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## God and Man

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**Abstract:** God has Directed His Latter-day Work—A Personal Knowledge of God—God Speaks to the Honest in Heart—God Constantly Mindful of us—God's Will to Exalt Man—God's Right to Rule in the World—The Lesson in Natural Calamities—Extent of God's Power—Beware of Limiting God—Misfortune and Evil Not Attributable to the Will of God—God's Warfare—We are in God's Image—God's Rest—Importance of Being Under the Influence of the Holy Spirit—Holy Ghost, Holy Spirit, Comforter—God Inspires Man to Know and to Do—Trust in God—I Know that My Redeemer Lives—Our Personal Responsibility—The Church a Democratic Institution—How to Secure God's blessings—Jesus is the Son—Jehovah, the First-born—Nothing Temporal with God—The Important Consideration

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## CHAPTER V

### God and Man

GOD HAS DIRECTED HIS LATTER-DAY WORK. It has not been by the wisdom of man that this people have been directed in their course until the present; it has been by the wisdom of him who is above man, whose knowledge is greater than that of man, and whose power is above the power of man; for it is unto God, our Father we are indebted for the mercies we have enjoyed and for the present prosperous condition of the people of God throughout this intermountain region and throughout the world. The hand of the Lord may not be visible to all. There may be many who cannot discern the workings of God's will in the progress and development of this great latter-day work, but there are those who see in every hour and in every moment of the existence of the Church, from its beginning until now, the overruling, almighty hand of Him who sent His Only Begotten Son to the world to become a sacrifice for the sin of the world, that as he was lifted up so he, by reason of his righteousness and power and the sacrifice which he has made, might lift up unto God all the children of men who would hearken to his voice, receive his message and obey his law.—*Apr. C. R.*, 1904, p. 2.

A PERSONAL KNOWLEDGE OF GOD. We are not dependent for this upon the written word, nor upon the knowledge possessed by the ancient prophets and apostles. We depend only upon God as he reveals himself today and administers unto men by the power of his Holy Spirit. And all men in the world, not only the Latter-day Saints, but those who have never embraced the gospel, have the same privilege that we have, if they will take the course which God

has marked out. It is their privilege to come to the knowledge of this truth and to understand these things for themselves. We have derived this knowledge from the Lord, not from man. Man cannot give this knowledge. I may tell you what I know, but that is not knowledge to you. If I have learned something through prayer, supplication, and perseverance in seeking to know the truth, and I tell it to you, it will not be knowledge unto you. I can tell you how you can obtain it, but I cannot give it to you. If we receive this knowledge, it must come from the Lord. He can touch your understandings and your spirits, so that you shall comprehend perfectly and not be mistaken. But I cannot do that. You can obtain this knowledge through repentance, humility, and seeking the Lord with full purpose of heart until you find him. He is not afar off. It is not difficult to approach him, if we will only do it with a broken heart and a contrite spirit, as did Nephi of old. This was the way in which Joseph Smith, in his boyhood, approached him. He went into the woods, knelt down, and in humility he sought earnestly to know which church was acceptable to God. He received an answer to his prayer, which he offered from the depths of his heart, and he received it in a way that he did not expect.—*Oct. C. R.*, 1899, p. 71.

GOD SPEAKS TO THE HONEST IN HEART. Everywhere the Spirit of the Lord whispers to the honest in heart who are faithful, and gives to them the assurance that his hand is stretched out continually over his people; that as, in the past, he has preserved them and delivered them out of the hands of their enemies, so in the future he will continue to preserve and deliver them, and he will make the wrath of the wicked to praise him and to accomplish the more speedily his purposes. We have every evidence to convince us that the work of the Lord is a reality, a living, active, progressive work in the earth.—*Oct. C. R.*, 1905, p. 5.

GOD CONSTANTLY MINDFUL OF US. I desire to express

to you, my brethren and sisters who are here today, my firm and fixed conviction that God, the eternal Father, is constantly mindful of you. He is mindful of his people throughout all this land, and he will reward you according to your faithfulness in observing the laws of righteousness and of truth. No man need fear in his heart when he is conscious of having lived up to the principles of truth and righteousness as God has required it at his hands, according to his best knowledge and understanding.—*Apr. C. R.*, 1904, p. 2.

