

the everlasting burning of God, for God dwells in everlasting burnings; and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone." But we will leave the consideration of the utter hopelessness of these sons of perdition, and turn our attention to a more pleasing subject.

The redemption wrought by the Savior extends to those who have died before reaching the years of accountability, and who are termed children. It is said by King Mosiah concerning them: "If it were possible that little children could sin, they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for them." It is an accepted doctrine by all Latter-day Saints that "little children are redeemed from before the foundation of the world." Or, in other words, that their redemption is brought to pass through the atonement of Christ, which redemption was determined upon before the foundations of this earth were laid. Joseph Smith says: "They shall have eternal life; for their debt is paid." Therefore, children belong to that class who come forth in the first resurrection and inherit the glory of a celestial kingdom.

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

out of its mother's arms, but possessing all the intelligence of a God. Children dwell in the Mansions of Glory, and exercise power, but appear in the same form as when on earth. Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory with not one cubit added to their stature."

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

A few minutes previous to his speaking upon the condition of children after their resurrection he said concerning Brother Follett: "I am authorized to say by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the Home of the just, etc." Did Joseph at this particular moment have the Holy Ghost; and the next moment lose it, insomuch that his next utterance was an error? I dare not assume such a position. Again, it is claimed by some that, there being no short-hand reporters present, it was impossible to report correctly; to which I reply that there certainly is a most beautiful harmony in the entire sentiment which I have quoted, as well as in the entire discourse itself. Each part fully agrees with the other. If this sentiment were false, why not have corrected it at the time, or why republish it fifteen years later by inserting it in the "History of Joseph," or publishing it in the Journal of Discourses, and thus perpetuate and extend a serious error, are questions that are certainly worthy of our attention.

Four brethren reported this sermon, viz., President W. Woodruff, Willard Richards, William Clayton, and Thomas Bullock. In comparing notes so serious, an error—had it

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

The variety of stature of the spirits before tabernacling in flesh has not been revealed, so far as I am aware. But as variety is found in all the works of our Father, we are certainly justified in supposing that a variety, and a pleasing one too, existed in the spirit world. We have supposed that all spirits had attained to what we term a full stature before taking earthly tabernacles; but is not this merely supposition, there being no proof that such was the case? We can easily understand, because we have seen that a man measuring five feet or thereabouts can and does exhibit as much, and often more, intelligence than one who measures six or seven feet, though not necessarily so.

Nephi, the son of Lehi, says of himself that he was "large in stature;" but this did not hinder him from becoming acquainted with the mysteries of heaven; while Paul, who, as Joseph says, was "about five feet high," was also highly favored of the Lord in this particular, inasmuch as he was forbidden to utter many things which he both saw and heard. But seeing that a child in mortality does not naturally exhibit the same intellectual powers as the full grown man—be his stature large or small—we are at a loss to consider how a completeness of intellectual power can be exhibited, even in a resurrected state, short of attaining to a full bodily stature.

I will now ask, "Where do we get our bodies?" The answer is easily given: Upon this earth, which was