**RESTORATION AND REFORMATION** 

Remarks made in the Tabernacle, Salt Lake City, December 81, 1899, by

### ELDER RUDGER CLAWSON.

Testimony of the Prophet Alma - Space Between Death and the Resurrection - Responsibilities in the Priesthood Shared by All - A Worthy Example

- Judged by our Desires and Efforts.

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the faith and prayers of the Latter-day Saints, and upon the Spirit of the Lord to direct me in my remarks. There is one great advantage enjoyed by the Latter-day Saints, that having received the gift of the Holy Ghost by the laying on of hands, when they assemble for the purpose of worshiping before the Lord, and they do so in spirit and in truth, they are entitled to understand the things of God by that Spirit. I will read a little from the 40th and 41st chapters of Alma, in which he speaks of the resurrection. He says:

"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 reunited, both soul and body, and be brought to stand before God and be judged according to their works "22. Yea, this bringeth about the res-

toration of those things of which have been spoken by the mouths of the Prophets

"23. 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.

"24. And now my son, this is the restoration of which has been spoken the mouths of the Prophets:

"25. And then shall the righteous shine forth in the kingdom of God. "26. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things righteousness; for they are unclean, nd no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works which have been evil; and they drink the dregs of a bitter cup.

"Chapter 41: 1. And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and ave gone far astray because of this And I perceive that thy mind has been worried also, concerning this be led t thing. But behold, I will explain it things.

"2. I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requi-site and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.

"3. And it is requisite with the jus-

I am dependent this afternoon upon j established in the Church have come to us by revelation. I think the Lord has been very gracious to His people in conferring upon them the right and the privilege to assist in His great work, and to exercise authority, even in a humble way. And we must not despise the calling of our brethren in humble positions in the Church. I believe that if a Deacon in this Church will magnify his calling and Priesthood, he will be entitled to a measure of the Spirit of God, and his labors will be acceptable before the heavens, and through his faithfulness and diligence he will be called to higher positions and greater responsibilities in the Church of Christ. In this Church there is an opportunity for every boy and girl and for every man and woman to advance and grow in understanding and in influence and power with the heavens. Very often it has been my experience that the people, young peo

ple especially, stand in their own light. A young man sometimes will grow careless and indifferent in reference to his duties in the Church, and perhaps the next thing you will hear him say is that the Bishop is against him and passes him by, and does not show him that attention which he feels he deserves: or, that the Bishop has "his knife in him," or the Bishop's coun-selors, or the Teachers, or somebody He blames some man or men lse. in the Church for his lack of advancement, when the trouble, nine cases out of ten, will be found in himself.

#### A WORTHY EXAMPLE.

I remember the case of a young man with whom I was associated that illus. trates this idea very clearly. He was what we sometimes call a "Young American." What I mean by that is that he thought "he knew it all." course, it is an honor to be an American, but I do not use the term in that This young man knew more sense. than his father, and more than those who presided over him-in his own estimation. He had reached the age when he felt that he had gone beyond the counsels of his father, and he was them. Therefore, he did not listen to somewhat disrespectful to the Bishop of his ward and the President of the Stake. But the president of the Stake saw that there was the making of a good man in him, provided he could be led to take a little different view of This young man was called to go upon a mission. Perhaps will say that the president of the Stake was not altogether justified in recommending him; but he felt charitably towards him and had faith that he would be all right. When he went

