are thoroughly understood, are generally prized in preference to those of an inferior quality.

One of the most simple and harmless prescriptions for the sick, and one which is a certain cure for diseases and plagues of every description—is that prescribed by one of the most celebrated Physicians that ever lived among men. The prescription is simply this—**THEY SHALL LAY HANDS UPON THE SICK, AND THEY SHALL RECOVER.** There is no disease so violent in its nature—so deadly in its operations, but what this remedy, when properly attended to, will effect a complete cure, without in the least injuring the human system like many other prescriptions. This remedy is infinitely superior to all others, first because of its universal application to all diseases, plagues, and pestilences; secondly, because of the certainty with which it removes pain and every cause of disease; thirdly, because of the expeditious and immediate relief which it affords the patient; fourthly, because it does not prostrate the human system, and injure the constitution like many other powerful prescriptions, which frequently terminate in the worst of consequences; fifthly, because it can be obtained without money, or price, being within the reach of the poor as well as the rich; sixthly, because it does not require years of laborious study to acquire a knowledge of the nature of the diseases or of the nature of their treatment like most other theories; and seventhly, because it can be obtained in all parts of the world where true believers are to be found.

Another prescription of equal value, and producing like effects is given by another celebrated author in these words:—"Is any sick among you? let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them up; and if he have committed sins, they shall be forgiven him." James v., 14, 15. The prayer of faith accompanied by the ordinances is the most universal, powerful, and effective remedy of any that has ever yet been discovered.

The great Physician, who has unfolded to the nations this infinitely valuable and all powerful remedy, has been jealous of his own glory, and has so prepared it that it can never be administered with the least effect only in his name by one that is authorized, that is by a true believer. This is an effectual preventative against all quacks and impostors who may undertake in his name to counterfeit the genuine; for in all cases, such will fail like the seven sons of Sceva. Acts xix., 13, 14, 15, 16.

The apostate churches for many centuries past have been destitute of this promised blessing of our Saviour. They have endeavoured to blind the eyes of mankind, by telling them that this blessing was not needed after the first age of Christianity. This false tradition, invented by a set of wicked impostors to hide their own unbelief and want of authority, has been handed down by successive false teachers, until the present day; and what is still more strange, there are millions of poor ignorant fanatics, who have been led away with the fatal delusion. It has been the study of the wicked impostors of modern times to persuade the people that the promised signs of the gospel are not needed now. In this thing there is great policy; for as they have so far apostatized as to be entirely destitute of the blessing themselves, if they could not succeed in deluding their followers to suppose that miraculous signs are not needed in these days, all people would at once discover, that they were not believers, but impostors, acting without authority, having a form of godliness, but destitute of its promised powers, pretending to be believers without the signs of believers.

If their deluded followers should, by any means, get the scales of priestcraft off from their eyes sufficiently to believe the promise of Jesus in preference to the traditional impositions of their false, rotten-hearted, and corrupt ministers, away would go the popularity of long-established institutions, and down would tumble, with a tremendous crash, the long-loved salaries of a hireling priesthood, and they would stand forth as monuments of shame and disgrace before all men. To save themselves from this open disgrace, they have used all their cunning and ingenuity to deceive the people into the belief that the gift of healing, and the other promised signs of Jesus, are unnecessary now.

But are there any sick in these days? if so, would it not be just as beneficial for the sick to be relieved in these days as at any former time? Would it not confirm and establish believers to lay hands on the sick, and see them healed in these days, as much as it did ancient believers? If then, it would confirm believers and benefit the sick the same now as anciently, we have no reason to limit it to the early christians. Hence, both scripture and reason show that the promised signs are as unlimited as the promised salvation.

The affliction of devils,—the confusion of tongues,—deadly poisons,—and sickness, are all curses which have been introduced into the world by the wickedness of man. The blessings of the Gospel are bestowed to counteract these curses. Therefore, as long as these curses exist, the promised signs are needed to counteract their evil consequences. If Jesus had not intended, that the blessings should be as extensive and unlimited in point of time as the curses, he would have intimated something to that effect in his word. But when he makes a universal promise of certain powers, to enable every believer in the Gospel throughout the world to overcome certain curses, entailed upon man, because of wickedness, it would be the rankest kind of infidelity not to believe the promised blessings necessary, as long as the curses abound among men.