**GOD'S WILL TO EXALT MEN.** We believe that God's will is to exalt men; that the liberty that comes through obedience to the gospel of Jesus Christ is the greatest measure of liberty that can come to man. There is no liberty that men enjoy or pretend to enjoy in the world that is not founded in the will and in the law of God, and that does not have truth for its underlying principle and foundation. It is error that makes bondsmen. It is untruth that degrades mankind. It is error and the lack of knowledge of God's laws and God's will that leaves men in the world on a par with the brute creation; for they have no higher instincts, no higher principle, no higher incentive, no higher aspiration, than the brute world, if they have not some inspiration that comes from a higher source than man himself.—*Apr. C. R.*, 1904, p. 4.

**GOD'S RIGHT TO RULE IN THE WORLD.** I believe in God's law. I believe that it is his right to rule in the world. I believe that no man has or should have any valid objection in his mind to the government of God, and the rule of Jesus Christ, in the earth. Let us suppose, for a moment, that Christ were here and that he was bearing rule in the world. Who would come under his condemnation? Who would be subject to his chastening word? Who would be in disharmony or unfellowship with God? Would the righteous man? Would the virtuous man? The pure and virtuous woman? The pure and the honest in heart? The upright?

The straightforward? Those who do the will of heaven? Would they be in rebellion to Christ's rule, if he were to come here to rule? No. They would welcome the rule and reign of Jesus Christ in the earth. They would welcome his law and acknowledge his sovereignty, they would hasten to rally to his standard and to uphold the purpose and the perfection of his laws and of his righteousness. Who would then be recreant to the rule of Christ? The whoremonger, the adulterer, the liar, the sorcerer, he who bears false witness against his neighbor, he who seeks to take advantage of his brother, and who would overcome and destroy him for his own worldly gain or profit; the murderer, the despiser of that which is good, the unbeliever in the eternities that lie before us, the atheist, perhaps, although I think that he would not be so far from Christ as some who profess to be teachers of his doctrines and advocates of his laws. It would be the rebellious, the wicked, those who would oppress their neighbors and enslave them if they could. Such as these would be the people who would not welcome the reign of Jesus Christ. Are there any who profess to be Latter-day Saints in this class, and would fear to have Christ reign and rule?—*Apr. C. R.*, 1904, p. 4.

THE LESSON IN NATURAL CALAMITIES. There are, in the great world of mankind, much social and civil unrighteousness, religious unfaithfulness, and great insensibility to the majesty, power, and purpose of our eternal Father and God. In order, therefore, that he may bring the sense of himself and his purposes home to the minds of men, his intervention and interposition in nature and in men's affairs, are demanded. His aims will be accomplished even if men must be overwhelmed with the convulsions of nature to bring them to an understanding and a realization of his designs. As long as conditions remain as they are in the world, none is exempt from these visitations.

The Latter-day Saints, though they themselves tremble

because of their own wickedness and sins, believe that great judgments are coming upon the world because of iniquity; they firmly believe in the statements of the Holy Scriptures, that calamities will befall the nations as signs of the coming of Christ to judgment. They believe that God rules in the fire, the earthquake, the tidal wave, the volcanic eruption, and the storm. Him they recognize as the Master and Ruler of nature and her laws, and freely acknowledge his hand in all things. We believe that his judgments are poured out to bring mankind to a sense of his power and his purposes, that they may repent of their sins and prepare themselves for the second coming of Christ to reign in righteousness upon the earth.

We firmly believe that Zion—which is the pure in heart—shall escape, if she observes to do all things whatsoever God has commanded; but, in the opposite event, even Zion shall be visited “with sore affliction, with pestilence, with plague, with sword, with vengeance, and with devouring fire” (Doctrine and Covenants 97:26). All this that her people may be taught to walk in the light of truth and in the way of the God of their salvation.

We believe that these severe, natural calamities are visited upon men by the Lord for the good of his children, to quicken their devotion to others, and to bring out their better natures, that they may love and serve him. We believe, further, that they are the heralds and tokens of his final judgment, and the schoolmasters to teach the people to prepare themselves by righteous living for the coming of the Savior to reign upon the earth, when every knee shall bow and every tongue confess that Jesus is the Christ.

If these lessons are impressed upon us and upon the people of our country, the anguish, and the loss of life and toil, sad, great and horrifying as they were, will not have been endured in vain.—*Improvement Era*, Vol. 9, 1905-6, pp. 651-654.



