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## Eternal Life and Salvation

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**Abstract:** Eternal Life and Salvation—Close Relation of the Next Life—Condition in a Future Life—Spiritual Death—The Unpardonable Sin—The Resurrection—Nature of Ministering Angels—Redemption Beyond the Grave—Nature of Death—The Resurrection—On the Resurrection—Resurrection and Final Judgment—Condition of Children in Heaven—Status of Children in the Resurrection—Address at Funeral Services of Mary A. Freeze—The Resurrection—Work for the Dead—Temple Ordinances Unchanged—Care and Need of Temples—Preaching the Gospel in the Spirit World—Vision of the Redemption of the Dead—Moderation in Burial Displays—Who Cannot be Reached by the Gospel—Principle of Baptism for the Dead

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## CHAPTER XXIV.

### Eternal Life and Salvation.

ETERNAL LIFE AND SALVATION. Every man born into the world will die. It matters not who he is, nor where he is, whether his birth be among the rich and the noble, or among the lowly and poor in the world, his days are numbered with the Lord, and in due time he will reach the end. We should think of this. Not that we should go about with heavy hearts or with downcast countenances; not at all. I rejoice that I am born to live, to die, and to live again. I thank God for this intelligence. It gives me joy and peace that the world cannot give, neither can the world take it away. God has revealed this to me, in the gospel of Jesus Christ. I know it to be true. Therefore, I have nothing to be sad over, nothing to make me sorrowful. All that I have to do with in the world is calculated to buoy me up, to give me joy and peace, hope and consolation in this present life, and a glorious hope of salvation and exaltation in the presence of my God in the world to come. I have no reason to mourn, not even at death. It is true, I am weak enough to weep at the death of my friends and kindred. I may shed tears when I see the grief of others. I have sympathy in my soul for the children of men. I can weep with them when they weep; I can rejoice with them when they rejoice; but I have no cause to mourn, nor to be sad because death comes into the world. I am speaking now of the temporal death, the death of the body. All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them,

and though they die, they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted before it came to this earth. We are begotten in the similitude of Christ himself. We dwelt with the Father and with the Son in the beginning, as the sons and daughters of God; and at the time appointed, we came to this earth to take upon ourselves tabernacles, that we might become conformed to the likeness and image of Jesus Christ and become like him; that we might have a tabernacle, that we might pass through death as he has passed through death, that we might rise again from the dead as he has risen from the dead. As he was the first fruits of the resurrection of the dead, so shall we be the second fruits of the resurrection from the dead; for as he came forth, so shall we come forth. What is there, therefore, to be sad about? What is there to make us heavy of heart or sorrowful in this matter? Nothing at all. Sorrowful, indeed, to think that we shall live forever! Is there any cause for sorrow to know that we shall rise from the dead, and possess the same tabernacle that we have here in mortality? Is there cause for sorrow in this great, glorious gospel truth that has been revealed to us in this dispensation? Certainly there can be no sorrow connected with a thought like this. There must be only joy connected with this knowledge—the joy that springs from the ten thousand feelings and affections of the human soul; the joy that we feel in association with brethren, with wives and children, with fathers and mothers, with brothers and sisters. All these joyous thoughts spring up in our souls at the thought of death and the resurrection. Wherein should we be sad or sorrowful? On the contrary, it is cause for joy unspeakable, and for

pure happiness. I cannot express the joy I feel at the thought of meeting my father, and my precious mother, who gave me birth in the midst of persecution and poverty, who bore me in her arms and was patient, forbearing, tender and true during all my helpless moments in the world. The thought of meeting her, who can express the joy? The thought of meeting my children who have preceded me beyond the veil, and of meeting my kindred and my friends, what happiness it affords! For I know that I shall meet them there. God has shown me that this is true. He has made it clear to me, in answer to my prayer and devotion, as he has made it clear to the understanding of all men who have sought diligently to know him.—*Oct. C. R.*, 1899, pp. 70-71.

CLOSE RELATION OF THE NEXT LIFE. I feel sure that the Prophet Joseph Smith and his associates, who, under the guidance and inspiration of the Almighty, and by his power, began this latter-day work, would rejoice and do rejoice,—I was going to say if they were permitted to look down upon the scene that I behold in this tabernacle,—but I believe they do have the privilege of looking down upon us just as the all-seeing eye of God beholds every part of his handiwork. For I believe that those who have been chosen in this dispensation and in former dispensations, to lay the foundation of God's work in the midst of the children of men, for their salvation and exaltation, will not be deprived in the spirit world from looking down upon the results of their own labors, efforts and mission assigned them by the wisdom and purpose of God, to help to redeem and to reclaim the children of the Father from their sins. So I feel quite confident that the eye of Joseph, the prophet, and of the martyrs of this dispensation, and of Brigham, and John, and Wilford, and those faithful men who were associated with them in their ministry upon the earth, are carefully guarding the interests of the kingdom of God in which

they labored and for which they strove during their mortal lives. I believe they are as deeply interested in our welfare today, if not with greater capacity, with far more interest, behind the veil, than they were in the flesh. I believe they know more; I believe their minds have expanded beyond their comprehension in mortal life, and their interests are enlarged and expanded in the work of the Lord to which they gave their lives and their best service. Although some may feel and think that it is a little extreme to take this view, yet I believe that it is true; and I have a feeling in my heart that I stand in the presence not only of the Father and of the Son, but in the presence of those whom God commissioned, raised up, and inspired, to lay the foundations of the work in which we are engaged. Accompanying that sense or feeling, I am impressed with the thought that I would not this moment say or do one thing that would be taken as unwise or imprudent, or that would give offense to any of my former associates and co-laborers in the work of the Lord.

I would not like to say one thing, or express a thought, that would grieve the heart of Joseph, or of Brigham, or of John, or of Wilford, or Lorenzo, or of any of their faithful associates in the ministry. Sometimes the Lord expands our vision from this point of view and this side of the veil, that we feel and seem to realize that we can look beyond the thin veil which separates us from that other sphere. If we can see, by the enlightening influence of the Spirit of God and through the words that have been spoken by the holy prophets of God, beyond the veil that separates us from the spirit world, surely those who have passed beyond, can see more clearly through the veil back here to us than it is possible for us to see to them from our sphere of action. I believe we move and have our being in the presence of heavenly messengers and of heavenly beings. We are not separated from them. We begin to realize more and more fully, as we

become acquainted with the principles of the gospel, as they have been revealed anew in this dispensation, that we are closely related to our kindred, to our ancestors, to our friends and associates and co-laborers who have preceded us into the spirit world. We cannot forget them; we do not cease to love them; we always hold them in our hearts, in memory, and thus we are associated and united to them by ties that we cannot break, that we cannot dissolve or free ourselves from. If this is the case with us in our finite condition, surrounded by our mortal weaknesses, shortsightedness, lack of inspiration and wisdom, from time to time, how much more certain it is, and reasonable and consistent, to believe that those who have been faithful, who have gone beyond, are still engaged in the work for the salvation of the souls of men, in the opening of the prison doors to them that are bound and proclaiming liberty to the captives, who can see us better than we can see them—that they know us better than we know them. They have advanced; we are advancing; we are growing as they have grown; we are reaching the goal that they have attained unto; and therefore, I claim that we live in their presence, they see us, they are solicitous for our welfare, they love us now more than ever. For now they see the dangers that beset us; they can comprehend better than ever before, the weaknesses that are liable to mislead us into dark and forbidden paths. They see the temptations and the evils that beset us in life and the proneness of mortal beings to yield to temptation and to wrong doing; hence their solicitude for us and their love for us and their desire for our well being must be greater than that which we feel for ourselves. I thank God for the feeling that I possess and enjoy, and for the realization that I have that I stand, not only in the presence of Almighty God, my Maker and Father, but in the presence of his Only Begotten Son in the flesh, the Savior of the world; and I stand in the presence of Peter and James, (and perhaps the

eyes of John are also upon us and we know it not) ; and that I stand also in the presence of Joseph, and Hyrum, and Brigham, and John, and those who have been valiant in the testimony of Jesus Christ and faithful to their mission in the world, who have gone before. When I go, I want to have the privilege of meeting them with the consciousness that I have followed their example, that I have carried out the mission in which they were engaged, as they would have it carried out ; that I have been as faithful in the discharge of duty, committed to me and required at my hand, as they were faithful in their time, and that when I meet them, I shall meet them as I met them here, in love, in harmony, in unison, and in perfect confidence that I have done my duty as they have done theirs.

I hope you will forgive me for my emotion. You would have peculiar emotions, would you not, if you felt that you stood in the presence of your Father, in the very presence of Almighty God, in the very presence of the Son of God and of holy angels? You would feel rather emotional, rather sensitive. I feel it to the very depths of my soul this moment. So I hope you will forgive me, if I exhibit some of my real feelings.—*Apr. C. R.*, 1916, pp. 2-4.

CONDITION IN A FUTURE LIFE. Some people dream, you know, and think, and teach that all the glory they ever expect to have in the world to come is to sit in the light and glory of the Son of God, and sing praises and songs of joy and gratitude all their immortal lives. We do not believe in any such things. We believe that every man will have his work to do in the other world, just as surely as he had it to do here, and a greater work than he can do here. We believe that we are on the road of advancement, of development in knowledge, in understanding, and in every good thing, and that we will continue to grow, advance, and develop throughout the eternities that are before us. That is what we believe.—*Apr. C. R.*, 1912, p. 8.

**SPIRITUAL DEATH.** But I want to speak a word or two in relation to another death, which is a more terrible death than that of the body. When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God, and was thrust out into outer spiritual darkness. This was the first death. Yet living, he was dead—dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the Son cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that he would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual. Therefore angels were sent unto Adam, who taught him the gospel, and revealed to him the principle by which he could be redeemed from the first death, and be brought back from banishment and outer darkness into the marvelous light of the gospel. He was taught faith, repentance, and baptism for the remission of sins, in the name of Jesus Christ, who should come in the meridian of time and take away the sin of the world, and was thus given a chance to be redeemed from the spiritual death before he should die the temporal death.

