

## DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - Oct 13, 1875.

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## SEMI-ANNUAL CONFERENCE.

the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.—1 Cor. xv, 16-23, 35-39, 42-44.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.—1 Thess. iv, 14-16.

## THE TESTIMONY OF ABINADI.

And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ: he is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil.—Book of Mosiah, chap. viii, par. 9.

## THE TESTIMONY OF JACOB.

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more.

And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise

of God must deliver up the spirits of the righteous and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect.—2nd Book of Nephi, chap. vi, pars. 2, 5.

## THE TESTIMONY OF AMULEK.

For behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again in its perfect form: both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body.—Book of Alma, chap. viii, par. 10.

## THE TESTIMONY OF ALMA.

But this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame.—Book of Alma, chap. xix, par. 7.

## THE TESTIMONY OF SAMUEL.

For behold, he [Jesus] surely must die, that salvation may come; yea, it behoveth him, and cometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death.—Book of Helaman, chap. v, par. 6.

## THE WORDS OF JESUS.

And it came to pass that he [Jesus] said unto Nephi, bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said, verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, were it not so? And his disciples answered him and said, yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them, how be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.—Book of Nephi, chap. x, par. 3.

## THE TESTIMONY OF MORONI.

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awake by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.—Book of Mormon, chap. iv, par. 6.

## WORDS OF JESUS IN BOOK OF DOCTRINE AND COVENANTS.

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened. And the righteous shall inherit it; for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

And there shall be silence in heaven for the space of half an hour and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the firstfruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.—Sec. vii, pars. 4, 6 and 27.

For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth, for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all.—Sec. x, pars. 3, 6 and 7.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again.—Sec. xiv, par. 5.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.—Sec. xv, par. 7.

Yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when

the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore for this cause preached the apostles unto the world the resurrection of the dead.—Sec. xx, par. 13.

## EXTRACT FROM A REVELATION TO THE PROPHET JOSEPH.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

## EXTRACT FROM THE PROPHECY OF ENOCH.

And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men.

## THE TESTIMONY OF JOSEPH SMITH.

As concerning the resurrection, I will merely say that all men will come forth from the grave as they lie down, whether old or young; there will not be "added one cubit to their stature," neither taken from it; all will be raised by the power of God, having spirit in their bodies and not blood.—March 20, 1842; *History of Joseph Smith*.

There are two kind of beings in heaven, viz.: angels, who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." 2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.—Thursday, February 9, 1843; *History of Joseph Smith*.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.—Sunday, April 2, 1843; *History of Joseph Smith*.

To a remark of Elder O. Pratt's, that a man's body changes every seven years, Pres. Joseph Smith replied: There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.—Friday, April 7, 1843; *History of Joseph Smith*.

Speaking of eternal duration of matter, I said—There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we

shall see that it is all matter.—Wednesday, May 17, 1843; *History of Joseph Smith*.

As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do; then the Father hath some day laid down his life and taken it again; so he has a body of his own, each one will be in his own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.

Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become Gods.—Sunday, June 11, 1843; *History of Joseph Smith*.

## ELDER WILFORD WOODRUFF

said this doctrine of the resurrection of the dead was most glorious. It was most comforting to his mind to know that in the resurrection of the dead this body in which he had ministered in the gospel would be raised to be inhabited by his spirit through eternity.

He gave an account of the fulfilling of the revelation regarding the laying of the corner stone of the temple at Far West, by the Twelve Apostles, of the mission of that quorum to England, the sickness that each one was afflicted with, and the miraculous power of God in healing them. They traveled without purse or scrip, and accomplished a mighty work in that land. He felt delighted to listen to the sons of our veterans yesterday in bearing a faithful testimony to the truth, and who had the fire and spirit of their fathers. The word of the Lord was, arise and let your light shine. But we had all slumbered and slept, and the word of the Lord through the lawgiver to this people was now to repent and trim our lamps, that we might be prepared to meet the Bridegroom. It was time for the thousands of Seventies to arise, and, with the Twelve and other quorums, take some of the responsibilities off the shoulders of President Young, who was far advanced in years. Again the word of the Lord was, Lay up your bread, and if we did not observe it, we should see sorrow. The Lord had called us to hold an everlasting priesthood, and we seemed to know it not, and the salvation of the house of Israel was in our hands. The ten tribes would presently come forth from the north countries, and mountains of ice would flow down at their presence. It was high time for the Elders of Israel to wake up, for great things were at our doors. The earth was fast ripening in sin and wickedness, and preparing for that destruction which awaited them according to the prophecies of the servants of God. We did not fear men, but we should fear God and keep his commandments. He exhorted the sisters to govern and control the fashions of Zion, instead of imitating the ridiculous fashions of the daughters of Babylon. All uncomely fashions should be laid aside. He also exhorted them to make their own silk, their own hats, bonnets, etc. Our aim should be high and lofty, in our every day lives. He recommended the young people to unite in marriage, to fulfil the great first law to multiply and replenish the earth. It was our duty to sustain our co-operative institutions. As Elders of Israel we should arise, shake off our sins, and rally round our aged President, who had outlived several of his counsellors, through the mercy and blessings of God.

Meeting was adjourned till 2 p.m. The choir sang an anthem—

Comfort ye my people.

Benediction by Elder ELIAS MORRIS.

## THIRD DAY.

Friday, Oct. 8, 2 p.m.

The choir sang—All you that love Emmanuel's name, Whose spirits burn with ardent flame.

Prayer by Elder LORENZO SNOW. The choir sang—

When earth in bondage long had lain, And darkness o'er the nations reigned.

## ELDER BRIGHAM YOUNG

said that the position occupied by a preacher on an occasion like the present was a very peculiar one. The testimonies of the