the mission field and the duties and obligafaced tions of that calling, a new world opened up to him. He saw very clearly that he could not go on as he had been that unless he turned to the Lord and obtained the spirit of his mission, he stituent available when required. yould utterly fall. So he besought the Lord diligently for His Spirit, and he began to study the Scriptures. He read the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and sought to make himself acquainted with the principles set forth in those good books. Finally, through his diligence his humility and his faith, he obtained the spirit of the Gospel, and oh, what a change came to that young man! How differently he felt then towards his parture. ents! He began to see that his father did really know something and was in a position to counsel him. This showed that he did not have the Spirit before. The Lord has said, "Honor thy father, and thy mother, that thy days may be long in the land." This young man This young man had not studied that scripture, but he realized it was from the Lord when this change came over him. He began o reflect upon his course towards the Bishop, and towards the president of the Stake and his counselors, and he remembered that he had not treated them with that respect to which they were entitled as men of God. This was brought vividly to him by the Spirit of God which he had received, and he resolved in his heart that he would apol. ogize for the wrong he had done, when e returned from that mission, and he did so, humbly. I want to testify to you that that oung man obtained the spirit of he Gospel and the testimony of Jesus. He was a power for good in the mission field, and he met with abundant success his labors; for he was humble and he was willing to learn. Whenever a man is willing to learn, and his desires are good, that man, as we read in this scripture, will then begin to grow and progress in the things of God. When this young man reurned from his mission, everybody that had known him saw what a wonderful change had been wrought in him during that short two ears. They were perfectly astounded. He seemed to be another man. It was thorough transformation. He had grown head and shoulders above the young man that he was when he left ome. He was called to make a report before the people, and it was the privilege of the president of the Stake and others to listen to the report, and they felt to praise the Lord for the reformasoil friable. tion that had been wrought in that young man's heart. It was a wonderful estimony. He testified there in all humility how God had heard and answered his prayers, and how that he knew this was the work of God. He no onger ignored the testimony of his ather; but he stood there and testified before the people that he knew for himself that Joseph Smith was a prophet, and that this was the work of Finally, through his continued faithfulness and diligence, he was seected to be a Bishop in this Church. Those who presided over him saw the spirit that he was actuated with, and they had confidence that he would make good Bishop. After he had been called to be a Bishp, the president of the Stake had a talk with that young man, and said to him, in substance: "Do you know why you were called to preside over several hundred precious souls residing in the ward where you now live, and over all the organizations in the ward?" The young man replied, "No, I do not know; cannot imagine, because I feel my lack of ability and my inexperience to hold such a responsible position, and really and truly I cannot say why it is." The president of the Stake said: "I will tell you why it is. When you thought you knew so much; when you would not listen to counsel, but felt to do just as you pleased: you would go to meeting if it suited you, and if it did not you would stay away; you would say your prayers if you happened to be in the mood to umus. do so, and if you were not you would not say your prayers;-when you were that state of mind you were not called to be a Bishop, and you had continued in that

parents, nor with those who presided over you, but it was with yourself; and when you changed and turned to the RESURRECTION FROM THE Lord, the Lord blessed you and brought you along. When that great call came to you from the First Presidency of this "hurch that you were wanted by the Lord to go out and preach the Gospel, you listened to that call. You did not send down some trifling excuse; you did not say that because of business relations or aifairs at home, you could not go, or you wanted to wait five or six years to prepare yourself; but you received the call as coming from the Lord, not as coming from man. And because you did this and were faithful in your mission, the Lord has remembered you, and that is the reason you have been made a Bishop.

#### JUDGED BY OUR DESIRES AND EFFORTS.

The trouble with some of our brethren is that when they receive a call to go upon a mission, they seem to think it from man, and thus deceive mes themselves. This young man believed it came from the Lord, and he respend-When he was about to enter ed to it. upon the duties of the bishopric he was told that it depended upon him then, as it did before, whether he should stand or fall, as suggested in that which I have read to you. This young man will stand or fall according to his desires. If his desires shall be for good, he will be led to do good, and he will receive good for his reward. If his desires be for evil, even after receiving the appointment to the bishopric, his reward will be evil. So it is with us. We are our own judges to a certain extent. Our success or our failure depends upon our efforts, coupled with the mercy of God. We are told in this scripture that there is a space between the time of death and the resurrection, and that in that space the soul is either in hapiness or in misery, according as his works have been in the body. It is determined by our own works.

