

nally, being Gods, even the sons of God, but now that they would not receive the Gospel, the Prophets, nor the everlasting covenant which they might have received, they can only become as the angels in heaven, who in *that world* neither marry, nor are given in marriage, but are *equal to the angels in heaven*.

These are not they who inherit the celestial world, nor those who attain to the terrestrial, but they who suffer the judgment of God in the flesh. These are they who come forth in the last resurrection; they who attain to the resurrection in that world, and are neither married nor are given in marriage, just as the revelations of God prescribe and show forth.

There is nothing in all this which says or intimates that those who come forth in either of the other resurrections shall not have the blessing in their resurrection and in their world, whether Celestial or Terrestrial, of being married and given in marriage. Let me ask what is to become of that portion of the human family that have gone down into their graves in past ages without having arrived at the age of puberty, or without having lived to years of accountability? What is to become of them? Are they not to be given the blessings of the New and Everlasting Covenant, to increase, multiply and attain to endless lives, and eternal increase in the covenant of Abraham? Undoubtedly, in the resurrection when they shall have regained their tabernacles, if they render the required obedience to the holy law of God. And who are the others that come forth in the second resurrection? Stop. Let me distinguish. The first resurrection was in the days of Jesus. Those who were resurrected with Him appeared many of them, we are

told, in the streets of the holy city. That was the first resurrection. The second resurrection is the resurrection of the just, when Jesus shall come again in the clouds of heaven with power and great glory, when they who sleep in Jesus will come with Him. Then will He bring the City of Enoch that has gone away in Terrestrial glory ever since it went to the heavens. Then will those children who have died in Christ—for they are redeemed in Christ from before the foundation of the world—come forth. Then, in the next resurrection, we are told, will come forth the honorable men of the earth who have lived according to the light they had. In this next resurrection will come forth the multitudes of the nations that have never had the Gospel—the heathen nations. They are candidates for the next resurrection, and when they come forth upon the earth, those of them who prove themselves worthy will they not have the opportunity to attain to all the blessings of the new and everlasting covenant? If they are not to be married and given in marriage the Lord has not been pleased to tell us so. I anticipate that in that glorious day the work of performing all the ordinances and endowments for those who have not attained unto these privileges and blessings in the flesh, either by themselves or by proxy, will have that privilege, and the work will be carried on. That blessed epoch seems to dawn upon our view—that glorious period when the righteous will come forth, and while the wicked will sleep on another thousand years.

Let me remind you of another interesting feature in this allegory, and that is this: The Savior tells us that the terrestrial glory, or kingdom, is likened unto the glory of the moon, which is not of the brightness