

derstand that he (the teacher) is there to teach him as a member of the Church, and not as an officer of it. The teacher has a right to inquire into the performance of the duties of all members and learn whether they are doing their duty as members in all things, or not.

The choir and congregation sang the hymn:

There is beauty all around, when there's
love at home;
There is joy in ev'ry sound, when there's
love at home.
Peace and plenty here abide, smiling
sweet on ev'ry side,
Time doth softly, sweetly glide, when
there's love at home.

Benediction was pronounced by Elder Rey L. Pratt.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

O, say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of Truth will be,
when
The proud monarch's costliest diadem
Is counted but dross and refuse

Prayer was offered by Elder David H. Cannon.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES W. PENROSE.

Christ the Revelator of truth.—God's purposes to be consummated in this age.—Man's spirit, and his immortal body, described.—Conditions of mankind after resurrection.—Eternal life explained.—Eternal life bestowed on those who live by laws of Truth.

If there is any one in this congregation who appreciates more highly than I do, the opportunity we have of assembling here to worship the Lord and receive instructions from His servants, it is because he has greater powers of appreciation and of enjoyment than I have. What there is of me in body and in spirit enjoys to the full this grand occasion, to assemble in general conference and unite our faith and our attention, to receive the impressions of the Holy Spirit upon our souls, and to be instructed in our duties, to be brought to a common understanding in regard to the principles of eternal life. This I suppose is the object we have in view—to gain eternal life, which means a great deal more than is generally understood in the world. We sometimes, in fact very often, quote the words of our Savior in that sublime prayer which He offered to the Lord, to be found in the seventeenth chapter of St. John's record and testimony, called the "Gospel of St. John." He said, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." For many centuries the world has been in comparative darkness in regard to the true God, in regard to the relationship between Jesus Christ and Him, and between us and our Eternal Father. Thus far, I think, we have learned a great many things concerning our divine parentage, and the obligations we are

under to Him for life, being, light and intelligence, and for the means to obtain the great gift of eternal life in His presence.

We yet know comparatively little concerning Him and His ways, but we have started on the right track, and we expect some time to see Him as He is, in all His glory and might and power, and to be made like Him, to be associated with Him, to be in full harmony with Him, and with beings of a like nature, and to enter into that blessing which is called eternal life.

We are indebted for that which we know, and may be indebted for that which we expect to know about our Eternal Father, to Jesus Christ His Son, "whom He has made heir of all things, and by whom also He made the worlds." He is the real witness for God in the earth. He was "God manifest in the flesh" when He dwelt among men. And it is by Him and through Him and of Him that all the truths which have been communicated to mortals, from the beginning of this world, have been made known. He is the chosen representative of the Father, and in Him dwelleth "the fulness of the Godhead bodily." He has had and now has under His direction men, mortal men, to represent Him, as far as He can be represented in mortality, and to carry on His work under His direction, and we are indebted, as an instrument in His hands, to the great Prophet of the nineteenth century, Joseph Smith, for bringing forth many grand and glorious truths concerning Deity and His work and His ways, His laws, His commandments, and His precepts. Sometimes we attribute these grand principles which we have received to the man through whom they came. We

talk about "the religion of Joseph Smith." We talk about "the philosophy of Joseph Smith." But he never claimed that the religious truths which he brought forth, or the philosophical principles which were embodied therein, were his. He was an instrument in the hands of God of conveying divine truth, that truth which, as we have sung in the hymn this afternoon, is eternal and abideth forever.

Truth does not change with the centuries. It will not change with the eternal ages. The truth of God abideth forever. That which is true, coming from Him in one age of the world, is true in another. That which is true on one of His worlds that He has created, is true in all the worlds that He has caused to be organized and sent forth, each in its place, rolling in space, revolving upon its own axis, preserved in its own sphere, in its own orbit, and with the others contributing to the glory of God and bespeaking His handiwork. Truth never changes. Our conception of a truth may change as we grow in wisdom and understanding, and in clearness of spiritual vision. That which appeared to us to be true at one time we may find out later to be incorrect, and so it is we who change, and not the truth that changes.