I greatly rejoice in my testimony and faith in the Gospel of Christ. I greatly rejoice in this glorious principle of the resurrection. We may not know exactly how it will be brought to pass; but we do krew that Christ died and was resurrected; that the body which He laid in the tomb He also took up again; and that we shall die, and shall be resurrected, and the bodies also which we lay down we shall take up again. Nothing shall be lost, not even a hair of the head. There shall be a full and complete restoration. We shall come forth and stand before the judgment seat, and be judged according to our works. I testify to you, brethren and sisters, that this is the Gospel of Jesus Christ, and that we have the truth. We court investigation. We have nothing to hide. We have nothing to be ashamed of. Our principles are before the world, and we ask the world to investigate them. Then it is left with the world whether they receive or reject them. The responsibility rests there. I pray God to bless and sustain us in the coming year, and to help us, brethern and sisters, to accomplish and carry out every good resolution that we shall enter into, and I ask it in the name of Jesus Christ. Amen.

## WHAT MAKES VALUE IN SOIL.

Humus is formed from the decaying vegetable and animal matter in the soil. It contains, ordinarily 3½ per cent nitrogen, therefore a loss or deficiency of humus results in a loss or deficiency of nitrogen. As nitrogen is a valuable constituent in the soil for the growth of crops, we should endeavor to culti- by some of the Prophets who lived be-

Discourse delivered in the Tabernacle, Salt Lake City, December 31, 1899, by

ELDER C' W. PENROSE.

Life, Death, the Spirit World, the Resurrection-A Scriptural Doctrine-Bible Not a Perfect Record - Natural Principles in Spiritual Things - Christ a Pattern-Origin of the Soul--The Judgement--Resolves for the New Year Testimony of the Gospel.

I had no expectation of being called | upon to speak on this occasion, but having been requested I respond cheerfully.

The doctrine set forth in the quotations from the Book of Mormon (Alma, 40 and 41) that have been made to us by Brother Clawson is very interesting and important. We know that we are now living in the flesh, and we know also, from our observation and the exdeath. perience of others, that we have to die and lay our bodies down. The scriptures-both those contained in the Bible and in the Book of Mormon, as well as those contained in the revelations which have come to us through the Prophet of the nineteenth century -set forth the doctrine that we shall not only live for a time upon earth and then depart, but that the intelligent part of our being, the responsible being which dwells in the body, will not elements out of which it came, be laid in the tomb, but will go to some place which it has fitted itself for by to God who gave it. the acts performed in the body, to dwell there for a time; the good, the upright, the just, the righteous, to dwell in happiness; the unjust, the impure and the unrighteous to be in misery. Then, that the time is to come when the intelligent part of each human be-ing, is a son or a daughter of the Great all shall come forth from the grave;

that the spirit, which has been separated from the body and dwelt in the spirit world, shall be reunited to the body; that nothing which pertains to this mortal frame shall be lost, but that all shall be restored, every part to its part; every limb and muscle and joint, even the hairs of the head, restored, the body brought up in its perect frame, and the spirit united with it; and that then, the being in that condition shall stand to be judged for the deeds done in mortality.

RESURRECTION A BIBLE DOC-TRINE.

I say that this is not only the doc trine of the Book of Mormon and of the Book of Doctrine and Covenants, but it is the doctrine taught in the New Testament; yes, and also in the Old Testament. It is the doctrine of Christ. It is a part of the Gospel of Jesus Christ, and was made very plain in former times by Him, and by His Apostles. We can read some of their writings in the New Testament, but not all of them by any means. The New Testament contains some things which were written by the ancient Apostles, and the Old Testament contains some things which were written

EVERY SPIRIT WILL GO TO ITS OWN PLACE. This is what Christ and His Apostles tried to make clear to the people while they dwelt in the flesh-that we are sons and daughters of the Great the tion." God; that the spiritual part of our nature did not come out of this earth, but came from above; that when we die we go back to the God who gave us life, and then we are placed where we belong. If we have fitted ourselves to dwell with the good, the upright and the pure in heart, we shall mingle with them; if not, we will go to our own place and mingle with the wicked. Is not that just? Is it not natural and reasonable? Does not light cleave to light, truth to truth, and intelligence t intelligence? And do not people are of a just and pure nature delight to mingle together? Are there not earthly substances which have a natural affinity for each other? So it is in spiritual things. When we depart from this life we will go where we belong. If we are corrupt and wicked in our desires and intentions, we will mingle with our kind; but if we have devoted ourselves to truth, to light and to intelligence, and our tendencies have been

