

viz.: Eloheim, Jehovah and Michael. These three formed a quorum as in all heavenly bodies, and in organizing elements perfectly represented in the Deity, as Father, Son and Holy Ghost. Jesus our elder brother was begotten in the flesh by the same character as was in the Garden of Eden, and who is our Father in heaven. Let all who may hear these doctrines pause before they make light of them or treat them with indifference; for they will prove their salvation or damnation."

We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 6th, 1844:

"It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God Himself, the Father of us all, dwelt on our earth the same as Jesus Christ did. I will show it from the Bible. I wish I were in a suitable place, to tell it, and that I had the trump of an archangel, so that I could relate the story in such a manner that persecution would cease forever. What did Jesus say? Mark it, Elder Rigdon, the Scriptures inform us that Jesus said, 'As the Father hath power in himself, so hath the Son power.' To do what? Why, what the Father did. The answer is obvious, in a manner, to lay down His body and take it up again. 'Jesus, what are you going to do?' 'To lay down My life and take it up again.' Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. What did Jesus do? Why, I do the things I saw My Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get My Kingdom I shall present it to My Father, so that He may obtain Kingdom upon Kingdom and it will exalt Him in glory. He will then take a higher exaltation and I will take His place, and thereby become exalted Myself; so that Jesus treads in the track of His Father and inherits what God did before."

I think these two quotations from such a reliable authority fully solve the question as to the relationship existing between Father Adam and the Savior of the world, and prove beyond question the power that Adam possessed in regard to taking his body again after laying it down—which power he never could have attained unless he had received first a resurrection from the grave to a condition of immortality. We further say that this power was not forfeited when as a celestial being he voluntarily partook of the forbidden fruit, and thereby rendered

his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits—thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, a celestial glory.

All that Father Adam did upon this earth, from the time that he took up his abode in the Garden of Eden, was done for his posterity's sake and the success of his former mission as the savior of a world, and afterwards, or now, as the father of a world only added to the glory which he already possessed. If, as the savior of a world, he had the power to lay down his life and take it up again, therefore, as the father of a world which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through Him who alone possesses the power to bring it to pass. It is these, and these only, whose resurrection we here wish to consider. But we will now resume the consideration of the question, viz., the times when the resurrection did and will take place.

King Mosiah, whose writings are recorded in the Book of Mormon, declares that

"There cometh a resurrection, even a first resurrection. Yea, even a resurrection of those that have been, and which are, and which shall be, even until the resurrection of Christ; for so shall He be called. And now the resurrection of the Prophets and all those that have believed in their words, or all those that have kept the commandments of God, these shall come forth in the first resurrection; therefore they are the first resurrection. There are those who have part in the first resurrection, and these are they that have died in their ignorance before Christ came, not having salvation declared unto them. Thus the Lord bringeth about the restoration of these, and they have part in the first resurrection, or have eternal life, being redeemed of the Lord. And little children also have eternal life. The Lord redeemeth none such as rebeleth against Him and dieth in their sins; yea, even all those that have perished in their sins ever since the world began that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they who have no part in the first resurrection."

Alma also, in speaking to his son Corianton upon this subject, says:

"And behold again it hath been

spoken that there is a first resurrection, a resurrection of all those which have been or which are, or which shall be down to the resurrection of Christ. Behold! I say unto you it meaneth the reuniting of the soul with the body of those from the days of Adam down to the resurrection of Christ. Now whether the souls and the bodies of those which have been spoken of shall all be reunited at once, the wicked as well as the righteous, I do not say; let this suffice, that I say they all shall come forth, or, in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now, whether there shall be one time, or a second time, or a third time that men shall come forth from the dead it mattereth not, for God Himself knoweth all these things, and it sufficeth me to know that there is a time appointed when all shall rise."

We gather from this above that at the time of the resurrection of Christ the righteous were to come forth from their graves; also those who had died in their ignorance, as well as little children; but it was questionable in Alma's mind at what time the wicked would come forth. As to what did actually transpire at the time of and immediately succeeding the Savior's resurrection we will refer to the record. Matthew the Evangelist, says (Chap. 27, ver. 52-53.) "And the graves were opened, and many bodies of the Saints which slept arose; and came out of their graves after His resurrection, and went into the holy city, and appeared unto many."

Jesus, when He appeared to the Nephites upon this continent, quoted the prophecy of Sammel, the Lamanite, and showed that it had been fulfilled. (3rd Nephi, 23. 10.) He upbraided them for neglecting to write the same, and said: "How be it that ye have not written this thing—that many Saints did arise and did appear unto many, and did minister unto them." We have here two testimonies concerning the Saints rising from the dead—one in regard to those upon the eastern continent, and Jesus' testimony in regard to those upon the western continent. Whether there were any of those who constituted the ten lost tribes who had died previous to this time and who were resurrected during this period is nowhere recorded; and while we might justifiably suppose that such was the case, I would much prefer to wait the coming forth of their history, when the facts concerning them will be fully made known.

Moses, in describing Enoch's vision upon this subject, records: "And the Saints arose and were