Now, all the world today, I am sorry to say, with the exception of a handful of people who have obeyed the new and everlasting covenant, are suffering this spiritual death. They are cast out from the presence of God. They are without God, without gospel truth, and without the power of redemption; for they know not God nor his gospel. In order that they may be redeemed and saved from the spiritual death which has spread over the world like a pall, they must repent of their sins, and be baptized by one having authority, for the remission of their sins, that they may be



born of God. That is why we want these young men to go out into the world to preach the gospel. While they themselves understand but little, perhaps, the germ of life is in them. They have been born again, they have received the gift of the Holy Ghost, and they have the authority of the holy priesthood, by which they can administer in the name of the Father, and of the Son, and of the Holy Ghost. Though they may know but little in the beginning, they can learn, and as they learn they can preach, and as they have opportunity they can baptize for the remission of sins. Therefore, we want them to do their duty at home. We want them above all things to be pure in heart.—*Oct. C. R.*, 1899, p. 72.

THE UNPARDONABLE SIN. Now, if Judas really had known God's power, and had partaken thereof, and did actually "deny the truth" and "defy" that power, "having denied the Holy Spirit after he had received it," and also "denied the Only Begotten," after God had "revealed him" unto him, then there can be no doubt that he "will die the second death."

That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge, nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit.

Saul, of Tarsus, possessing extraordinary intelligence and learning, brought up at the feet of Gamaliel, taught according to the perfect manner of the law, persecuted the

Saints unto death, binding and delivering unto prisons both men and women; and when the blood of the Martyr Stephen was shed, Saul stood by keeping the raiment of those who slew him, and consented unto his death. And "he made havoc of the Church, entering into every house, and haling men and women committed them to prison." And when they were put to death, he gave his voice against them, and he "punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, persecuted them even unto strange cities." and yet this man committed no unpardonable sin, because he knew not the Holy Ghost. Acts 8:3; 9:1; 22:4; 26:10, 11.

While, for the crime of adultery with Bathsheba, and for ordering Uriah to be put in the front of battle in a time of war, where he was slain by the enemy, the priesthood, and the kingdom were taken from David, the man after God's own heart, and his soul was thrust into hell. Why? Because "the Holy Ghost spake by the mouth of David"—or, in other words, David possessed the gift of the Holy Ghost, and had power to speak by the light thereof. But even David, though guilty of adultery and the murder of Uriah, obtained the promise that his soul should not be left in hell. Which means, as I understand it, that even he shall escape the second death.

While suspended upon the cross, in the agonies of death, as he was about to yield up his spirit, our gracious, glorious Savior breathed this memorable and merciful prayer: "Father, forgive them; for they know not what they do." (Luke 23:34.)

No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes

this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? If he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, may you say, "he is a son of perdition without hope?" But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver?

But not knowing that Judas did commit the unpardonable sin; nor that he was a "son of perdition without hope" who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, "Father, forgive them; for they know not what they do."—*Improvement Era*, Vol. 21, June, 1918, p. 732.

THE RESURRECTION. Speaking of the resurrection, the subject on which so much has been said during this conference, and appropriately said, too—we distinctly believe that Jesus Christ himself is the true, and only true type of the resurrection of men from death unto life. We believe there is no other form of resurrection from death to life; that as he rose, and as he preserved his identity, even to the scars of the wounds in his hands and feet and side, that he could prove himself to those that were skeptical of the possibility of rising from the dead, that he was indeed himself, the Lord crucified, buried in the tomb, and raised again from death to life, so it will be with you and with every son and daughter of Adam, born into the world. You will not lose your identity any more than Christ did. You will

be brought forth from death to life again, just as surely as Christ was brought forth from death to life again, just as surely as those who ministered to the Prophet Joseph Smith had been raised from death to life—therefore, in the same manner in which Christ has been raised, so will life, and the resurrection from death to life again, come upon all who have descended from our first parents. The death that came into the world by Adam's transgression has been conquered, and its terror vanquished by the power and righteousness of the Son of God. He came to redeem man from the temporal death, and also to save him from spiritual death if he will repent of his sins, and will believe on the name of Christ, follow his example, and obey his laws.—*Apr. C. R.*, 1912, p. 135-136.

NATURE OF MINISTERING ANGELS. We are told by the Prophet Joseph Smith, that "there are no angels who minister to this earth but those who do belong or have belonged to it." Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. They came to Abraham, to Isaac, and to Jacob; it was such beings—holy beings if you please—that waited upon the Savior and administered to him on the Mount. The angel that visited John, when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:9.) Jesus has

visited the people of this earth from time to time. He visited and showed himself in his spiritual body to the brother of Jared, touching certain stones with his finger, that the brother of Jared had fashioned out of the rock, making them to give light to him and his people in the barges in which they crossed the waters of the great deep to come to this land. He visited others at various times before and after he tabernacled in the flesh. It was Jesus who created this earth, it therefore is his inheritance, and he had a perfect right to come and minister to inhabitants of this earth. He came in the meridian of time and tabernacled in the flesh, some 33 years among men, introducing and teaching the fulness of the gospel, and calling upon all men to follow in his footsteps; to do the same thing that he himself did, that they might be worthy to inherit with him the same glory. After he suffered the death of the body, he appeared, not only to his disciples and others on the eastern continent, but to the inhabitants of this continent, and he ministered unto them as he did to the people in the land of Palestine. In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction, to those whom they had learned to love in the flesh. And so it is with Sister Cannon. She can return and visit her friends, provided it be in accordance with the wisdom of the Almighty. There are laws to which they who are in the Paradise of God must be subject, as well as laws to which we are subject. It is our duty to make ourselves acquainted with those laws, that we may know how to live in harmony with his will while we dwell in the flesh, that we may be entitled to come forth in the morning of the first resurrection, clothed

with glory, immortality and eternal lives, and be permitted to sit down at the right hand of God, in the kingdom of heaven. And except we become acquainted with those laws, and live in harmony with them, we need not expect to enjoy these privileges; Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball, Jedediah M. Grant, David Patten, Joseph Smith, Sen., and all those noble men who took an active part in the establishment of this work, and who died true and faithful to their trust, have the right and privilege, and possess the keys and power, to minister to the people of God in the flesh who live now, as much so and on the same principle as the ancient servants of God had the right to return to the earth and minister to the Saints of God in their day.

These are correct principles. There is no question about that in my mind. It is according to the Scriptures; it is according to the revelation of God to the Prophet Joseph Smith; and it is a subject upon which we may dwell with pleasure and perhaps profit to ourselves, provided we have the Spirit of God to direct us.—Discourse delivered at the funeral services of Elizabeth H. Cannon, Fourteenth ward assembly rooms, Salt Lake City, Jan. 29, 1882. *Journal of Discourses*, Vol. 22, pp. 350-353.

REDEMPTION BEYOND THE GRAVE. “But wo unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state” (II Nephi 9:27-38; see also Alma 11:40, 41).

Now, it is evident that such as these have no chance for redemption, no matter what may be done for them in hope or by faith, for they will have sinned against life and knowledge, and are, therefore, worthy of damnation. It is nowhere revealed that such as these will ever be forgiven, although we are informed that all of God’s judgments are not given unto men.

There is no other means of salvation revealed or given to the children of men except that offered by the Son of God, and those who reject this, whether before or after they have received it in part, cannot be saved, because they rejected the means of their redemption and salvation. Not so with those to whom Christ went to deliver the gospel when his body lay in the tomb; they were disobedient to the message of Noah, which was a warning to them to repent or they should be destroyed by a flood. We are not told to what extent the gospel of Christ, in its fulness, was proclaimed to them, but are left to suppose that the message of Noah was not the fulness of the gospel, but a cry of repentance from sin that they might escape destruction by the flood. They hardened their hearts against Noah's message, and would not receive it, and were punished for this disobedience in their destruction by the flood; thus in part paying the penalties for their disobedience; but not having received the light they could not be condemned as those spoken of in 9th Nephi, who had all the commandments of God given unto them.

Therefore, Jesus went with his message to their spirits in prison and proclaimed liberty and deliverance to them through their obedience in the spirit world, that the work might be done for them in the flesh, and they be judged according to men in the flesh, and live according to God in the spirit. So there is no conflict in these scriptures. Of course, there is a difference between those who receive the light of the gospel and the testimony of Jesus Christ and afterwards rebel against that light and reject it, thereby putting Christ to an open shame, and crucifying him, and those who are referred to by Alma: "Therefore the wicked remain as though there had been no redemption made." These are not under as great a condemnation as those who have received it and rejected it; but so long as they remain unrepentant and wicked, there is no redemption for them any

more than for the others; but it is possible that these may repent in the spirit world.

In relation to the deliverance of spirits from their prison house, of course, we believe that can only be done after the gospel has been preached to them in the spirit, and they have accepted the same, and the work necessary to their redemption by the living be done for them. That this work may be hastened so that all who believe in the spirit world may receive the benefit of deliverance, it is revealed that the great work of the Millennium shall be the work in the temples for the redemption of the dead; and then we hope to enjoy the benefits of revelation through the Urim and Thummim, or by such means as the Lord may reveal concerning those for whom the work shall be done, so that we may not work by chance, or by faith alone, without knowledge, but with the actual knowledge revealed unto us. It stands to reason that, while the gospel may be preached unto all, the good and the bad, or rather to those who would repent and to those who would not repent in the spirit world, the same as it is here, redemption will only come to those who repent and obey. There is, no doubt, great leniency given to people who are anxious to do the work for their dead, and in some instances, very unworthy people may have the work done for them; it does not follow, however, that they will receive any benefit therefrom, and the correct thing is to do the work only for those of whom we have the testimony that they will receive it. However, we are disposed to give the benefit of the doubt to the dead, as it is better to do the work for many who are unworthy than to neglect one who is worthy. Now, we know in part and see in part, but we steadfastly look forward to the time when that which is perfect will come. We are left largely to our own agency here, to exercise our own intelligence and to receive all the light that is revealed so far as we are capable of receiving it, and only those who seek the light, and desire



it, are likely to find it.—*Improvement Era*, Vol. 5, December, 1901, pp. 145-7.

