

my part to conclude that it is sufficiently explicit to base a decision upon. In regard to the fifty-six years just alluded to might it not be interpreted to mean that the fulness of the Gentiles should then come in; or does the expression refer only to the second coming of Christ? These are questions I do not feel myself competent to answer. Jesus says: "But of that day and hour knoweth no man, no not the angels in heaven, but my Father only" (Matt. 24:36). The new translation says, "Neither the Son but the Father only."

We come now to the question: "Is the resurrection that will take place at the second coming of Christ anything more than a continuation of the first resurrection, and not separate from that which took place when He Himself came forth from the tomb and afterwards?" For all our blessings relate to "the first resurrection." John says: "Blessed and holy is he that hath part in the first resurrection." This certainly refers to all the faithful, irrespective of the time they lived upon the earth. Of the wicked it is said: "They shall not have part in the first resurrection." We therefore conclude that the resurrection at the second coming of Christ is a continuation of the same resurrection which took place at his first coming, and relates to all His faithful Saints as well as those who have died without law. Of those who died without law previous to Christ's first coming, King Mosiah says: "And thus the Lord bringeth to pass the redemption of those, and they shall have part in the first resurrection, or have eternal life, being redeemed of the Lord." The Lord, in speaking to Joseph in regard to the redemption of this class of individuals who have lived and died since the time of our Savior, uses the following language: "And

then shall the heathen nations be redeemed; and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them." (D&C. Sec. xlv:54).

The spirits to whom Jesus preached after His death are said to have been those who were disobedient in the days of Noah; consequently, they could not have been ignorant of the law while they lived. As to what time subsequent to their receiving the Gospel and the ordinances vicariously administered they were worthy to be resurrected, the Scriptures are silent; but late revelations makes the subject very plain. Peter says concerning them, that they might be judged as if they were in the flesh, "but live according to God in the spirit." This expression would seem to infer that their resurrection had not taken place at least in his days.

The two resurrections spoken of as distinct from each other are named, one as "the resurrection of the just;" the other as "the resurrection of the unjust." The sealing ordinances which we receive relate to our coming forth in the first resurrection, or the resurrection of the just. At Christ's second coming there would seem to be a general resurrection of all Saints; for the Lord revealed to Joseph the following: "And the Saints that are upon the earth who are alive shall be quickened, and be caught up to meet Him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in the pillar of heaven" (*Doc. and Cov.*, sec. 88, ver. 96-97). The others who will receive their resurrection at this time are thus described, (vers. 99): "And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their

part in that prison which was prepared for them, that they might receive the gospel, and be judged according to men in the flesh.”

Those who have to remain are thus described (ver. 100-101): “Then cometh the spirits of men who are to be judged, and are found under condemnation. And these are the rest of the dead, and they live not again until the thousand years are ended; neither again until the end of the earth.”

There still remains another class, who seem to have no part either in the first or last resurrection, at least to inherit any degree of glory. When they are brought up it will only be to receive a greater condemnation. These are also the only ones upon whom the second death shall have any power. For a full description of this class I will refer you to the *Doc. and Cov.*, Sec. 76, ver. 31-44, inclusive. In another revelation it is said that “they remain filthy still.” Joseph said of them: “Those who commit the unpardonable sin are doomed to Gnom, to dwell in hell, worlds without end. As they commit scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burning of God, for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone.” But we will leave the consideration of the utter hopelessness of these sons of perdition, and turn our attention to a more pleasing subject.

The redemption wrought by the Savior extends to those who have died before reaching the years of accountability, and who are termed children. It is said by King Mosiah concerning them: “If it were possible that little children could sin, they could not be

saved; but I say unto you they are blessed; for behold as in Adam, or by nature, they fall, even so the blood of Christ atoneth for them.” It is an accepted doctrine by all Latter-day Saints that “Little children are redeemed from before the foundation of the world.” Or, in other words, that their redemption is brought to pass through the atonement of Christ, which redemption was determined upon before the foundations of this earth were laid. Joseph Smith says: “They shall have eternal life; for their debt is paid.” Therefore, children belong to that class who come forth in the first resurrection and inherit the glory of a celestial kingdom.

But we are met upon the very threshold of this subject by the inquiry, “Will children grow after their resurrection?” This question undoubtedly originated from a feeling that the perfection of glory can only be obtained in connection with a fully developed tabernacle. Hence the anxiety of parents to have opportunity given their children to develop, after the resurrection, to the full stature of men and women. I have never heard even a suggestion to the contrary, but that they will rise from the dead with the same stature as when they were laid down. Therefore, any further development of physical growth must be after the resurrection. The only direct answer I have met with to this question is that given by Joseph the Seer in a sermon preached by him, in Nauvoo, at Conference on the sixth day of April, 1844. The sentiments he then expressed were called forth by the death of Elder King Follett, who had been crushed in a well a short time previous. In speaking concerning children, he said: “As the child dies so shall it rise from the dead and be for ever living in the learning of God. It

will never grow. It will still be the child, in the precise form in which it appeared before it died out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the Mansions of Glory, and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory with not one cubit added to their stature."

These sentiments have never to my knowledge been flatly contradicted; but they have been most severely criticised at times in private circles. To all the criticisms that I have heard I have one reply to make, which is, that if ever Joseph was inspired by God, he certainly was at this time. For nothing short of the inspiration of the Almighty could have called forth such advanced doctrines as were delivered by him upon that occasion; and I think that this certainly would be one of those times when the visions of the eternal worlds, as seen by him twelve years previously, as well as at other times, would be most vivid in his mind; and he would speak of things as he had seen them in vision, being inspired by the Holy Ghost to do so upon that occasion. For all of his expressions are most emphatic, and bespeak actual knowledge.

A few minutes previous to his speaking upon the condition of children after their resurrection he said concerning Brother Follett: "I am authorized to say by the authority of the Holy Ghost that you have no occasion to fear, for his is gone to the Home of the just, etc." Did Joseph at this particular moment have the Holy Ghost; and the next moment lose it, insomuch that his next utterance was an error? I dare not assume such a position. Again, it is claimed by some that, there being no

short-hand reporters present, it was impossible to report correctly; to which I reply that there certainly is a most beautiful harmony in the entire sentiment which I have quoted, as well as in the entire discourse itself. Each part fully agrees with the other. If this sentiment were false, why not have corrected it at the time, or why republish it fifteen years later by inserting it in the "*History of Joseph*," or publishing it in the *Journal of Discourses*, and thus perpetuate and extend a serious error, are questions that are certainly worthy of our attention.

Four brethren reported this sermon, viz., President W. Woodruff, Willard Richards, William Clayton, and Thomas Bullock. In comparing notes so serious, an error—had it been one—would certainly have been discovered. The Prophet himself was not in the habit of allowing false doctrines to remain uncorrected, and the fact of his not having corrected, nor in any way modified any of his utterances upon that particular occasion during the remaining eleven weeks of his life, is another strong evidence to me of its genuineness; for upon after reflection he certainly would realize the importance of this doctrine. Besides the published report of the discourse mentioned, several persons who were present on that occasion have testified to me that Joseph *did utter the sentiment* I have quoted upon that particular occasion; and I am certainly not in the wrong in endeavoring to sustain God's prophet. We have already said that we cannot conceive of perfection short of a full development of our physical being; hence our reasonings are all in support of this idea. We will now consider this important point.

The variety of stature of the spirits before tabernacling in flesh has not