

HOLY GHOST AND THE LIGHT OF CHRIST

The Light of Christ, the Holy Ghost, the Gift of the Holy Ghost and the gifts of the Spirit now we will not talk about all of these things or even about very many pages of the overall subject. But I think you can open up an avenue of investigation that will enable us hereafter to fill in the outline.

This is a field in which there are a great many difficulties in topics; it involves each scriptural interpretation. And the reason is that there is some overlapping between these fields. And the reason, also, is that the identical words are used with wholly different and wholly contrary meanings. For instance, we will read in the scriptures the expression, “the Holy Spirit.” And when we do it, the Holy Spirit or the Spirit of the Lord, either of these, will have reference to the Light of Christ. Or the term the “Holy Spirit” or “Spirit of the Lord” will have reference to the Holy Ghost. Now these are entirely different and yet the identical language is used to describe them. We will read passages of scripture that will speak of the “Holy Ghost” and they will mean the personage of spirit who is a member of the Godhead. And we will read other passages that say the “Holy Ghost” and in reality they will mean the “gift” of the Holy Ghost without spelling out in those initial words that we are in the habit of using. We will read passages that say the gifts of the Spirit come from the Holy Ghost. And we have one passage of scripture that says the gifts of the spirit come from the Light of Christ. So we get the usage of words tied up in such a way that you can become terribly involved in semantics and be confused as to what is involved and end up saying that a particular passage of scripture means the Light of Christ when it in fact means the Holy Ghost. A nice thing in scriptural interpretation is to test yourself and to take passages of scripture that speak of the Spirit of the Lord and figure out whether the passage is referring to the Light of Christ or to the Holy Ghost or, conceivably, even to both of them at once and the same time.

Now let me just take a few minutes to put a couple of guidelines on the board in each of these places and without reference to passages of scripture and then we will discuss between ourselves, among ourselves, what is involved and see if these thoughts are crystallized in our minds. Now, when we talk of the Spirit of the Lord having reference, more particularly, to this term, “the Light of Christ,” what we are talking about is law, (I will just put words that crystallize the thought), light, power, and life. Now Section 88 in particular deals with the Light of Christ and talks about it as being the law by which all things are governed. This is God’s power. It fills immensity. It is the light that is in all things and through all things. One phrase is that it is the, “power of God who sitteth upon his throne.” It is the thing that giveth light to all things. If there were no Light of Christ there would be no light in anything. But everything connected with this is wholly impersonal. It is a force or an essence or an agency that fills the immensity of space; it has no personality. It is not in one place at one time. But it has certain distinct functions which are severable and distinct from what the Holy Ghost has and it has one function in particular that the Holy Ghost also has (which makes it just a little more difficult). The language that is in various revelations with reference to the Light of Christ is that it invites, it entices, it strives, and it enlightens, those four things in particular. Now the

Holy Ghost does not invite nor entice nor strive, but the Holy Ghost does enlighten. You have that much overlapping there.

Now as far as personality is concerned, the Holy Ghost is a personage of spirit which means that the Holy Ghost is a spirit man and like God he can only be in one place at one time; he doesn't fill all immensity. But there is a provision made whereby his power and influence can be felt in all immensity at one and the same time.

Now the things that the Holy Ghost does are these. He is a revelator. Joseph Smith's statement: "The Holy Ghost is a revelator and any man who has received the Holy Ghost has received revelation." The Lord's statement: "When he, the Spirit of truth, is come, he will guide you into all truth. He will tell you what I have already told you. He will bring it to your remembrance." He reveals truth. He is the source of gospel knowledge. Now, closely associated, in a manner of speaking, incorporated within that word, are such things as this. The Holy Ghost is a teacher. The Holy Ghost is a testifier. Now the Holy Ghost is some other things too. Those things are substantially in *thought*—related to being a revelator. The Holy Ghost is a comforter. The Holy Ghost is a justifier. And the Holy Ghost is a sanctifier. The word, comforter, is somewhat obvious. The serenity and peace and solace come to the heart of man by the Holy Ghost because of the revelations that he gives. And it is quite an interesting thing that in almost every passage where the Holy Ghost is called the Comforter, the thing that it is talking about is him giving revelation. "I will tell you by the power of the Comforter." The Comforter will cause you to prophesy and speak and teach and so on. The getting of solace and peace in one's soul, which is a comfort to one, is because of revelation which comes by the power of the Holy Ghost. Now the Holy Ghost is a justifier. We will not say much about this because we will talk about it in some detail when we come to our lesson on the Holy Spirit of Promise. The Holy Ghost is a sanctifier. This is a tremendously vital field. We would not know how the laws operate but there are laws which enable a spirit being to sanctify a human soul. This because, of course, of the Atonement of Christ, but he is the one who does it. And there are laws that enable a spirit being to speak to a spirit within a person and that is when we get revelation. "I will tell you in your mind and in your heart by the power of the Holy Ghost which shall come upon you, behold this is the spirit of revelation." Revelation is for the Holy Spirit to speak to the spirit within an individual and thus convey truth with absolute certainty. This is how we get a testimony. The Holy Ghost is a revelator.