If these signs are necessary, why have they not existed among the churches for the last seventeen centuries? Because, no true believers have existed among them during that time; for Jesus says, they shall follow the true believer; hence, if there had been any true believers, the signs would have been among them. But the very fact that the signs have ceased during that time, prove that true believers have ceased also.

This is a sad picture of mankind, but it is none the less true. We say, let the promise of our blessed Redeemer be true, though it prove every man a liar or a hypocrite. The fault cannot be in Jesus, therefore it must be in man. The promises of Christ are as unchangeable as his own nature, and can never fail; but man is as changeable as the wind, and is very apt to fail in almost every respect.

Since the great apostacy, sincerity has characterized millions of professed christians, but none of them have obeyed the ancient Gospel, because no one was authorized to legally administer its ordinances to them; therefore, notwithstanding their sincerity, they could not obey the Gospel for the want of a legal administrator; hence, they could have no legal claim on the Gospel blessings. And, for this reason, they could not become legal or adopted believers; therefore, they could have no legal claim on the signs promised to believers; and this is one reason why the sincere, honest-hearted, professed Christians of modern times have not enjoyed these great blessings promised by our Saviour. Neither can they enjoy the promised salvation in all of its fulness, but must be rewarded according to their works, and the opportunities they have enjoyed, in some of the mansions or kingdoms inferior in glory to the kingdom possessed by the ancient saints, who obeyed the law and enjoyed the promised blessings. And all who will not now repent, as the authority is once more restored to the earth, and come forth out of the corrupt apostate churches, and be legally adopted into the church of Christ, and earnestly seek after the blessings and miraculous gifts of the Gospel, shall be thrust down to hell, saith the Lord God of Hosts; for now they have no excuse for their belief; therefore, if they will not now repent, they shall be damned. This is the word of the Lord to priests and people of all churches, and of all nations.

We will now give a few examples to show the principle upon which the sick were generally healed. This was accomplished through faith in Jesus Christ. If the sick were capable of exercising faith, then faith was required of them in order to obtain the blessing. The woman who had the issue of blood for twelve years, said, "If I may touch but his clothes, I shall be whole." Jesus turned to her and said, "Daughter, thy *faith* hath made the whole." (Mark v.) When Jesus went over into the land of Gennesareth, and passed through their villages, cities, and countries, so great was their faith in him, that they brought their sick, and laid them "in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole." (Mark vi.) Blind Bartimeus cried unto the Lord for mercy. "And Jesus said unto him, go thy way; thy *faith* hath made the whole." (Mark x.) When Jesus touched the eyes of two blind men that came into the house where he was, he said unto them, "according to your *faith* be it unto you." (Matthew ix., 29.) A certain cripple "heard Paul speak; who steadfastly beholding him, and perceiving that he had *faith* to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked." (Acts xiv., 9. 10.)

Many other examples might be given to show that the power of healing was manifested through *faith*. Sometimes the faith of others was exercised in behalf of the sick, as examples: A woman of Canaan sought a blessing for her daughter who was grievously vexed with a devil. "Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee, even as thou wilt." (Matthew xv.) A centurion exercised faith in behalf of his servant, who was sick of the palsy. "And Jesus said unto him, Go thy way; and as thou hast *believed*, so be it done unto thee. And his servant was healed in the self-same hour." (Matthew viii.) A certain man whose son had been tormented of the devil from a child, says to Jesus, "If thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief." (Mark ix.) The devil was rebuked, and his son was liberated. Jairus, whose daughter lay at the point of death, came to Jesus, and fell down before him, and requested him to go and lay his hands upon her, that she might be healed. While on the way to his house, one met them, saying, "Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagouge, Be not afraid, only believe." (Mark v.) And Jesus restored his daughter to life again. Many other instances are recorded where friends exercised faith in behalf of the afflicted.

Therefore, it may be considered as a general law, that the sick and afflicted were healed, either through their own faith, or the faith of some of their friends. There may be some rare instances where the blessing is bestowed through the faith alone of the administrator.

It is the general opinion of modern churches that the principal object of miracles was to do away unbelief. But when Jesus went into his own country, among his old acquaintances, he marvelled because of their unbelief. (See Mark vi., 5.) "And he did not many mighty works there because of their unbelief." (Matthew xiii.) But according to the ideas of the false teachers of modern times, he should have performed greater works there, than anywhere else. As they consider signs to be for the convincing of the unbeliever; therefore the greater the unbelief, the greater should be the signs. When he found his own countrymen so very unbelieving, he should, according to modern notions concerning the object of signs, have performed far more splendid and magnificent miracles there, than he did in any other region where their unbelief was not so great. But the facts of the case were directly the reverse. The greater the wickedness and unbelief of a people, the less were the mighty works performed among them. So among the christian churches, as their unbelief increased, the mighty works decreased. And when the people became hardened in apostacy and unbelief, all mighty works ceased, and the salvation ceased also.

