

upon us to prepare for the coming of the Son of Man.

He spoke of our happy experience when we first embraced the gospel, and how devoted we were to the cause we had espoused. But, from the present condition of things, he sometimes thought we had forgotten the great object we at first started out to obtain. In material progress he was willing to admit we had made striking advancement, but, underlying all this, was the moral status, which fell far short of what it ought to be. We should catechise ourselves, and wherein we found ourselves deficient we should reform our lives.

He then spoke of the time and circumstances connected with the death of the Prophet Joseph, and bore testimony to hearing the voice of the good shepherd, when Prest. Young spoke from the stand with the voice of Joseph, who had been previously killed.

Union was one of the most conspicuous elements that must exist among the Saints, in the last days. How long would it be before we entered into that united order of things that would cement us together as one people. For this purpose we were brought here, and for this purpose had the Lord tempered the elements and caused the barren and waste places to become fruitful. But many of us had become disobedient and selfish and careless, and the servants of God had called upon us to repent and reform, renew our covenants by rebaptism, and continue faithful to the requirements of heaven to the end.

ELDER JOHN HENRY SMITH

was pleased to hear the servants of God trying to wake up the sluggards from their lethargy. There was much to do in this kingdom, and many of our aged brethren were fast passing away, but he felt himself to do all he could to hold up their hands, and though many of our young people were taking a wrong course, taking a downward road, he proposed by the help of God to go onward and endeavor to do honor to the parentage that gave him birth. The men who stood at our head had got the priesthood and were able to build up the Kingdom of God. He knew them to be men of God. He called on all present, and especially the young men and women, to honor their religion. He proposed to go steadily along under the guidance of the servants of God, whether to go on a mission, to work in the field, in the canon, or anywhere else, if God would help him. He had enjoyed himself much on his short mission. It was no sacrifice for him to preach or do anything else in the Kingdom of God.

ELDER M. H. HARDY.

gave a brief account of a short mission to England. He rejoiced in his labors. On his way home he had visited his native State, New England, traced back the line of his father's house for two hundred years, distributed tracts, &c., while in that neighborhood, and baptized three persons. He returned home, and resumed his duties in the school room. He knew he was engaged in the work of God.

BISHOP HENRY HUGHES

had recently returned from a mission to Wales. He felt thankful to return home again. He appreciated it more than ever. If many others were to go away for a season, he thought it would be less trouble to unite the people than at the present. He knew that this was the Kingdom of God, and he had no other desire in his heart than to spend and be spent in the service of God.

ELDER E. H. WATTS

thought this was the choicest spot on the face of the earth. He had been in the Church for over thirty years, and during that time had always known that the gospel of Jesus Christ was that gospel, the angel spoke of as related by John, and was the power of God unto salvation.

PREST. B. YOUNG

made a few remarks. Meeting was adjourned till tomorrow morning at 10 o'clock. The choir sang an anthem—

Be joyful in the Lord.

Benediction by Elder BRIGHAM YOUNG.

THIRD DAY.

Friday, Oct. 8, 10 a.m.

The choir sang—

An angel from on high,
The long, long silence broke.

Prayer by ELDER JOHN TAYLOR.

The choir sang—

Sweet is the work, my God, my King,
To praise thy name, give thanks and sing.

PREST. BRIGHAM YOUNG

said he had prepared a short discourse on the subject of the resurrection, which he had called upon Elder Geo. Q. Cannon to read.

Elder GEO. Q. CANNON then read the following discourse—

I wish to present to the Latter-day Saints the doctrine of the resurrection in its true light. To satisfy the philosophy of my own mind in regard to this doctrine I shall be under the necessity of commencing with the works of God as we find them in the beginning, or rather the beginning of the history we have of the earth. We admit the history that Moses gives of the creation or organization of this earth, as stated in his writings, to be correct. The philosophy of my mind, with all the experience I have gained by observation and knowledge of facts, tells me that there is nothing made, formed or fashioned without a Being to make, form or fashion the same. Then my own reasoning teaches me that myself as a mechanic, with all others upon this earth, and those also who dwell in the heavens, when we commence any work of mechanism have an object in the same. God had an object in view when he framed this earth and placed vegetation and all creatures upon it, and man was brought here for the high object of an increase of wisdom, knowledge, understanding, glory and honor—each and every person, creature or thing in its own order and time, that all may harmonize together and receive this glory and honor. The particles that compose the earth were brought together for a certain purpose by its great Author. This purpose was, and still is, to bring this earth and all things upon it into a higher state of glory and intelligence. In the beginning there were laws given by which all nature was to be governed or controlled. It is true that man transgresses these laws, and would change them if he had the power to do so. But there are laws which he cannot disturb, and which operate regardless of man's actions. Among these is the law which pertains to the resurrection of the body of man and also to the resurrection of the earth; for this earth has to undergo a great change, or, in other words, has to be resurrected.

Abel, the martyr, was the first man of whose death we have any account. He brought his offering to the Lord and was accepted. This proves that he was a righteous man, and by his righteousness he so far sanctified the particles of this earth that comprised the component parts of his body that they became entitled to a glorious resurrection, which he undoubtedly obtained when Jesus arose. If Abel had been eaten by dogs or lions, the component parts of his body never could have gone to compose the component parts of any other bodies. Why? Because the laws which govern the elements would not permit this to be done.

