

works of modern divines, and noting the progress of religious thought among the people, that there is a doctrine which is becoming very widespread among the people called "Christians," that is, a heresy in regard to the doctrine of our condition in the future. It is believed by a great many people at the present time, that there is no such thing as a literal resurrection of the body; that when this body is laid away in the ground and goes back to the elements out of which it was organized, that is the end of the body, and that it will never come up again. They do not see any need of a literal resurrection of the body; they cannot perceive by what process it can be resuscitated; and not being able to comprehend how this great change can come, how the scattered elements of the body can be brought together again, they reject the doctrine altogether. This is the belief of the people who are called spiritualists or spiritists. This is one of the doctrines of that great delusion of the latter times, that "strong delusion" that the Lord has permitted to come into the world because men would not receive the truth, but turned away from it and loved a lie. It is taught by that rapping and muttering influence, that when the spirit leaves the body and passes into another state, that is the resurrection; that the body will be raised up no more; that the spirit, liberated from the body, will progress from sphere to sphere—how many spheres they do not know—but that there is no further need of the body. This idea is increasing in its hold upon the minds of the people, among the various "Christian" sects, and some of the greatest preachers and divines of the day entertain this idea, philosophize upon it and teach it to their congregations. Now we

have the satisfaction of definite knowledge in regard to this matter, as well as all the articles of our creed—if we have such a thing as a formulated creed. The ideas we have in relation to this doctrine have come from God. There is no need of any doubt about it, no need for any speculation. The Lord has revealed something concerning this. It is true he has not revealed the philosophy of it in full, he has only given us some ideas concerning it. But he has made the fact very plain that there may be no misunderstanding about it. In the Book of Doctrine and Covenants—which contains many of the revelations that God has given to the Church through the Prophet Joseph Smith, we find this doctrine laid down in great plainness. It is stated that the spirit and the body make up the soul of man, and that the resurrection from the dead is the redemption of the soul. We are taught also that there are material elements and spiritual elements; that the spiritual part of our being was in the beginning with God, and that the spiritual and material when inseparably connected receive a fulness of joy, otherwise men cannot receive a fulness of joy. It takes the spiritual part of man and the material or physical part joined together inseparably to obtain a fulness of joy. When the spirit is separated from the body, a fulness of joy cannot be obtained. When the spirit is joined to the body temporarily under a temporal law, under the law of death, it cannot receive a fulness of joy. The spirit and the body must be so joined together that both will be immortal, and in that condition man can receive a fulness of joy.

The Book of Mormon is also very plain upon this subject. I will read one or two texts from that book, and