Well, there is some way also provided whereby the Holy Ghost is a sanctifier because he is a spirit being. And in this field what we talk about is the baptism of fire. This is our symbolism. Your sins are not remitted in the waters of baptism except in a very figurative sense. They are in a figurative sense, but your sins are washed away (here I use the figurative) your sins are "burned out" by the power of the Holy Ghost. You are not free from sin if you are just immersed in the water by a legal administrator. The thing that makes you free is if you get the cleansing power of the Holy Spirit and the illustration is that the Holy Ghost "burns sin out of a human soul as though by fire." And an individual becomes spotless thus and clean, or in other words sanctified. This is what Jesus said to the Nephites, "Repent all ye ends of the earth and come unto me and be baptized in my

name, that,” (and here is the purpose of baptism) “that ye may be sanctified by the power of the Holy Ghost, that ye may stand spotless before me at the last day.” So these are the general fields in which the Holy Ghost operates.

Now, we could also have put the word “enlighten” over here. The Holy Ghost enlightens. That is obvious to know. It is not as far as I can think used in the scriptures with reference to him. But if he is revealing and teaching and testifying then obviously he also is enlightening and so there is the same function in both of those categories.

Now, the Gift of the Holy Ghost is to be distinguished from the person of the Holy Ghost. The Gift of the Holy Ghost is the right to the constant companionship. And anybody who has hands laid upon his hands by a legal administrator following baptism gets the Gift of the Holy Ghost. He then has the right to the companionship of this member of the Godhead. I am not saying that he “gets” the companionship. I am saying that he has the “right” to get it. And of course the Spirit does not dwell in an unclean tabernacle and comes only to people who are worthy and who abide the law. In consequence of which it is one thing to have the “right” to get it. It is another thing to enjoy the gift. Or, as President Joseph F. Smith expresses it; he says, “The gift or presentment.” You enjoy it, you possess it, it becomes part of you if, as, and when you are worthy to receive it. But you have actually had the right all along from the moment that the legal administrator said, “Receive the Holy Ghost.” So this ordinance opens the door and makes available the companionship. But it is, by definition, the gift itself that people enjoy it as indicated.

Now, the gifts of the spirit come from the Holy Ghost. The gifts of the spirit are reserved for the members of the Church with certain limited, isolated exceptions which we will mention. But in general, the gifts of the spirit are for the people who have the Gift of the Holy Ghost. Now these gifts of the spirit are all of the things that we are familiar with. They are the signs that follow them that believe. They are miracles: raising the dead, opening the eyes of the blind, talking in tongues. They are special endowments of wisdom, meaning wisdom that comes by revelation from God and so on. These gifts of the spirit come by the power of the Holy Ghost and, let us write that down, they come by the power of the Holy Ghost, but the vehicle or instrumentality that makes them available, the agency through which they are administered, is the Light of Christ.