**EXTENT OF GOD'S POWER.** I do not believe in the doctrine held by some that God is only a spirit and that he is of such a nature that he fills the immensity of space, and is everywhere present in person, or without person, for I can not conceive it possible that God could be a person, if he filled the immensity of space and was everywhere present at the same time. It is unreasonable, a physical, a theological inconsistency, to imagine that even God the eternal Father would be in two places, as an individual, at the same moment. It is impossible. But his power extends throughout the immensity of space. His power extends to all his creations, and his knowledge comprehends them all, and he governs them all and he knows all.—*Apr. C. R.*, 1916, p. 4.

**BEWARE OF LIMITING GOD.** Beware of men who come to you with heresies of this kind, who would make you to think or feel that the Lord Almighty, who made heaven and earth and created all things, is limited in his dominion over earthly things to the capacities of mortal men.—*Apr. C. R.*, 1914, p. 4.

**MISFORTUNE AND EVIL NOT ATTRIBUTABLE TO THE WILL OF GOD.** We have it enunciated in the revelations to Joseph the Prophet, in the Book of Doctrine and Covenants, that the Lord is greatly displeased only with those who do not confess or acknowledge "his hand in all things, and obey not his commandments." Many things occur in the world in which it seems very difficult for most of us to find a solid reason for the acknowledgment of the hand of the Lord. I have come to the belief that the only reason I have been able to discover by which we should acknowledge the hand of God in some occurrences is the fact that the thing which has occurred has been permitted of the Lord. When two men give way to their passions, their selfishness and anger, to contend and quarrel with each other, and this quarrel and contention lead to physical strife and violence between them, it has been difficult for me to discover the hand of the Lord

in that transaction; other than that the men who thus disagree, quarrel and contend with each other, have received from God the freedom of their own agency to exercise their own intelligence, to judge between the right and the wrong for themselves, and to act according to their own desire. The Lord did not design or purpose that these two men should quarrel, or give way to their anger to such an extent that it would lead to violence between them and, perhaps, to bloodshed. God has never designed such a thing as that, nor can we charge such things to the Almighty. People become sick, suffer pain, sorrow and anguish. They linger for months, and perhaps for years, in feebleness of body and of mind. The question arises in them: Why does the Lord suffer it? Is the hand of God in that suffering? Has God designed persons to suffer? Has he touched them with his hand of affliction? Has he caused the evil that has come to them? Too many of us are inclined to think, or lean toward the feeble thought, that the illness that comes to us, the afflictions that we suffer, the accidents that we meet with in life, and the troubles that beset us on our way in the journey of life, are attributable either to the mercy or the displeasure of God. Sometimes we are prone to charge God with causing our afflictions and our troubles; but if we could see as God sees, if we could understand as he understands, if we could trace the effects back to the cause, and that truly, by the spirit of correct understanding, we would unquestionably discover that our troubles, or suffering, or affliction is the result of our own indiscretion or lack of knowledge, or of wisdom. It was not the hand of God that put affliction and trouble upon us. The agency that he has given to us left us to act for ourselves—to do things if we will that are not right, that are contrary to the laws of life and health, that are not wise or prudent—and the results may be serious to us, because of our ignorance or of our determination to persist in that which we desire, rather than



to yield to the requirements which God makes of us.—*Improvement Era*, Vol. 20, p. 821, July, 1917.

**GOD'S WARFARE.** God is the greatest man of war of all, and his Son is next unto him, and their warfare is for the salvation of the souls of men. It would not be necessary for them to use violence or force, nor to permit their children to use violence nor force in order to conquer if they would but humble themselves, and obey the truth. For, after all, nothing will conquer, nothing will win but the truth; and so far as the wars that are going on in the world are concerned, we not only want to see peace established among the children of men, but also justice, but above all things, truth, that justice, peace and righteousness may be built upon this foundation and not depend upon the covetousness, pride, vanity, evil desire, and lust for power in men.—*Oct. C. R.*, 1914, p. 129.

**WE ARE IN GOD'S IMAGE.** When Brother Penrose shall pray, he will pray unto the Father of our Lord and Savior, Jesus Christ, in whose image and likeness we are made, or were born into the world, and in whose likeness and image we are, for we are God's children, and therefore must resemble his Son in person, and also spiritually, so far as we will obey the principles of the gospel of eternal truth. For we were foreordained and predestined to become conformed to his likeness through the wise and proper use of our free agency.—*Oct. C. R.*, 1914, p. 8.