NATURE OF DEATH. God has given laws to govern all his works, and especially has he given laws to govern his people, who are his sons and daughters. We have come to sojourn in the flesh, to obtain tabernacles for our immortal spirits; or, in other words, we have come for the purpose of accomplishing a work like that which was accomplished by the Lord Jesus Christ. The object of our earthly existence is that we may have a fulness of joy, and that we may become the sons and daughters of God, in the fullest sense of the word, being heirs of God and joint heirs with Jesus Christ, to be kings and priests unto God, to inherit glory, dominion, exaltation, thrones and every power and attribute developed and possessed by our heavenly Father. This is the object of our being on this earth. In order to attain unto this exalted position, it is necessary that we go through this mortal experience, or probation, by which we may prove ourselves worthy, through the aid of our elder Brother, Jesus. The spirit, without the body is not perfect. It is not capacitated, without the body, to possess a fulness of the glory of God, and therefore it cannot, without the body, fulfil its destiny. We are foreordained to become conformed to the likeness of the Lord Jesus Christ; and in order that we may become like unto him, we must follow in his footsteps, even until we sanctify ourselves by the law of truth and righteousness. This is the law of the celestial kingdom, and when we die, its power will bring us forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives. Unless we do keep the law that God has given unto us in the flesh, which we have the privilege of receiving and understanding, we cannot be quickened by its glory, neither can we receive the fulness thereof, and the exaltation of the celestial kingdom.

“There is a law, irrevocably decreed in heaven before

the foundations of the world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”— (Doc and Cov. 130:20.)

We must, therefore, learn the laws of heaven, which are the laws of the gospel, live and obey them with all our hearts, and in faith abide in them, perfecting ourselves thereby, in order to receive the fulness of the glory of that kingdom. \* \* \*

While we are in mortality we are clogged, and we see as through a glass darkly, we see only in part, and it is difficult for us to comprehend the smallest things with which we are associated. But when we put on immortality, our condition will be very different, for we ascend into an enlarged sphere; although we shall not become perfect immediately after our departure from the body, for the spirit without the body is not perfect, and the body without the spirit is dead. The disembodied spirit during the interval of the death of the body and its resurrection from the grave is not perfect, hence it is not prepared to enter into the exaltation of the celestial kingdom; but it has the privilege of soaring in the midst of immortal beings, and of enjoying, to a certain extent, the presence of God, not the fulness of his glory, not the fulness of the reward which we are seeking and which we are destined to receive, if found faithful to the law of the celestial kingdom, but only in part.

The righteous spirit that departs from this earth is assigned its place in the Paradise of God; it has its privileges and honors which are in point of excellency, far above and beyond human comprehension; and in this sphere of action, enjoying this partial reward for its righteous conduct on the earth, it continues its labors, and in this respect is very different from the state of the body from which it is released. For while the body sleeps and decays, the spirit receives a new birth; to it the portals of life are opened. It

is born again into the presence of God. The spirit of our beloved sister in taking its departure from this world is born again into the spirit world, returning there from the mission it had been performing in this state of probation, having been absent a few years from father, mother, kindred, friends, neighbors, and from all that was dear; it has returned nearer to the home-circle, to old associations and scenes, much in the same way as a man who comes home from a foreign mission, to join again his family and friends and enjoy the pleasures and comforts of home.

This is the condition of her whose remains now lie before us, and of every one who has been faithful to virtue and purity, while traveling here below; but more especially of those who while here had the privilege of obeying the gospel, and who lived true and faithful to its covenants. Instead of continuing here among the things of time, surrounded as we are with the weaknesses of a fallen world, and subject to earthly cares and sorrows, they are freed from them to enter a state of joy, glory and exaltation; not a fullness of any one of them, but to await the morning of the resurrection of the just, to come forth from the grave to redeem the body, and to be reunited with it, and thus become a living soul, an immortal being never more to die. Having accomplished its work, having gone through its earthly probation, and having fulfilled its mission here below, it is then prepared for the knowledge and glory and exaltation of the celestial kingdom. This Jesus did; and he is our forerunner, he is our exemplar. The path which he marked out we have to walk in, if we ever expect to dwell, and be crowned with him in his kingdom. We must obey and put our trust in him, knowing that he is the Savior of the world.

What reason have we to mourn? None, except that we are deprived for a few days of the society of one whom we love. And if we prove faithful while in the flesh we will soon follow, and be glad that we had the privilege of passing

through mortality, and that we lived in a day in which the fulness of the everlasting gospel was preached, through which we will be exalted, for there is no exaltation but through obedience to law. Every blessing, privilege, glory, or exaltation is obtained only through obedience to the law upon which the same is promised. If we will abide the law, we shall receive the reward; but we can receive it on no other ground. Then let us rejoice in the truth, in the restoration of the priesthood—that power delegated to man, by virtue of which the Lord sanctions in the heavens what man does upon the earth. The Lord has taught us the ordinances of the gospel by which we may perfect our exaltation in his kingdom. We are not living as the heathen, without law; that which is necessary for our exaltation has been revealed. Our duty, therefore, is to obey the laws, then we shall receive our reward, no matter whether we are cut down in childhood, in manhood or old age; it is all the same, so long as we are living up to the light we possess we shall not be shorn of any blessing, nor deprived of any privilege; for there is a time after this mortal life, and there is a way provided by which we may fulfil the measure of our creation and destiny, and accomplish the whole great work that we have been sent to do, although it may reach far into the future before we fully accomplish it.

Jesus had not finished his work when his body was slain, neither did he finish it after his resurrection from the dead, although he had accomplished the purpose for which he then came to the earth, he had not fulfilled all his work. And when will he? Not until he has redeemed and saved every son and daughter of our father Adam that has or ever will be born upon this earth to the end of time, except the sons of perdition. That is his mission. We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviors upon Mount Zion, as well as Christ. We are

called to this mission. The dead are not perfect without us, neither are we without them. We have a mission to perform for and in their behalf; we have a certain work to do in order to liberate those who, because of their ignorance and the unfavorable circumstances in which they were placed while here, are unprepared for eternal life; we have to open the door for them, by performing ordinances which they cannot perform for themselves, and which are essential to their release from the "prison-house," to come forth and live according to God in the spirit, and be judged according to man in the flesh.

The Prophet Joseph Smith has said that this is one of the most important duties that devolves upon the Latter-day Saints. And why? Because this is the dispensation of the fulness of times, which will usher in the millennial reign, and in which all things spoken by the mouths of holy prophets, since the world began, must be fulfilled, and all things united, both which are in heaven and in the earth. We have that work to do; or, at least all we can of it, leaving the balance to our children, in whose hearts we should instil the importance of this work, rearing them in the love of the truth and in the knowledge of these principles, so that when we pass away, having done all we can do, they will then take up the labor and continue it until it is consummated.

May the Lord bless this bereaved family and comfort them in their deprivation. Those who die in the Lord shall not taste of death. When Adam partook of the forbidden fruit he was cast out from the presence of God into outer darkness; that is, he was shut out from the presence of his glory and the privilege of his society, which was spiritual death. This was the first death; this indeed was death; for he was shut out from the presence of God; and ever since, Adam's posterity have been suffering the penalty of this spiritual death, which is banishment from his presence and

the society of holy beings. This first death will also be the second death. Now we look upon the mortal remains of our departed sister; her immortal part has gone. Where? Into outer darkness?—banished from the presence of God? No, but born again into his presence, restored, or born from death to life, to immortality and to joy in his presence. This is not death, then; and this is true in relation to all Saints who die in the Lord and the covenant of the gospel. They return from the midst of death to life, where death has no power.

There is no death except to those who die in sin, without the sure and steadfast hope of the resurrection of the just. There is no death where we continue in the knowledge of the truth and have hope of a glorious resurrection. Life and immortality are brought to light through the gospel; hence, there is no death here; here is peaceful slumber, a quiet rest for a little season, and then she will come forth again to enjoy this tabernacle. If there is anything lacking in regard to ordinances pertaining to the House of the Lord, which may have been omitted or not reached, those requirements can be attended to for her. Here are her father and mother, her brothers and sisters; they know the ordinances necessary to be performed in order to secure every benefit and blessing that it was possible for her to have received in the flesh. These ordinances have been revealed unto us for this very purpose, that we might be born into the light from the midst of this darkness—from death into life.

We live, then; we do not die; we do not anticipate death; but we anticipate life, immortality, glory, exaltation, and to be quickened by the glory of the celestial kingdom, and receive of the same even a fulness. This is our destiny; this is the exalted position to which we may attain, and there is no power that can deprive or rob us of it, if we prove faithful and true to the covenant of the gospel.—Funeral

sermon preached over the remains of Emma Wells, Salt Lake City, April 11, 1878.—*Journal of Discourses*, Vol. 19, 1878, pp. 258-265.

THE RESURRECTION. Guided by the Spirit of the Lord Jesus, by faith in God, in the testimony of his prophets and in the scriptures, I accept the doctrine of the resurrection with all my heart, and rejoice at its confirmation in nature with the awakening of each returning spring. The Spirit of God testifies to me, and has revealed to me, to my complete personal satisfaction, that there is life after death, and that the body which we lay down here will be reunited with our spirits to become a perfect soul, capable of receiving a fulness of joy in the presence of God.—*Improvement Era*, Vol. 16, 1912-1913, pp. 508-510.

THE RESURRECTION. It is true all of us are clothed with mortality, but our spirits existed long before they took upon them this tabernacle that we now inhabit. When this body dies, the spirit does not die. The spirit is an immortal being, and when separated from the body takes its flight to the place prepared for it, and there awaits the resurrection of the body, when the spirit will return again and re-occupy this tabernacle which it occupied in this world.