Thus it will be seen, that the signs and blessings of the Gospel are enjoyed only by faith. The greater the faith, the greater will be the manifestations of the miraculous power of God. The miracles will decrease as faith decreases; and cease when faith ceases. The miraculous signs bestowed upon believers in this life, are blessings far inferior to the blessings of a glorious resurrection and eternal life. But he that has not faith sufficient to obtain the miraculous signs, or smaller blessings, how can he obtain faith sufficient to receive the greater blessings? If the smaller blessings are withheld for the want of faith, will not the greater blessings be withheld for a like reason? If a person has not means enough to buy himself a coat, how can he expect to purchase a splendid habitation? So likewise, if a person has not faith enough to obtain the miraculous signs promised, how can he expect to obtain a glorious mansion in the kingdom of God? If his faith is so weak that it will not procure for him the smaller blessings, he may be much more assured that the same weak faith will not procure for him the greater blessings.

Jesus said, as we have already quoted, that "*All things are possible to him that believeth.*" Jesus also said, "Have faith in God. For verily, I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you: What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." (Mark xi. 22, 23, 24.) This promise was not confined to the apostles and early saints; for the term, "*whosoever,*" embraces all mankind who shall have faith in every age throughout the world. Who can read these precious promises of our Saviour, without perceiving in the plainest light, the awful apostate condition of the churches? They are without faith,—without any confidence in God. They despise those who are sincerely seeking after the ancient faith. Both from the pulpit and from the press they boldly avow their infidelity in the above promises, and say all manner of evil against those who do believe them. They will greatly praise up the faith of the ancient saints, and build synagogues and chapels to their memory; but for any person to teach that the same faith is necessary now, is, in their estimation, the highest blasphemy. O ye hypocrites! Why do you profess to be the followers of Christ, and yet deny his promises? O ye blind guides! Why do you deceive the people with a form of Godliness, and yet deny the promised powers? Why do you make void the promises of Jesus through your unbelief and wicked traditions? Why do you through great swelling words of man's wisdom pervert the truth, and deny the inspiration of the Holy Ghost and the gift of revelation and prophecy? Why do you preach for hire, and through covetousness make merchandise of the people, while the poor and the needy are crying for bread? O ye wicked and corrupt teachers! Ye hirelings! Why do you, through your mock piety and cunning craftiness, not only close the gates of heaven upon yourselves, but hedge up the way of others who would know the

truth and be saved? How can you escape the vengeance of eternal fire? How long will the Lord suffer you to practice your deceptions and wickedness? The hour of your judgment is nigh! Howl, ye apostate churches, for the miseries which shall come upon you! The day of fierce vengeance is at hand, and ye shall utterly perish from the earth!

The church of Christ is called the body of Christ. "Now ye are the body of Christ, and members in particular." (1 Cor. xii. 27.) We shall here give the names of the different members, composing the various parts of the body or church of Christ. "God hath set some in the church, first, *apostles*; secondarily, *prophets*; thirdly, *teachers*; after that *miracles*; then gifts of *healing*, *helps*, *governments*, diversities of *tongues*." (Verse 28.) These members of the body were joined together upon one common principle which I have already explained in Part II. of this treatise. They were all introduced into the church through faith, repentance, and the ordinances. Paul says, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (Verse 13.)

This one body into which all the members are baptized, is quickened and animated in all its parts by one spirit. The operations of the spirit in different parts of the body are various. "To one," says Paul, "is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (Verses, 8, 9, 10, 11.) Paul has here, so clearly described the church of Christ, that none need be at a loss when they have found it. Every faithful member of the body of Christ possesses some gift of the Spirit. Every church now on the earth can compare themselves with this scriptural pattern; if they do not resemble the pattern, they may know at once, that they are not the body or church of Christ. If they have no apostles nor prophets—no officers that can receive the word of wisdom, and the word of knowledge by the inspiration of the Spirit—if they have no member possessing the gift of healing—no worker of miracles—no beholder of visions or discerners of spirits—no speaker in tongues—no interpreter of tongues—if they have none of these members of the body of Christ, then they have nothing that resembles the pattern, and, therefore, they cannot possibly be the church of Christ.

