

of "the future state of man," see the vision given to Joseph Smith and Sidney Rigdon, in Doctrine and Covenants, sec. xcii, which is one of the most glorious revelations ever given to man on the earth.

In the resurrection of the dead is the great consummation of Christ's work. He came to save that which was lost. The future happiness and progress of man depends upon the redemption of his body. Without the hope of the resurrection, all the spirits of the departed would have to exclaim, like the house of Israel in the vision of Ezekiel, "Behold, our bones are dried, and our hope is lost: we are cut off for our parts." Ezekiel xxxvii, 11. Celestial glory, endless increase, and everlasting dominion, cannot be attained without the body. "The spirit and the body is the soul of man." When both are united after the power of an endless life, all the pleasures and powers of the universe can be enjoyed. The spirit has an affinity to that which is spiritual, the body to that which is physical. Separated, they are imperfect, united, they are perfect, if perfectly united.

A perfect being,—body and spirit inseparably connected by celestial laws, "receiveth a fulness of joy." All heights and depths minister to his happiness. Deprived of the body, the spirit has no medium through which to receive the blessings, pleasures, and powers pertaining to the physical world. Possessed of a body subject to pain and death, his spiritual powers

and capacities are weakened and dimmed, and the prospect of dissolution diminishes his earthly joys. But an immortal spirit, dwelling in an immortal body, quickened and animated by the spirit of truth and light and life, is in a condition to receive all pleasure, knowledge, power, and dominion from heaven above or the earth beneath, and all eternity is before him, and all elements become subject to his will. It was not until after his resurrection that Jesus could say to his disciples, "All power is given unto me in heaven and on earth."

The fear of death, so universally felt through all the world, vanishes from the soul when the light of Christ makes plain the doctrine of the resurrection. The grief of the sorrowing parent over the coffin of the dead child, the distress of the children who follow their parents to the grave, and the anguish of the wife or husband over the cold form of the loved and departed companion, are all softened and turned into hope and consolation by faith in the resurrection. These blessings are the heritage of the Saints. The fear of death is gone. The pangs of separation are swallowed up in the certainty of reunion. And the ghastly corpse and the funeral pall fade away from their sight, as faith raises a vision of their departed loved ones, radiant with immortal beauty, and clothed with the white robe of righteousness in the glorious resurrection of the just!

CHARLES W. PENROSE.

SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

ALMA THE GREAT.

That the priests of king Noah, notwithstanding their corruption, were not without a certain degree of learning and smartness, is apparent from many circumstances, especially from the influence they exercised over the uncultivated Lamanites, after the destruction of their frivolous prince, by which means they introduced among

them many arts of civilization, but not the true knowledge of the living God and his commandments. From among that class of men, young Alma steps forward to manifest the yet unpolluted blood of Nephi in his veins, and his own superior spirit, by defending the captive Prophet before an unrighteous judge, at the danger of his own life.

Man grows with his higher aims. As neither Joseph Smith, the Prophet of the latter-day work, nor Martin Luther, the great reformer, or other instruments of God's providence, had any idea of the grandeur of their missions at the beginning of their work, but grew with them as their steady development put greater requirements on their intelligence, energies, faith and heart, so, also, Alma knew not, in stepping forward to oppose a proceeding against which his sense of justice revolted, that with this act he had commenced a career which, if faithfully pursued, was destined to raise him to the highest sphere of humanity, to be a Prophet of the living God, holding the keys of life and salvation within his hands. The unavoidable persecution which followed, was but the storm that shook the young tree to make its roots fasten the stronger into the ground; and Alma never disappointed, in any one step, the trust and confidence the Lord placed in him to the last.

At the waters of Mormon he preached to his followers, and there in the wilderness, shaded by a little grove of trees, he commenced baptizing in the name of the Messiah, and organized a Church of Christ, setting apart men to administer in the Aaronic Priesthood, and giving much good and valuable information for the benefit of the Church. It is not to be wondered at that Alma in his report to Mosiah II, speaks of the land, the grove, and the waters of Mormon with an almost melancholy tenderness of remembrance, for here, perhaps for the first time, came the clear conception of his mission upon him, here his people had taken upon themselves the holy covenant, and from here they emigrated in a body to seek, in unknown parts, an undisturbed peace, which Noah and his people were not willing to grant them.

The difference in the course and fortunes of the people of Alma seceding from Shilom, and the career and spirit of the secession of Zeniff from Zarahemla, is clear to every one at the first glance, their respective motives being just the opposite to one another, and therefore the paternal hand of God led Alma's little band in the ways

the Psalmist sings of, when he says, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Psalm xxiii, 2.