**GOD'S REST.** The ancient prophets speak of "entering into God's rest;" what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in his purposes and in his plans, to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive. We know of the doctrine that it is of God, and we do not ask any questions of anybody about it; they are welcome to

their opinions, to their ideas and to their vagaries. The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into "God's rest," and he need not fear the vagaries of men, nor their cunning and craftiness, by which they seek to deceive and mislead him from the truth. I pray that we may all enter into God's rest—rest from doubt, from fear, from apprehension of danger, rest from the religious turmoil of the world: from the cry that is going forth, here and there—lo, here is Christ; lo, there is Christ; lo, he is in the desert, come ye out to meet him. The man who has found God's rest will not be disturbed by these vagaries of men, for the Lord has told him, and does tell us: Go not out to seek them. Go not out to hunt them; for when Christ shall come, he will come with the army of heaven with him in the clouds of glory, and all eyes shall see him. We do not need to be hunting for Christ here or Christ there, or prophets here and prophets there.—*Oct. C. R.*, 1909, p. 8.

IMPORTANCE OF BEING UNDER THE INFLUENCE OF THE HOLY SPIRIT. The one thing now that I desire to impress upon the minds of my brethren of the Holy Priesthood is that we should live so near to the Lord, be so humble in our spirits, so tractable and pliable, under the influence of the Holy Spirit, that we will be able to know the mind and will of the Father concerning us as individuals and as officers in the Church of Christ under all circumstances. And when we live so that we can hear and understand the whisperings of the still, small voice of the Spirit of God, let us do whatsoever that Spirit directs, without fear of the consequences. It does not make any difference whether it meet the minds of carpers or critics, or of the enemies of the kingdom of God, or not. Is it agreeable to the will of the Lord? Is it compatible with the spirit of the great latter-day work in which we are engaged? Is the end aimed at likely to advance the Church and to strengthen it in the earth? If its

trend is in that direction, let us do it, no matter what men may say or think.—*Oct. C. R.*, 1903, p. 86.

HOLY GHOST, HOLY SPIRIT, COMFORTER. The Holy Ghost, who is a member of the Trinity in the Godhead, has not a body of flesh and bones, like the Father and the Son, but is personage of Spirit. (Doc and Cov. Sec. 130:22.)

The Holy Spirit, or Spirit of God, both of which terms are sometimes used interchangeably with the Holy Ghost, is the influence of Deity, the light of Christ, or of Truth, which proceeds forth from the presence of God to fill the immensity of space, and to quicken the understanding of men. (Doc. and Cov. Sec. 88:6-13.)

If a man is baptized and ordained to the Holy Priesthood, and is called upon to perform duties which pertain to that priesthood, it does not follow that he must always have the Holy Ghost in person present with him when he performs his duty, but every righteous act which he may perform legally will be in force and effect, and will be acknowledged of God, and the more of the Spirit of God he possesses in his ministrations, the better for himself, and those will not suffer any loss unto whom he administers.

Therefore, the presentation or "gift" of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment.

The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which

permeates all nature, which lighteth every man and fills the immensity of space. You may call it the Spirit of God, you may call it the influence of God's intelligence, you may call it the substance of his power, no matter what it is called, it is the spirit of intelligence that permeates the universe and gives to the spirits of men understanding just as Job has said. (Job 32:8; Doc. and Cov. 88:3-13.)

Every elder of the Church who has received the Holy Ghost by the laying on of hands, by one having authority, has power to confer that gift upon another; it does not follow that a man who has received the presentation or gift of the Holy Ghost shall always receive the recognition and witness and presence of the Holy Ghost himself, or he may receive all these, and yet the Holy Ghost not tarry with him, but visit him from time to time (Doc. and Cov. Sec. 130:23); and neither does it follow that a man must have the Holy Ghost present with him when he confers the Holy Ghost upon another, but he possesses the gift of the Holy Ghost, and it will depend upon the worthiness of him unto whom the gift is bestowed whether he receive the Holy Ghost or not.