Now, revelation on this Light of Christ says, and it is Section 88 as you know, that there is a light that “proceedeth forth from the presence of God to fill the immensity of space,” and this is the way by which God is omnipresent. This is the way that He is in all things and through all things and round about all things and above all things and beneath all things. It is because of this agency or power that He has. Now, that applies to the Father, the Son and the Holy Ghost. All three of them are in all things and round about all things and above all things because of the light that proceedeth forth from the presence of God. The Holy Ghost is a personage of spirit. He is in one place at one time, but by this influence or this power, he being a god like the others, he is in others. His influence can be felt in all immensity at one and the same time. Or in other words, this personage who is an entity or an individual uses the Light of Christ as the agency to be in touch with an infinite number of people at one and the same time, so that there can be somebody here

today who could stand up and prophecy by the power of the Holy Ghost, and somebody twenty thousand, ten thousand miles away, stand up and prophecy by the power of the Holy Ghost. Well, the way the agency that the Holy Ghost uses to convey knowledge and light to everyone all at the same time is the same instrumentality that God uses as His power to govern all things. The worlds are in their orbits because of the Light of Christ. This is the law by which all things are governed. It is the light of the sun and the moon. It is the light that enlightens your mind and so on. Well, this instrumentality is used by the gods for the indicated purpose. Now, maybe that's enough in the way of initial concept. What we ought to now do is begin to analyze and discuss what's involved.

Comment: Does the property associate talents and potentiality to the Light of Christ?

BRM: Yes, we most assuredly could. We have the word "conscience," don't we? All right, conscience comes in this column—ordinarily. Talents come in this column—ordinarily. One of the scriptures about the Light of Christ is the one that says that "this is the light that enlightens every man that cometh into the world." So every living soul is endowed with this form of enlightenment, no matter who he is, which means that everybody who becomes accountable in this life knows good from evil, or in other words has a conscience. We, this is not limited to the Saints or to good people, or to righteous people. Everybody gets a conscience, does not make any difference if he is a pygmy or a heathen or a who it is or what environment they grow up in. They know by what the world would call instinct, for instance, that it is not right to kill. You do not have to be taught that it is wrong to kill. This is planted instinctively in the heart. Now I take that illustration because murder is the worst sin of all and what the conscience does is tell the difference between good and evil. And God just automatically gives an endowment to people who know the difference between good and evil. But when you get to be a member of the Church and have the Gift of the Holy Ghost, it is very possible to have, because you get revelation from the Holy Ghost, to have conscience from that source, also, as well as conscience from this source. Now you talked about talents. The talents don't come from this, really. You get the talents that you inherited from pre-existence, but by the power of this spirit your mind is enlightened to use your capacities and your talents. So, for instance, that you invent something for the benefit of men, or you devise some good wholesome thing. There is an enlightenment that comes that enables you to use your talents.

Comment: Would you . . . (inaudible) . . . the effect that the variances among classes of people in relationship to people in the pre-existence . . . (inaudible) . . . not offered since they see the . . . (inaudible) . . . of the Light of Christ.

BRM: I think we are in another field, are we not, when we start talking about the differences between people. Now, people get in this life the talents that they have earned in pre-existence, and if I lived in pre-existence so as to have one ability and you another, when we are born into this life, we are born with that talent or that capacity. Now, obviously, somebody who has a great spiritual endowment in this life is more receptive to the promptings of the Light of Christ and is led by that spirit more than somebody else. But the talents we have, we get because we earned them. Here is President McKay; it

would be easier for President McKay to be guided by the Light of Christ. His conscience is more refined than somebody out here in the gentile world because he came with a talent that was greater spiritually.

What people do when they come into the world, they are born with the Light of Christ. Our reference is Section 84, as you know, that says that if “people hearken to the Spirit of Jesus Christ,” meaning this, “they are led to the covenants which the Father makes,” which is baptism. Now everybody gets the” Spirit of Christ and it is automatic and it is their inheritance, but if they hearken to it, they are increasingly enlightened. And by hearkening to that spirit, they are led to the point that they come to baptism, the covenant that the Father makes in the waters of baptism, and then after baptism, they are entitled to the companionship of the Holy Ghost.