This great and glorious principle of the resurrection is no longer a theory, as some think, but it is an accomplished fact which has been demonstrated beyond all successful contradiction, doubt or controversy. Job, who lived before the resurrection of Christ, possessing the spirit of prophecy, looked forward to the time of the resurrection. He comprehended the fact. He understood the principles and knew the power and design of God to bring it to pass, and predicted its accomplishment. He declares: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;" he further says, "and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26). He looked forward to something not yet

done, something which had never been done in this world before his day. It was not accomplished till long after his time. Having received the spirit of the gospel and of revelation, he was enabled to look down into unborn time and see his body which had mouldered and crumbled into dust raised from the dead. What he saw by the eye of faith has become actual history unto us, and we possess not only the history of the fact but a knowledge by the testimony of the Holy Ghost of its truth. We are not therefore situated as Job was, we live in the latter times which are pregnant with grand and glorious events, among the greatest of which is this glorious principle of the resurrection of the dead, which is no longer a mere prediction, a cherished hope, or a prophetic promise, but a reality; for long before our day it has actually been accomplished. Christ himself burst the barriers of the tomb, conquered death and the grave and came forth "the first fruits of them that slept." But, says one, how can we know that Jesus was put to death or resurrected? We have plenty of evidence to show that Jesus was crucified and resurrected. We have the testimony of his disciples, and they produce irrefutable evidence that they did see him crucified, and witnessed the wounds of the nails and spear which he received on the cross. They also testify that this body was laid away in a sepulchre wherein no man had lain, and they rolled a great stone to the door and departed.

Now the chief priests and Pharisees were not satisfied with the crucifixion and burial of our Lord and Savior; they remembered that while living he had said that after three days he would rise again, so they established a strong guard to protect the sepulchre and set a seal upon the stone, lest his disciples should come by night and steal away the body and say unto the people, "He is risen from the dead," and thus perpetrate a fraud upon the world.

Lo and behold! by this act those unbelieving guards



became actual witnesses to the fact that a heavenly personage came and rolled away the stone and that Jesus came forth. The disciples witness and testify to the resurrection, and their testimony can not be impeached. It therefore stands good, and is true and faithful.

But is this the only evidence we have to depend on? Have we nothing but the testimony of the ancient disciples to rest our hopes upon? Thank God we have more. And the additional evidence which we possess enables us to become witnesses to the truth of the testimony of the ancient disciples. We go to the Book of Mormon; it testifies of the death and resurrection of Jesus Christ in plain and unmistakable terms; we may go to the book of Doctrine and Covenants containing the revelations of this dispensation, and we shall find clear and well defined evidence there. We have the testimony of the Prophet Joseph Smith, the testimony of Oliver Cowdery, and the testimony of Sidney Rigdon, that they saw the Lord Jesus—the same that was crucified in Jerusalem—and that he revealed himself unto them. Joseph and Sidney testify to it as follows:

“We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision” (Doc. and Cov. sec. 76:11-16).

They were called to be special witnesses of Jesus Christ and his death and resurrection.

We have also the testimony of the ancient disciples who lived on this continent of the crucifixion and resurrection. You will find their testimony recorded in the Book of Mormon. The disciples who lived upon this continent knew what transpired at Jerusalem; the Lord showed them these things. After his resurrection he manifested himself to his disciples on this continent, and showed them the wounds he had received on Calvary. They were convinced that Jesus was the Christ and the Redeemer of the world. They beheld him in the flesh and they bear witness of it, and their testimony is true. We have the testimony of many witnesses. We have the testimony of eleven special witnesses to the divine authenticity of the Book of Mormon, which book testifies of Christ's resurrection, containing as it does the records of the ancient prophets and disciples of Christ on this continent, thus confirming their testimonies.

Is this all the evidence we have? No. Joseph Smith boldly declared to the world that if mankind would sincerely repent of their sins and be baptized by authority they should not only receive a remission of their sins, but, by the laying on of hands, they should receive the Holy Ghost, and should know of the doctrine for themselves. Thus all who obey the law and abide in the truth become witnesses of this and other equally great and precious truths. Today there are thousands of Latter-day Saints living in Utah and throughout the world who have attained to the possession of these things, both men and women. If we witness by our acts, and from our hearts, our determination to carry out the mind and will of the Lord we shall have this double assurance of a glorious resurrection, and be able to say as the Prophet Job said—his was a glorious declaration—“For I know that my Redeemer liveth, and that he shall [again] stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall be-

hold, and not another; though my reins be consumed within me" (Job 19:25, 26). Thousands have received this testimony and can witness unto God and testify from their hearts that they know these things.

I bear my testimony, and surely it is of as much force and effect, if it be true, as the testimony of Job, the testimonies of the disciples of Jerusalem, the disciples on this continent, of Joseph Smith, or any other man who told the truth. All are of equal force and binding on the world. If no man had ever testified to these things upon the face of the globe, I want to say as a servant of God, independent of the testimonies of all men and of every book that has been written, that I have received the witness of the Spirit in my own heart, and I testify before God, angels and men, without fear of the consequences, that I know that my Redeemer lives, and I shall see him face to face, and stand with him in my resurrected body upon this earth, if I am faithful; for God has revealed this unto me. I have received the witness, and I bear my testimony, and my testimony is true.

The testimony of the Latter-day Saints is in addition to and consonant with that of the disciples of Jesus Christ who lived at Jerusalem, those who lived on this continent, the Prophet Joseph, Oliver, Sidney, and others, of our crucified and risen Redeemer, because they received it not of them, but by the same Spirit by which they received it. No man ever received this testimony unless the Spirit of God revealed it unto him.

We will see Brother Urie again. Sister Urie will meet him on the other side of the grave. The spirit and the body will be reunited. We shall see each other in the flesh, in the same tabernacles that we have here while in mortality. Our tabernacles will be brought forth as they are laid down, although there will be a restoration effected; every organ, every limb that has been maimed, every deformity

caused by accident or in any other way, will be restored and put right. Every limb and joint shall be restored to its proper frame. We will know each other and enjoy each other's society throughout the endless ages of eternity, if we keep the law of God. It is for us to remain true and faithful and keep our covenants, and to train our children up in the paths of holiness, virtue and truth, in the principles of the gospel, that we may with them be prepared to enjoy the perfect and eternal day.—Discourse delivered at the funeral services of James Urie, Sixteenth ward, Salt Lake City, February 3, 1883.—*Journal of Discourses*, Vol. 24, pp. 75-82.

ON THE RESURRECTION. I believe that as Christ arose from the dead, so shall all the faithful arise. We shall all see each other again. I know that Jesus is the Christ, that after his death and burial he arose from the dead, and became the first fruits of the resurrection. To all believers, and to the Latter-day Saints especially, there is sweet comfort in this knowledge, and in the thought that through obedience to the ordinances and principles of the gospel, which Christ, our Savior, taught and enjoined upon the people and his disciples, men shall be born again, redeemed from sin, arise from the grave, and, like Jesus, return into the presence of the Father. Death is not the end. When we, sorrowing, lay away our loved ones in the grave, we have an assurance based upon the life, words and resurrection of Christ, that we shall again meet and shake hands and associate with them in a better life, where sorrow and trouble are ended, and where there is to be no more parting.

This knowledge is one of the greatest incentives that we have to live right in this life, to pass through mortality, doing and feeling and accomplishing good. The spirits of all men, as soon as they depart from this mortal body, whether they are good or evil, we are told in the Book of Mormon, are taken home to that God who gave them life, where there

is a separation, a partial judgment, and the spirits of those who are righteous are received into a state of happiness which is called paradise, a state of rest, a state of peace, where they expand in wisdom, where they have respite from all their troubles, and where care and sorrow do not annoy. The wicked, on the contrary, have no part nor portion in the Spirit of the Lord, and they are cast into outer darkness, being led captive, because of their own iniquity, by the evil one. And in this space between death and the resurrection of the body, the two classes of souls remain, in happiness or in misery, until the time which is appointed of God that the dead shall come forth and be reunited both spirit and body, and be brought to stand before God, and be judged according to their works. This is the final judgment.

Where a man has obeyed the principles of the gospel, used his influence for good, injured no soul, loved righteousness, and despised wrong doing, laying down his body to the rest of the righteous in the grave, I feel and know that, in addition to the spirit's promised state of peace and rest in paradise, there will be a glorious reunion of body and spirit, a bright awakening for him in the resurrection, and a future beyond, full of happiness. When this time shall come, none but God knoweth, but we do know that all men shall come forth from the dead.

Now, I know these statements to be true; I know them to be true by the thrill of the inspiration of God which fills my entire being with this knowledge. To me they are consistent with God's wisdom and with his holy purposes. We have the testimony of Christ, the testimony of the prophets, the whisperings of the Holy Spirit, and with these evidences, I cannot help but believe, and know that there is a resurrection of the dead, a literal, actual resurrection of the body. I cannot believe that a wise and merciful God would create a man like our friend and brother, upright, honorable, honest in all his dealings and in his

life, only to live a few years, then to pass away forever, to be known no more. As Jesus arose from the dead so will he, and all the innocent and righteous, arise. The elements which compose this temporal body will not perish, will not cease to exist, but in the day of the resurrection these elements will come together again, bone to bone, and flesh to flesh. The body will come forth as it is laid to rest, for there is no growth nor development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution.—*Improvement Era*, Vol. 7, June, 1914, p. 619.

RESURRECTION AND FINAL JUDGMENT. When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the paradise of God, or to be confined in the "prison-house" to await the resurrection of the body from the grave. Therefore we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty which pertains to the period intervening between the death of the body and the resurrection of the body, or the separation of the spirit from the body and their uniting together again. This judgment is passed upon the spirit alone. But there will come a time, which will be after the resurrection, when the body and spirit shall be reunited, when the final judgment will be passed on every man. This is in accordance with the vision of John the Revelator:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them:  
\* \* \* and death and hell were cast into the lake of fire.  
This is the second death.

“And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20: 12-15).

That is the final judgment, which we will all receive after we have performed this our earthly mission.

The Savior did not finish his work when he expired on the cross, when he cried out, “It is finished.” He, in using those words, had no reference to his great mission to the earth, but merely to the agonies which he suffered. The Christian world, I know, say he alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say he referred merely to the agonies of death, and the sufferings he felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling and this alone, that prompted him to cry out in the agony of his soul, “It is finished,” and then he expired.