ment as those who had been preached DEAD. to in the flesh. Jesus came back from that sphere, and took up His body again, and appeared unto His disciples. He showed them the marks of the nails that had been driven through His hands and feet, and the mark of the Ro-man spear that had been thrust into His side, that they might understand He had received His body again, and that He was not merely a spiritual essence. His disciples were afraid and terrified when He came into the room where they were met with the doors shut, but He said to them, "Why are ye troubled? and why do thoughts arise in your 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." (Luke xxiv, 36-40.) Jesus Christ, while in mortality, speaking upon the power that He had from the Father to lay down His life and to take it up again, said: "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 reswith more vividness a great many things that happened in his boyhood than what happened in his later years; urrection of life; and they that have done evil, unto the resurrection of dam. and he accumulates knowledge and innation." (John v, 28-9.) All are to be raised from the dead. Jesus taught it. telligence and grows in understanding while his body is getting weaker and "I am the resurrection and the life," He frailer. So we can come to the conclusaid. He had the keys of the resurrecsion, apart from revelation, that "there tion, and the keys of death and hell, as He proclaimed when He came back is a spirit in man," and, as the old Prophet said, "the inspiration of the from visiting the spirit world. He also Almighty giveth them understanding." In the 12th chapter of Ecclesiastes, 7th verse, we read concerning the dissaid, "All power is given unto me on earth, and in the heavens." Then, my brethren and sisters, and

solution that comes in what we call friends, as Jesus died and went into the "Then shall the dust return to spirit world, so shall we. Our sojourn there may be a great deal longer than the earth as it was: and the spirit shall return unto God who gave it." There His. Some people have been there for is a great deal in that little verse for us to think about. It is set forth more plainly in this book that we have hundreds and hundreds of years. But when we go we will go where we belong. That is something for us to reflect about. We are intelligent beings, and heard from this afternoon. This intelligent being that dwells in the body, that obtains intelligence therefore we are responsible beings, and experience here, that stores up therefore we shall be judged. We are responsible to God, who gave us the life in our bodies, and who is the Father of e impressions that are made upon it through the medium of the body, is separate and distinct, in one sense, from our spirits. He has sent us down here the body. It came from God; and when to gain experience, and if we do good, it shall be well with us; if we do evil, it shall be sad with us. We will reap the the body decays and goes back to the the fruit of our own sowing. spirit retains its identity and goes back "Be not deceived; God is not mocked," said the ancient Apostle, "what a man soweth, that also he shall reap." Jesus Christ died that we might live. He shed His SONS AND DAUGHTERS OF GOD. We have learned from the revelations that God has given to us in these last days—and we find a corroboration of them in the Bible and in the Book of blood for the remission of our sins, that we through obedience to the Gospel might obtain forgiveness of our past transgressions, that henceforth we might live in newness of life and be-Mormon-that the spiritual part of man,

come united with Him and be His at Eternal Father, and that He made this His coming globe on which we dwell for the very JUDGED ACCORDING TO WORKS.

ourpose that we should come here and obtain experience that we could not We shall find that the Lord has laid gain otherwise; that we were with Him out everything in perfect order. before the world was made; that Jesus The resurrection will come to us all, as Christ, who died on Calvary, who is the Reedemer of the world, was the first begotten in spirit and the only begotten death will come to us all. Through the transgression of Adam death came into the world; through the righteous-ness and atonement of Christ life will come into the world, "As in Adam all die, so in Christ shall all be made according to the flesh; that He was "the beginning of the creation of God"-as said in the New Testament, "the firstborn of every creature;" and that we alive." And they shall all come forth, are verily and truly His brothers and sisters, as He himself proclaimed when He was on the earth. He called His every man in his order, every man in his own place, every man in the sphere which he fits himself for. If by righeteousness and godliness and obdisciples His brethren, and He meant what He said. He told them when they prayed, not to go in the roundabout way that the heathen did in their adtaining the Spirit of Christ he is fit to associate with Christ and with the Father, and with the pure and the just dresses to Deity, loading him with all of all ages, he shall enter into that kinds of adultations and expletives; but, said He, "After this manner there-fore pray ye: Our Father which art in heaven." When He was raised from glory and receive his reward. If he has made himself unfit for that society by his corruption, wickedness and abominations, he will have a place the dead and appeared to Mary in the garden, He told her to go to His brethwhere he belongs, and he will come forth in his time. John the Revelator saw it all in a vision. First were those ren, and say unto them, "I ascend unto My Father, and your Father; and to My God, and your God." raised who were Christ's at His coming. He saw thrones, and they sat upon them, and judgment was given them. He saw them that had been beheaded