President Smith, in that grand discourse he gave to us at the opening of this conference, referred to the Prophet Joseph, and to some of the glorious principles which have been revealed from heaven through him. These are but the beginning, the droppings of the shower of the great flood of truth which is to come. We are living in the dispensation of the fulness of times, and in this dispensation—the grandest and greatest of all, will be gathered in

one all things that are in Christ, not only His people gathered from the various nations to Zion to build it up, to prepare the place for His feet, but the hosts that have passed away, whom He will bring with Him. Not only are the people to be gathered together, but the glorious truths which have been made manifest in the ages that are past will all be brought forth in the dispensation in which we are living, and things kept hid from the foundation of the world will be made manifest; for the Lord has promised it, and His promises never fail of fulfillment. This dispensation in which we live is signalized by a great many things that are different in some respects to former dispensations, this being the great work of consummation of the purposes of the Almighty. The Father and the Son themselves appeared and opened this dispensation by speaking to the boy Joseph Smith.

There is some little difference of opinion in regard to that great manifestation, on which I would like to say a word or two this afternoon. The Prophet Joseph Smith gives a brief account of that visitation, which is to be found in the book called the Pearl of Great Price. We can there learn the main particulars in regard to that manifestation from on high, and it is well for us to read the Prophet's own words, so that we may know and understand how he considered it. Now, he called that manifestation given to him a "vision." Some of our brethren argue that it was not a vision, but that it was a reality. Well, is not a vision of that kind a reality? I view it in that light. I understand that Joseph Smith, when he had that manifestation which he repeatedly called a vision, actually

saw the beings whom he described. To explain it properly we have to read MOSES in his account of the vision of God that he had. That also is in the Pearl of Great Price, in the Book of Moses, chapter 1:11, and he explains it in this way: That he beheld the Lord and saw the glory that was round about Him, but he said "Not with my natural but with my spiritual eyes, for my natural eyes could not have beheld." Joseph, like Moses, saw in "vision," or with his "spiritual eyes." The fulness of the glory of God was not displayed to Moses even on that occasion, for no man, the Lord said, could behold the fulness of His glory and remain in the flesh.

Now, here is a principle that we should understand. "There is a spirit in man," or in the body of man. "Man," the Lord has revealed, "is spirit," and that part of man which is spirit was "in the beginning with God;" and that Jesus, the Savior of the world, was "in the beginning with the Father, and is the first-born." We, then, are His brethren and sisters. We were in the beginning with God, and we could behold Him with our spiritual eyes before we had any bodies of flesh and bones. Now we are in the body, we find that we are of a dual composition, that is to say, we are composed of those two first principles spoken of in the ninety-third section of the Doctrine and Covenants (verses 1-34). I use the term "first principles" because the Prophet Joseph used it when speaking on the subject. What are the "first principles" in the constitution of man as a mortal being? We are told that there are certain elements which enter into our composition, and that these elements are eternal; without beginning and without end. They

are spirit and element—a term that is there used in the sense that we use the word matter—spirit and element, or spirit and “matter,” if we use that term, though both are substantial, so the Prophet Joseph has explained by the revelations of God; for even spirit, which is so refined, so subtle in its nature that we cannot see it with our natural eyes, is material and eternal in its essence. So are the grosser elements that enter into the composition of our bodies. They are derived from the particles of which the earth is composed and from the atmosphere around it—the heaven and the earth. The first principles of element or matter are eternal, without beginning and without end. They may be organized, they may be disorganized, but in their essence they are eternal, and it takes the compound, the union of the spirit and of the element or matter to make a perfect being. Complete happiness cannot be obtained when these are separate. When the spirit of man is separate from the body it cannot receive “a fulness of joy;” it is not in a perfect condition. Man is perfect so far as the spirit state is concerned—in his spiritual being as an individual and as a son of God, begotten of the Father; he is perfect as to that “first estate,” but that is not the fulness of perfection that exists in the personality of our Eternal Father, and to obtain eternal life, as the term is used in the revelations of God, we have to be made entirely and completely like Him from whom we have sprung. “The spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul.” And we are told in the Book of Mormon, as well as in the Doctrine and Covenants, that in the