But his work was not completed; it was in fact only begun. If he had stopped here instead of his being the Savior of the world, he, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the beginning that he should be the first fruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave. If, therefore, his mission had ceased when he gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was indeed the lesser part; the great had yet to be done.

It was in his resurrection from the tomb, in his coming forth from death unto life, in uniting again the spirit and the body that he might become a living soul; and when this was done, then he was prepared to return to the Father,

And all this was in strict accordance with the great plan of salvation. For even Christ himself, though without sin, was required to observe the outward ordinance of baptism, in order to fulfil all righteousness.

So, after his resurrection from the dead he could return to the Father, there to receive the welcome plaudit, Well done : you have done your work, you have accomplished your mission, you have wrought out salvation for all the children of Adam ; you have redeemed all men from the grave ; and through their obedience to the ordinances of the gospel which you have established, they can also be redeemed from the spiritual death, again to be brought back into our presence, to partake of glory, exaltation and eternal life with us.

And so it will be when we come forth out of the grave, when the trump shall sound, and these our bodies shall rise and our spirits shall enter into them again, and they shall become living souls no more to be dissolved or separated, but to become inseparable, immortal, eternal.

Then we shall stand before the bar of God to be judged. So says the Bible, so says the Book of Mormon, and so say the revelations which have come direct to us through the Prophet Joseph Smith. And then those who have not been subject and obedient to the celestial law will not be quickened by the celestial glory. And those who have not been subject and obedient to the terrestrial law will not be quickened by the terrestrial glory. And those who have not been subject and obedient to the telestial law, will not be quickened by a telestial glory ; but they will have a kingdom without glory.

The sons of perdition, men who once were in possession of the light and truth, but who turned away from them and denied the Lord, putting him to an open shame, as did the Jews when they crucified him and said, "His blood be on us, and on our children ;" men who consent, against light



and knowledge, to the shedding of innocent blood, it will be said unto them, "Depart from me, ye cursed" (Matt. 25:41). I never knew you; depart into the second death, even banishment from the presence of God for ever and ever, where the worm dieth not and the fire is not quenched, from whence there is no redemption, neither in time nor in eternity. Herein is the difference between the second and the first death, herein man became spiritually dead; for from the first death he may be redeemed by the blood of Christ, through obedience to the laws and ordinances of the gospel, but from the second there is no redemption at all.

We read in the Book of Doctrine and Covenants, that the devil tempted Adam, and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation, and because of this transgression he became "spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed!" (Doc. and Cov. 29:41.)

But who will receive such punishment? Only those who deserve it, those who commit the unpardonable sin.

Then there is the banishment of the transgressor (not the sons of perdition) into the prison house, a place of punishment, with no exaltation, no increase, no dominion, no power, whose inhabitants after their redemption may become servants of them that have obeyed the laws of God and kept the faith. That will be the punishment of such as reject the truth, but sin not unto death.—Discourse delivered at funeral of William Clayton, in Seventeenth ward meetinghouse, Salt Lake City, December 7, 1879.—*Journal of Discourses*, Vol. 21, 1881, pp. 9-13.

CONDITION OF CHILDREN IN HEAVEN. If we have received the testimony of the spirit of truth in our souls we know that all is well with our little children who pass away,

that we could not, if we would, better their condition; and least of all would it better their condition if we could call them back here, for the reason that so long as man is in the world, clothed with mortality, surrounded by the evils that are in the world, he runs chances and is subject to risks, and there are responsibilities resting upon him which may prove fatal to his future prosperity, happiness and exaltation. It is only those who are thoroughly and firmly grounded in the truth, who are established in the principles of life, that will be able to certainly claim the reward of the faithful, and an exaltation in the presence of the Father. As soon as any man turns away from the truth that binds him to God, that moment he is in danger, and may fall.

But, with little children who are taken away in infancy and innocence before they have reached the years of accountability, and are not capable of committing sin, the gospel reveals to us the fact that they are redeemed, and Satan has no power over them. Neither has death any power over them. They are redeemed by the blood of Christ, and they are saved just as surely as death has come into the world through the fall of our first parents. It is further written that Satan has no power over men or women, except that power which he gains over them in this world. In other words, none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition are subject to Satan. Therefore he has no power over them. They are absolutely beyond his reach, just as little children are who die without sin. To my mind this is a consolation and a glorious truth that my soul delights in. I am grateful to my heavenly Father that he has revealed it unto me, for it affords a consolation that nothing else can give, and it brings a joy to my spirit that nothing can take away, except the consciousness on my

part of having sinned and transgressed against light and knowledge which I may have possessed.

Under these circumstances, our beloved friends who are now deprived of their little one, have great cause for joy and rejoicing, even in the midst of the deep sorrow that they feel at the loss of their little one for a time. They know he is all right; they have the assurance that their little one has passed away without sin. Such children are in the bosom of the Father. They will inherit their glory and their exaltation, and they will not be deprived of the blessings that belong to them; for, in the economy of heaven, and in the wisdom of the Father, who doeth all things well, those who are cut down as little children are, without any responsibility for their taking off, they, themselves, not having the intelligence and wisdom to take care of themselves and to understand the laws of life, and in the wisdom and mercy and economy of God our heavenly Father, all that could have been obtained and enjoyed by them if they had been permitted to live in the flesh will be provided for them hereafter. They will lose nothing by being taken away from us in this way.

This is a consolation to me. Joseph Smith, the prophet, is the author under God of these principles. He was in touch with the heavens. God revealed himself unto him, and made known unto him the principles that lie before us, and which are comprised in the everlasting gospel; Joseph Smith declared that the mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would, after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit. If this be true, and I believe it, what a consolation it is. Jesus Christ was the Son of God before he came into the world, yet he

came as an infant, grew and developed into manhood, and when his spirit departed from its tabernacle it went to proclaim the gospel to the spirits which were imprisoned, possessing all the intelligence, powers and faculties which it had in the flesh, except the possession of the body, wherein he became absolutely like unto God. And so I believe it is with all men that come into the world. Every spirit that comes to this earth to take upon it a tabernacle is a son or a daughter of God, and possesses all the intelligence and all the attributes that any son or daughter can enjoy either in the spirit world or in this world, except that in the spirit and separated from the body, they lacked just the tabernacle of being like God the Father. It is said that God is a spirit, and they who worship him must worship him in spirit and in truth. But he is a spirit, possessing the tabernacle of flesh and bones, as tangible as a man's, and therefore to be like God and Jesus all men must have a body. It matters not whether these tabernacles mature in this world, or have to wait and mature in the world to come, according to the word of the Prophet Joseph Smith; the body will develop, either in time or in eternity, to the full stature of the spirit, and when the mother is deprived of the pleasure and joy of rearing her babe to manhood or to womanhood in this life through the hand of death, that privilege will be renewed to her hereafter, and she will enjoy it to a fuller fruition than it would be possible for her to do here. When she does it, there, it will be with the certain knowledge that the results will be without failure. Whereas, here, the results are unknown until after we have passed the test.

With these thoughts in my mind, I take consolation in the fact that I shall meet my children who have passed behind the veil; I have lost a number, and I have felt all that a parent can feel, I think, in the loss of my children. I have felt it keenly, for I love children, and I am particularly fond of the little ones, but I feel thankful to God for the knowl-

edge of these principles, because now I have every confidence in his word and in his promise that I will possess in the future all that belongs to me, and my joy will be full. I will not be deprived of any privilege or any blessing that I am worthy of, and that may be properly entrusted to me. But every gift, and every blessing that it is possible for me to become worthy of I shall possess, either in time or in eternity, and it will matter not, so that I acknowledge the hand of God in all these things, and say in my heart, "the Lord giveth and the Lord taketh away, blessed be the name of the Lord." This is the way we should feel with regard to our children, or our relatives, or friends, or in whatever vicissitudes we may be called to pass through.

Now, the beauty of this to me is that I know these things, that I am satisfied of them, and so long as I possess the spirit of truth I have no fear that any doubt or uncertainty will ever enter my mind in regard to these principles. There is only one course that I might pursue which would bring about mistrust and fear, trembling and doubt, in relation to these things. And that would be for me to deny the truth and cut myself loose from the guiding influences of the Holy Spirit, for I do know that so long as a man is under the guiding influence of the Spirit of God he never can deny these truths which God has revealed to him, and in that condition he is not subject to the power of Satan. It is only when he transgresses the law of God, and dismisses these principles from his thoughts, that he becomes subject to the powers of evil, that his mind becomes darkened, and he begins to doubt and fear. But, let a man have the Spirit of God in his heart, that Spirit which reveals the things of God unto men, and makes them to know the truth as God himself knows it, he never can doubt those things which God has revealed. Therefore, I rejoice in these truths, for I know they are true.

I know that Brother Heber and his companion, if they

are faithful to the light they possess, and to the covenants that they have entered into before the Lord, will just as assuredly inherit the joy and the possession and the glory of this little one that has now departed, as that they see its little form lying here before them this moment. Everyone who has the spirit of truth in his soul must feel this to be true.—Remarks at the funeral of Daniel Wells Grant, child of Heber J. Grant, and Emily Wells Grant, in family residence, Salt Lake City, March 12, 1895.—*Young Woman's Journal*, Vol. 6, pp. 369-374.

STATUS OF CHILDREN IN THE RESURRECTION. The spirits of our children are immortal before they come to us, and their spirits, after bodily death, are like they were before they came. They are as they would have appeared if they had lived in the flesh, to grow to maturity, or to develop their physical bodies to the full stature of their spirits. If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come as the spirit of Bishop Edward Hunter's son (who died when a little child) came to him, in the stature of full-grown manhood, and revealed himself to his father, and said: "I am your son."

Bishop Hunter did not understand it. He went to my father and said: "Hyrum, what does that mean? I buried my son—when only a little boy, but he has come to me as a full-grown man—a noble, glorious young man, and declared himself my son. What does it mean?"

Father (Hyrum Smith the Patriarch) told him that the Spirit of Jesus Christ was full grown before he was born into the world; and so our children were full grown and possessed their full stature in the spirit, before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also ap-

pear after the resurrection, when they shall have completed their mission.

Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and pointing to the mother of a lifeless child, he said to her: "You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit." There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.

In 1854, I met with my aunt, the wife of my uncle, Don Carlos Smith, who was the mother of that little girl that Joseph Smith, the Prophet, was speaking about when he told the mother that she should have the joy, the pleasure, and the satisfaction of rearing that child, after the resurrection, until it reached the full stature of its spirit; and that it would be a far greater joy than she could possibly have in mortality, because she would be free from the sorrow and fear and disabilities of mortal life, and she would know more than she could know in this life. I met that widow, the mother of that child, and she told me this circumstance and bore testimony to me that this was what the Prophet Joseph Smith said when he was speaking at the funeral of her little daughter.

One day I was conversing with a brother-in-law of mine, Lorin Walker, who married my oldest sister. In the course of the conversation he happened to mention that he was present at the funeral of my cousin Sophronia, and that he heard the Prophet Joseph Smith declare the very words that Aunt Agnes had told me.

I said to him, "Lorin, what did the Prophet say?" and he repeated, as nearly as he could remember, what the Prophet Joseph said in relation to little children. The body

remains undeveloped in the grave, but the spirit returns to God who gave it. Afterwards, in the resurrection, the spirit and body will be reunited; the body will develop and grow to the full stature of the spirit; and the resurrected soul will go on to perfection. So I had the statement of two witnesses who heard this doctrine announced by the Prophet Joseph Smith, the source of intelligence.

Eventually I was in conversation with Sister M. Isabella Horne. She began to relate to me the circumstance of her being present at the funeral that I refer to, when Joseph spoke of the death of little children, their resurrection, as little children, and of the glory, and honor, and joy, and happiness the mother would have in rearing her little children in the resurrection to the full stature of their spirits. "Well," she said, "I heard Joseph say that. I was at that funeral." Sister Isabella Horne told me this.

Then I said to her: "Why haven't you spoken about it before? How is it you have kept it to yourself all these long years? Why haven't you let the Church know something about this declaration of the Prophet?"

She replied: "I did not know whether it was my duty to do so, or whether it would be proper or not."

I said: "Who else was there?"

"My husband was there."

"Does he remember it?"

"Yes, he remembers it."

"Well, will you and Brother Horne give me an affidavit in writing, stating the fact, and let it be sworn to?"

She said, "With the greatest of pleasure."

So I have the testimony in affidavit form of Brother and Sister Horne, in addition to the testimony of my aunt, and the testimony of my brother-in-law, in relation to the Prophet Joseph's remarks at that funeral.

Just a little while later, to my joy and satisfaction, the first man I ever heard mention it in public was Franklin D.



Richards; and when he spoke of it, I felt in my soul: the truth has come out. The truth will prevail. It is mighty, and it will live; for there is no power that can destroy it. Presidents Woodruff and Cannon approved of the doctrine and after that I preached it.

It is a good thing for us not to attempt to advance new doctrine, or new and advanced thought in relation to principles and doctrines pertaining to, or presumed to pertain to, the gospel of Jesus Christ, without weighing it carefully, with the experience of years, before you attempt to make a doctrinal test and to advance it to the people of the Lord. There is so much simple truth, necessary to be understood, that has been revealed to us in the gospel that it is extreme folly in us to attempt to go beyond the truth that has been revealed, until we have mastered and can comprehend the truth that we have. There is a great deal within our reach that we have not yet mastered.—*Improvement Era*, Vol. 21, May, 1918, pp.567-573.

ADDRESS AT FUNERAL SERVICES OF MARY A. FREEZE. There does not seem to be much left to be said. I endorse heartily and fully every kindly sentiment that I have heard expressed here this afternoon with reference to our departed sister. I have known her, as a worker in the Church, for a goodly number of years, and have had the pleasure of frequently meeting her in the various capacities in which she has labored in the Church, and in every instance I have been more and more impressed with the pure character and spirit of the woman. There was a calmness about her appearance, her conversation, and her conduct that seemed to indicate a well-matured character and a well-established principle of life. There seems nothing I have ever perceived in her that appeared flighty, unsettled, or unstable, but in everything, her life indicated a life of stability, of reliability and fidelity to the Lord and to his covenants.

After hearing the many good things that have been said

(yet, as Brother Joseph E. Taylor has remarked, “not half has been told”) in relation to the good life and labors of our dear sister, it makes my mind revert to the blessed hopes that are inspired in our souls by and through our faith in the gospel of our Lord Jesus Christ—the hope that that gospel inspires in our souls that we are following in the footsteps of our Redeemer and that every man and woman following in his footsteps will become like him, will enjoy the blessed privileges which he enjoyed, will pass through the varied ordeals through which he passed, and will eventually land at the same goal and will be blessed with the same privileges, and power and glory, and exaltation that he, himself, vindicated, proved and fulfilled in his life and death and resurrection from death to life again. I cannot conceive of any more desirable thing than is vouchsafed to us in the gospel of Jesus Christ—that though we die, yet we shall live again, and though we die and dissolve into the native elements of which our tabernacles are composed, yet these elements will again be restored to each other and reorganized, and we will become again living souls just as the Savior did before us; and his having done so has made it possible for all the rest of us. What can there be more joyous to think of than the fact that Brother Freeze, who loved his wife and whom she loved, to whom he was true and who was true to him all her days of association with him as wife and mother, will have the privilege of coming up on the morning of the first resurrection clothed with immortality and eternal life, and resume the relationship that existed between them in this life, the relationship of husband and wife, father and mother, parents of their children, having laid the foundation for eternal glory and eternal exaltation in the kingdom of God! Life without this hope would seem to me in vain. And yet there is nothing that I have ever discovered in the world, except the gospel of Jesus Christ, that gives this assurance. Nothing has ever pointed it out

in a tangible way except the gospel of Jesus Christ. Jesus Christ has laid this foundation, has taught this principle and this truth, and has uttered that memorable sentiment that "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

Now, to me this explains the sentiment expressed by Brother Joseph E. Taylor when he said he did not feel the presence of death when he went to visit her. Do you feel the presence of death here? He did not feel it then. Just prior to the departure of her spirit, there was no element of death there. The element of dissolution—the separation of the spiritual from the temporal, of the immortal from the mortal was visible, but in the presence of the Spirit of the Lord, and with the hope inspired in the gospel of the Son of God, that "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," and in the knowledge of the fact that every provision the Lord has given by which we may be prepared to enjoy the fulness of these blessings has been observed and entered into, believed and followed by this good woman, what reason could there be under such circumstances, for thoughts of death? It was not death—but a change from mortality to immortality, from death, in fact, to life everlasting.

Now, I believe that if ever a soul in the world is entitled to the enjoyment or realization of that saying of the Son of God this good woman is entitled to it; for I believe, according to her knowledge, she was true to every principle by which she might fulfil the intent of it and by which she may receive the verification of it in the world to come.

I do not feel that it would be proper or necessary for me to occupy very much time, but while the brethren and sisters were speaking, the thought naturally passed through my mind—what will be her occupation in the world to come?

What will she do there? We are told that she will not be idle. She could not be idle. In God's plans, there is no such thing as idleness. God is not pleased with the thought of idleness. He is not idle, and there is no such thing as inertia in the providences and in the purposes of God. We are either growing and advancing, or are retrograding. We are not stationary. We must grow. The principles of everlasting growth and development tend to glory, to exaltation, to happiness, and to a fulness of joy. What has she been doing? She has been working in the temple, among other things. She has been working, also, as a minister of life among young women of the Church of Jesus Christ of Latter-day Saints. She has labored diligently and earnestly in trying to persuade the daughters of Zion to come to a knowledge of the truth as she possessed it. She seemed to be thoroughly established in it. I have never discovered the least symptom of any dubiety in her mind in reference to the gospel of Jesus Christ. She has been laboring to bring others of the daughters of Zion to the same standard of knowledge, faith and understanding of the principles of the gospel of Christ that she herself possessed, a ministering angel and a mother in Israel, seeking the salvation of other daughters and other mothers in Israel. What can you conceive of grander than a calling like that? Then, as I said, she has been at work in the temple. What for? Administering ordinances that God has revealed are essential to the salvation of the living and their preparation for greater exaltation and glory here and hereafter, and also for the redemption of the dead. What can you think of greater than this? To my mind, there isn't anything so great and so glorious in this world as to labor for the salvation of the living and for the redemption of the dead. We read of the Savior going to preach the gospel to the spirits in prison, when his body lay in the tomb. That was a part of the great mission he had to perform. He was sent not only

to preach the gospel to those dwelling in mortality, but he was foreordained and anointed of God to open the doors of the prison house to those in bondage and to proclaim his gospel to them.

I have always believed, and still do believe with all my soul that such men as Peter and James and the twelve disciples chosen of the Savior in his time, have been engaged all the centuries that have passed since their martyrdom for the testimony of Jesus Christ, in proclaiming liberty to the captives in the spirit world and in opening their prison doors. I do not believe that they could be employed in any greater work. Their special calling and anointing of the Lord himself was to save the world, to proclaim liberty to the captives, and the opening of the prison doors to those who were bound in chains of darkness, superstition, and ignorance. I believe that the disciples who have passed away in this dispensation—Joseph, the Prophet, and his brother Hyrum, and Brigham and Heber, and Willard, and Daniel, and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel must be preached to them. We are not perfect without them—they cannot be perfect without us.

Now, among all these millions of spirits that have lived in the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well,

to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God, and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Some of you will understand when I tell you that some of these good women who have passed beyond have actually been anointed queens and priestesses unto God and unto their husbands, to continue their work and to be the mothers of spirits in the world to come. The world does not understand this—they cannot receive it—they do not know what it means, and it is sometimes hard for those who ought to be thoroughly imbued with the spirit of the gospel—even for some of us, to comprehend, but it is true.