The body of Christ is wholly made up or constituted of the above named members. To do away the least member there mentioned would produce a schism in the body, and it would be imperfect like the human body, with one of its members lacking. The body, or church, like the human body, would become more and more imperfect and mutilated in proportion to the usefulness and number of the above members that are done away. And when all the members or parts of the body vanish, it ceases to exist on the earth. It is an admitted fact that the greater part, if not all of the members described by Paul are done away, and considered unnecessary at the present day. And as the body or church is *nothing*, separate and apart from its members; therefore, where they cease, the body must cease also.

There are many parts of the human body that are essential to its existence, and without which the body must inevitably perish; such for examples, as the mouth—the heart—the lungs—the stomach—the liver—the bowels, and many others too numerous to mention. Deprive the body of either of these essential parts, and all other parts will perish also. Two of the most prominent parts or members of the body of Christ are, "First, *apostles*; secondly, *prophets*." These may be considered the eyes and mouth-piece of the body. Take these away, and the body is left in total darkness without eyes to see with, or a mouth through which to receive the nourishment essential to its existence. If, therefore, only these two members were to cease, all the other members would speedily perish, and the church of Christ would cease to exist among men. The apostate churches have had neither of these members for upwards of seventeen centuries, therefore, during that time, they have had no eyes nor mouth through which they could receive light and nourishment.

If the mouth and eyes of the human body were to be destroyed, the human spirit would take its flight, and the body would soon become a mass of putrid corruption,

sending forth a most offensive stench, engendering pestilence and disease, and affecting the health of all who should come within its nauseous influence. Such would be the fatal consequences attending the church should they so far depart from God as to lose inspired apostles and prophets, the first two essential and most important members which God placed in the body. If these members were taken away, the Holy Spirit, which is the life of the church, would take its flight, even as the human spirit flees from the mortal body, when its essential parts are destroyed. When the Holy Spirit takes its departure, the body, or church, is left in a lifeless state; all the miraculous operations of the Spirit cease.

In ancient times, after apostles and prophets ceased, the other members of the body began immediately to die for want of nourishment; the member possessing the gift of healing—the worker of miracles—the speaker with tongues—the interpreter of tongues, and all other members, withered away and died, leaving a mass of putrid corruption whose nauseous stench and abominable filthiness have spread forth a deadly malaria among all nations.

It is in vain for the apostate churches to endeavour to prove themselves to be the body of Christ, by pretending that they have one or two of the members still in existence; for Paul enquires, "*If they were all one member, where were the body?*" (Verse 19.) If every part of our bodies were destroyed, except hands and feet, they could in no wise constitute a living body; so, likewise, if every member of the church were done away, except professed teachers, and some two or three other pretended members of different functions, these could no more constitute a living church, than hands, and arms, and feet, and legs, could constitute a living man. The Holy Spirit would no more dwell in these pretended fragments of the church, which are falsely said to still remain, than the human spirit would dwell in the hands, feet, or legs after the rest of the body was gone.

Reader, would it not be marvellously strange to behold hands, feet, and legs moving, acting, and performing their accustomed functions after all the rest of the body was destroyed? Yet this would not be any more strange, than it is to see teachers and some few other pretended members, endeavoring to move, and act, and perform certain other functions, after nine-tenths of the most important and vital members of the church have been done away for centuries. As well might you undertake to retain life in an isolated human hand, as to retain life in teachers for centuries after apostles, prophets, workers of miracles, &c., have ceased.

Paul says, "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." (Verse 21.) But in direct opposition to this instruction, the apostate teachers of modern times say to the worker of miracles, I have no need of thee. And their pastors say to the speaker with tongues, and the interpreter of tongues, we have no need of you in the body. It matters not how feeble, or how much inferior in use some members are, when compared with others, yet none can be dispensed with. "Nay," says Paul, "much more, those members of the body, which seem to be more feeble, are necessary." (Verse 22.) If the speaker with tongues, or the interpreter of tongues, is considered a more feeble member, and not as useful as the prophets or apostles; yet Paul says expressly, that such "*are necessary.*" Therefore, for a teacher or a pastor to say that they are *not* necessary, is to come out in direct opposition to the scriptures.