Now I repeat—the Holy Ghost is a personage of spirit, he constitutes the third person in the Trinity, the Godhead. The gift or presentation of the Holy Ghost is the authoritative act of conferring him upon man. The Holy Ghost in person may visit men and will visit those who are worthy and bear witness to their spirit of God and Christ, but may not tarry with them. The Spirit of God which emanates from Deity may be likened to electricity, or the universal ether, as explained in our manual, which fills the earth and the air, and is everywhere present. It is the power of God, the influence that he exerts throughout all his works by which he can effect his purposes and execute his will, in consonance with the laws of free agency which he has conferred upon man. By means of this Spirit every man is enlightened, the

wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light; and this Spirit or influence which emanates from God may be said to constitute man's consciousness, and will never cease to strive with man, until man is brought to the possession of the higher intelligence which can only come through faith, repentance, baptism for the remission of sins, and the gift or the presentation of the Holy Ghost by one having authority.—*Improvement Era*, Vol. 12, p. 389, March, 1909.

GOD INSPIRES MAN TO KNOW AND TO DO. I am inclined to acknowledge the hand of God in all things. If I see a man inspired with intelligence, with extraordinary ability and wisdom, I say to myself he is indebted to God for that wisdom and ability; and that, without the providence or interposition of the Almighty, he would not have been what he is. He is indebted to the Lord Almighty for his intelligence, and for all that he has; for the earth is the Lord's and the fulness thereof. God originated and designed all things, and all are his children. We are born into the world as his offspring; endowed with the same attributes. The children of men have sprung from the Almighty, whether the world is willing to acknowledge it or not. He is the Father of our spirits. He is the originator of our earthly tabernacles. We live and move and have our being in God our heavenly Father. And having sprung from him with our talents, our ability, our wisdom, we should at least be willing to acknowledge his hand in all the prosperity that may attend us in life, and give to him the honor and glory of all we accomplish in the flesh. We are particularly dependent upon the Almighty for everything we possess of a worldly character. There is not a man on the earth possessed of the wisdom or power of himself to cause even a spear of grass to grow, or to produce a kernel of wheat or of corn, or any fruit, vegetable, or any material whatever which is essential for the

sustenance, the happiness and the well-being of a human creature in the world. It is true we can go to the earth, we find it prepared to a certain extent, and we cultivate, plow and plant, and we reap the harvest; but God has ordained that the fruits of our labor shall be in subjection and in obedience to certain laws which he himself controls, and which he has kept out of the power of man. Man may boast of having a great deal of wisdom; of having accomplished a great deal in this nineteenth century; but, if he did but know it, he derives the ability by which he accomplishes these things from God his Father, who is in heaven. He does not possess the power in and of himself.

I read a Scripture something like this: that "there is a spirit in man." Now, if that should stop here, there would not be perhaps anything very remarkable about man; for the spirit of man knoweth only the things of man, and the things of God are discerned by the Spirit of God. But while there is a spirit in man, it is further stated that "the inspiration of the Almighty giveth them understanding." There is not a man born into the world, but has a portion of the Spirit of God, and it is that Spirit of God which gives to his spirit understanding. Without this, he would be but an animal like the rest of the brute creation, without understanding, without judgment, without skill, without ability, except to eat and to drink like the brute beast. But inasmuch as the Spirit of God giveth all men understanding, he is enlightened above the brute beast. He is made in the image of God himself, so that he can reason, reflect, pray, exercise faith; he can use his energies for the accomplishment of the desires of his heart, and inasmuch as he puts forth his efforts in the proper direction, then he is entitled to an increased portion of the Spirit of the Almighty to inspire him to increased intelligence, to increased prosperity and happiness in the world; but in proportion as he prostitutes his energies for evil, the inspiration of the Almighty is withdrawn from



him, until he becomes so dark and so benighted, that so far as his knowledge of God is concerned, he is quite as ignorant as a dumb brute.

Again, where are we going? We come here and journey in the flesh a little season, and then we pass away. Every soul that is born into the world will die. There is not a soul that has escaped death, except those upon whom God has passed, by the power of his Spirit, that they should live in the flesh until the second coming of the Son of Man: but they will eventually have to pass through the ordeal called death; it may be in the twinkling of an eye, and without pain or suffering; but they will pass through the change, because it is an irrevocable edict of the Almighty. "In the day that thou eatest thereof thou shalt surely die." This was the edict of the Almighty, and it pertains to Adam—that is, all the human race—for Adam is many—and it means you and me, and every soul that lives and that bears the image of the Father. We shall all die. But is that the end of our being? If we had an existence before we came here, we certainly shall continue that existence when we leave here. The spirit will continue to exist as it did before, with the additional advantages derived from having passed through this probation. It is absolutely necessary that we should come to the earth and take upon us tabernacles; because if we did not have tabernacles we could not be like God, nor like Jesus Christ. God has a tabernacle of flesh and bone. He is an organized being just as we are, who are now in the flesh. Jesus Christ was born of his mother Mary. He had a fleshly tabernacle. He was crucified on the cross; and his body was raised from the dead. He burst the bonds of the grave, and came forth to newness of life, a living soul, a living being, a man with a body, with parts and with spirit—the spirit and the body becoming a living and immortal soul. You and I have to do the same thing. We must go through the same ordeal in order to attain to the glory and exaltation which God de-