Now, may the Lord bless Brother Freeze. As Sister Martha Tingey has said, Sister Freeez could never have done the work she has done if it had not been for his seconding her in her efforts. He consented to her partially neglecting her home duties in order to labor in a broader field for the salvation of others. But just here let me say a word to you mothers. Oh, mothers, salvation, mercy, life everlasting begin at home. "What profiteth it a man, though he gain the whole world and lose his own soul?" What would it profit me, though I should go out into the world and

win strangers to the fold of God and lose my own children? Oh! God, let me not lose my own. I can not afford to lose mine, whom God has given to me and whom I am responsible for before the Lord, and who are dependent upon me for guidance, for instruction, for proper influence. Father, do not permit me to lose interest in my own, in trying to save others. Charity begins at home. Life everlasting should begin at home. I should feel very badly to be made to realize, by and by, that through my neglect of home, while trying to save others, I had lost my own. I do not want that. The Lord help me to save my own, so far as one can help another. I realize I cannot save anybody, but I can teach them how to be saved. I can set an example before my children how they can be saved, and it is my duty to do that first. I owe it more to them than to anybody else in the world. Then, when I have accomplished the work I should do in my own home circle, let me extend my power for good abroad just as far as I can.

My brethren and sisters, I know as I know I live that Joseph Smith was and is and ever will be the instrument chosen of God the eternal Father to lay the foundation of the Church of Jesus Christ of Latter-day Saints, and to establish the Kingdom of God on earth, never more to be thrown down. I bear testimony to you. I know as I know I live that every doctrine that he taught is calculated to build up, to ennoble, to enlarge the soul, to establish peace and righteousness in the hearts of the children of men, and lead them up to God, and not away from him. I know it as I know I live. It is true, and I thank God that, like my dear sister here, whose earthly remains only now are with us, he has made me to believe it and to accept of it without recourse. I believe it with all my heart, just as I believe I live, and as I believe my own mother and father. Let us all strive for this belief, and if we will, we shall have joy and satisfaction, and we shall enter into God's rest, right here,

in this world. For he that entereth into God's rest here will never more be disturbed by the hallucinations of sin and wickedness, and the enemies of truth will have no power over him.

That God will help us to reach that point is my prayer, and may the blessings of the Lord attend the family of Sister and Brother Freeze and their children, that not one of them will ever take a course that will bring sorrow to their beloved and sainted mother. That has been one of the stimulants of my life, one of the things that has made me strive to do good. I would not grieve my blessed mother, if I knew it, for anything in the world. There is nothing between me and the heavens that would compensate for doing something that would grieve or hurt my mother. Why? Because she loved me, she would have died for me over and over again, if such were possible, only to have saved me. Why should I grieve, why should I disappoint her? Why should I take a course contrary to her own life and her life's teachings to me, for she taught me honor, and virtue, and truth, and integrity to the kingdom of God, and she taught me not only by precept but by example. I would not grieve her for the world. Boys and girls, do not do anything to grieve your mother. You know she was a Latter-day Saint, you know she was true to her convictions. Be as true as she was, and, as the Lord lives, you will be exalted with your mother, and will have a fulness of joy, which may God grant is my prayer in the name of Jesus. Amen.—*Young Women's Journal*, Vol. 23, 1911, pp. 128-132.

THE RESURRECTION. Now I am going to take the liberty of reading a little scripture to you, and then, as I go along, express my belief and conviction in relation to what we believe as Latter-day Saints with reference to the resurrection from the dead. I shall not take the pains or time to go into the subject in detail, for there are a great many scriptures that can be brought to bear upon the subject,



scattered through the New Testament, in the declaration of the Son of God; but I will content myself by reading the description of his resurrection. We all know that he was lifted up on the cross; that he was pierced in the side, and that his life blood flowed from the body; and that he groaned upon the cross and gave up the spirit; that his body was taken from the cross, embalmed and wrapped in clean linen and laid in a new sepulchre wherein the body of no man had ever been laid. And then, remembering the remark that he was to lay down his body and take it up again, the claim that he made that that temple was to be destroyed but that it would be raised up the third day, that he was going to lay down his life and take it up again, the chief priests went to the chief authorities and demanded that a great stone be placed at the mouth of the sepulchre and that a seal be placed upon it, and that also a guard should be placed there, lest his disciples should come at night and take away the body and impose upon the public the claim that he had risen from the dead. And so a cordon of soldiers were placed to guard the tomb, and a great stone was placed at the mouth of the sepulchre, and a seal was placed upon it according to the history given in the scriptures of it, so that it would be absolutely impossible for the disciples of Christ to perpetrate a deception upon the world by clandestinely stealing and taking away the body of Christ and then proclaiming to the world that his body had been raised from the dead. Sometimes even the enemies of the truth and those who are seeking to destroy it become the unwitting means of verifying truth and of putting it beyond possibility of a doubt; for if they had not taken this precaution themselves, and if their guard had not been placed at the tomb to guard the sepulchre to see that no fraud could be perpetrated, then they could easily have gone out to the world and said, "Why, his disciples came and took the body away; they slipped in and stole it at night." But they closed their own mouths

in a vain attempt to destroy the effects of the resurrection from the dead upon the mind of the people and upon the history of the world.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came, after his resurrection. "The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

We have a great many Didymuses in our day and generation, but we hope that there are none of them here, but rather the other class Jesus named.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand; and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:26-29).

The disciple who wrote this, the beloved disciple, the personal witness himself, he who ran to the sepulchre and who outran Peter and came to it first, and looked into it, and who afterwards went into it after Peter, he who has written these words, says further: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

Now what I want to call to your mind is, emphatically, the undeniable and unequivocal and direct description of

the body, the resurrected body of the Lord Jesus Christ, given in this description of his resurrection and appearance to his disciples, which dissipates all imagination or thought that the death of the body and the departure of the spirit from the body is the resurrection of the dead. Does it not? Christ is the Son of God, and his disciples bear faithful record of the truth as they witnessed it, as they declare they did witness it, for they declare that they saw it with their eyes, heard it with their ears, were pricked in their hearts, and they examined the wounds with their own hands, to see and feel that he was indeed the same individual, the same person, the same body that was crucified, bearing the same marks that were inflicted upon the body while it was extended upon the cross—all this must go to show to you that the resurrection of Christ was the resurrection of himself, and not his spirit. Before I proceed further, there is another scripture that I will read to you, from the 24th chapter of Luke:

“And, behold, two of them went the same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him” (Luke 24:14-16).

And he journeyed and talked with them on the way, and unfolded the scriptures unto them, but they did not know that it was he. They did not personally know that it was Christ resurrected.

“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.” Now this is not the testimony of John. This is the testimony of Luke, another of the disciples of Christ.

“And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to an-

other, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey comb. And he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke 24: 30-44).

Now shall we accept the scriptural definition of the resurrection of the body? Shall we accept Christ's manifestation in his own person resurrected from the dead? Or shall we take the Rev. Mr. Phillips' opinion of it, that the death of the body and the separation of the spirit from it is the resurrection of the dead? Which do you choose?

Joseph the Prophet declared in the Book of Doctrine and Covenants (sec. 130:22) that the Father has a body of flesh and bones as tangible as man's, and the Son of God has a body of flesh and bones, as he himself has declared that he has, and is not a mere spirit, but is a risen being, a res-

urrected soul. And the Holy Ghost is a personage of spirit, but not a personage of bones and flesh, as are the Father and the Son. Consequently, the Holy Spirit, or the Holy Ghost, may be conferred upon men, and he may dwell with them for a while, or he may continue to dwell with them in accordance with their worthiness and he may depart from them at his will.

Now I am going to read a little from the Book of Mormon, a book of scripture that was translated by the gift and power of God, for the voice of God declared to the three witnesses that it had been translated by the gift and power of God and that it was true. The three witnesses declared and testified to its truth and other eight witnesses besides the Prophet Joseph, declared that they beheld the plates and handled them, and saw the engravings on them, and that they do know that Joseph Smith did have the plates from which the Book of Mormon was translated. And it is one of the greatest puzzles to scientists that they are discovering in the path of the ancient civilization of this continent evidences and proofs of the divinity of the Book of Mormon, that they cannot dispute or gainsay. And their wonder is, how Joseph Smith, a man unlearned in history, in theology, in science, a man without book learning, practically could ever so closely hit upon facts that are now being discovered by explorers and scientists throughout this historical country that the Book of Mormon covers, and they say it is perplexing to them. It is astonishing to them that three men could testify, as the three witnesses to the Book of Mormon have testified, and that the other eight witnesses could testify as they have done, and yet not one of them ever repudiate his testimony. They cannot understand and they cannot account for it upon any scientific principle. If it was a fraud, and these men were deceived or led into a trap, and did it by sophistry or with a purpose of deceiving the world, surely some one or more of them

would have risen to the truth before they died and have divulged the fraud. But no, not one of them did. They apostatized from Joseph, but they did not deny the divinity of the Book of Mormon. They remained faithful and true to their testimony to that. True, they declared that Joseph Smith had gone astray, that the Church had gone astray, just like all other apostates have declared. You never saw apostates anywhere who would admit that they were wrong; but they always claim that they are right, and the Church is wrong. So it was with Oliver Cowdery until he repented and returned to the Church.

So it was with David Whitmer until the day of his death. He believed that Joseph had been led astray, first, into receiving the Melchizedek Priesthood as well as the Aaronic priesthood. That he received the Aaronic priesthood and was ordained under the hand of John the Baptist he admitted and believed, but he denied any ordination under the hands of Peter, James and John to the Melchizedek priesthood, and consequently he went to work and organized a church and a presidency after the order of the Aaronic priesthood. But never, up to the time of his death, did he deny his testimony as one of the three witnesses, and in his dying words he declared that his testimony contained in this book is true.

So did Oliver Cowdery. He came back into the Church after saying many bad things and after wandering about for a while, and confessed his follies and his wrong, and claimed that if he could only be permitted to come back a lay member in the Church it would be all that he could ask, or would ask for. He felt that he was unworthy of anything better or greater, and he was permitted to come back and be baptized.

Martin Harris also came back and was baptized into the Church, and died with his testimony on his lips, for not one of them ever repudiated his testimony.

