

the original sin is concerned. The original sin shut them out from the presence of God; did it not? Every one will say yes. The redemption made by our Lord and Savior Jesus Christ redeems mankind from the penalty of the original sin, fully and completely, and the wicked and the righteous, without any respect of persons, are brought back into his presence, the same as they were before they came from his presence into these fallen bodies. This makes the redemption universal. No person, however wicked, if he be as corrupt a man as ever lived on the earth even a son of perdition, can avoid being brought back into the presence of God, that his redemption may be complete, so far as the original sin is concerned. Anything short of this would be a failure in the redemption of man from the fall. The righteous, after death, are received into a state of rest, peace, and happiness, in Paradise. There they will be free from all care and sorrow, and Satan will have no power over them. If they should be sent on a mission from Paradise to any part of the dominion of the Almighty to administer, as Jesus administered while his body was in the tomb, evil powers and spirits and fallen angels are subject to their command, and they are not in the least subject to these evil beings. Herein is the freedom of the righteous, and the victory they obtain, for in the name of Jesus they can command these fallen angels, and they are compelled to yield obedience. But how is it with the wicked? They have not learned to command these evil powers, they have not placed themselves in a position here in this life to do so; they can not cast out devils. Why? Because they are wicked and corrupt, and when they meet with the devil or any of the fallen angels, they are immediately enslaved and brought into captivity to them, and that is the worst kind of slavery; and according to what I have read here, the spirit of the devil enters into their house. What house? The spiritual house, for they have not got bodies of flesh and bones yet, the resurrection has not taken place yet, and that spirit, that spiritual body, becomes subject to the devil, and he enters their house, and they are cast out into outer darkness, and are in captivity to the devil, and are his slaves, until the resurrection, when their bodies and spirits will be reunited.

Let us enquire, for a few moments, concerning the nature of these spiritual bodies which are thus restored back into the presence of God. A great many people have supposed that the spirit which exists in the tabernacle, for instance, of an infant, is of the same size as the infant tabernacle when it enters therein. No one will dispute that it is of the same size when it is enclosed therein; but how large was that spirit before it entered the tabernacle? Was it a full grown male or female spirit, or was it a little infant spirit in its pre-existent state? We have no account that I know of, in any revelation which God has given, of any infant spirit coming from the eternal worlds to take infant bodies; but we have an opposite account in the revelations which God has given; for if we turn to the Book of Ether we shall find that the Lord Jesus, who was one of these spirits, and the firstborn of the whole family, was a personage like unto a man, without flesh, blood or bones, but a full grown spirit, thousands of years before he came to take his infant tabernacle. Is it so recorded in the Book of Ether? Yes. You will no doubt recollect the words of the brother of Jared, at the time that he prayed unto the Lord, when he carried in his hand sixteen small transparent stones, and went to the top of Mount Shalem. He said—"Lord, stretch forth thine hand and touch these stones with thy finger one by one, that they may shine forth and give light unto us in the vessels which thou hast commanded us to prepare, and suffer not that thy people shall cross this great deep in darkness? Behold, O Lord, thou canst do these things," &c. The Lord, in answer to his prayer, stretched forth his hand and touched these stones one by one, sixteen of them. Eight vessels were prepared, and the prophet wanted one in each end of each vessel; and because of the faith of the brother of Jared the Lord could not hide his finger from him, and hence the veil was taken from before his eyes and he saw the finger of the Lord, and it was like unto the finger of a man, and not like an infant, which when the brother of Jared saw he

fell, through fear, lest the Lord should smite him, it being the first time he had ever seen any part or portion of the spiritual body of Jesus. The Lord said unto him—"Arise, why hast thou fallen? And the brother of Jared said, "I saw the finger of the Lord, and I knew not the Lord had flesh and blood." The Lord said—"Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, nay; Lord, shew thyself unto me. And the Lord said unto him, Believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, "Because thou knowest these things ye are redeemed from the fall; therefore, ye are brought back into my presence, therefore I shew myself unto you."

Here was the redemption of a man restored back again into the presence of the Lord while yet in the flesh; he saw with his eyes what he had before seen by faith. Then the Lord said—"Behold I am Jesus Christ, I am the Father and the Son, and in me shall all mankind have light, and that eternally, even they who shall believe on my name. Behold, this body which you now see is the body of my spirit, and all men in the beginning have I created after the body of my spirit." Notice now, they were created after the same form and fashion, and no doubt attain by growth to similar dimensions as the body of his spirit, without flesh and bones. The expression is, "All men in the beginning"—you were there, all this creation were there; all the inhabitants of the earth who now live, all that have lived, and all that will live in times to come, were all created after the body of his spirit in the beginning before this world was made.