Now, we talk a good deal about the fact that the Gift of the Holy Ghost is reserved for the members of the Church. True. It is. But there is a sense and a degree to which the world is entitled to get revelation from the Holy Ghost before baptism, and that is what Moroni is talking about. You get the Book of Mormon and you read it, and you do not belong to the Church. You get the spirit of inspiration and you feel that it is true. By the power of the Holy Ghost, you know the Book of Mormon is true, but you do not have the gift, but you do get revelations from the Holy Ghost. And if you wanted to illustrate it, you would say, in effect, that you get flashes of lightning. You would say in effect, by way of illustration, that you are walking in the dark. It is stormy and tumultuous and uncertain and you do not know where you are headed. Spiritually you have not been born again. You walk in the dark, but you begin to investigate and you read the Book of Mormon and the still small voice tells you that it is true and figuratively it is as though you had had a flash of lightning. Now that comes by the power of the Holy Ghost and you do not belong to the Church. So you have the courage of your convictions and you get baptized and then, it is as though you walk in the light of the sun because you are eligible to have the constant companionship of the Spirit now, whereas here it was just a flash of knowledge now and then.

Now, when Moroni says by the power of the Holy Ghost you can know the Book of Mormon is true, he is talking to everybody in the world, so any living soul in or out of the Church can learn that the book is true by getting a flash of revelation. But when Moroni then takes the next step and says, “and by the power of the Holy Ghost ye may know the truth of all things,” he is not talking about the world. Now he is talking about the members of the Church who get the Gift of the Holy Ghost and get in the position where they can walk in the light of continued revelation. Lawrence.

Comment: What is the relationship between the Light of Christ and the power of the Priesthood?

BRM: Well, I do not know that I know the answer to that, but what the revelations talk about in using the Priesthood, for instance, is in using it by the power of the Holy Ghost. Now, for instance, if you read in the Book of Moroni along about the third and fourth chapter where it is telling how people get ordained, it says that they ordain them “by the

power of the Holy Ghost.” So you are using the Priesthood and it is the Holy Ghost that is involved. This is a spiritual thing. But, here is somebody in China and here is somebody in Salt Lake and they are both being ordained elders at the same instance and it is by the power of the Holy Ghost and that power is carried through the agency that makes the Holy Ghost power available everywhere at one and the same time, and as far as I would know, that would be the part the Light of Christ would play.

Comment: Well, now, sometimes you will refer to the Light of Christ as being the power that created the earth, and in many other places you will say it was by the power of the Priesthood. Now, this is the thing that I was thinking that he meant because when they talk about the creation of the earth they use . . . (inaudible).

BRM: Well, yes but, our problem on this is that you read that something was done and you read “by faith the worlds were made.” And you say, well, the worlds were made by faith. And then you read someplace else that says all things were created by this. And you read someplace else that all things were created by God. Well, these terms, you have to read into them more than just one thing. It says the world was created by faith. Yes. Sure. And the prophet says faith is power, and the power involved is the power of God, and the Light of Christ is the power of God. So really they are all tied into one package and you are not saying anything contradictory.

Comment: Section 50, verse 27 reads “. . . this is the light and the life, the Spirit and the power sent forth by the will of the Father through Jesus Christ.” Now, we believe that this is referring then to the divine light, glory and power which emanates from Heaven through Christ . . . (inaudible) . . . by the power of the Priesthood.

BRM: Well now, you see, I think probably that is true, but you cannot, in my judgment, you cannot get these into compartments and separate them, because really the Holy Ghost is involved in that too, isn't he?

Comment: Well, that is what I am trying to say, that it is distinctly one power and . . . (inaudible).

BRM: It is not as though you can draw a chart and say, “the Light of Christ only does this,” because really the Holy Ghost is doing it, but he is using this agency that fills all immensity to accomplish his purpose. They are all tied in together. We are in a little bit of an unfortunate position in the Church, in that because this is complex and because it is all tied in together, you can take various things that the Brethren have said or written and it seems like they are contradictory. They work . . . (inaudible) . . . I do not know, maybe somebody . . . (inaudible) . . . but the result is there can be some confusion just by chasing and tracing down literature. And I rather think that if this is the reason that by the time in our history that we got to the day of President Joseph F. Smith, he felt called upon to make some rather categorical and positive statements in which, according to his inspiration and understanding, he defined the difference between these things.