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hat matters it, if the

The opening of the year is

be white.

bright

And the sky a leaden hue?

way to obtain celestial glory-the glo of the sun. There is a way to b pared to dwell with the best and est that ever dwelt on the earth, presence of the Father and the S ever. The beginning of that is faith Christ, repentance of sin, baptism water for the remission of sins-to led down into the water, in the ness of death; to be raised up in t likeness of the resurrection, and th to walk in newness of life and to li by every word that proceeds from : mouth of God. He who does this sha have joy in life, shall dwell with th just behind the veil when he depart from the body, shall come forth in t morning of the resurrection day, wh "the Son of Righteousness shall with healing in His wings," and sha dwell in the presence of God and th Lamb forever, and a crown of eterns life shall be given unto him that shall never perish or fade away. This is just as sure as that we are living now en the earth. To every one shall come the resurrection. To every one shall comthat justice and judgment which shall be right, according as the Eternal Father shall mete out.

These are a few words in the story of life and death and the resurrection as set forth in the Scriptures, a little which we have heard this afternoor from the Book of Mormon. I bear my testimony that Jesus of Nazareth is Son of God; that He lived; that He die for us: that He was raised from dead: that He went back into the etc nal heavens; and that in these days He has come forth with His Father and appeared to the Prophe Joseph Smith, and restored to ear the everlasting Gospel. I testify th that Gospel is here. It will be preach to every creature. The honest true will receive and obey it, and will qualify themselves to come for in the resurrection of the just. The time will come when the Lord, who i our Righteousness and our Redeeme will come from the heavens, and those who are alive and remain will caught up to meet Him; those who an in their graves and are prepared wi come forth in that resurrection; and they will dwell and reign with Him for a thousand years. Then the rest of the dead will come forth in their order and time, and every man will go where he belongs. The Lord will find a place for all where they can glorify Him and en joy their existence according to their capacities and what they have fitted themselves for-except a very few, whi have received the truth and altogether turned away from it, and revolte against it; who have knowingly an wilfully turned from God, and sought the lives of His servants, and mitted in their hearts the shedding of innocent blood. These will go to per-dition, with the devil and his angels, and they will be "filthy still," and where God and Christ are they never

#### DESERET EVENING NEWS: SATURDAY, JANUARY 13, 1900.

tice of God, that men should be judged according to their works; and if their works were good in this life, and the of their hearts were good, that they should also, at the last day, be restored unto that which is good; And if their works are evil, they

shall be restored unto him for evil therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit ngdom of God, or to endless misery, to inherit the kingdom of the devil, the one on the one hand, the other on the other:

The one raised to happiness according to his desires of happiness; or good, according to his desires of good; and the other to evil according to his lesires of evil; for as he has desired to lo evil all the day long, even so shall he have his reward of evil when the night comet.

And so it is on the other hand. If he hath repented of his sins, and lesired righteousness until the end of his days, even so he shall be rewarded unto righteousness

These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; thus they stand or fall; for behold, they their own judges, whether to do good or do evil."

