

sion of Jesus have been resurrected also?

We would make especial mention of the Prophet Nephi who was the grandson of Helaman; also his son Amos, who took charge of the records; and the son of Amos, who was named after his father, who in turn received and transferred them to his brother Ammaron, which Ammaron hid them up in the hill Shim, they being afterwards obtained by Mormon according to the directions of Ammaron, which records were all finally hidden by Mormon in the hill Cumorah, except the abridged records which he delivered to his son Moroni. We would also include nine of the twelve disciples whom Jesus chose, and to whom He gave a promise that "after they were seventy and two years old they should come into His Kingdom and find rest." The other three whom Jesus chose obtained a promise that they should not taste of death, but they should be changed to immortality when Christ should come in His glory; consequently, they still remain in the flesh as translated beings.

We may also ask why many of the Saints upon the Eastern Continent who did not die until after the resurrection of Jesus should not have their bodies resurrected also, including all the Apostles save John, who, like the three Nephites, will tarry until Jesus comes? Although there is no direct revelation that I am aware of declaring this to be the case, yet I see no reason why it should not be, seeing the keys of the resurrection were revealed in the days of the Savior, and not before His time. That dispensation is not completed, neither can it be until the dead who belong thereto are raised from their graves, as well as those who died before it was ushered in; although the work of that dispensation, as far as it pertains to mortality, may have ceased long ago.

True, each succeeding dispensation has either resumed or continued much of the labor of the former one; and the same authority which was held by men in previous dispensations has to a greater or lesser extent been by them conferred upon others in the dispensations succeeding, and in this manner are dispensations linked to each other. Yet there is a labor peculiar to each dispensation, and belonging thereto, which will not be at all interfered with, even by the heads of other dispensations, except to assist if needs be.

Unquestionably there remains

much unfinished work belonging to the several dispensations preceding this; and while it may be completed during the period of this dispensation, yet that labor will be directed by those whose right it is to dictate by virtue of the authority still held by them, although they themselves may have passed away centuries ago. Joseph says, *Journal of Discourses*, Vol. vi, page 238: "All these authoritative characters will come down and join hand in hand in bringing about this work. We therefore conclude that an authority once conferred is always retained until the labor necessary to be performed under that authority shall have been fully completed."

For instance, Joseph Smith held possession of the plates no longer than was necessary to translate the record which they contained. They were then delivered to their former custodian Moroni, who still has them in his keeping. It appears that the twelve Apostles whom Jesus chose in Palestine have not finished their mission; for in September, 1880, the Lord said to Joseph the Seer: "And again, verily, verily, I say unto you, and it hath gone forth in a firm decree by the will of the Father, that mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else."

This is in accordance with the promise Jesus made to His disciples previous to His death (Matt. xix, 28). Elijah still holds the keys of the sealing power, though he himself has conferred this authority upon others, as Moses still holds the keys of the gathering, although he has appeared at two distinct times to confer the keys of this power—once in Jesus' day and afterwards upon Joseph in this dispensation. Michael, the Ancient of Days, will sit to confirm the acts of the rulers of these several dispensations, and to make the final awards, when the work pertaining to each dispensation shall have been fully completed, and not before.

We are now living in what is termed the last dispensation, at the head of which the Prophet Joseph stands. And as Joseph was the first to receive every manifestation, revelation, key of power, and authority of the Holy Priesthood, why should

he not be the first to receive a resurrection from the grave, and thus be prepared to resurrect his brethren? Elders in Israel and all faithful Saints are anxiously anticipating this glorious time, which we all believe is very nigh, though the exact period has not been revealed to the Church. It is believed by many that His resurrection will be simultaneous with the coming of Christ, because of the promises made concerning those who had previously been sleeping in their graves. But this need not necessarily be, seeing that the keys of the resurrection can be used at any time to bring from their graves all those whose resurrection becomes essential for any purpose whatever; more especially the head or ruler of the dispensation of the fulness of times.

Whenever it becomes necessary for Joseph to be resurrected—not to minister again to the common multitude, as he did during his mortal life, but to direct his brethren in those labors so needful to be performed for the accomplishment of the great work of the last days—the grave will be powerless to hold him longer, and he will appear in Temple and other places to the great joy of those who are worthy to come into his presence and listen to his voice. Then will be revealed a power as pertaining to the redemption of Zion, that even the Latter-day Saints as a whole wot not of; while the revelations concerning the dead will make manifest such a stupendous labor to be performed in their behalf as to demand the erection of many Temples in various parts of the land for the receiving of ordinances for the vast multitude who are awaiting their redemption.

The inspiration which particularly rested upon Joseph during the latter part of his life was concerning the dead. After mingling with them so long in the spirit world, that same inspiration will necessarily be increased among those who still remain, when he shall make known to what extent the Gospel has been received by them, and their desire to have the ordinances vicariously administered. In view of these things I am led to ask myself, "Are we prepared for Joseph's resurrection so as to be ready to respond to the demands that will be made upon us, both of our time and our means, to carry on the great work of the redemption of the living and the dead, and also the redemption of the land of Zion?"

We wish next to speak upon another great and important event