Before we go too far, maybe we ought to read the statement of President Joseph F. Smith. I have forgotten what page it is on, apparently it is not written down. But I have got it quoted in here, let us see. Here in our text, it is on page 752. Now this is President Joseph F. Smith's language, and in my judgment this is one of the most aptly praised in every thing that the brethren have ever put forth. In the middle of the second column:

The Holy Ghost, as a personage of spirit, can no more be omnipresent in a 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 with the light of every man and fills the immensity of space.

Now, some things you can begin to compartmentize. The Light of Christ does this and the Holy Ghost does not, in that instance. Now notice how he is struggling for definitions. "You may call it the Spirit of God (he is in this column), you may call it the influence of God's intelligence (he is in this column), you may call it the substance of his power (he is in this column). 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 says." Now here is our illustration. You look at a passage of scripture and you say, "Is it talking about the Holy Ghost or is it talking about the Light of Christ?" Well now, what did Job write? It says, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Now the inspiration of the Almighty, what is it? Is it the Holy Ghost? Is this man understanding? Well he does, yes. But as President Joseph F. Smith here indicates, when Job says that, he is talking about this, this spirit that gives all men understanding, in keeping with the principle that the world cannot receive the Holy Ghost. The Holy Ghost is limited first to the Saints except for the indicated purposes here in connection with getting testimony or in connection with laying some foundation that leads to the establishment of the Church.

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 authority that confers him upon man. The Holy Ghost in person may visit men and will visit those who are worthy and bear witness to the spirit of God and Christ, but may not carry with them the Spirit of God which emanates from deity, may be likened to electricity 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 affect His purposes and execute His will in confidence with the laws that they call free agency which He has conferred upon man. By means of His 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—consciousness (now that is life—man's life, the thing that makes him a conscious identity), and will never cease to strive with righteous man until man is brought through progression 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. If there were no Spirit of Christ, there would be no life. If the Lord withdrew his spirit in the sense that he took it away, entirely, life would cease. We are alive because the Light of Christ is here, available, and is in all things.

Now these scriptures that say, “My spirit will not always strive with man, says the Lord of hosts,” that is different than the causing the spirit to cease to be, this is the spirit that strives. It says if you do this, you will be better off. If you do not kill, it is right, it is conscience. It invites and entices. It encourages people. Now, somebody comes along and he puts a damper on his conscience. He imposes carnality, he lets carnality get involved, and he imposes the carnal mind on himself, so that his conscience is hardened. Well now what he is doing is covering up the promptings of the Holy Spirit, this spirit. And when he gets to the point that he completely turns over to iniquity, then the Spirit ceases to strive with him. Now the Spirit ceased to strive with the Nephites and the Spirit ceased to strive with the Jaredites and I think maybe we could document, I am not sure, that the Spirit ceased to strive with the people in Noah’s day. I will have to check that one out. Certainly, the Spirit ceases to strive with segments of mankind through the ages. Now, when the Spirit ceases completely to strive with people because they have totally hardened their conscience, there is nothing left but murder. There is nothing left but war. When the Spirit ceases to strive, the Jaredites kill every living soul. There is nothing left to impel a man to do good and the ultimate end is total and complete destruction.

Comment. Bruce?

BRM: Brother Mason.

Comment: Brother Smith, when he was down here this winter, said that the Spirit had now been withdrawn.

BRM: All right, the Spirit has been withdrawn.

Comment: From the earth as a whole . . . (inaudible).

BRM: Not in this complete sense. The Lord says, “I am withholding my spirit.” This is in Section 53, I suppose. The Lord is withholding His spirit from the world, meaning that the world is becoming evil and wicked and iniquitous and have hardened their conscience so that there is less and less strife. Now, if you got to the point where the Spirit did not strive at all, it would be the Nephites and the Jaredites. And when we get to the point where the segments of the earth, history’s people, the Spirit no longer strives, it will be the desolations of the last days.

Comment: So in another sense, we misunderstood what he meant by . . . (inaudible).

BRM: I do not know what he said. Do not try and get me in conflict with Joseph Fielding Smith. That is one place where I draw the line. I do not know what he said, but I am confident that what he said in principle would have been what I am saying.

Comment: In Section 42, the Spirit of Christ . . . (inaudible) . . . to inhabitants of the earth . . . (inaudible).