#### RESPONSIBILITIES SHARED BY ALL

In the passing away of the year 1899 and in the approach of the year 1900 there is a similarity, I think, to this great principle of the resurrection. As we stand upon the brink of the new year, my brethren and sisters, we are unable to recall the moments of the year that is past and gone. Each one of us has lived through 365 days of the year. We have retired each night, we have arisen each morning, and have faced the dutles of the day. We cannot change the record. We may repent of our sins of commission and of omission, and we may resolve, and very properly, to do better the coming year. but we cannot change the history of the past year. So it will be, no doubt, in the resurrection. When we shall have passed through this mortal probation we will come up, according to the scriptures, and be judged according to the deeds done in the body. It will not be in our power to bring back a single moment of mortal time. We shall not be able to recall the past, nor to change the conditions that surround us in this life. It is a subject, brethren and sisters, worthy of the deepest reflection. We should appreciate the opportunities of the present. We should employ our time to the best advantage. We should perfore every duty as it presents itself to us. And let me say to you, the great responsibilities connected with the work of God do not rest upon any single individual. It would be impossible for the President of the Church, notwithstanding the greatness and dignity of his calling and the power and authority of his priesthood, to accomplish the purposes of the Lord in the earth himself. This responsibility is divided out among the people. It rests in part upon the quorum of the Twelve Apostles, and upon the quorum of the First Seven Presidents. It rests in part upon the presidents and memmers of the quorums of the Priesthood. It rests in part upon the Bishops and

vate our soll in such a way that we shall have an abundance of this con-

Humus is detected in the soil by the following physical properties: 1. By the dark color imparted to the soil. 2. By the specific gravity. Soils with humus are lighter, bulk for bulk, than soils without humus. 3. By the power to absorb and hold moisture. 4. By the rate which water will move through or from the soil by capillarity, evaporation or percolation. 5. By the expansion of the soil when absorbing mois-

Some of the effects of humus are First-It darkens the soil and allows heat from the sun to pass through. This makes the soil warmer and more capable of promoting germination. Second-It makes soils lighter in

weight, bulk for bulk, and as a consequence we do not have so compact a ondition of our soils. This condition allows free access of air and more room for roots of plants.

Third-It diminishes adhesiveness of Thus clay soil is made more friable and less liable to bake and become compact. The humus holds the water in the soil and thus prevents the cracking so often seen in our clay during the summer

As above mentioned, humus increases water capacity of soils, therefore a lack of humus in the soil results in decreasing its power of storing up and properly supplying crops with water. Soils with a liberal amount of humus are capable of more effectually withstand ing drought than similar soils with less numus. In arid regions the loss of humus from the soil is more serious than in regions of continuous summer rains. By having our soils supplied with humus we do not need to depend so much upon the summer showers. With a good supply of water our crops would tinue to advance during the hot weather instead of going back, as they generally do. In sandy soils the loss of humus is most severely felt, because without humus the water percolates be low the roots of the plants and out of their reach. In poorly drained soils, where there is a deficiency of lime, potand unto dust we shall return. ash, phosphoric acid and other materials, the humus may form sour molds, but this may be overcome the use of marl, lime or wood ashes, the action of these materials being to break up these molds and make the

Humus-forming materials like the decaying animal and vegetable matter in farmyard manure have the power of combining with the potash and phosphoric acid of the soil to form humates, which are readily assimilated by the plants when acted upon by the prope soils organisms. These humates then increase to a marked extent the available plant food of the soil. Thus the farmyard manure and other humus. orming materials are not only valuable for the elements of fertility which they contain, but also for the power of making the inert materials of the soil more available to plants. Therefore is solls where there is a good stock of reserve materials it is cheaper to cultivate fertility through the agency of humus than it is to purchase it n the form of commercial fertilizers Fourth-It increases water capacity. thus it is very valuable in soils that are liable to suffer from drought. the hot weather solls with a limited mount of water suffer from drought, but by having a good supply of humus we can increase our water capacity and thus insure a supply of water for

