

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 like 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 house-tops 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 spirit⁹ 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 Power to Advance in Knowledge

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.¹⁰

⁹"A spirit from age to age"—not "spirit from age to age"; but "a spirit," that is, an entity, a person, an individual. This paragraph in the Prophet's remarks may well be taken as an interpretation of Doc. and Cov. Sec. 93:29.—Note by Elder B. H. Roberts.

¹⁰"Behold this is my work and my glory—to bring to pass the immortality and eternal life of man."—(The Lord to Moses, Book of Moses, chap. 1:39; Pearl of Great Price)—that is, "to bring to pass the immortality and eternal life of man," as man. The passage has reference doubtless to man as composed of spirit and body—a proper "soul" (see Doc. and Cov. Sec. 88:15-16)—"For the spirit and the body is the soul of man; and the resurrection of the dead is the redemption of the soul." In other words, the "work" and the "glory" of God are achieved in bringing to pass the "immortality and eternal life of man," as man, in the eternal union of the spirit and body of man through the resurrection through the redemption of the soul. This

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 that 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 rejoice more and more.

The Relation of Man to God

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 in 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."¹¹

brings into eternal union "spirit and element" declared by the word of God to be essential to a fulness of joy—"The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated man cannot receive a fulness of joy" (Doc. and Cov. Sec. 93). Also, "Adam fell that men might be; and men are that they might have joy" (11 Nephi 2:25). Indeed, the whole purpose of God in bringing to pass the earth life of man is to inure to the welfare and enlargement of man as urged in the teaching of the Prophet in the paragraph above. God affects man only to his advantage. See also Seventy's Year Book No. II, Lesson ii, note 6.—Note by Elder B. H. Roberts.

¹¹Accusations were repeatedly being made about this time that President Smith was a fallen prophet. But when the mighty doctrines that in this discourse he is setting forth are taken into account, and the spiritual power with which he is delivering them is reckoned with, no more complete refuta-