signed we should enjoy with him in the eternal worlds. In other words, we must become like him; peradventure to sit upon thrones, to have dominion, power, and eternal increase. God designed this in the beginning. We are the children of God. He is an eternal being, without beginning of days or end of years. He always was, he is, he always will be. We are precisely in the same condition and under the same circumstances that God our heavenly Father was when he was passing through this, or a similar ordeal. We are destined to come forth out of the grave as Jesus did, and to obtain immortal bodies as he did—that is, that our tabernacles are to become immortal as his became immortal, that the spirit and the body may be joined together and become one living being, indivisible, inseparable, eternal. This is the object of our existence in the world; and we can only attain to these things through obedience to certain principles, through walking in certain channels, through obtaining certain information, certain intelligence from God, without which no man can accomplish his work or fulfil the mission he has come upon the earth to fulfil. These principles are the principles of the gospel of eternal truth, the principles of faith, repentance, and baptism for the remission of sins, the principle of obedience to God the eternal Father; for obedience is one of the first principles or laws of heaven. Without obedience, there can be no order, no government, no union, no plan or purpose, carried out. And that obedience must be voluntary; it must not be forced, there must be no coercion. Men must not be constrained against their will to obey the will of God; they must obey it because they know it to be right, because they desire to do it, and because it is their pleasure to do it. God delights in the willing heart.

I am looking forward to the time when I shall have passed away from this stage of existence, that I shall be permitted to enjoy more fully every gift and blessing that has

contributed to my happiness in this world; everything. I do not believe that there is one thing that was designed or intended to give me joy or make me happy, that I shall be denied hereafter, provided I continue faithful; otherwise my joy cannot be full. I am not now speaking of that happiness or pleasure that is derived from sin; I refer to the happiness experienced in seeking to do the will of God on earth as it is done in heaven. We expect to have our wives and husbands in eternity. We expect our children will acknowledge us as their fathers and mothers in eternity. I expect this; I look for nothing else. Without it, I could not be happy. The thought or belief that I should be denied this privilege hereafter would make me miserable from this moment. I never could be happy again without the hope that I shall enjoy the society of my wives and children in eternity. If I had not this hope, I should be of all men most unhappy, for "if in this life only we have hope in Christ, we are of all men most miserable." All who have tasted of the influence of the Spirit of God, and have had awakened within them a hope of eternal life, cannot be happy unless they continue to drink of that fountain until they are satisfied, and it is the only fountain at which they can drink and be satisfied.—*Journal of Discourses*, Vol. 25, 1884, pp. 51-60.

TRUST IN GOD. The need of one's having a keen knowledge of the truth is paramount. So also is it that every Latter-day Saint should have a deep-rooted conviction of the justice of God, and an implicit confidence and faith in his being and mercy. To rightfully understand the gospel and to be able to keep his commandments such knowledge is absolutely necessary. Let each person ask himself if in his soul there is a sharp and immovable conviction of these facts. Could anything that might occur to you, or that might take place in the Church, or with her officers or authorities, change your faith in the purposes, and in the

absolute justice and mercy, of the Lord, or in the saving power of his gospel, the message of his salvation? If so, your faith is not deep-rooted, and there is strong need of your becoming convinced. \* \* \*

No person can realize the fulness of the blessings of God, unless he can approach, in some degree, at least, the standard of faith in God's justice, exemplified in the examples quoted. He must have founded in his own soul belief and confidence in the justice and mercy of God. It must be individual, no man can act for another. Lessons of this class need be taught and held up before the youth of Zion, to bring forcibly to their minds the truth which alone will make them free and able to stand firm in the faith. Let them, as they are called together in their assemblies, present themselves before God, and be reminded of his gracious benefits, in bringing forth the Book of Mormon, in the scenes of Kirtland, in Zion, in Nauvoo, in the trying days of the exodus, and in the wilderness. This that they might count the mercies of God in his promises, and behold how past affliction and sore trial have been turned to the well-being of his people; and so renew their covenants, filled with a deep-rooted, immovable conviction of the goodness and mercy of the Lord. Each individual must learn this lesson, it must be impressed upon his soul, so deep, and be so well-founded that nothing can separate him from a knowledge of the love of God, though death and hell stand in the way.