How superlatively ridiculous it would be for the hands and feet to rise up in rebellion against the eyes—the mouth—the heart—the lungs—the bowels—the breast—the neck, and say, we have no need of you; we can get along without your assistance: you are all useless appendages to us, hands and feet: we can feel and walk without your help. And yet as a parallel to this, the teachers and pastors of our day have arisen up in rebellion to Paul's words, and have said to apostles—prophets—the healer of the sick—the worker of miracles—the beholder or discernor of spirits—the speaker with tongues—the interpreter of tongues—we have no need of you: we can get along without your assistance, you are all unnecessary parts of the body: you are perfectly useless to us pastors and teachers: we can perform all the functions of our office without your aid. Such has been the state of the apostate churches for the last seventeen hundred years. And such is the awful darkness that now reigns in their midst.

It is in and through the body or church of Christ that the Spirit manifests itself: "The manifestation of the Spirit is given to every man to profit withal." (Verse 7.)

It is, therefore, by these manifestations that every man in the church is profited. There is as much necessity for these various manifestations now as anciently. Paul mentions in this chapter nine different gifts or manifestations of the Spirit. All churches which have not these miraculous manifestations have not the Holy Spirit; and without the Spirit they are none of Christ's.

The distinguishing characteristics between true and false churches are so evident that none need be mistaken. The one enjoys the Holy Spirit with all its gifts, as set forth in the word of God; the others profess to enjoy the Spirit, but have none of the gifts and operations ascribed to it. The only way by which we discover that the human body is animated by the human Spirit, is by its operations; so likewise, the method by which we determine that a church enjoys the Holy Spirit is by its diversity of operations or manifestations. If these cease, we have every reason to believe that the Holy Spirit has departed also.

Among all nations, and in all ages of the world, whenever the Holy Spirit has been given, it has exhibited itself in supernatural gifts. These gifts were given, not only for the benefit of the church in this life, but to prepare them for still greater blessings in the world to come. It is altogether a mistaken idea to suppose that these gifts were merely given for the convincing of unbelievers. Paul says expressly, that the gifts which were given by our Lord after his ascension were intended for other purposes. "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. iv. 8. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Verse 11. These, together with numerous other gifts, were given, not merely to establish the truth of Christianity, but as Paul says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."—Verses 12, 13, 14, 15, 16.

By these declarations we discover the objects which the Lord has in view by giving gifts unto men. One object is declared to be "*for the perfecting of the saints.*" It is very evident from the whole tenor of scripture, that unless the saints are perfected they can never enjoy a perfect salvation. The only plan which Jesus has devised for the accomplishment of this great object, is through the medium of the spiritual gifts. When the supernatural gifts of the Spirit cease, the saints cease to be perfected, therefore they can have no hopes of obtaining a perfect salvation. To do away from the church apostles, prophets, and other gifts, is to do away the great plan which heaven has devised for the perfection and final salvation of the righteous.

The author of the epistle to the Hebrews urges upon the saints the necessity of "*going on unto perfection,*" (see chap. vi. 1.) but this would be impossible for those churches who have no apostles, prophets, and other gifts which Jesus gave after his ascension. Such churches could not "*go on unto perfection,*" for they have lost, and continue to do away the very gifts which were intended to accomplish that object.

Has Jesus anywhere in his word told us that his plan of perfecting the saints should cease, and that mankind would introduce a better one? If not, why then should we not prefer our Saviour's plan in preference to all others? Why do away the powers and gifts of the Holy Ghost, which were intended, not merely for the convincing of unbelievers, but for the perfecting of believers? In every nation and age, where believers exist, there the gifts must exist to perfect them, otherwise they would be altogether unprepared for the reception of the still greater powers and glories of the eternal world. If there were no unbelievers on the earth, still there would be the same necessity for the miraculous gifts that there was among early Christians; for if the whole world were believers in Christ they could not possibly be perfected without these gifts, and hence they could not enter into the fulness of his glory.

It is, therefore, directly in opposition to the word of God for the apostate churches to declare that "the object of miraculous gifts were merely to establish the Christian religion, and that after that object was accomplished they were no longer necessary, and therefore ceased." The word of God declares they were "*for the perfecting of the saints*;" and, therefore, wherever there are *saints*, there the gifts are needed, not merely to establish the truth by supernatural evidence, but to *perfect* those who already believe.