Furthermore, not one of the eight witnesses ever did either. Neither did the Prophet Joseph. So, here you have a record, the witnesses of which remain unimpeached and whose integrity no power beneath the kingdom of God can impeach, for they told the truth, and they abode in the truth which they told until they died in the flesh.

Now, one of the ancient disciples or prophets who lived upon this continent, who was inspired of God and who delivered this message to the world afterwards that was engraven upon plates of gold, and preserved and handed down and revealed in this dispensation of the world, has something precious to say upon this subject. This is not from Jerusalem. This is not a message that was delivered to the disciples of Christ in Jerusalem; but this is a message that was delivered by a prophet who lived upon this continent; and here are his words:

“And he shall come into the world to redeem his people; [for this was before the coming of Christ to redeem his people] and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.”

Now let me say here: “He shall come into the world, and he shall take upon him the transgressions of those who believe on his name.”

And those who believe will do the works that he commands. No man that will believe in truth will ever refuse to do what is required. And these are they that believe, that shall have eternal life, and salvation cometh to none else.

“Therefore, the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands

of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. [Not the resurrection of the spirit, but the resurrection of the mortal body.] I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption" (Alma 11:40-45).

Now that is the doctrine of the Latter-day Saints. That is the resurrection of Jesus Christ, and, as he is the first fruits of the resurrection from the dead, as he was raised up, so will he raise up all the children of his Father upon whom the curse of Adam came. For as by one man came temporal death upon all men, so by the righteousness of Christ all shall come to life, through the resurrection from the dead upon all men, whether they be good or whether they be evil, whether they be black or white, bond or free, learned or unlearned, or whether they be young or old, it matters not. The death that came by the fall of our first parents is



eradicated by the resurrection of the Son of God, and you and I cannot help it.—*Journal of Discourses*, October 26, 1867.

WORK FOR THE DEAD. The work for our dead, which the Prophet Joseph laid upon us with more than ordinary injunction, instructing us that we should look after those of our kinsfolk, and our ancestors who have died without the knowledge of the gospel, should not be neglected. We should avail ourselves of those sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation and redemption of those who have lived in this world when they could not learn the gospel and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed, to do the work necessary for their release from the prison-house. Through our efforts in their behalf their chains of bondage will fall from them, and the darkness surrounding them will clear away, that light may shine upon them and they shall hear in the spirit world of the work that has been done for them by their children here, and will rejoice with you in your performance of these duties.—*Oct. C. R.*, 1916, p. 6.

TEMPLE ORDINANCES UNCHANGED. We are engaged in temple work. We have built four temples in this land, and we built two temples in the eastern country before we came here. During the lifetime of the Prophet Joseph Smith one of the two was built and dedicated, and the foundation of the other was laid and the walls had well progressed when he was martyred. It was finished by the efforts of the people under the most trying circumstances, and in poverty, and was dedicated unto the Lord. The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the Church by the Prophet Joseph Smith himself. The same gospel, the same ordinances, the same authority and blessings, that were ad-

ministered by the Prophet Joseph Smith and taught by him to his associates are now being enjoyed by and taught to the Latter-day Saints in the four temples that have been built in these valleys of the mountains. When you hear anybody say that we have changed the ordinances, that we have transgressed the laws, or have broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me, tell them for President Snow, for President Cannon, and for all those who are living today who received blessings and ordinances under the hands of the Prophet Joseph Smith, that they are in error. The same gospel prevails today, and the same ordinances are administered today, both for the living and for the dead, as were administered by the Prophet himself, and delivered by him to the Church.—*Oct. C. R.*, 1900, pp. 46, 47.

CARE AND NEED OF TEMPLES. We feel that an effort should be made to preserve the temples of God, those houses that have been erected for the purpose of administering the ordinances of the gospel therein, for the living and the dead. We desire that these buildings shall be preserved and kept in repair and in a wholesome condition, so that the Spirit of the Lord may dwell in them, and that those who minister therein, may feel the presence and influence of his Spirit. We also feel that when the time shall come and our hands shall be free from the obligations that now rest upon us, other places should be prepared for the convenience of the Latter-day Saints in more distant stakes, in order that those who are living at great distances from the center may have the privilege of receiving the ordinances of the gospel without being put to the great expense and loss of time that is necessary now in journeying from 500 to 1000 miles in order to reach the houses of God. We hope to see the day when we shall have temples built in the various parts of the land where they are needed for the con-

venience of the people; for we realize that one of the greatest responsibilities that rests upon the people of God today is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them in order that they may be joined together fitly in the bond of the New and Everlasting Covenant from generation to generation. For the Lord has said, through the Prophet, that this is one of the greatest responsibilities devolving upon us in this latter day.—*Oct. C. R.*, 1902, pp. 2, 3.

PREACHING THE GOSPEL IN THE SPIRIT WORLD. Never has there been a name brought to the intelligence of the human race since the foundations of the world that has cost so much, that has accomplished so much, that has been revered and honored so much as the name of Jesus Christ, once so hated and persecuted, and once crucified. The day will come, and it is not far distant either, when the name of the Prophet Joseph Smith will be coupled with the name of Jesus Christ of Nazareth, the Son of God, as his representative, as his agent whom he chose, ordained and set apart to lay anew the foundations of the Church of Jesus Christ possessing all the powers of the gospel, all the rites and privileges, the authority of the holy priesthood, and every principle necessary to fit and qualify both the living and the dead to inherit eternal life and to attain to exaltation in the kingdom of God. The day will come when you and I will not be the only ones who will believe this, by a great deal, but there will be millions living and dead who will proclaim this truth. This gospel revealed to the Prophet Joseph is already being preached to the spirits in prison, to those who have passed away from this stage of action into the spirit world without the knowledge of the gospel. Joseph Smith is preaching that gospel to them. So is Hyrum Smith. So is Brigham Young, and so are all the faithful apostles that lived in this dispensation under the administration of the Prophet Joseph. They are there, having carried with them

from here the holy priesthood that they received under authority, and which was conferred upon them in the flesh; they are preaching the gospel to the spirits in prison, for Christ, when his body lay in the tomb, went to proclaim liberty to the captives and opened the prison doors to them that were bound. Not only are these engaged in that work, but hundreds and thousands of others: the elders that have died in the mission field have not finished their missions, but they are continuing them in the spirit world. Possibly the Lord saw it necessary or proper to call them hence as he did. I am not going to question that thought, at least, nor dispute it. I leave it in the hand of God, for I believe that all these things will be overruled for good, for the Lord will suffer nothing to go to his people in the world that he will not overrule eventually for their greater good.—M. I. A. Conference, June 5, 1910; *Young Woman's Journal*, Vol. 21, pp. 456-460.

VISION OF THE REDEMPTION OF THE DEAD. On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through his Atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

“For Christ also hath once suffered for sins, the just

for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

“By which also he went and preached unto the spirits in prison;

“Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (I Peter 3:18-20).

“For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit” (I Peter 4:6).

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of

death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy Name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding his mighty works and miracles and proclamation of the truth in great power and authority, there were but few who harkened to his voice and rejoiced in his presence and received salvation at his hands. But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went

not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who

had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; Elias, who was with Moses on the Mount of Transfiguration, and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the ushering in of the great and dreadful day of the Lord, were also there. The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life, and



continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of times to take part in laying the foundations of the great Latter-day work, including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they, with many others, received their first lessons in the world of spirits, and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.—*Joseph F. Smith.*

This *Vision of the Redemption of the Dead* was submitted, October 31, 1918, to the Counselors in the First Presidency, the Council of the Twelve and the Patriarch,

and by them unanimously accepted.—*Improvement Era*, Vol. 22, December, 1918, pp. 166-170.

MODERATION IN BURIAL DISPLAYS. A good friend who is often called upon to attend to the proprieties on behalf of the dead, calls attention in a letter to the indulgence of extravagance in the laying away of our departed friends and relatives. She believes that the Lord is not pleased with the profusion of flowers, the expensive dress, and even with the ornaments of gold in the form of rings and other jewelry used in decorating the dead.

We certainly recommend moderation and wisdom in the use of flowers, the hire of carriages, and the purchase of caskets. In the old scriptures we have numerous examples of simplicity in burials. While we are not called upon literally to follow these, they should be a lesson to us to avoid ostentations, and to attend to these matters with only such displays and preparations as will show due respect for the departed, and proper consideration for the living.

Relating to dress, the Latter-day Saints burial clothes are all sufficient for our day. Anything more is unnecessary, which good, common sense would clearly suggest; while the burial of jewelry with the dead can serve no good purpose. It savors of vanity, and might prove a temptation to grave robbers,—a naturally horrible thought. In like manner with carriages and caskets, only the necessary and modest should be used.—*Improvement Era*, Vol. 12, December, 1908, p. 145.

WHO CANNOT BE REACHED BY THE GOSPEL. And he that believes, is baptized, and receives the light and testimony of Jesus Christ, and walks well for a season, receiving the fulness of the blessings of the gospel in this world, and afterwards turns wholly unto sin, violating his covenants, he will be among those whom the gospel can never reach in the spirit world; and all such go beyond its saving power, they will taste the second death, and be banished from the pres-

ence of God eternally.—*Oct. C. R., Deseret Weekly News*, Vol. 24, 1875, p. 708.

PRINCIPLE OF BAPTISM FOR THE DEAD. Here will come in the principles of baptism for the dead, and of proxy and heirships, as revealed through the Prophet Joseph Smith, that they may receive a salvation and an exaltation, I will not say a fulness of blessing and glory, but a reward according to their merits and the righteousness and mercy of God, even as it will be with you and with me. But there is this difference between us and the antediluvians—they rejected the gospel, consequently they received not the truth nor the testimony of Jesus Christ; therefore they did not sin against a fulness of light, while we have received the fulness of the gospel; are admitted to the testimony of Jesus Christ, and a knowledge of the living and true God, whose will it is also our privilege to know, that we may do it. Now if we sin, we sin against the light and knowledge, and peradventure we may become guilty of the blood of Jesus Christ, for which sin there is no forgiveness, neither in this world nor in the world to come.—*Oct. C. R., Deseret Weekly News*, Vol. 24, 1875, p. 708.