

I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end; that is good logic. That which has a beginning may have an end. There never was a time when there were not spirits, for they are co-equal with our Father in heaven.

I want to reason more on the spirit of man, for I am dwelling on the body and spirit of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part—because it has no beginning. Suppose you cut it in two, then it has a beginning and an end; but join it again and it continues one eternal round, so with the spirit of man—as the Lord liveth, if it had a beginning it will have an end. All the fools, and learned and wise men from the beginning of creation, who say that the spirit of man had a beginning prove that it must have an end, and if that doctrine is true then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the housetops that God never had the power to create the spirit of man at all. God himself could not create himself.

Intelligence is eternal, and exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent into the world are susceptible of enlargement.

The first principles of man are self-existent with God. God himself finding he was in the midst of spirits and glory, because he was more intelligent saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge; He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory and intelligence which is requisite in order to save them in the world of spirits.

This is good doctrine; it tastes good. I can taste the principles of eternal life and so can you; they are given to me by the revelations of Jesus Christ, and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know you believe them. You say honey is sweet and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body or tabernacle; hence the responsibility, the awful responsibility that rests upon us in relation to our dead; for all the spirits who have not obeyed the gospel in the flesh, must either obey it in the spirit or be damned. Solemn thought—dreadful thought! Is there nothing to be done—no preparation—no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all; I would let you know that I am not a fallen prophet.

What promises are made in relation to the subject of the salvation of the dead?—and what kind of characters are those who can be saved although their bodies are mouldering and decaying in the grave. When his commandments teach us it is in view of eternity, for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us, is to seek after our dead. The Apostle says they without us cannot be made perfect, for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now I will speak of them: I will meet Paul half way. I say to you Paul, you cannot be perfect without us; it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory upon man. Hence God said, 'I will send Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.'

I have a declaration to make as to the provisions which God hath made to suit the conditions of man, made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven, and there is a salvation for all men either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men unless they have com-

mitted a certain sin, and every man who has a friend in the eternal world can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge he can be saved; although if he has been guilty of great sins he will be punished for them, but when he consents to obey the gospel whether here or in the world of spirits, he is saved.

A man is his own tormentor and his own condemner; hence the saying, they shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone; I say, so is the torment of man.

I know the Scriptures and understand them. I said no man can commit the unpardonable sin after the dissolution of the body, nor in this life until he receives the Holy Ghost, but they must do it in this world; hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil; for if it did not catch him in one place, it would in another, for he stood up as a Savior. All will suffer until they obey Christ himself.

The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the Grand Council, who gave their vote in favor of Jesus Christ; so the devil rose up in rebellion against God, and was cast down with all who put up their heads for him.

All sins shall be forgiven except the sin against the Holy Ghost, for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God and then sin against him. After a man has sinned against the Holy Ghost there is no repentance for him: he has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the church of Jesus Christ of Latter Day Saints.

When a man begins to be an enemy to this work he hunts me; he seeks to kill me and never ceases to thirst for my blood. He gets the spirit of the devil, the same spirit that they had who crucified the Lord of Life, the same spirit that sins against the Holy Ghost. You cannot save such persons, you cannot bring them to repentance; they make open war like the devil, and awful is the consequence.

I advise all of you to be careful what you do, or you may by and by find out that you have been deceived. Stay yourselves; do not give way; don't make any hasty moves; you may be saved; if a spirit of bitterness is in you, don't be in haste. You may say that man is a sinner; well, if he repents he shall be forgiven. Be cautious—await! When you find a spirit that wants bloodshed—murder—the same is not of God, but is of the devil. Out of the abundance of the heart of man the mouth speaketh.

The best men bring forth the best works; the man who tells you words of life is the man who can save you. I warn you against all evil characters who sin against the Holy Ghost, for there is no redemption for them in this world nor in the world to come.