resurrection from the dead, when all shall be raised, “every man in his order,” the spirit and the body will be joined together, and they will “not die after;” we are there told that the resurrection will come to *all* mankind, the great and the small, the good and the bad, all races and tribes and beings who are of the seed of Adam will be raised from the dead, and their bodies will not die after.

Now then, some may ask, perhaps, “well, isn’t that eternal life, and will not eternal life come to all mankind, irrespective of their acts, if they are all to be raised from the dead and quickened so that they will not die again? No, that is not the eternal life that is spoken of in the revelations of God, to be the reward for, or the great effect of doing that which is right and avoiding that which is wrong, and becoming completely and perfectly like our divine Father. Some of our brethren in regard to that point—the universal resurrection—have been confused a little, because of an expression to be found in that glorious record called The Vision, in section seventy-six of the Doctrine and Covenants, one of the grandest things, I think, that was ever written. Of course I am not acquainted with all the literature of the ages. I am somewhat acquainted with theological writings of later times, but I have never read anything that can be compared with that glorious vision seen by the Prophet Joseph and Sidney Rigdon, and recorded in that section of the Doctrine and Covenants. Now, in that revelation we are told a little about the glories that are to come: those that are to be raised in the first resurrection and enter into celestial glory, or the glory of the sun are those

who obey celestial law, who have fitted themselves for celestial glory so as to be quickened thereby when they are raised from the dead, by observing every precept and every commandment and every law of God. This is a natural process by which our bodies are prepared to be quickened by the celestial glory, having rendered obedience unto the law, the spirit of which will quicken them. Next we are told about the terrestrial glory, that of those who shall enter into the terrestrial kingdom, whose glory compares with this just spoken of as the glory of the moon when compared with the sun. Then comes another division—that of the telestial glory like that of the stars in comparison with the others. Those who are fitted to enter into the telestial glory will be quickened by that glory, so the Lord says, when they have paid the just penalties for their sins and are raised from the dead; those who are only prepared to enter the telestial glory will be quickened by that glory. Then come those who are not worthy to enter either of these glories or kingdoms—the celestial, the terrestrial or the telestial. These are they who are called the “sons of perdition.”

Satan is named Perdition, and the heavens wept over him when he fell from his high estate; and those who have followed him so that they become imbued with his spirit, which is the spirit of destruction, in opposition to the spirit which brings life, are his. The spirit of murder enters their hearts; they are ready to put to death even the Son of God, if His existence in life comes in their way. They received light and truth and then altogether turned therefrom. They gain power to attain to the highest

altitude of light and truth and glory, then they turn around and through falsehood and wickedness and corruption in their nature and in their works, they become servants unto Satan, sons of perdition. And the revelation says, that “all the rest, through the triumph and the glory of the Lamb, shall be brought forth by the resurrection of the dead” (verse 39). Now, then, because of that expression some of our brethren entertain the notion that the sons of perdition will not be resurrected. But the Lord has told us, as you will read in section twenty-nine of the book of Doctrine and Covenants, that “then shall all the dead awake, for their graves shall be opened and they shall come forth, *yea, even all.*” Very emphatic are the words in that section, verse twenty-six. The same doctrine is to be found in the Book of Mormon. But there is a passage in section eighty-eight, of the book of Doctrine and Covenants which will make the matter very clear to those who desire to understand it. I am not going to read this section; it is a long one and a most magnificent declaration of the purposes of God in regard to us in life, and the glory that is to come to us hereafter. In that section we have another declaration in regard to the resurrection, and the order of it, corresponding to that which we find in section seventy-six, but a little more explicit in some things, though not quite so much so in others. I will tell you what it says, and you can hunt it up when you go home. It is good for you to hunt up the Doctrine and Covenants and read the modern revelations of God. In that section the Lord gives an account of the coming forth of the different degrees among his children (as