Another great object which the Lord has in view, in sending gifts unto men, is "*the work of the ministry*." Without these gifts the "work of the ministry" never could be carried on;—without inspired apostles and prophets the gifts of revelation and prophecy cease, and where these cease the work of the ministry ceases. The apostate churches have no more authority for taking away the gifts of apostles and prophets, than they have for taking away the gifts of pastors and teachers. There is precisely the same evidence for doing away the whole of the gifts, as there is for doing away a part and pretending to retain the others. "The work of the ministry" is clearly manifested in the scriptures. It is required to preach the gospel to all nations in the different tongues and languages of the earth. The ministry is required to receive revelations for the benefit of themselves and all the saints, re-proving by revelation those who need reproof; comforting those who need comfort; forewarning the church of approaching judgments; pointing out by the spirit of revelation a way of escape; revealing doctrine and principle in relation to things both temporal and spiritual, and unfolding all things necessary for the perfection and eternal exaltation of the righteous. Besides this, the ministry are to lay on hands for the gift of the Holy Ghost, and for the healing of the sick, and administer all other ordinances of the church. Therefore, without the supernatural powers and gifts of the Holy Spirit the "work of the ministry" would cease, and when that ceases men cease to be saved.

Paul declares, as we have already quoted, that the gifts were given "*for the edifying of the body of Christ*." But the various bodies or apostate churches declare boldly, that the gifts are no longer necessary in this age of learning and refinement. Now, say they, we can be edified by learned divines who have become eminently qualified by a long course of study in our great theological institutions. Now, they exclaim, we have a glorious substitute in the stead of the inspiration of the Holy Spirit. In the first age of Christianity—in the days of ignorance and darkness, the gifts of the spirit were given to edify the church; but now, we have become so learned and enlightened, we need some better plan than the one devised in that day of ignorance; then they knew no better than to be edified through the gifts of the Spirit, but now we have sought out a plan far superior; then they had nothing but knowledge and certainty, and were all of one mind, but now we are blessed with the opinions and commentaries of uninspired men, all differing and contradicting one another, dividing us in our sentiments and doctrines. Oh, how great is the wisdom of our modern divines! How immensely superior are opinion and guess-work to certainty and knowledge! Then they had nothing but direct revelation—the spirit of prophecy, visions, and the ministry of angels to guide them into the truth, but now we have advanced to the high and exalted privilege of being taught by men who despise new revelation and the gifts of the Spirit, and favour us with their superior opinions, and creeds, and articles of religion. Great is the plan devised by human wisdom, for the edifying of the church; God's plan can be dispensed with now as unnecessary. This is the language of modern christendom if we are to judge from their opposition to the gifts which Paul says, were given for the "*edifying of the body of Christ*."

That no one need be mistaken, and suppose the gifts in the future ages of the church to be unnecessary, Paul says expressly, that they shall continue for the purposes which he specifies, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This puts the subject beyond all doubt and controversy; all can see that the gifts were intended as long as there was a church of the saints that needed perfecting and edifying. If the modern churches of Christendom have not attained to the unity of the faith and knowledge—to all the perfection and fulness of Christ, they certainly need the gifts until they shall arrive to that state. The period when the saints shall attain to the perfection and fulness of Christ is

very clearly and definitely unfolded by the apostle in his first epistle to the Corinthians. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is part shall be done away." (xiii., 8, 9, 10.) "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known." Verse 12.

Thus it will be seen that the gifts were not to cease until "that which is perfect is come"—until we see the Lord face to face—until we know as we are known. Then tongues will cease, and the heavenly glorified throng will all speak the same language. Then prophesying in part will be done away; for the knowledge of the future will be fully understood. Then knowledge in part shall vanish away, and the saints will know in full. Then the day of perfection will come, and all the saints shall enjoy the fulness of Christ, and see him no longer through a glass darkly, but face to face. Until that day of glory and perfection shall arrive, all the spiritual gifts will be indispensably necessary, without which the saints can never attain to that great salvation promised.

Another object for which the miraculous gifts are given unto men, is to keep them from delusion. They are given that the saints "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The very reason why the apostate churches have for the last seventeen centuries been carried about by the doctrines, creeds, and traditions of uninspired men who have craftily deceived them,—is because they lacked the gifts which Paul says were given as an effectual preventative against such winds of doctrine. All churches which have not the gifts, are already deceived and deluded. If it were possible these popular and learned impostors would deceive the very elect; but this is impossible, for the elect enjoy the gifts which will detect with the most unerring certainty every imposition, however plausible and popular it may be.

