

the bosom of the Father before the worlds were made."

I was given to understand, while I and others of the brethren were in exile, that because of this passage, contained in this revelation, some of the Elders had conceived the idea, and were teaching it, that the sons of perdition would not be resurrected; and inquiry was made of us concerning it. The doctrine as taught, was, that a certain class of spirits that had received tabernacles upon the earth, would not be resurrected; and to sustain this view the paragraphs just read were quoted: "For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made." Because of this language some have inferred that all the rest would be resurrected, and the sons of perdition would not be resurrected. If you will read the context carefully you will see this is not the meaning. "And the only ones on whom the second death shall have any power; Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, * * * For all the rest shall be brought forth," etc. That is, they will be redeemed and brought forth, but they will not be brought forth in the manner that we will be resurrected; they will not receive that redemption which the rest of the children of men will receive. God in this glorious revelation through His servant, Joseph, taught this to us: that there will be a time when every human being, except the sons of perdition, will partake of the salvation of our God. And even, it is said concerning them of the celestial glory, that they are heirs of salvation. But the sons of perdition are not heirs of salvation; they will not receive redemption, they having committed the unpardonable sin, from which they never can be redeemed, so far, at least, as God has taught us in His revelations.

Now if you will turn to the 29th section of the Doctrine and Covenants, you will find how plain the Lord has made this matter, so plain as to leave no doubt about it:

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all.

"Then shall all the dead awake,"—mark the words—"for their graves shall be opened, and they shall come forth; yea, even all."

This is so plain that there can be no doubt regarding it.

The Book of Mormon is also very clear upon this doctrine. I will read

a few extracts from that book in connection with this subject, which will be found in the 9th chapter of the Second Book of Nephi, the 15th and 16th, 21st and 22nd verses:

"And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

And as surely as the Lord liveth, for the Lord God hath spoken it, and it is His eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels, and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up forever and ever, and has no end.

And He cometh into the world that He may save all men, if they will hearken unto his voice: for behold, He suffereth the pains of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam.

And He suffereth this, that the resurrection might pass upon all men, that all might stand before Him at the great and judgment day."

The Prophet Helaman says:

"For behold, he surely must die, that salvation may come; yea, it becometh him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord."

You will see there is another prophet who bears testimony as to the character of the redemption wrought out by the Savior. No matter what a man's sins may be, whatever crimes he may have committed, the resurrection of the mortal body is assured to him by the redemption of the Lord Jesus Christ. But after that comes the second death; and they who are sons of perdition will partake of that.

Amulek, in the 40th verse of the 11th chapter of Alma, says:

"And he shall come into the world 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.

"Therefore the wicked remain as though there had been no redemption made, excepting it be the loosing of the bands of death."

How plain are the words of this prophet: "The wicked remain as though there had been no redemption made, excepting 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.

"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."

I might go on, still quoting from

the Book of Mormon and the Doctrine and Covenants, in corroboration of the view I have endeavored to set forth, but it is not necessary. All men will come forth from the dead regardless of their condition, regardless of their sins, the just and the unjust; all will stand before the judgment seat of Christ, and they will have His judgment passed upon them. Some will receive and have pronounced upon them the blessings of eternal lives, as promised to the faithful, and be exalted; another class will not receive exaltation, but they will nevertheless be redeemed, and there will be degrees in the condition of the children of men there, just as there are degrees in our condition here. There will be this difference, however: the righteous and the wicked will not mingle together, as they now do, but a great separation will take place. Some will become rulers in the Kingdom of God. They are they for whom God holds in reserve crowns and septres, thrones and dominions, principalities and powers. They are the men who have been faithful before God in the midst of every trial, whose knees have never shaken, whose hands have never trembled in the face of the enemy—men of God, who have started out to serve God with all their hearts—men who have been devoted in this life to the cause of God, and who have shown unflinching integrity in every condition of life. God for them has reserved thrones; for them He has reserved principalities and powers and dominion, yea, God has reserved for them the greatest of all gifts, the gift of eternal lives, and they will be rulers in His Kingdom. Be comforted then; be comforted, ye afflicted ones, whose souls have groaned under the burden of your sorrows; you who have felt that life was almost too hard to bear, be comforted! For as God lives, and as His throne cannot be moved by the efforts of man, so surely will it be that those who are faithful in Christ Jesus will receive this glorious reward. They will receive crowns; they will receive thrones; they will receive principalities and powers, and no power on earth or in hell can deprive them of it.

My brethren and sisters, let us be faithful; let us keep the commandments of God; let us keep our armor bright. Let us listen to the voice of inspired men, the men who have taught us with such power, and with the demonstration of the Holy Ghost, these two days that are past. Let us humble ourselves before our God in this Conference, and say, "as for me and my house, we will serve the Lord." Let us set our houses in order; let us be chaste; let us be true to our brethren and sisters; let us be upright in our dealings; let us be willing to suffer wrong rather than do wrong; let us carry out practically in our lives the teachings of our blessed and glorious Redeemer, making His Gospel part of our lives, and exhibiting in our conduct and our associations with the children of men, its precepts. That we may be able to do this, I ask in your and my own behalf, in the name of Jesus, Amen.