They erected a settlement which they called Helam, in honor of the first baptized among them, in a pleasant country, where rich harvests manifested to them the blessings of God. If the people in their veneration for the man to whose unceasing exertions, noble devotion and wisdom, they were indebted for their present happy condition, wanted to make Alma their king, notwithstanding their sad experience with their former monarch, and even the teachings and expostulations of Alma himself, were first necessary to let them see the folly of their plan, so this is only another evidence of the truth, illustrated all the world over, how few people are capable of self-government.

Amulon, one of the fugitive priests of Noah, who, after the terrible finale of his master, had gained considerable influence with his companions over the Lamanites, had been installed governor over the subjected Nephites, in which capacity he exercised also hard oppression over Alma and his people, in a manner which began to be so unbearable, that the Helamites were directed to flee, and, guided by Providence, found their way to Zarahemla, as Limhi, with the people of Shilom, had done before them. Here we see Alma at once proceeding in his prophetic career, preaching, baptizing, ordaining priests and teachers, and erecting churches, in all of which he was nobly sustained by Mosiah II, who understood how to appreciate qualities which he himself possessed in so high a degree.

We come now across an episode in the book of Mosiah, which causes the most serious reflections for all Israel, even in these latter days. We read that many of the rising generation, who were children at the time of king Benjamin's great conference, understood not his teachings, and were unbelievers. The testimony of Enos is their parents' condemnation! Harken, O Israel, and look upon the subsequent anxieties of the prophets, the perplexities of the people, the confusion of the Church, and the many

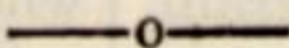
lost souls in those days, that thy children may be taught the knowledge of the Lord, and be trained to the service of the God of Israel.

Alma was acknowledged High Priest and President of the Church, and as such, sought counsel from the fountain of all truth, which he needed for the benefit of the Saints, and which the Lord gave him in revelations, through which he was not only strengthened and encouraged himself, but also enabled to overcome triumphantly all difficulties, and restore harmony and peace in and with the Church. One great, deep sorrow, however, had this great man to share with his friend Mosaiah II. His son Alma, and Mosaiah's four sons, had turned away from the truth, and

were following the ways of the world for a time, until finally a vision, like to Paul's of old, bringing them to repentance, put the suffering parents hearts' at rest, and filled them with unspeakable joy over the conversion of their formerly wayward children.

Soft is the pillow of the man whose life's labor is faithfully done; the remembrance of past sorrows forms itself into pleasant dreams; the images of those whom he loved gather around him like angels of blessing, and his soul listens joyfully to the welcome from behind the veil, "Well done thou good and faithful servant; enter into thy rest." Thus must have died Alma the Great.

WHEAT *versus* FLOUR.



Under the head of "Dental Hygiene," Dr. Henry S. Chase, of St. Louis, is publishing a series of articles relative to human food, &c. The latest that we have seen discusses the bread question, and shows the great difference between the nutritious qualities of wheat and flour.

Wheat, he says, abounds in starch, gluten, and the phosphates of lime, soda, and potassa. It has all the elements for perfectly nourishing the human body, and building up in perfection the bones, teeth, and such portions of the animal system. Starch is the principle which keeps up the heat of the body, and furnishes the motive power. Gluten forms the red meat or muscles, and the ligaments, &c. The phosphates of lime form the greater portion of the bones and teeth. There are other principles in wheat, which it is unnecessary to notice here. On burning one hundred ounces of wheat, about three ounces of ashes remain. This residuum is mostly composed of the phosphates of lime, soda, and potassa, which constitute the greater weight of the teeth and bones. There is, also, no portion of the body, whether muscles, skin, or ligaments, nerve or brain, which does not contain and demand these phos-

phates. Indeed, we could not exist without them. Starvation would take place in a few days, if they should be absolutely wanting in the food. The brain requires a large quantity of the phosphates daily, for the operations of the mind, as is found by accurate experiments. A definite weight of these phosphates, proportioned to the weight of the body, &c., is daily removed from the different organs, as is found from the excretions.

This is the reason why mothers are so much afflicted with decayed teeth in this country; for a certain weight of the phosphates must be furnished to the child through the blood of the mother, and if her daily food does not supply that quantity, together with that which nature demands shall each day be thrown out of the system, then it may readily be seen that both the teeth of the mother and child must suffer.

Superfine wheat flour is sifted from the meal of the ground kernel by the miller's bolt, and is mostly starch. Chemical analysis shows it to be seventy-five per cent. starch. There is a little gluten, and a trace only of the phosphates. In burning one hundred ounces of superfine flour, only seven-tenths of an ounce remains.