The Protestant and Papist churches of modern times, notwithstanding the greatness of their numbers and their exceedingly great popularity,—are impositions under the pious name of Christianity, of the most glaring and dangerous kind.

Their cunning, learned, arch impostors, have multiplied their followers to millions, and flooded all Europe and America with their pernicious doctrines. Thousands of the honest and unwary are annually led away by these fatal delusions under the false and vain suppositions that they are embracing Christianity. Instead, however, of embracing the Christian religion of the New Testament, they have only embraced some traditional forms that bear but a faint resemblance to it, while its miraculous powers, gifts, and blessings are entirely unknown among them, and, indeed, are considered as altogether unnecessary. Oh, apostate Christianity! Oh, modern Christendom! Thou, that corruptest all nations with thine abominations, and makest merchandise of the souls of men! Oh, that thou didst but know the day of thy visitation,—the hour of God's judgments,—and wouldst awake from the awful slumber of ages! But alas! Thine eyes are closed, no more to be opened, until they are lifted up in torment, in the midst of lamentations, and woes, and miseries, and hopeless despair.

Seventh.—*The rights, privileges, and blessings, promised to the faithful obedient subjects in a future life.*

Eternal life is the greatest of all the gifts of God. It is a blessing promised to all the faithful subjects of his kingdom. The hopes of a future life of happiness that will never end, serve to comfort and cheer them through all the sorrows and tribulations of the present life. We shall endeavour to point out the nature of that eternal life, promised to the children of the kingdom. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) It is not enough merely to have a knowledge of the existence of the Father and the Son; but to know them aright is to understand their character,—their attributes,—their glory,—and the nature of the laws which they have ordained for the government of all happy, glorified, and intelligent beings. Such knowledge, when once obtained, is eternal life. Eternal life is not merely to believe on the testimony of others in the existence and attributes of God, but it is to obtain something more than a belief; it is to obtain a certain knowledge.

Such knowledge can only be obtained by direct and immediate revelation. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will REVEAL him." (Matthew xi. 27.) All men can believe in the existence of God on the testimony of others; but no man can know God only by revelation.

Hear this, ye that deny new revelation, and fear and tremble for yourselves; for you can in no wise inherit eternal life, without knowing "the only true God, and Jesus Christ whom he hath sent;" and you can in no wise know them without you receive a new revelation. Peter did not obtain his knowledge that Jesus was the Christ, only by new revelation. Jesus said to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew xvi. 17.) No man can know God unless "the Son REVEAL him." Hence, we can perceive, that eternal life can only be enjoyed by a people who believe in, and receive new revelation. All others are in uncertainty and doubt, like the apostate churches, who do not believe in any later revelations than the new testament, which plainly proves, that they have not attained to the knowledge of God, and therefore, eternal life is not among them.

But the children of the kingdom have a knowledge of both the Father and the Son through the medium of new revelation; therefore, eternal life is with them. Their happiness and joy in eternal life will increase as their knowledge of the glory, power, wisdom, and goodness of God increases; and this knowledge will increase only through the medium of new revelation. Hence the whole system of salvation and eternal life, and the increase of knowledge and happiness, are founded upon continued revelation to the children of the kingdom throughout all ages in this world, and in all worlds to come.

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WE have in this treatise briefly touched upon some of the most important subjects connected with the kingdom of God. We shall now proceed to give a summary statement of some of the leading arguments contained in the foregoing.

1.—We have endeavoured to point out the nature and character of the great Supreme governing Power of the universe, consisting of the Father, the Son, and the Holy Ghost. The person of the Father consists of a most glorious substance, called Spirit, which we have shown must have extension and parts, and consequently must be material. Without these qualities no substance could exist.

