

especially prepared for that purpose. And just such a body as earth has furnished us will rise again. Neither more nor less. The perfection of the earthly tabernacle is complete in the person of eight, seven, six, five, four, or even two feet—with this difference, however—one is an infant, another a youth, the other a man. The only question then is, "Can the resurrected child exhibit intelligence equal to the fully grown resurrected man?" For herein consists the glory of God. Joseph says it will possess "all the intelligence of a God," and "be for ever living in the learning of God." Consequently, its progress as a child must be similar to those who are of full stature. It also holds dominion; for he further says, "Eternity is full of thrones, upon which dwell thousands of children reigning on thrones of glory, with not one cubit added to their stature." Mormon, in writing the history of Jesus' ministry to the people upon this continent after his resurrection, uses the following language: "And it came to pass that he did teach and minister to the *children* of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things—even greater than he had revealed unto the people, and loosed their tongues that they could utter." "Behold it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even *babes* did open their mouths and utter marvelous things. And the things which they did utter were forbidden, that there should not any man write them."

I will here ask, by what power did these children on the first day mentioned speak unto their fathers such great and marvelous things, even greater than Jesus Himself had revealed unto the people? And on the second day, by what power did not only these children but *babes* also utter such marvelous things, which were to precious to be written? The common answer would be, "Because Jesus loosed their tongues." But this does not cover the ground. Were these children, as well as the babes, merely machines set in motion, and their utterances simply mechanical? Or did the children teach their fathers, and the babes utter marvelous things by virtue of the understanding they themselves possessed; the organs of the body being quickened, for the time, by a portion of the

power of the resurrection as held by Jesus, to enable them to exhibit these latent powers?" To me the answer is obvious, and I think this is the grand key that unlocks the seeming mystery of the power which children will possess after their resurrection, when as children they will be found seated upon thrones, reigning in glory; the power of the resurrection having made it possible for them to exhibit the full strength of their intellect, or rather, as Joseph says, "All the intelligence of a God."

We turn next to the classification of all those who will come forth, both in the first and the last resurrection; for it has been revealed that people who have dwelt upon the earth will be classified as follows: First, those who will attain unto a celestial glory are called "the church of the first-born;" and they are said to be "Kings and Priests to God." Again, they are called Gods, and inherit all things. Joseph has made it known that "in the celestial kingdom are three heavens or degrees," and that the highest can only be reached by observing the patriarchal order of marriage; or, as he says, "entering into this order of the Priesthood." This glory is typified by the sun. Thus we see that it is possible for individuals to become partakers of celestial glory without receiving a fulness thereof; for those who would receive a fulness must observe *all the law*. Second in order are those who have died without law; the spirits of men who have been kept in prison; also honorable men of the earth who did not accept the testimony of Jesus in the flesh, but afterwards received it. These receive of the glory of the Son, but not of the fulness of the Father; and their glory is terrestrial, as typified by the moon. The third class, as defined by the revelations, is a singular admixture, and consists of professing christians, liars, sorcerers, whoremongers, adulterers, etc.—those who have received neither the Gospel nor the testimony of Jesus at any time. Of these it is said, "They shall not be redeemed until the last resurrection," and when redeemed can only enjoy a glory which is terrestrial, which glory is typified by the stars, and varies in degree "as one star differeth from another star in brightness or glory." These are called servants of the Most High; "but where God and Christ are they cannot come."

These last complete the vast multitude who will be resurrected to inherit a kingdom of glory; the re-

mainder, or fourth class, are "sons of perdition." They are vessels of wrath, for whom there is no forgiveness in this world nor in the world to come, and of whom Jesus says, "It had been better for them had they never been born;" "The only ones who shall not be redeemed;" "Wherefore He saves all except them."

Concerning the beasts of the field, the fowls of the air, and the fishes of the sea, these also are all to be restored, for the revelation declares: "All old things shall pass away, and all things shall become new. Even the heaven and the earth, and all the fulness thereof—both man and beasts, the fowls of the air, and the fish of the sea, and not one hair, neither mote shall be lost; for it is the workmanship of mine hand."

A very few words upon the seeming mystery of the same identical body that has been buried in the earth, being raised from the dead and consumed by fire; or whose organization has been in any way whatever destroyed. We declare most emphatically that if this is not the case, there is not a resurrection; neither is there a restoration.

Think you the mother would be satisfied to press to her bosom elements different from those which in mortal life constituted her child; to whom she gave birth, and to whom she supplied nourishment from her own breasts, even though the material of which its body might be composed were quickened by the same spirit which quickened its body in mortality? No, she never would. She would say, and justly too, "Give me *my own* child;" and unless she is satisfied that the same elements which constituted the tabernacle of her child in mortality were to be restored to her in the resurrection, she would have sorrow instead of joy; for there would be a constant longing for the lost one.

Again: Would the husband be satisfied with anything less than the wife who was given to him by God in mortality, which gift was made eternal not only by promise but also by sacred covenant? We reply, "No, he would not." So likewise will the wife want *her own* husband, and the child *its own* parent. While we have no philosophy to fully explain how this shall be brought to pass, yet the promises made are most emphatic; for all will be restored without the loss of a "single hair or mote."

Alma says, "Behold it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to the