I could go back and trace every subject of interest concerning the relationship of man to God, if I had time. I can enter into the mysteries; I can enter largely into the eternal worlds, for Jesus said, 'In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you.' (John 14th chap. 2nd v.) Paul says, 'There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.'—(1st Cor. 15th chap., 41st v.) What have we to console us in relation to our dead? We have reason to have the greatest hope and consolations for our dead of any people on the earth; for we have seen them walk worthily in our midst, and seen them sink asleep in the arms of Jesus, and those who have died in the faith are now in the celestial kingdom of God. And hence is the glory of the sun.

You mourners have occasion to rejoice (speaking of the death of Elder King Follett) for your husband and father is gone to wait until the resurrection of the dead—until the perfection of the remainder; for at the resurrection your friend will rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings, and your expectations and hopes are far above what man can conceive; for why has God revealed it to us?

I AM AUTHORIZED to say, by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the home of the just. Don't mourn; don't weep; I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world.

Rejoice, O Israel! your friends who have been murdered for the truth's sake in the persecution shall triumph gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers.

I have a father, brothers, children and friends who have gone to a world of spirits. They are only absent for a moment; they are in the spirit and we shall soon meet again; the time will soon arrive when the trumpet shall sound. When we depart we shall hail our mothers, fathers, friends, and all whom we love who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious law suits and arrests, but it will be an eternity of felicity.

A question may be asked, 'Will mothers have their children in eternity?' Yes! yes! mothers, you shall have your children, for they shall have eternal life, for their debt is paid, there is no damnation awaits them, for they are in the spirit. But as the child dies so shall it rise from the dead and be for ever living in the learning of God. It will never grow; it will still be the child, in the same precise form as it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the mansions of glory and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory, with not one cubit added to their stature.

I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessary and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist; (reads from the German) John says 'I baptize you with water, but when Jesus comes, who has the power (or keys) he shall administer the baptism of fire and the Holy Ghost.' Great God! where is now all the sectarian world?—and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans who know that it is true to say aye. (Loud shouts of aye.)

Alexander Campbell how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. 'Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.' (Heb. 6th chap. 1st to 3rd v.)

There is one God, one Father, one Jesus, one hope of our calling, one baptism; all these three baptisms only make one. Many talk of baptism not being essential to salvation, but this kind of teaching would lay the foundation of their damnation. I have the truth and am at the defiance of the world to contradict me if they can.

I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly.

Hear it all ye ends of the earth—all ye priests—all ye sinners, and all men, repent! obey the gospel; turn to God, for your religion won't save you, and you will be damned. I do not say how long. There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death. Those who commit the unpardonable sin are doomed to Gnomon, to dwell in hell worlds without end, as they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God, for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone.

I have intended my remarks to all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all, but I hate some of your deeds; I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool; for I love all men, especially these my brethren and sisters.

I rejoice in hearing the testimony of my aged friends. You don't know me; you never knew my heart; no man knows my history; I cannot tell it; I shall never undertake it. I don't blame any one for not believing my history; if I had not experienced what I have I could not have believed it myself. I never did harm any man since I was born into the world. My voice is always for peace.

I cannot lie down until ALL my work is FINISHED. I never think any evil, nor do anything to the harm of my fellow man. When I am called by the trump of the archangel and weighed in the balance, you will all know me then. I add no more. God bless you all: Amen.

Choir sung a hymn at half-past five p.m.

Dismissed with benediction.

#### DISCOURSE.

By Elder John Chislett, Bowery, Sunday Morning, June 28, 1857.

(REPORTED BY J. V. LONG.)

Beloved brethren and sisters, I have been called upon this morning to make a few remarks, and I can assure you that I feel my weakness

and incompetency to do so to your edification and benefit. When I have been abroad in the world preaching the gospel to strangers, I have felt much better than I do to-day in attempting to address this congregation. When I look upon this congregation I see individuals who are much better calculated to instruct me than I am to instruct them.

