

etc. Thus we see that while the body of our Savior slept in the tomb, He went in the spirit, and preached His glorious Gospel to "the spirits in prison," who were disobedient in the days of Noah, and were destroyed in the flesh by the flood. This was their second condition or state in the spirit awaiting the resurrection of their bodies which were slumbering in death. "Marvel not at this," saith Jesus, "for the hour is coming, in the which all that are in their graves shall hear his (the Redeemer's) voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." In reference to the third condition or state we will refer to the account given of the risen Redeemer before his ascension. John tells us that he appeared unto his disciples three times after his resurrection, on which occasions he ate bread, broiled fish and honeycomb, and opened the eyes of their understanding, that they began to comprehend the Scriptures and the prophecies concerning Christ. But when he appeared unto them "they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see me; for a spirit hath not flesh and bones, as ye see me have." Here is presented the true type of the resurrected being. And after this manner are all those who have their resurrected bodies, and there are many of these, for we are told in the scriptures, that, "the graves were opened; and many bodies of the saints which slept arose, And came out of the

graves after his resurrection, and went into the holy city, and appeared unto many." This class of beings dwell in heaven, or in the paradise of the just, having been counted worthy to come forth in the first resurrection, even with Christ, to dwell with him and to be associates with and members of the kingdom of God and his Christ. These comprise the three conditions or estates of man in heaven. Not all, however, of the disembodied spirits enjoy the same privileges, exaltation and glory. The spirits of the wicked, disobedient, and unbelieving are denied the privileges, joy and glory of the spirits of the just and the good. The bodies of the Saints will come forth in the first resurrection, and those of the unbelieving, etc., in the second or last. In other words, the Saints will rise first, and those who are not Saints will not rise until afterwards, according to the wisdom, justice and mercy of God.

Christ is the great example for all mankind, and I believe that mankind were as much foreordained to become like him, as that he was foreordained to be the Redeemer of man. Whom God did foreknow—and whom did he not foreknow? "He also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." It is very plain, that mankind are very far from being like Christ, as the world is today, only in form of person. In this we are like him, or in the form of his person, as he is the express image of His Father's person. We are therefore in the form of God, physically, and may become like him spiritually, and like him in the possession of knowledge, intelligence, wisdom and power.

The grand object of our coming