When all these spirits were sent forth from the eternal worlds, they were, no doubt, not infants; but when they entered the infant tabernacle, they were under the necessity, the same as our Lord and Savior, of being compressed, or diminished in size so that their spirits could be enclosed in infant tabernacles. If their bodies die in infancy, do their spirits remain infants in stature between death and the resurrection of the body? I think not. Why not? Because the redemption must restore everything to its natural order. If they were of the size and stature of manhood or womanhood before they entered into the tabernacle would the redemption be complete, when they came out of that tabernacle, unless they were restored to their former dimensions? I think not; there would not be a full restoration, and consequently, there would seem to be an imperfection in the plan. There are some of our brethren and sisters, perhaps, who are very anxious to see their little children after they depart this life. The Lord sometimes gives them a vision of their departed little ones, not of their spirits, but as they will appear in the morning of the resurrection, in order that they may know and recognize them. But supposing that he should show them the spirits of their little children as they are, after leaving their infant tabernacles, would they be satisfied? I think not. Why? Because I think they would not recognize them, for I am of the opinion that the spirits of children who die here regain their former dimensions of manhood or womanhood, and hence if you were to see them you would perhaps be disappointed. But by and by the resurrection will come, then these full-grown spirits, who have died in infancy here, will again enter into the infant tabernacle, and they will come forth as infants, as they were at the time they laid down their bodies; then their parents will have no difficulty in recognizing them.

There is quite an anxiety at the present time, about one thing, connected with the resurrection, and that is, will those spirits, whose bodies died here in infancy, when reunited with their infant bodies, remain of that stature through all the ages of eternity? There is a sermon of the Prophet Joseph Smith, reported by long-hand reporters, in which it is stated that resurrected infants will for ever remain infants. But I doubt very much in my own mind if those who reported that sermon got the full idea on this subject;

and if they did, I very much doubt whether the Prophet Joseph, at the time he preached that sermon, had been fully instructed by revelation on that point, for the Lord has revealed a great many things to prophets and revelators, and among them to Joseph Smith, the fullness of which is not at first given. For instance, in baptism for the dead, in Joseph's day women were baptised for men, and men for women as well as for men. The Lord had at first revealed a few things to him, showing that baptism for the dead was a true principle, without giving him all the particulars at once. But he continued to enquire of the Lord, and he received more and more in regard to this principle. So in regard to the resurrection, there may have been many things revealed to him that were true, and others upon which, without having revelation, he would draw his own conclusions, until it should please the Lord to give further revelation. There is no revelation given that gives us a full knowledge upon that point,—but I will give you my reasons, merely as reasons, to show that they who die here in infancy will grow up to the full stature of manhood or womanhood, after the resurrection. I do not say that it is so, but my reasons for believing that they do are these: How could they be restored completely to all that perfection of manhood and have a perfect tabernacle adapted to the dimensions of the spirit as it existed, before it came here, unless their bodies should grow up from a state of infancy, and be sufficiently enlarged to become a perfect house for the full-grown spirit, whether man or woman? I have heard, whether it be true or not I do not know, that before Joseph was martyred, he had obtained further light and information on this subject, to the effect that there would be a growth after the resurrection. How this may be I do not know, and it does not particularly matter; still it is something that we have the right and the privilege of reflecting upon, for there is no harm for any man or woman letting the mind expand to lay hold upon all that God has revealed, and to ponder upon it, as the ancient children of God did. Nephi says—"I ponder upon the things of God continually which he has revealed unto me," and there is no harm for us to do the same. We should not get into that old sectarian notion, that we have no right to know anything about this, that or the other, and that we must not pry into this, that or the other. That is an old sectarian notion, which we have fought against all the day long, and we do not want it to creep into the Church of Jesus Christ of Latter-day Saints. It is the privilege of its members to let their minds expand, and to ponder upon the things of God, and to enquire of him, and by and by, when we have prepared ourselves by getting all the knowledge we possibly can from that which is written, God will give us more.

There are many other things I would like to touch upon in regard to the resurrection. We often reflect in our minds upon the capacity and power we shall have after the resurrection, when we are quickened by the celestial spirit? To dwell upon this subject would take up another discourse, and I see I have not time for that, for I have to be at another meeting soon after 4 o'clock. But I will just mention a few things which we shall enjoy after the resurrection that we do not have here. For instance, we are limited in our vision here, we can see only a few things round about us, and they must be in the immediate neighborhood. We can not see away off to England, or the European countries, and we can not see anything unless it reflects the natural light of the sun or some other luminous body, and sends the light into our eye, and by that means the mind is informed concerning objects outside of us. But how very limited this sight of ours is! Do you suppose that the sight of the immortal body will be thus limited to the natural light that shines? No, there are a great many kinds of light besides the light which shines from the sun, moon or stars, or from some artificial light that may be created on the earth. There is, for instance, the light of the Spirit of God, by which the elements are controlled and governed; that is in all the elements, it matters not whether beneath or above the surface of the earth. Now, there may be a perfect organization in the resurrection, wherein this other kind of light, associated with the elements, will be permitted to affect the eye of the

immortal body, so that it can see into the earth as well as on its surface. I do not wish you to take my statement only in regard to this, but the revelations of God inform us that there have been men here in mortality who have had their eyes quickened by this other species of light so that they could see things under the earth as well as things on its surface. Moses was one of these men, and we have an account in the Pearl of Great Price, of the great vision he had concerning this earth. Before the Lord revealed to him the history of its creation Moses beheld every particle of the earth, and the account says there was not a particle that he did not behold, discerning it by the Spirit of God. One of the revelations says, that whatsoever is light is spirit, and there are degrees of this spiritual influence that will affect the natural or mortal eye; then there are other degrees more refined, perhaps, which do not affect the mortal eye, but will affect the immortal eye, yet the Lord would be able to touch the eyes of a man like unto Moses or any other man of God, so as to show him every particle of the earth, inside and outside.

