

things — the spirit that proceeds from the bosom of God, to fill the immensity of space, is the life as well as the light of all things. Jesus, when raised from the dead, was quickened by the spirit. His blood had been shed for the sins of the world and was now animated by spirit. He thus had a spiritual body. The natural body was put into the tomb; it came forth a spiritual body, and in that spiritual body dwelt that immortal, mighty, eternal spirit which was the offspring of God, "the firstborn of every creature." He was made in all points as we are. Read Hebrews ii: 9-18. He partook of flesh and blood because we had partaken of it. Jesus was made a little lower than the angels and took upon Himself flesh and blood the same as His brethren, that he might be in all things like unto them. He lived on the earth, struggled against evil and temptation, and finally passed through death that he might experience all those things which belong to this lower sphere even as we have to do in our probation, which is for our schooling and testing, and when He had finished His earthly work He gave up the ghost — the spirit went to the spirit world, — performed His mission there, and, returning, took up His body and afterwards ascended to God.

All the troubles, sorrows, vicissitudes, and pains of this life are absolutely necessary to our education. Some people think that if they could have the making of a world they would have it free from all evil and pain. They only exhibit their own shortsightedness and ignorance. We would be poor, weak, undeveloped, flabby beings if we had not some trials and difficulties to overcome.

When we depart from this world we shall not all go to the same place. "In our Father's house there are many mansions," and we will not all be raised from the dead at the same time or in the same resurrection. Read 1 Cor. xv: 41-2.

I read in print the other day of somebody offering a challenge, desiring to discuss the point that when a person dies all dies with him—that there is nothing existing of man between death and the resurrection. It would not be of any particular profit for any Latter-day Saint to discuss that matter, because it is a settled question with us. I was about to say we know all about it. That would perhaps be going too far. But certainly we know this, if we know anything about the revelations of God, or by the witness of that Eternal Spirit which searcheth all things, we know that there is a spirit in man, that the inspiration of the Almighty giveth it understanding, that that spirit came from God, that it lived before it came into the body, and will live when the body is crumbling and going back to its primitive elements in the ground. We know, also, that there is a space between death and the resurrection, and that the soul or spirit exists and is a sentient, intelligent, responsible, teachable being during the time that intervenes between death and the resurrection.

Those who believe to the contrary, cite the description of man's formation in Genesis and think that the breath of life which God breathed into man is all the spirit there is in him. In the original it is true that the words translated "spirit" and "breath" are the same. But how would it do to read the scriptures thus: "There is a *breath* in man and the inspiration of the Almighty giveth it understanding." "God is a *breath* and they that worship Him must worship Him in *breath* and in truth." "Jesus went by the *breath* and preached unto the *breaths* in prison." "And I (John) saw the *breaths* of them that were beheaded for the witness of Jesus." "Father, into thy hands I commend my *breath*," etc. This would not sound very reasonable, would it? But as these scriptures stand, conveying the idea as in the hymn we have sung, of a personal spirit making the flesh its abode, living when the body is vacated and decomposed, they are consistent and understandable. The Book of Mormon, however, gives a more explicit understanding of the existence and conditions of the spirits of men between death and the resurrection than either the Old or the New Testament.

After reading from pages 352 and 353 of the Book of Mormon (latest edition) in support of his statements, Elder Penrose said: This makes the matter very clear to us, whatever the effect may be upon people who do not believe in the Book of Mormon. That book contains the Word of the Lord just as much as the Bible does, and it has this advantage—that it was translated by the Prophet Joseph Smith through the gift and power of the Almighty, by inspiration; whereas the Bible, the books of the old and new testament, were translated by uninspired men. The Book of Mormon is plainer in its language while it clearly corroborates the things contained in the old Jewish scriptures.

We should be willing to receive the truth, no matter where it comes from, and I bear my testimony to this congregation that Joseph Smith was a prophet of the living God, that he received and made manifest more light and truth than any other man who ever lived on this earth, save Jesus Christ our Redeemer. People who do not know what he taught and yet will deride him, will not try to find out, they will not believe the truth when they hear it; they will not accept the light when it shines into the eyes of their spirits; they reject it because it is very unpopular. Those who obey the truth and live by it will sanctify their bodies and after their rest in Paradise will come forth in the first resurrection to inherit celestial glory with Christ, their elder brother in the presence of God the Father. While those who reject the truth and the light will go into darkness in Hades and there remain until the later resurrection, and then come forth "to receive that which they are able to enjoy because they would not receive that which they might have enjoyed."

The Lord God of Israel in His

mercy has revealed the Gospel anew in the day in which we live. He has sent it down from above; angels have ministered it from on high. They have come to earth and brought back the primitive Gospel which people now call "Mormonism." It is the same Gospel that Christ and His Apostles preached. This is the same Church restored, the same authority recommitment to man. And to all who have not obeyed that Gospel I say repent, of your sins and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. That is the inspiration of the Almighty which makes clear to the human understanding the things of God, and without it man cannot comprehend fully the things of God.

Believe and obey this Gospel and you will enjoy its light and benefits in this life, and will come up in the morning of the resurrection to meet with Jesus our elder Brother, be clothed in His likeness, be prepared to go into the presence of our Father, and be made like unto Him to all intents and purposes, and reign with Him in glory for ever. Amen.

The choir sang the anthem:

"O, Father, Whose Almighty power."

Benediction by Apostle John W. Taylor.

Priesthood Meeting.

The regular meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall, at 11 a. m. on Saturday, May 4th, 1889, President Angus M. Cannon presiding. All the wards of the Stake were properly represented, excepting the First, Fifth, Sixth, and Sixteenth wards of the city, and the Sugar House, Farmer's, Mountain Dell and Pleasant Green wards. The usual business having been despatched, remarks were made as follows.

PRESIDENT A. M. CANNON,

having read a notice from the Stake Superintendency of the Y. M. M. I. A., to the effect that it was desired by the General Superintendency that the associations in the various wards provide accommodations for visitors to the conference of the Mutual Improvement Associations on the first day of June, said that the Bishops should see to this matter and have the ward societies act accordingly.

PRESIDENT CHAS. W. PENROSE

was the next speaker. He dwelt upon the necessity of the members of the Church being instructed in the details of Church government, in order that they may act intelligently. Those who remove from one ward to another should take a note of standing, or else they have no membership in the ward to which they remove. They are entitled to a note of some kind, even if their deportment be not in all respects as the Bishop would have it, and should not be deprived of it utterly, for this course created inconvenient