God is good; his promises never fail; to trust implicitly his goodness and mercy is a correct principle. Let us, therefore, put our trust in him.—*Improvement Era*, Vol. 7, p. 53, Nov., 1904.

I KNOW THAT MY REDEEMER LIVES. It is by the power of God that all things are made that have been made. It is by the power of Christ that all things are governed and kept in place that are governed and kept in place in the universe.

It is the power which proceeds from the presence of the Son of God throughout all the works of his hands, that giveth light, energy, understanding, knowledge, and a degree of intelligence to all the children of men, strictly in accordance with the words in the Book of Job: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is this inspiration from God, proceeding throughout all his creations, that enlighteneth the children of men; and it is nothing more nor less than the spirit of Christ, that enlighteneth the mind, that quickeneth the understanding, and that prompteth the children of men to do that which is good and to eschew that which is evil; which quickens the conscience of man and gives him intelligence to judge between good and evil, light and darkness, right and wrong.

But the Holy Ghost, who bears record of the Father and the Son, who takes of the things of the Father and shows them unto men, who testifies of Jesus Christ, and of the ever-living God, the Father of Jesus Christ, and who bears witness of the truth—this Spirit, this Intelligence, is not given unto all men until they repent of their sins and come into a state of worthiness before the Lord. Then they receive the gift of the Holy Ghost by the laying on of the hands of those who are authorized of God to bestow his blessings upon the heads of the children of men. The Spirit spoken of in that which I have read is that Spirit which will not cease to strive with the children of men until they are brought to the possession of the greater light and intelligence. Though a man may commit all manner of sin and blasphemy, if he has not received the testimony of the Holy Ghost, he may be forgiven by repenting of his sins, humbling himself before the Lord, and obeying in sincerity the commandments of God. As it is stated here, "Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments,

shall see my face and know that I am." He shall be forgiven, and receive of the greater light; he will enter into a solemn covenant with God, into a compact with the Almighty, through the Only Begotten Son, whereby he becomes a son of God, an heir of God, and a joint heir with Jesus Christ. Then, if he shall sin against the light and knowledge he has received, the light that was within him shall become darkness, and oh, how great will be that darkness! Then, and not till then, will this Spirit of Christ that lighteth every man that cometh into the world cease to strive with him, and he shall be left to his own destruction.

The question is often asked, Is there any difference between the Spirit of the Lord and the Holy Ghost? The terms are frequently used synonymously. We often say the Spirit of God when we mean the Holy Ghost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that cometh into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will continue to strive with them, until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost. If, however, he receive that greater light, and then sin against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart from him. Then will he persecute the truth; then will he seek the blood of the innocent; then will he not scruple at the commission of any crime, except so far as he may fear the penalties of the law, in consequence of the crime, upon himself.

"And that I am in the Father, and the Father in me, and the Father and I are one." I do not apprehend that any intelligent person will construe these words to mean that Jesus and his Father are one person, but merely that they



are one in knowledge, in truth, in wisdom, in understanding, and in purpose; just as the Lord Jesus himself admonished his disciples to be one with him, and to be in him, that he might be in them. It is in this sense that I understand this language, and not as it is construed by some people, that Christ and his Father are one person. I declare to you that they are not one person, but that they are two persons, two bodies, separate and apart, and as distinct as are any father and son within the sound of my voice. Yet, Jesus is the Father of this world, because it was by him that the world was made.

Even Christ himself was not perfect at first; he received not a fulness at first, but he received grace for grace, and he continued to receive more and more until he received a fulness. Is not this to be so with the children of men? Is any man perfect? Has any man received a fulness at once? Have we reached a point wherein we may receive the fulness of God, of his glory, and his intelligence? No; and yet, if Jesus, the Son of God, and the Father of the heavens and the earth in which we dwell, received not a fulness at the first, but increased in faith, knowledge, understanding and grace until he received a fulness, is it not possible for all men who are born of women to receive little by little, line upon line, precept upon precept, until they shall receive a fulness, as he has received a fulness, and be exalted with him in the presence of the Father?

