

Germany, while William is conciliating the socialistic elements of his Empire, probably that in the event of his going on a hunt for military glory abroad he may not be hampered by the breaking out of factional dissensions at home. Take it altogether the prospect is unsettled and cloudy.

### "BE SURE YOU ARE RIGHT," ECT.

"TEACH the simple things of the kingdom." This has been the injunction of the leaders of the Church to the Elders who are sent forth to preach the Gospel of the kingdom as a witness to all nations. The desire for something new, which has become a veritable craze in the world, need not be pandered to by the servants of God called to be ministers of righteousness. Attempts to gratify this demand for novelty have often led good men into doubtful paths and sometimes into grievous errors.

Elders who are very frequently before the public are in danger of going astray from orthodox lines, through efforts to interest their hearers by the utterance of something out of the common way, and a repetition of the caution at the beginning of this article becomes necessary for their benefit and the good of their hearers.

Every man is entitled to his own opinion. And he is free to convince other people that he is right if they are willing to hear his arguments and explanations. But when ministers of the Gospel in the Church of Christ officiate in their calling, they are required to teach only that which has been established by revelation or the recognition of the Church. And they should be careful not to promulge as doctrine that which is only their personal opinion.

We have been requested to publish in brief the findings of the High Council of the Salt Lake Stake of Zion in regard to some lectures delivered by Elder Wm. M. Palmer, containing views in conflict with generally accepted Church principles. This is not for the purpose of injuring Elder Palmer, but to protect the public, and particularly young people not thoroughly indoctrinated, from being led in the least degree from the strict line of doctrinal accuracy.

In a lecture on the resurrection delivered in the Seventeenth Ward Assembly Hall, and in substance in other places, Elder Palmer taught that:

"What the germ in seeds is to the germination of the seed, so is the Holy Ghost the germ that will germinate or bring forth the body from the resurrection."

He showed that as a germ in grain can be destroyed by roasting, so by sin can we destroy "that germ—the Holy Ghost—in our hearts;" and he likened the resurrection to three pans of flour into which yeast is put in different quantities, and argued thus:

"On the same principle, with the Holy Spirit representing to the body what the yeast does to the flour, \* as the pint of yeast will cause the bread to rise first, so the abundance of the Holy Spirit in that person who has abided the laws of his creation and kept the commandments of God will cause him to rise before the other person who has not lived such a perfect life. \* \* Like the yeast in the bread, the Holy Spirit germinates and causes life to spring up, and the more a person has of that Spirit the sooner will he be resurrected."

Speaking of the first resurrection and of those who would be worthy to come up in the morning thereof, he said:

"While they who are less faithful will remain in the tomb until the sixth, the seventh, the eighth, the ninth and tenth hour of the day, yea some even until the eleventh hour of the day, or if you please, these are they who will not rise until after the five hundred, six hundred, nine hundred and nine hundred and fifty years have passed away after Christ's coming before they will be resurrected."

Concerning the sons of perdition, he formerly held the opinion that they would not be raised from the dead, but had changed his views and believed they would be resurrected but would have their spirits separated again from their bodies which would go back to mother earth "to commence over again if they do not lose identity altogether."

He also taught that a man could be born of God one moment, and the next moment be not born of Him. In another lecture he maintained that the Kingdom which Nebuchadnezzar and Daniel saw that was to be set up in the latter days, is the Government of the United States, and that it would be given to the people of the Saints. In another lecture he taught that God had never instituted any other order of marriage than the celestial or eternal order. Other and less important ideas were taught by him which need not now be specifically mentioned.

These teachings the High Council decided were erroneous. The Holy Ghost is not a germ in the same material sense as the germ in a kernel of wheat or the yeast in a pan of dough. It is the spirit of life

and will be the quickening power in the resurrection, and its influence is enjoyed by the diligent and faithful Saints in a larger degree than by those who are less faithful. The resurrection of the Saints is to take place in the beginning of the Millennium when the angel sounds his trumpet and the dead in Christ come forth to join those who were alive and were changed and caught up to meet the Lord in the air. But no revelation recognized in the Church declares that any of the Saints worthy of the first resurrection will remain 500 or 600 or 950 years in their graves after the sounding of that trumpet, but that those who have part in the first resurrection will reign with Christ a thousand years while the rest of the dead live not again until the thousand years are fulfilled.

Eventually all the dead are to be brought forth from their graves, the sons of perdition included, and they only are to suffer the second death which is the same as the first death pronounced upon Adam when driven from Eden, and this is a ritual death, or banishment from the presence of God, pronounced in the sentence, "Depart ye cursed!" The revelations of God expressly declare that not only the extent, but the end of their torment is not and will not be made known to man, and will be understood by them only who suffer this condemnation. "The loss of identity altogether" is not taught in the revelations of God as recognized by the Church.

The Kingdom spoken of by the Prophet Daniel, is that typified by the stone cut out of the mountain without hands and is the Kingdom of God, spoken of by all the Prophets over which Christ will reign as King, and is not any of the governments of this world. While the Church of Christ is not to be regarded as the political kingdom of God, it will not be composed of the elements of human governments, but will be of heavenly origin.

The eternal marriage covenant is the higher law of wedlock "for my Holy Priesthood saith the Lord." But marriage in general is ordained of God for the perpetuity of the race and "that the earth may be filled with the measure of man according to his creation before the world was made." Marriage for time has been and is authorized of God. If no other form than the celestial order was so ordained, no man unless he held the Melchisedec Priesthood could be righteously married, and thus one of the purposes of God