The Son is in the express image of the Father, and is also a material being. The same material body that was crucified and laid in the tomb, arose again. The same flesh—the same bones were reanimated by the same material spirit. This glorious compound of flesh, and bones, and spirit—all material, ascended into heaven to dwell in the presence of the glorious personage of the Father, of whose express image and likeness he was the most perfect pattern. Therefore, from the description given of Jesus we are irresistibly led to the conclusion, that both he and the Father must appear, so far as it relates to form and size, very much like man. If then, both of these glorious personages are about the size of man, they must, like man, occupy a finite space of but a few cubic feet in dimension: and, according to the admitted truths of philosophy, no substance can be in two or more places at the same time, therefore neither the Father nor Son can, consistently with those truths, be in two places at once. Revealed truths never will contradict any other truths. The revealed truths contained in the bible, inform us that God is everywhere, sustaining and upholding all things, and that in him we live, and move, and have our being. How can these important truths of divine revelation be reconciled with other admitted truths of philosophy which are equally certain? They can be reconciled in no way only by admitting the omnipresence of the Holy Spirit. This all-powerful substance extends throughout the material universe, uniting and mingling with all other matter in a greater or less degree, not absolutely filling all space, for then there would be no room for other matter, but like the rays of light or heat, existing in different degrees of density in different parts of space. By it all things are governed in the most perfect order and wisdom, according to the will of the Father and the Son. This view of the subject does not necessarily do away a personal Spirit, acting in conjunction with the other two persons of the Godhead; for myriads of personal Spirits could be organized out of the inexhaustible quantities which exist, and still an abundance would

be left to govern and control the various departments of the universe where those personages could not always be present.

2.—We have clearly shown that apostles, prophets, and all other officers of the kingdom of God, must be called and ordained by the inspiration of the Holy Ghost; and that without new revelation these officers never could be qualified to perform the various duties of their calling. We have also proved that the officers of the kingdom have the authority to administer the word, the water, and the Spirit, according to certain conditions, and through certain ordinances in the name of Jesus.

3.—We have pointed out the great scriptural plan of salvation, and the conditions to be complied with on the part of man. These conditions are, faith, a humble repentance, an immersion in water for the remission of sins, the gift of the Holy Spirit through the laying on of the hands, and a strict observance of every other requirement of heaven, even unto the end.

4.—We have proved from the dealings of God with his people in all ages, that continued revelation is absolutely necessary for the well-being of the church, and for its existence among men;—that new circumstances are constantly requiring new information from heaven, adapted to these circumstances; and that the church in one age never could learn its whole duty from revelations given to the church in a former age.

5.—We have urged the Saints to cultivate such a disposition and character as would best correspond with the word and spirit of Christ.

6.—We have clearly shown from the word of God that all the supernatural gifts of the Spirit, the miraculous signs promised to believers, and every blessing promised under the gospel dispensation, are all necessary in the church *now*, and should be earnestly sought after by all the faithful Saints;—and that no church have any reason or scripture by which they can possibly suppose themselves to be the church of Christ, unless they believe in and enjoy those miraculous powers.

7.—The word of God, promises to all who faithfully adhere to the laws and ordinances of the kingdom—a paradise of rest—a glorious resurrection—an eternal life of happiness—and an everlasting inheritance upon the new earth, where they shall reign as kings and priests for ever and ever. These are the subjects which we have endeavored to elucidate in this small treatise. They are subjects with which every man throughout the world should be well acquainted, however imperfect they may have been set forth in the foregoing pages, they are none the less important.

The Almighty has decreed to rend and break in pieces all earthly governments—to cast down their thrones—to turn and overturn, and break up the nations—to send forth his messengers, and make a way for the establishment of the everlasting kingdom to which all others must yield, or be prostrated never more to rise. Awake then, O ye nations, for with you, the Lord hath a controversy! His kingdom is now for the last time organized upon the earth—all nations are invited to become citizens—it is the only government of safety or refuge upon all the earth—it hath its seat in the everlasting mountains—its dreadful majesty shall strike terror to the hearts of kings in the day of his power! Awake, for troublous times are at hand! Nations shall no longer sit at ease! The troubled elements shall foment, and rage, and dash with tremendous fury! A voice is heard unto the ends of the earth! A sound of terror and dismay! A sound of nations rushing to battle—fierce and dreadful is the contest—mighty kingdoms and empires melt away! The destroyer has gone forth—the pestilence that walketh in darkness. The plagues of the last days are at hand, and who shall be able to escape? None but the righteous,—none but the upright in heart—none but the children of the kingdom. They shall be gathered out from among the nations—they shall stand in holy places, and not be moved! But among the wicked, men shall lift up their voices, and curse God because of his sore judgments, and die. And there shall be a voice of mourning and lamentation unto the ends of the earth; for the cup of the indignation of the Almighty shall be poured out without mixture of mercy, because they would not receive his messengers, but hardened their hearts against the warning proclamation—against the gospel of the kingdom—and against the great preparatory work for the universal reign of the King of kings and Lord of lords.

15, *Wilton Street, Liverpool, July 14th, 1849.*