The spirit without the body is not perfect, and the body without the spirit is dead. Man was ordained in the beginning to become like Jesus Christ, to become conformed unto his image. As Jesus was born of woman, lived and grew to manhood, was put to death and raised from the dead to immortality and eternal life, so it was decreed in the beginning that man should be, and will be, through the atonement of Jesus, in spite of himself, resurrected from the dead. Death came upon us without the exercise of our

agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again, whether he will or not, by the righteousness of Jesus Christ, and the power of his resurrection. Every man that dies shall live again, and shall stand before the bar of God, to be judged according to his works, whether they be good or evil. It is then that all will have to give an account for their stewardship in this mortal life.

Now, my brethren and sisters, I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul; I am converted to it in my whole being. I bear testimony to you that this is the doctrine of Christ, the gospel of Jesus, which is the power of God unto salvation. It is "Mormonism."—*Sermon in Tabernacle, Salt Lake City, March 16, 1902.*

OUR PERSONAL RESPONSIBILITY. If there is one principle of the gospel of Jesus Christ that goes directly to the very foundation of justice and righteousness, it is that great and glorious and God-like principle that every man will have to render an account for that which he does, and every man will be rewarded for his works, whether they be good or evil.—*Improvement Era, Vol. 21, p. 104.*

THE CHURCH A DEMOCRATIC INSTITUTION. The Church of Jesus Christ of Latter-day Saints is the most democratic institution in the world.—*Improvement Era, Vol. 21, p. 100.*

HOW TO SECURE GOD'S BLESSINGS. If we desire a continuation of the blessings of the Lord, we must do his will

and obey the laws on which his blessings are predicated. There is no other way to obtain his blessings.—*Improvement Era*, Vol. 21, p. 99, December, 1917.

**JESUS IS THE SON.** Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for he is one of them. He is the Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.—*Improvement Era*, Vol. 19, p. 942.

**JEHOVAH, THE FIRSTBORN.** Among the spirit children of Elohim, the first-born was and is Jehovah, or Jesus Christ, to whom all others are juniors.—*Improvement Era*, Vol. 19, p. 940.

**NOTHING TEMPORAL WITH GOD.** We ought to be united in all things temporal as well as spiritual. With God all things are spiritual. There is nothing temporal with him at all, and there ought to be no distinction with us in regard to these matters. Our earthly or temporal existence is merely a continuance of that which is spiritual. Every step we take in the great journey of life, the great journey of eternity, is a step in advance or in retrogression. We are here in mortality, it is true; but we are ahead of that condition we occupied before we came here and took upon us mortality. We are a step in advance of our former state. What is the body without the spirit? It is lifeless clay. What is it that affects this lifeless clay? It is the spirit, it is the immortal part, the eternal being, that existed before it came here, that exists within us, and that will continue to exist, and that by and by will redeem these tabernacles and bring

them forth out of the graves. This whole mission of ours is spiritual. The work we have to do here, although we call it temporal, pertains alike to our spiritual and our temporal salvation. And the Lord has just as much right to dictate, to counsel, to direct and guide us in the manipulation and management of our temporal affairs, as we call them, as he has to say one word in relation to our spiritual affairs. So far as he is concerned there is no difference in this regard. He looks upon us as immortal beings. Our bodies are designed to become eternal and spiritual. God is spiritual himself, although he has a body of flesh and bone as Christ has. Yet he is spiritual, and those who worship him must do so in spirit and in truth. And when you come to separate the spiritual from the temporal, see that you do not make a mistake.—*Deseret Weekly News*, Vol. 23, July 16, 1884, p. 466.

THE IMPORTANT CONSIDERATION. The important consideration is not how long we can live, but how well we can learn the lessons of life, and discharge our duties and obligations to God and to each other. One of the main purposes of our existence is that we might conform to the image and likeness of Him who sojourned in the flesh without blemish—immaculate, pure, and spotless! Christ came not only to atone for the sins of the world, but to set an example before all men, and to establish the standard of God's perfection, of God's law, and of obedience to the Father.—*Improvement Era*, Vol. 21, 1917, p. 104.