BRM: Yes, this is right. The Lord says, “I am withholding my spirit,” and He is doing it because of iniquity, because they do not hearken to it.

Comment: Then, if we are . . . (inaudible) . . . at peace with the consciences they had learned, then all you are saying, then is that it is in fact the . . . (inaudible) . . . that they have denied the entrance of the use of the Light of Christ in their lives.

BRM: I did not quite hear you.

Comment: Well . . . (inaudible) . . . the aborigines, for example, have the Light of Christ . . . (inaudible) . . . because their conscience is a learned thing. They grow up and learn that it is not wrong to kill, for example. Now, what you are saying here is it is never allowed, they will not allow, the Light of Christ to become operative.

BRM: A conscience is not a learned thing in the ultimate sense. Conscience is an instinctive, automatic, divine endowment. But conscience can be improved upon, and you can add to it. But everybody gets the natural inheritance of conscience. But this natural inheritance can be put off, can be darkened. You can put a damper on it until it is hidden within you. And when that comes, then the Spirit ceases to strive with you, and you have nothing if it totally happens to you. You have nothing left in your soul but the desire to kill and run contrary to everything that is right and righteous.

Now, it troubles a lot of people to think that the Holy Ghost is reserved for the Church. They think of their worthy wonderful dead ancestors and they say, “Well, did they not have the Holy Ghost found at any time down during the Dark Ages?” Well, no, almost. But there obviously are some little isolated exceptions. Now, we have some instances in our history where some ancestors of the prophet Joseph Smith had some visions and had some revelations, some of them were given to know that they would have descendants who would be instrumental in the Lord’s affairs on earth. Now, where did they get those visions? The Holy Ghost was not here in the sense of the gift. But I think that this was a little preliminary—and storing up of things as a prelude to the dispensation, and what the Lord was doing was just exactly in principle what he does here with an investigator. He gives them the Holy Ghost before baptism. I think probably there have been some visions and revelations that came to nonmembers of the Church by the power of the Holy Ghost, but I would think that in every instance they would be a prelude, either to individual conversion or they would be something that was laying the groundwork for a larger conversion that was going to come like that involved in the restoration of the gospel. And the real gift doesn’t come and the real endowment does not come until after people join the Church.

Comment: When in . . . (inaudible) . . . my question is . . . (inaudible) . . . Joseph Smith's signs of the times, and then when he is talking about the Spirit being withdrawn from the earth and he says that Wilford Woodruff, in 1893, said that the angels had left heaven and were standing over the earth ready to reap destruction. He goes on talking about that they have been turned loose, to a certain extent, right now, and that the Spirit is being withheld. Now, could we say that it is because certain individuals and certain groups have closed their minds to the promptings of the Light of Christ, that through the individual effect of these people the Spirit is not as prevalent as it could be or has something actually been taken away?

BRM: I think it is people. It is people. God would be just as gracious and desirous of giving us every blessing as he would anybody else in any age. And if the Spirit is withdrawn, it is us. Now, here are the Nephites; they could have had the Spirit but it ceased to strive with them because *they* turned to carnality and to evil. And as a consequence, He withheld or withdrew in the sense that that revelation talks. Now, that revelation does not mean that the Spirit is taken away so that there is none of the Light of Christ there. It means he is withholding it and withdrawing it in the sense that it no longer strives with men because if the Lord withdrew his spirit, life ceases. This spirit is the spirit of life that is in a person and we are alive because the Spirit of Christ is here. Now, Coriantumr and Shiz: the Spirit was withdrawn from them in the sense that it had stopped striving with them so that they had nothing but murder in their hearts and they were so venomous and evil about it that when Shiz, was it Shiz who got his head cut off when he stood up and continued to fight without a head, just showing that intense animosity that he had in his soul. He was gonna continue to fight regardless. Well, he does not know yet. This is because the Spirit had been withdrawn in the sense that it no longer was striving with them. But if it had been withdrawn in the sense that it had been taken away, he would have quit. He would have vanished. His life would have been gone because this spirit is the life that is in all things. Life exists because of the Spirit of Christ. There are some philosophical things about this that are too tough maybe for us to understand. You read Section 88 and it is just almost beyond you to visualize what the Lord is really talking about and you just have to come up with some general principles like this and take as much as you can conceive.