HISTORIAN'S OFFICE

Church of Jesus Christ of Latter-day Saints

the several angels shall sound their trumps) and enter the celestial or the terrestrial or the telestial glory. And then, he says, "another angel shall sound his trump, which is the forth trump, saying, "There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still" (verse 102). They also shall be raised from the dead, for it is written, "and they who remain shall also be quickened, but they shall return again to their own place" (verse 32). They are not worthy to enter into the telestial nor into the terrestrial nor into the celestial kingdom, and therefore, not being willing to obey law; but, as it is explained in verse thirty-five, "altogether abiding in sin, they cannot be sanctified by law nor mercy nor justice nor judgment, therefore they must needs remain filthy still." Because they became a law unto themselves, and would not abide the laws of God, neither in relation to the highest nor the other degrees that have been mentioned, and so they go away with the devil and his angels in eternity, and the height and extent and depth and the end of their torment no man knows except those who partake of that great condemnation.

So that, according to the revelations of God, *all* shall come forth by the power of Jesus Christ, and all who are worthy to enter into the celestial world will receive the celestial glory; those who were not valiant in the testimony of Jesus receive the terrestrial glory; honorable men of the earth, who were blinded by the craftiness of men, who did not receive the gospel in the flesh, but afterwards received it, inherit the terrestrial glory. Several classes are spoken of who inherit that

glory. And then a great multitude that no man can number, the vast majority of the inhabitants of the earth, who would not receive the testimony of Jesus, would not receive the truth of God when it was declared unto them, they go away into punishment and suffer the wrath of God according to the claims of eternal justice. Justice will be dealt out to them, and they will suffer according to their deserts, and pay the uttermost farthing for their debts, and then sweet mercy will be extended, and they will be brought forth and inherit the telestial glory. But the others, who are not fit to be redeemed, either in the telestial or terrestrial or celestial, are also to be raised from the dead, and because they would not abide in the truth made manifest unto them, but turned away from it willfully, going by degrees from wickedness to wickedness, from sin to sin, from darkness to darkness, they will go away into "outer darkness where there is weeping and wailing and gnashing of teeth." This is known as "the second death." They are banished from the presence and ministrations of God; they cannot inherit His glory; they cannot obtain the gift of eternal life, but they go away with the devil and his angels and suffer the wrath of God till justice shall be satisfied. When that will be we do not know, and we have no account concerning their redemption. They must, however, to suffer this capital punishment, first receive the truth and understand it. They must walk in the light to a high and clear extent, and then repudiate it and become a law unto themselves, so that they can no more be sanctified, but "must needs remain filthy still." But, all the rest, by the resurrection through

Jesus Christ and His power, will be brought forth in their time and in their place, and be redeemed into some degree of glory, and they will occupy that position for which they have fitted themselves by their own doings.

Now, about this grand gift of eternal life which is to be enjoyed by the faithful: is that inherent in everybody? Jesus Christ says that the Father gave Him certain souls whom He called His sheep. He prayed to the Father about them in the prayer that I have already alluded to. He says: "Thine they were and thou hast given them unto me, and I give unto them eternal life." In the tenth chapter of John and the twenty-eighth verse you will find the same sentiment repeated. "My sheep hear my voice and they follow me, and I know them and call them by name, and I give unto them eternal life, and no man shall pluck them out of my hands." Now, what does He refer to? Why, He is not speaking in regard to endless *existence*. Endless existence is the property of spirit. It is also the property of matter. One is as eternal as the other in its original essence or principle. Matter or element is eternal, spirit is eternal. But the sons and daughters of God who walk in His ways, who receive His truth which abides forever, who walk in its light, who conquer the lusts of the flesh and the pride of the world, the sins of the world and the powers of darkness, who overcome all things, who live by every word that proceeds from the mouth of God, who come into harmony with the great Eternal Father and Jesus Christ the Redeemer and beings of a like order, who become one with them and overcome all

things,—they shall inherit all things, and they shall be like the Father and like the Son in glory, in happiness, in power, in dominion, "heirs of God and joint heirs with Jesus Christ." They shall inherit eternal life, not merely endless existence.