Fifth-It prevents soils from leaching In the leaching of soils we lose very much of the fertilizing materials in the Anything that will prevent this leaching is a decided gain to the land. The decline in the crop producing power of many solls is due to a loss of Farmers want today the best crops possible, and these are to be go only by the systematic rotation of our crops and the return of humus-forming naterials to the soil. The humus the soil is decreased by continued cultifore Jesus Christ. The Bible is not a perfect record, in the sense that some

people imagine. It does not contain all the word of God delivered to the It does not contain people, even to the people on the eastern continent; for the book itself speaks of a great number of books that are not contained now within the lids of the Bible. I will not take up time to enumerate them, but this can be very easily established. Allusions are made in the New Testament to epistles of the Apostles that are not contained in the New Testament. But such as we have in the Old Testament and in the New Testament teach this doctrinethe doctrine of life and death, of an intermediate space between death and the resurrection, and of the coming forth of all the sons and daughters of men to stand before God and to be judged for the deeds performed while

ey were in mortality If this is true, it is important for us to understand it, and also to so shape our lives that we shall not fear to meet the Great Judge; that we shall not fear to meet what is called the ordeal of death; that we shall not be afraid to stand before the judgment seat and give upward, and we have reached out after an account of our acts and the manner in which we have spent our time while we have dwelt on earth. When we come to reflect upon our own be ing, it seems to me that every intelligent person will come to the conclusion that there is something about him her more than the body. We know that our bodies are framed out of the elements that compose this earth and

the air and the water. The bodies can be dissolved back into the elements out of which they came. They have been organized according to laws set by our Eternal Father, which are natural. All His laws are natural. By the laws of generation we have been brought into the world, and the bodies that we have are framed out of the elements that pertain to this lower world. We know that they are or-ganized after what might be called a temporal law; that is, they do not continue. They last for a time, and then they go back apparently into dust. The Scriptures say that dust we are

THE SPIRIT IS THE LIFE.

Now, we can see a good deal about this; but there are a number of things that we do not see. We do not rehend that which gives this body life We cannot see it. We cannot detect it by any chemical process. We cannot and it out through the instruments that are used by surgeons. They can take the human body and dissect it; they can tell how part is related to part, and the uses and functions of all the different portions of the human system; but they cannot find out the vital force. They have no means of determining what it is, where it comes from, and where it goes to when what is called death comes on the body. They cannot explain how it is that one day a human being may stand full of vitality every part clinging to every other part with a wonderful tenacity, and the next day there is manifest a tendency to dissolution, and every part is trying to get away from every other part, and we have to put the body down in ground, because of the corruption that ensues

That there is something from God which. perhaps, we may say is of more value than the particles to which it gives life -a vital spirit; and where it comes from, what it is, and where it goes to, you cannot find out by philosophy, nor by science, so-called. Not only is there force that gives vitality to the body and that is with us today and tomorrow is gone, but in our investigations of ourselves, apart from revelation, we can discover that there is in this body an intelligent, responsible being, which superior to the body, that wills, that thinks, that receives information, that imparts information, and that retains identity all the time while the body is changing. While the infant grows up to manhood, and the man goes down to

that which is pure and godlike, we will dwell with that class.

#### PLACE OF DEPARTED SPIRITS

The general idea has been that we either go up to heaven or down to hell. and that our fate is fixed at death. It is the common idea in Christendom that | and we should be. We should sit in we go to dwell with God or we go down to hell, where we welter in fire and brimstone forever and over. But the New Testament does not teach that. It teaches that when we depart from this body we go either into a place called paradise, or else into hades When Jesus died we read that "He went and preached to the spirits in prison." Before He died, and when he was upon the cross, He said to one of the thieves who were crucified with Him, "Today thou shalt be with me in paradise." Now, when Jesus died, He did not go up to heaven. He went to preach to the spirits in prison, so Pe-ter says, who were disobedient in the days of Noah, while the ark was pre paring. We are told that He preached 'deliverance to the captives;" that He preached the Gospel to those who were "that they might spirit. judged according to men in the flesh, but live according to God in the spirit."(1 Pet. 1ii, 18-20; iv 6.) He related in the parable of the rich man and Laz-arus how one of them went into "Abraham's bosom," or a place of rest, while the other went into a place of torment One was consigned to a sphere of happiness, the other to a sphere of misery just as we have heard read today from the Book of Mormon. The terms used by Jesus Christ were figurative. When Jesus took up his body (the same body that was laid in the tomb) He met Mary in the garden, and said, "Touch me ne for I am not yet ascended to my Father. but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John xx, 17. JESUS THE TYPE OF THE RES-