Comment: Let me ask you one last . . . (inaudible) . . . of this. Could we say then that this Light of Christ is our conscience? The people that are causing the disturbances in the world in 1900, Joseph Fielding says he doesn't consider it World War I and World War II, he says it's all one war that started when the Spirit started being withdrawn. He says it will continue until the end. In his last conference, we were told that we would never have peace until the earth is cleansed. Now, if this is the case, we say these people that are causing the disturbance no longer have a conscience if the Spirit is withdrawn from them?

BRM: They are, I am not going to say that somebody does not have a conscience left, but they are increasingly burying their conscience. It is seared with a hot iron. There may be some glimmering of it left, but Hitler may have had something left. I do not know.

Genghis Khan may have had something left. But they just go to darkness to the point that the conscience does not operate.

Comment: Is this not . . . (inaudible) . . . Light of Christ is not conscience but conscience is the product of the Light of Christ.

BRM: I think so.

Comment: And you can have it in varying degrees or . . . (inaudible).

BRM: You get conscience *because* of the Light of Christ.

Comment: You can learn to reestablish up or down as a matter of degrees.

BRM: And that depends on personal righteousness. If you hearken to the Light of Christ, your conscience becomes sharpened in the work and more. If you do not hearken to it, your conscience becomes dull.

Comment: Now, do you associate this with glory also, in terms of spirits personally, should we not . . . (inaudible) . . . tied to glory with which . . . (inaudible) . . . resurrected personage and withdraw his power and his glory

BRM: I am totally unable to understand what is involved by these statements about life in Section 88. I just withdraw that this is beyond me. There is something involved that I at least am not able to fathom what is involved. You want a good test for yourself? You take some passages of scripture that talk about the Holy Spirit or the Spirit of the Lord and you sit down and you try and figure out what spirit it is talking about. Now, some of them are perfectly clear. In Section 1, where it says, "My spirit will not always strive with man, says the Lord of hosts," there is not the slightest doubt in this. And the reason we made this summary is to get guidelines before us to help us in our investigation. And the references on this are Section 88 and 84 and those chapters in Moroni particularly that talk about the Light of Christ. You get to such a thing as what Joel says in the second chapter about pouring out the Spirit upon all flesh and the old men dreaming dreams and the young men seeing visions and so on. Well, what spirit is it? You get to the . . . (inaudible) . . . account in the Book of Mormon about Columbus being led by the Spirit of the Lord. Well, what spirit is it? Is it the Holy Ghost or is it the Light of Christ? Well, it's the Light of Christ. Columbus was led by the Light of Christ. His mind was quickened and alerted by it. He did not have the Holy Ghost. Now, this is the spirit that guided him in the discovery of America. Now, you say here is an inventor, here is Edison or someone else and they invent something. Where do they get this? Now, we are in a very unfortunate position of having in our literature statements that say that it came from one source and other statements that say it came from another source. So maybe you say, well you take your choice. But really, if you get it evaluated and analyzed, these inventions came by the Light of Christ, the spirit that enlightens every man that comes into the world. They did not get a revelation from the Holy Ghost that told them to invent

the automobile or something else. In the broadest sense, these things that Job promised would happen in the last days are going to come by the Light of Christ, but the Holy Ghost is going to get involved in them because there are going to be people who have revelations by the power of the Holy Ghost.