The question may be asked, Do not the particles that compose man's body, when returned to mother earth, go to make or compose other bodies? No, they do not. Some philosophers have asserted that the human body changes every seven or ten years. This is not correct; for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables. They are governed by a divine law, and though they may pass from the knowledge of the scientific world, that divine law still holds and governs and controls them. Man's body may be buried in the ocean, it may be eaten by wild beasts, or it may be burned to ashes, and they be scattered to the four winds, yet the particles of which it is composed will not be incorporated into any form of vegetable or animal life, to become a component part of their structure. Are they gross, tangible, and, in their organized capacity, subject to decay and change? Yes, and if buried in the earth, they undergo decomposition and return to mother earth; but it

is no matter how minute the particles are, they are watched over and will be preserved until the resurrection, and at the sound of the trumpet of God every particle of our physical structures necessary to make our tabernacles perfect will be assembled, to be rejoined with the spirit, every man in his order. Not one particle will be lost.

I have a few questions to ask the philosophical world, those especially who are well skilled in chemistry: Is this earth, the air and the water composed of life, or do they or any portion of them, consist of inanimate matter, or of that that has no life in itself? Another question: If the earth, air and water are composed of life, is there any intelligence in this life? The philosopher may take his own time to answer these questions, and when he has satisfied himself he may ask himself again: Are those particles of matter life; if so, are they in possession of intelligence according to the grade of their organization? As far as we are concerned we suggest the idea that there is an eternity of life, an eternity of organization, and an eternity of intelligence from the highest to the lowest grade, every creature in its order from the Gods to the animalcule. Bear in mind, you who are believers in the resurrection or in the works of God, that man has sought out many inventions and has striven hard to learn the mysteries of God and godliness by his worldly wisdom, yet there are many things which science with all its tests cannot find out. Matter may be divided into an infinitude of atoms until they pass beyond the power of the microscope to discover them, and the most skillful chemist who dwells upon the earth knows not whither they go. My position is, and which I declare to the Latter-day Saints, it is beyond the power of man, without revelation from God, with all his science to know whether these particles that compose our bodies go into other creatures to form the component parts of their bodies, or whether they merely pass into the already organized body to resuscitate it and contribute to its sustenance. I declare to the Latter-day Saints, and to all living upon the earth who have intelligence to understand, that the particles that comprise the component parts of our bodies will never enter into other bodies to form the elements of their bodies; but these very identical particles that now compose our bodies will be resurrected and come together by the power of the trump of God and will be re-united to form the body—excepting the blood, which will not be necessary to our existence in an immortal state—and then be prepared to receive the spirit, preparatory to their exaltation. Query: Would not the particles that compose the body of our Savior, according to their intelligence, oppose the idea of becoming a part of any other body but his? Again: Would not the Saints, who are faithful in magnifying the priesthood of the Son of God, object to the particles which now compose their bodies, and which they have sanctified through obedience to that priesthood, entering into and forming parts of other bodies than their own—bodies which their spirits had not possessed and of which they knew nothing in this life?

Although some may think that the substances of which our bodies are composed are borrowed for our use during this mortal existence, it is not so, neither will they be thrown off at death never to be restored; and though in the resurrection, the bodies of the righteous will be raised immortal and free from all corruption they will be none the less tangible or perceptible to the touch of those who are permitted to handle them. The question may be asked: Will the bodies of those who do not observe the laws of God, and which are not sanctified by obedience to them, come forth in the resurrection? Undoubtedly they will; but not at the same time nor to the same glory that they do who observe the laws of God.

The earth, also, abideth the law and filleth the measure of its creation, and though it shall die, it shall be resurrected in glory, a sanctified creation, suitable for the residence of celestial beings. The elements will be burned and purified, and be renewed; but not one atom of the earth's organism will be lost; for that which is governed by law shall be preserved by law. And for every thing which our God has created He has prescribed laws.

There is nothing so minute as to escape his notice, there is no creation so immense as to transcend the bounds of his power; all are alike subject to the operation of his decrees. He called matter from chaos and created the earth, and the heavens are studded with planets, the glorious workmanship of his hands. He has hung those mighty orbs in space, and their courses are fixed. And by the exercise of his power the original elements which have formed the bodies of men will be brought forth in the resurrection—bone to bone, sinew to sinew, flesh to flesh, not one hair shall be lost—and all this in obedience to law, that the substances which have formed the tabernacles of men, or of beasts, or of fowls, or of fish, shall not be intermingled or lost; but shall all be restored to their own places though they may have been swallowed up in the depths of the sea or been scattered to the four winds of heaven.

To illustrate these facts connected with the resurrection of the body, we will quote from the revelations which the Lord has given to his children:

THE TESTIMONY OF EZEKIEL.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones,

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophecy unto the wind, prophesy, Son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. —Ezek. xxxvii, 1-14.

THE TESTIMONY OF JOB.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job xix, 25, 26, 27.

THE TESTIMONY OF DANIEL.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.—Daniel xii, 2.

THE TESTIMONY OF LUKE.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.—Luke xx, 37.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took it, and did eat before them.—Luke xxiv, 36-43.

THE TESTIMONY OF JOHN.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. John xx, 24-27.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John v, 25, 28 and 29.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—Revelation xx, 6, 13.

THE TESTIMONY OF MATTHEW.

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—Mat. xxvii, 52, 53.

THE TESTIMONY OF PAUL.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Philippians iii, 20, 21.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Romans viii, 11.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Romans vi, 4, 5.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But some man will say, How are

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