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[REPORTED BY ARTHUR WINTER.]

We have had some excellent, practical remarks and counsel during the day, and I suppose practical instruction is really what we need. We are a practical people, and the work that we are engaged in is not a theory only; it is not merely spiritual; it is both temporal and spiritual, and practical as well as theoretical. When we speak of this great latter-day work, we do not speak of it as a theory; we characterize it as the work of God. It is a work, and it requires work to keep pace with it and to accomplish the purpose that God had in view in restoring the Gospel to the earth in this dispensation—not a mere belief or volition of the will, not mere ideas and theories, eloquent sermons, and that kind of thing. All these may be nice in their place, and may not be out of place; for it is soul-inspiring sometimes to listen to eloquence, and pleasing to hear the enunciation of well-chosen words in a discourse; but the great thing that lies before us as a people is the practical salvation of our souls—and that means the body and the spirit. In one of the revelations it is declared that the body and spirit constitute the soul of man. The body without the spirit is dead; the spirit without the body is not perfect, because to be perfect we must be conformed to the likeness of Jesus Christ. He was perfect. He possesses a body as well as a spirit, an immortal body, not one that will again suffer death. It possesses the elements of eternal existence—an existence equal to that of the spirit, which will live throughout the countless ages of eternity. Therefore, what we want is an immortal body joined with an immortal spirit, which together shall constitute an immortal soul, in the image of God, and possessing the attributes of God, and also His favor. It will not avail man to have an immortal body and an immortal spirit, joined together as an eternal being, unless he also possesses the favor of God; for unless men possess His favor and are permitted to dwell with Him and enjoy the glory of His presence, there is no more progression for them; they come to a full stop. This is the doctrine of the Bible; it is the doctrine of the Book of Mormon and of the Book of Doctrine and Covenants. In brief, it is the doctrine of Jesus Christ. We are plainly and emphatically told in these

books that the spirits of all men, as soon as they depart from this mortal body, return to God, from whence they came; and there they receive a partial judgment from God, and are consigned either to the paradise of God or are banished from His presence. There are two places, the Book of Mormon tells us of, in language that cannot be misunderstood, to which the spirits of men go while their bodies lie in the tomb awaiting their resurrection. (See Alma xl, 12-14):

And then it shall come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, etc.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and they take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil.

Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

Then all the bodies that lie in the graves are called forth; not all at the first resurrection, nor in the morning of the first resurrection, but some perhaps in the last resurrection; and every soul will be required to go before the bar of God and be judged according to the deeds done in the body. If his works have been good, then he receives the reward of well doing; if it has been evil, then he will be banished from the presence of the Lord. Nevertheless, he is an immortal being, because he possesses his resurrected body. Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies. You can write that down, if you please, and never forget it, nor never allow yourselves to have any unbelief on that account. As in Adam all die, so in Christ shall all be made alive. While we can and do see from day to day the children of men passing away from this earth, not many have yet been permitted to see one who has returned from the grave. But just as sure as we go, down into the grave, through the transgression of our first parents, by whom death came into the world, so sure will we be resurrected from the dead by the power of Jesus Christ. It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or

freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead they become immortal beings, and they will no more suffer the dissolution of the spirit and the body. Those who are righteous and are brought forth in the morning of the first resurrection shall be clothed with glory, immortality and eternal lives; while those who have sinned unto death shall be banished again from the presence of God into outer darkness, where there is weeping and wailing and gnashing of teeth. Let me read a few words from the Book of Doctrine and Covenants in relation to this matter of the second death:

Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed.

But, behold, I say unto you, that I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.

And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

And that they believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not.

Now it is believed by some people that the second death is a dissolution of the spirit and body from their organized condition into their native elements. For instance, the body, which is made of the earth, when the spirit departs from it will moulder away and become dissolved in the earth. This casket, or house of the spirit, goes back to dust; but by the power of the resurrection it is again recalled. The elements that composed it before are re-organized. It is brought into its former shape and form, bone to its bone, limb to its limb, joint to its joints, sinew to sinew, muscle to muscle, with flesh, nerves and every essential part thereof. All these parts will be brought forth and re-organized, and the spirit will enter the body again. The Prophet Amulek says:

I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (Alma xl, 45.)

But the question is, What is the second death? Let me refer you to the words of Alma. He says:

And now behold I say unto you, then