Now, there is one thing that I think is worthy of pointing out about getting knowledge from the Holy Ghost, and that is that once you get knowledge by this power, you never lose it. There is no such thing as losing knowledge that came, by which I mean that if the Holy Spirit speaks to your spirit and tells you a truth, that you know that from then on. Now, maybe you bury it to the point that it becomes dead within you, figuratively speaking. But you never erase the reality that it is there. A testimony is revelation from the Holy Ghost. If you really get a testimony, you bury it maybe, but you never actually lose it. We say, "Oh, he lost his testimony." What we mean by that is that he became inactive and he does not work in the Church anymore and he may even say it is not true. President McKay was telling this story which illustrates what I am saying. He was telling about one of the Brethren (I do not know who. He did not name him), years ago was talking in the tabernacle, and he was bearing testimony of the Joseph Smith story and the divinity of the work with great power, by the power of the Holy Ghost. Well, seated in the balcony in the Tabernacle were two men and one of them was an excommunicated member of the Church. He had been faithful and true but now he had been excommunicated. And the other one was a friend that he had brought with him from the east and was Gentile, not a member of the Church. Well, after this meeting was over, this gentile said to his excommunicated friend, (and he was a very wealthy man, both of them were), he said, "I would give everything that I possess in this world if I could know within myself that what so and so said was true." Well now, that is a wholesome attitude. Apparently he was not spiritually inclined and did not have the testimony but he had the desire. Well, this man that had been excommunicated said, "Yes, and I would give everything that I own in this world if I could know that what he said is not true." Now, he is excommunicated. He is out of the Church. He had a testimony. Somebody said he has lost his testimony. Oh yes, he has lost his testimony in the sense that it is no longer burning bright and it is no longer alive within him, but it used to be. But hidden in his heart and in his soul, in the final analysis, is the knowledge that the work is true. If you ever, finally and in the ultimate, get revelation from the Holy Spirit so that the still small voice speaks to the spirit that is within you, this is positive. This is absolute. If it came by that source it is sure. You get knowledge by the senses, by taste and touch and so on. You get knowledge by reason, by thinking things out. Your senses and your reason can be deceived. But revelation that comes from the Holy Spirit, your spirit cannot be deceived.

Comment: Do you think God can sneak up on you or do you really know when you have got it?

BRM: Well, do you really know when you have got it? Somebody who has a testimony, who really knows that the work is true, now, it is hard to sneak up on you. The expression is the still small voice. You hear the strangest things in the Church. Somebody says, gets up in a testimony meeting, and they say, "I was walking down the street and it started to rain and I met the elders and the rain stopped and therefore I know the gospel is true."

Everybody has heard these sort of things. Such and such happened and therefore the gospel is true, something that has utterly no relationship at all to whether the gospel is true or not. Well, this is natural. This is all right. It is just that you cannot define and tell what all was involved because the whisperings of the Spirit is the still small voice. Elijah has got to find out some information so he goes up onto the mountain and he says, "Oh, God, tell me what I need to know," and things begin to happen. The earth shakes and the tempests come and the fires come and the wind comes with such force that it breaks the rock. And God is not in this wind and He is not in the fire and He is not in the earthquake, and after all this great display, this shaking and moving mountains, then the record says there came a still small voice. Now, God is in the still small voice and what it means is that the Holy Spirit began to speak through the spirit that was within Elijah, and he told him the answer that he needed to know and Elijah had his errand from the Lord and went and did what he was supposed to do.

Now, you get these do not always knows. You so live that you get to the point where you really know and it has not dawned on you and you get it in testimony meeting where the Spirit is being poured out and people are standing up and the Spirit is there and the Spirit touches you and you stand up and you say for the first time in your life, with tears in your eyes, "I know that Joseph Smith was a prophet." And you go out and you say, "Well, I got my testimony in that meeting." Well, you got your testimony by a long course of preparation in getting ready when the Spirit was trying to work with you, and finally you got in a climate where it burst upon you and the realization came to you that the still small voice had spoken to your soul.

Comment: Would you put clairvoyance in non-members, could this not be . . . (inaudible) . . . and such things . . . (inaudible)?

BRM: Oh, I do not know anything about clairvoyance except probably ninety percent of it is nonsense. There might be some, there must be some laws that are involved that somebody stumbled onto by accident that causes them to have something that we call clairvoyance. But, you would have to know more than we know and make intensive investigation of every case to be able to have an intelligent judgment in an individual case. You read in the Reader's Digest the delightful things that somebody did or said. Well, there must be some laws that somebody happens to stumble onto that lets them get a little of this or that but I speculate most of it is grounded on beyond. We have got to stop. One more question.

Comment: How must we equate testimony and tie the Holy Ghost with right living?

BRM: Well, of course, you equate it. Your testimony is dependent upon right living in a sense because the Spirit will not dwell in an unclean tabernacle. And the elders say "Receive the Holy Ghost," but until you live right, you do not . . . (inaudible).