Existence is one thing; life is a great deal more. There are things that exist, but they manifest no life. There are persons that exist and manifest but little life. There are others that have life so far as it can be enjoyed in mortality to the full. They are alive in body, they are alive in mind, they are alive in spirit. They are spiritually, intellectually, physically alive, and the power of increase is with them, and in the eternal world God will give this great gift eternally unto those who are worthy of it. These shall come forth in the first resurrection and inherit glory, immortality, eternal life and endless increase. One of the grand things referred to by President Smith as in the revelations of God to the Prophet Joseph, was the eternity of the marriage covenant, by which the man and the woman may be joined together according to God's order, and though death may part them, yet in the resurrection they shall come forth to be husband and wife, to be parents of children, to have the gift of endless, perpetual increase, the beginning of their kingdom and their glory in worlds without end. That is real life, the power to continue and the power to produce and to increase, the power of vitality in the spirit and in the body. That is full resurrection, and the body and the spirit being joined together.—you may call it a compound if you will,—the body and the spirit being joined together inseparably, receiveth a fulness of joy, a fulness of glory, just

like the Father, and just like the Son. Christ has passed through these conditions and is now an exalted being on high, exactly like the Father, who is a being with a body of flesh and bones quickened by the eternal spirit that quickeneth all things, and in Him dwelleth the fulness of truth and life and glory and power and increase forever and ever. And those who follow in the footsteps of Jesus Christ, who is now to all purposes like the Father, will inherit similar glory, and it will never fade away, and it will be exemplified in them to the full. The spirit of life will be within them in body and in spirit, and they will increase forever and ever, and like the blessing that comes to our elder brother, Jesus Christ, of the increase of their kingdom there shall be no end.

Now, my brethren and sisters, in order to attain unto this great glory—the gift of eternal life which comes to us from the Father, through Jesus Christ His Son, we must live for it. He will give unto us eternal life and we shall enjoy it to the full, if we are sanctified by the truth. That is a principle you will find in the prayer that I have alluded to, recorded in the seventeenth chapter of John. We have to be sanctified by the truth. We have to learn the truth and then live it. God will impart it unto us, here a little and there a little, line upon line, precept upon precept, and through His anointed servants whom He has called and appointed, He will convey to us those truths which we must receive in order to attain unto this great glory. Let us “live by every word that comes from the mouth of God.” Let us be ready and be instant, in season and out of season, to perform our

duties. Every man holding the Priesthood, every woman who is a member of the Church, strive to learn the truth as it is in Christ Jesus who speaks for the Father, learn the truth for ourselves, and be so imbued by the spirit of truth that we can discern truth from error and light from darkness, and then, having strength and power and ability in ourselves to live by it, overcome all things, and be prepared to inherit all things. God help us to do so, for Christ’s sake. Amen.

Brother David Rees sang a tenor solo, entitled, “Oh, Divine Redeemer.”

ELDER GEORGE F. RICHARDS.

Sacrifice made willingly for the Gospel’s sake.—Hymns sung in L. D. S. meetings should express true sentiments.—Musical ability a God-given talent to be used.

I have seen, heard and felt much during this conference for which I am thankful to the Lord. The large attendance at the meetings, the singing, the inspiring remarks and the influence of the Holy Spirit, all contribute to make this conference most interesting.

Those of us who have had years of experience in the Church, who have tried to conform our lives to the spirit and teachings of the gospel love to hear it expounded and when we do hear it touched upon by song or sermon it vibrates through our souls. From speaker to hearer the Spirit flows as oil from vessel to vessel, and we are able to testify to its truth.

My heart has been made to rejoice in the testimony of my brethren, and in the instructions they have given during this conference.