

when he prophesied concerning the families of the earth, saying, "In this life I shall have joy, and in the flesh I shall see God" (*Pearl of Great Price*, page 10); while Eve rejoiced over the prospect of redemption and the eternal life promised them for their posterity. This could not have been realized but for the fall, by which the evil and the good were made manifest, and their children were left free from that time to choose for themselves.

Assuming, then at the outset the doctrine of the resurrection to be an established fact, we will launch at once upon the broad ocean that lies before us, and in our researches into some of its details will go no farther than the light of revelation will justify. There is so much pertaining to this subject that has not, as yet, been revealed; and there is such an intense desire to learn more in relation thereto as to provoke considerable speculation in theory, which is always dangerous as applying to heavenly things.

It must be remembered that in our mortal state, without the aid of a quickening power, we cannot at all comprehend the glorified condition of a reunion of the constituent elements of the mortal tabernacle and the immortal spirit which have been separated by death; and we shall never fully realize that condition until after the powers of the resurrection have been brought to bear upon us. For experience alone will furnish full and complete knowledge either as to the glories of a resurrection to eternal life, or the sufferings and torments of the sons of perdition. The revelation says concerning the latter, "And the end thereof, neither the place thereof, nor their torment no man knows; neither was it revealed, neither is, neither will be revealed unto man, except those who are made partakers thereof."

"Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again. Wherefore the end, the width, the height, the depth, and the misery thereof they understand not, neither any man except those who are ordained unto this condemnation."

It is also undoubtedly wisdom in the Almighty to hide from us the glories of a resurrected state; for such knowledge would unquestionably have a tendency to make us dissatisfied with our present condition, there being no genuine joy upon this earth; neither can there be separate from anticipations of a glorious future—not merely in spirit life in

the paradise of God, but more especially after the resurrection from the dead. Paul sensed this when he exclaimed, "If in this life only we have hope, we are of all men most miserable."

The vision which the prophet Joseph had of the glories of the three kingdoms makes very plain Paul's statement that "There is one glory of the sun, and another glory of the moon, and another glory of the stars;" and that the glory of the stars is as varied as the stars themselves vary in brightness. Joseph's description is more minute than Paul's; and it would seem that he had at this and other times a more extended view than Paul. He remarked at one time that "Paul said he knew a man who was caught up to the third heaven." "But," said he, "I know a man who was caught up to the seventh heaven." That man I have always believed to be Joseph himself, for the reason that no man living could supersede him.

Therefore, if it was not himself who was thus caught up, it must have been one of the ancients with whom he had conversed. Seeing that Joseph held the keys of the last dispensation, his privileges were certainly equal to those who had heretofore held similar authority and power. This being the dispensation when everything is to be revealed, who so likely as the head of the dispensation to become possessed of this knowledge, seeing that he is made the channel of communication to us?

We may, therefore, fully rely upon what he saw in vision on various occasions in regard to the future, and we presume to say that these visions were often before him when in after times he spake upon the subject of the future. His words may consequently be accepted as unquestionable authority.

There are different periods spoken of when a resurrection from the dead should take place; and although very little is said concerning the resurrection of any other since our Savior's ascension (this being the commencement of the first resurrection), yet any subsequent resurrection would simply prove that the first resurrection was continued after His ascension. We will speak further upon this as we proceed, for we wish now to consider the death of our great progenitor.

It is recorded in the 5th chapter of Genesis that Adam died at the advanced age of 930 years. "But it is often asked, 'Did Adam lie in the grave until he was redeemed there-

from through the death and resurrection of the Only Begotten?' I will ask a question in reply: "Did Jesus have power to lay down His life and take it up again?" He so declared. (John x, 18.) It might be well at this point to enquire who was the Savior of the world; and what relation did He bear to our father Adam? For the veil of the mysterious past has been lifted just a little to enable us to see within. I will first quote from a discourse preached by President B. Young, in Salt Lake City, April 9th, 1852, (see *Journal of Discourses* Vol. 1, page 50.):

"The question has been often asked who it was that begot the Son of the Virgin Mary? I will tell you how it is. Our Father in heaven begot all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal. Now hear it, O ye inhabitants of the earth, Jew and Gentile, Saints and sinner. When our Father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this earth. He is Michael, the ancient of days, and about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do."

"Every man upon the earth, whether professing or non professing christian, must hear it and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed.

"When Adam and Eve had eaten of the forbidden fruit their bodies became mortal from its effects; and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. When he took a tabernacle it was begotten by His Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession.

"I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone.

"It is true that the earth was organized by three distinct characters,