A great portion of this congregation have been in these Valleys of the mountains a longer period than I have, and are consequently much better informed upon the principles of eternal life than I am, but I know one thing that however weak may be the instrument, yet if led by the Spirit of God he may be able to make such remarks that will be edifying to the people. I trust therefore that I shall be able to make remarks as shall be applicable to our circumstances.

I realize, brethren and sisters, that we live in a great and momentous day, a day greater than ever dawned upon this earth, a day when prophets and apostles are sent forth to many nations to preach the everlasting gospel. We live in a day when we have the light of heaven uncontaminated with priestcraft, when we receive the word of the Lord from the priesthood in our midst, which blessings are far greater than anything else that can be upon the earth. Yes, the greatest blessing that a man can enjoy is to have the word of the Lord fresh from the fountain for himself.

It is true we have had the Bible, and we have had the sectarian priest to teach us, and we have had Sabbath schools for our children, and by these means we have all been drawn to believe some kind of doctrine, but the Lord through his servant Joseph said that there was not an individual upon this earth that knew how to come aright before the Lord; they had all gone out of the way.

I can say for myself that from the days of my childhood when I read the Scriptures and contemplated the blessings which the Lord gave to his people I felt that I wished I lived in those days, or in other words that prophets were upon the earth now. When I came to years of discretion I heard the servants of God proclaim that the prophet's voice had been heard, and that he had revealed the will of God, and that we could now receive the same blessings as those in ancient times. After examining for a short time I came to the conclusion that it could be so, and then by obedience I learned that it was a reality. Now I know that we have prophets and apostles who can lead and guide us in the way of life as prophets did in ancient times. For this belief we have left our various nations where we were born, and have come to these Valleys of the mountains where we can receive from God through his servants the word of inspiration and instruction.

Well, I am thankful, extremely thankful for my position in these Valleys of the mountains. Ever since I became acquainted with 'Mormonism' it has been my heart's desire to come to this place, and I looked season after season, emigration after emigration for my turn to come, and at length I have been blest with the opportunity, and I can truly say that my most sanguine expectations have been more than realized. I can also say that I was surprised to see the many temporal comforts with which I was surrounded on my arrival, and when I was amongst them, and likewise to witness the improvements and the rapid progress that have been made in so short a time.

I was truly happy to find that the people were serving the Lord when I came here, and that inasmuch as they had done things that were wrong the Lord had put his Spirit into his servants to stir the people up to do right. I feel thankful that I came here when the people were putting their sins away from them. The few months that I have been here, I have rejoiced in the society of the Saints, and I do know by the Spirit of the Lord that is in me that is the only place where the people can serve the Lord as it pleases him. There is no place upon this earth where we could have the privilege of worshipping God as we have here.

We may go to countries where this liberty exists in name; for instance we may go to the United States, and to England, two of the most liberal governments upon the face of the earth. It is true that in these countries we may be baptized, and we may do many things that pertain to our religion, but we run the risk of our liberty and cannot serve the Lord without fear. We have to please our neighbors because we are depending upon them in some respects, and therefore do not enjoy the liberty that we do here. In other nations the liberty is much more limited. You may go on to the continent of Europe, and if you undertake to baptize people you are chased by the Gens-d'armes, and if you try to get a passport to go to any place you are liable to be chased. If you are seen with several other persons you are taken into custody and tried for a suspicious character.

There is no liberty then but in this place, but here we can worship God according to the dictates of our own consciences. How thankful we ought to be that we have the privilege of gathering to these peaceful vales to receive the word of the Lord through the medium of his inspired servants. I do not make these remarks because I have formed a supposition in my own mind that there are some who do not appreciate these blessings, but the fact of our being here is proof sufficient that we once wanted to come, for the purpose of doing the will of God without molestation. These are the reflections of my mind and in view of these blessed privileges, I therefore render praises to the Almighty for having given me the opportunity of coming to these mountains. Many of us have come here after longing for many years to have the opportunity; let us then try to prove to the Lord, and to his servants that we have not come in vain, but that we have come to keep the commandments of God as they are made known unto us from time to time.

How shall we do this? The best we can do