#### URRECTION.

As I have said. Jesus Christ was our Elder Brother. He came here at the time appointed. And He came, as the Bible says, to do the will of the Father, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. x, 7.) He said He cam here not to do His own will, but the will of Him that sent Him. And He was the pattern for us all to follow. In the life, death and resurrection of the Lord Jesus Christ, our Elder Brother, we can behold a type of the life, death and resurrection of us all, to some degree. He lived in the body; He died, and went out of the body; He went into the spirit world; He not only mingled with the righteous in paradise, but He went and preached to the wicked, or those who had been wicked nearly two thou sand years before. He preached the ac ceptable year of the Lord. He preached

e witness of Jesus, that they lived and reigned with Jesus Christ for a thousand years. Said he: "This first resurrection. Blessed and holy is he that hath part in the first resurrec-The blessed, the holy, the pure, those whom God calls His Saints, of ancient and modern times, if they are Saints in very deed, blessed and holy are they: they have part in the first resurrection. But the rest of the dead, as a general thing, live not again till the thousand years are past. Then said he: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those thing which were written in the books according to their works. 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." (Rev. xx.)

#### NEW YEAR RESOLUTIONS.

This is something, my dear friends for you and me to consider today, at the close of this year. We can look back, and while we cannot remember all that we have done through the year, we know what our general course has been. Has it been such as to recommend us to God, and to Christ, and to the holy ones? Has it been such as to recommend it to ourselves? We can be judges of ourselves to a large extent; judgment upon our own acts. has been our course during the past year? Are we pleased with it? Have we done the best we could? Have we striven against evil? Have we tried to trample under our feet our weaknesses our follies and fallings, and to be bet. ter men and women? We are just about to enter upon a new year. we not in our hearts resolve that next year we will try to be better than we have been in the year that has past? Do not go and tell anybody; do not go to boasting about it; do not go and say, "I am going to be a better man: I am going to quit this, that or the other;" but let the resolution your own souls, and ask God the Eternal Father to help you carry out your good resolves. It is a good thing to make good resolutions: it is a bad thing to break them. It is a bad thing, too, to boast about what you are going to do. As sure as you do that, the evil power that we call Satan will step in and try to make you break your reso-Make your promises in secret lution to the Lord, and strive every day of your lives to be better. We live a minute at a time. We only

De not try to live a year at a time. Try and live every day for that day, according to what is right and Do right by one another. Live true. proper lives before all men, and also in secret. Remember that there is no se ret thing but it shall be revealed: there is nothing hid but shall be made manifest. Let the desires of your hearts and the intentions of your souls be right and pure before God, and your acts will be in accordance therewith, at least to a very great extent. You may fail through some weaknesses that you have; but if you strive in this way you will grow in grace and in the knowledge of the truth.

#### IDENTITY NOT LOST IN THE RESURRECTION.

There is a natural principle of sanctification in this. When you do right you make your bodies as well as your spirits better. When you do evil you tarnish the bodies that God has given you, and when they come forth they will, to a large extent, be as they are now. It is true, they will be purified in the grave, and when they come forth they will be spiritual bodies, quickened by spirit, and a great many of the failings and frailties that we have will go down in the grave and stay there; but when we come forth we will be our-selves, and no one else. Every one of us will have our own identity. We will be as we are now to some extent, even as Jesus was when He came forth, al-

can come, worlds without end May the Lord help us to be His peo ple, to serve Him, to keep His com-mandments, to walk in the light of His Spirit, that when we depart hence we may go in peace, that death may be sweet unto us, that we may dwell with the righteous behind the vell, to come forth in the bright and beautiful morning of the resurrection day, and greet our Lord, our Savior, our Elder Brother, Jesus Christ, and enter into His rest. Amen.

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