Now, if the mortal man can see this, as Moses certainly did, why should we suppose that we will be limited in that state of immortality which all Latter-day Saints expect to enjoy? It is more probable that we shall be able to discern, not only everything pertaining to this little speck of creation which we now inhabit, but also other worlds and what takes place thereon, as easily as that which takes place on our own. We have revelations also in regard to this. When Enoch was expressing his mind about the greatness of the creations of the Almighty, he said that if a man could number millions of earths like this, and all the separate particles which enter into their composition, it would not be a beginning of those creations, yet, said he to the Lord—"Thou art here, thy bosom is here," and the Lord said unto Enoch—"I can stretch forth mine hand and hold all the creations that I have made, and mine eye can pierce them also." By what power can his eye pierce them? By the same power that quickened the eyes of Moses while yet a mortal man; that same power can quicken the eyes of immortality to behold all the creations that the Lord has made, and hence there will be an enlargement of vision in the resurrection.

We might dwell on the enlargement of hearing as well as of vision. Do you suppose that immortal beings depend, for sound, upon the mere vibrations of an atmosphere like ours? This atmosphere only extends about forty-five miles above the surface of the earth. How could beings, away above this atmosphere of ours, communicate sounds to us here? There are other principles and elements of a more refined nature that intervene between these creations that God has made, and these elements may be brought into perfection, and by their vibratory powers they may communicate sounds from one world to another, just the same as light is communicated from world to world, and the immortal ear would be adapted to this.

We have not time to dwell upon this, I merely mention it as one of the great blessings of immortality. We might mention too, concerning sleep. We have to sleep away about one-third part of our time here; will immortal beings be obliged to do the same, and spend one-third of the eternal millions on millions of the ages to come in dormancy? I do not think any such thing. Inquires one—"Are not things here typical of things hereafter?" Some are not. We die here, but that is not typical of any death that will come on the righteous hereafter, and there are a great many things which we pass through here that are not typical of things hereafter. All physical imperfections will be done away with hereafter, and we shall enjoy a greater fullness and power, and I can not see that it will be necessary for the immortal body to be vivified or quickened and refreshed by sleep. They will no doubt eat and drink in an immortal state, but whether it will be necessary to do this is another question entirely. The twelve apostles, Jesus said, "shall eat and drink at my table, and shall sit upon twelve thrones, judging the twelve tribes of Israel," showing that the Lord will have a table, and that he will have food upon it, and that they will eat and drink at that table, though they are immortal; but whether it will be necessary in order that their immortality may endure is another question, and we have not time to dwell upon it. Suffice it to say that, even children of mortality, when quickened by the Spirit of God, have often lived for quite a period of time without eating or drinking. Moses, for instance, on two occasions, passed forty days and forty nights in Mount Sinai, and neither did eat nor drink during that time.

We might go on and speak of other enlargements that we will have that we do not have here, besides eating, drinking, hearing, seeing, &c. We might mention the perfection of locomotion, passing to and fro from world to world, and the power of rising contrary to the principle of gravitation, showing that men will have

superior power, even as Jesus did, when he ascended heavenward, contrary to the laws of gravitation. We might speak of the velocity of locomotion; but it will not do for me to dwell upon these subjects at the present time. But I pray that the Lord God will pour out his Spirit upon the Latter-day Saints throughout all the earth and quicken our minds and understandings, and every power and faculty that he has given us, that we may search after knowledge, and be obedient to all that the Lord requires at our hands. If we do this the time will come, by and by, when we will have faith in God, even as the brother of Jared had; and when we possess faith like unto his, we are promised in the Book of Mormon that all the great things which he saw shall be revealed unto us. But we shall have to obtain them as he obtained them—by faithfulness. By the quickening power which was bestowed upon him the brother of Jared beheld all the inhabitants of the earth that had been before his day, all who existed when he existed and all who would exist even unto the end of the world. The power of God rested upon him and enlarged his vision, enabling him to see all these objects. Amen.

— John Henry says dessert is something to eat, after you have got enough.

SPECIAL NOTICE.

To the Presiding Bishops and Presidents of each County in the Territory:

WE wish you to obtain correct returns of Utah's Products of last year, including the number of Bushels of Wheat, Oats, Barley, Corn, Buckwheat, Rye, Peas and Beans, Potatoes and other Vegetables, also Tons of Hay and Lucerne.

We hope the Bishops of every settlement will endeavor to furnish the required information as accurately as possible (through their Teachers), as we wish to present a statistical account of Utah's productions to the Agricultural Bureau in Washington at an early day.

When the Presiding Officers get their returns from every settlement in their respective County and District, they will please forward the aggregate statement to this office. And oblige

Your Brethren in the Gospel,
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