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## THE RESURRECTION.

BY ELDER J. J. CORNISH.

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"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Beloved friends, according to previous arrangements, we have met. We agreed to come together this afternoon, to speak upon the subject of the resurrection of the dead. I believe you are all interested upon this subject; I see three or four Bibles in the hands of those who are Bible readers, and I also see several with their pencil and paper

before them. I shall therefore be particular to give you chapter and verse from the Bible for proof upon this subject.

As there is no meeting here for this evening, I hope you will bear with me patiently, because the subject is rather lengthy, and I see people here whose beliefs differ widely. Some who believe the resurrection takes place when the spirit leaves the body, and that there will be no literal resurrection of the body; whilst others say there is but one resurrection, and that it will take place at the great last day, when the trump of God shall blow, etc. And I have come here this afternoon with still another belief.

Now, my dear friends, I believe I can, by the aid of the Spirit of God, bring forth some scriptural passages which will be clear to your mind; and as you have said, that you have received much light in the few sermons that I have delivered to you upon the gospel plan, so I am sure you will say you have learned much upon the Lord's plan

of the resurrection when I am through.

As I have taken Jesus Christ for an example of being obedient to his Father, and keeping his Father's commandments, etc., so I will take that same Jesus for an example in the resurrection. I first find him with his Father before the world began. St. John 17: 5, says: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." And St. Paul says in Col. 1: 15: "Who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist." See also Eph. 3: 9: "God created all things by Jesus Christ." Now you can understand what it means in the first chapter of Genesis where it says,

"And God said, let us make man in our image, after our likeness." Gen. 1:26. Now perhaps some of you are thinking about what is said in the next chapter where it says, "There was not a man to till the ground," and say there's a contradiction; but my friends, I think not. He is here simply showing the spiritual creation, and in the second chapter, he shows the creation of the body. Gen. 2:6, 7. I dwell upon that part more fully for the benefit of those who believe that our spirits are nothing more or less than our breath. Now read in St. John 1:1-3. "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John here tells us that the Word (Jesus Christ) was with God, and the Word was God, (God the Son), and he tells us in the 14th verse of the same chapter, that the Word (Jesus Christ) was made flesh. You see

Jesus had no flesh at the time when they made man like themselves. That is the time our spirits were created. John says, John 4:24, "God is a spirit." Hence this was the spiritual creation. He made them male and female, spiritual and intelligent beings, whilst there was no man or woman of flesh upon the earth. Our spirits are the intelligent parts of our beings, and not our breath!

Jesus Christ was so intelligent as (together with his Father) to make the worlds. Read Heb. 1:1-3. That was over four thousand years before he had a body as he afterward had or as we now have. But one might say, "Elder, that was Jesus, that pre-existed; that has nothing to do with our spirits!" But why should you think so? You believe with me that he was the one who came to be an example for us, and you believe he came into the world, and was an obedient Son and that he left us a good example; and not only that, but you believe that he did exist before he came into that little body,

and that whilst in that body, he had the feelings of humanity the same as we have, and if I were arguing against you on that point, you would no doubt quote Heb. 2: 18 to me, where it shows he suffered, and was tempted, etc., also 1 Peter 2: 21, etc. "Leaving us an example that ye should follow in his steps."

Now it being true of the pre-existence of our Savior, why should it be considered strange that we should also pre-exist.

I now call your attention to Heb. 2: 14. Paul here makes the matter plain, he says, "Forasmuch then as the children are partakers of flesh and blood, He [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." My friends, I believe you can all see that we were called children before we were in the body, and just as we have found that our Savior came upon the earth and took a body, just so may we see that we too, previously existed, and in a proper time came to earth

to exist in a body likewise. Paul has shown us plainly that he took that body just as we took our bodies. Ah, yes, we all live in a conscious state in our bodies, and we will live on in a highly conscious state after we leave our bodies, and we do not end even there; we will again enter our bodies and live in them when they become glorified.

Jesus, after his death and before his ascension, went down to the prison and preached to the spirits who once had lived in bodies; but whose bodies were now dead. 1 Peter 3: 17-20. And Peter also says the gospel was preached to them that they might be judged according to men in the flesh, but were to live to God in their spirit as we are to live to him in the flesh, or our bodies. 1 Peter 4: 6.

Perhaps some of you will think I am not proving much about the resurrection. Well, I will tell you, I thought if I could get you to see that there was something in man that lives on, after our flesh returns to the dust, and that we would

again enter our bodies, and (as I will endeavor further on to show that our reward will be given when our spirits and bodies are again reunited), you would then see the beauty, and glory of the resurrection. Now, Jesus Christ our Savior, who existed as we did, before we took our bodies, came and took upon himself a body just like us, or as Paul says in Heb. 2: 16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." He was just as other children, so far as the birth was concerned. Luke says, Luke 2: 52, "And Jesus increased in wisdom and stature, and in favor with God and man." Now we read but little about the child Jesus until he was found talking with doctors and lawyers. He astonished them in answering their questions. The Savior had not forgotten all he knew before he took the body. The next we read of him is when he obeyed his Father's will in the act of baptism, as we endeavored to show you the other evening. But I want you



to note the change that took place when he obeyed the gospel. Before, he was a lovely child, but now he has taken a stand,—now he is about the work of his Father, and the work of the Father is quite different from that of man. The doctrine of the scribes and Pharisees, was in many ways contrary to that of God, just as it is today. They could not stand it, they abused the Savior, and called him bad names. They said, “He hath a devil.” “He casteth out devils by Beelzebub,” and all of which we read; yet he was without sin. Perhaps you will now think of the persecution we have to pass through, not for any evil we have done, but for preaching that same beautiful gospel, which our Savior preached. It seems that some are determined to fight against the truth. Jesus said, St. John 20: 15, “If they have persecuted me, they will also persecute you;” but there is another grand thought right in the same verse, which says: “If they have kept my sayings they will keep yours also.” Isaiah tells us that

when this work should commence, some would be against it, while others would be for it. Isa. 29:15. "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us?" Ah, yes, their works are in the dark. But that same prophet says in verse twenty-four that this work shall cause those who are in the dark, whose hearts are honest before God, and who want to do right, "to come to an understanding, and they that murmur shall learn doctrine." Oh! I thank God for the language of Christ, and more especially, when I see you can understand those grand truths. He says, St. John 13:20, "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." You who would have received the words of Christ in the day in which he lived, had you lived then, will receive them now; and you who reject the words of Christ now, would

have done so then, had you lived on the earth when he did. It is the same, and will be so in all ages of the world.

Now I will give you a few chapters which you can read at your leisure at home; after which I will give you a brief history of what took place as mentioned in those chapters. Matt. 27; Mark 15; St. John 20. In those chapters you will find that they scourged and bound Jesus and platted a crown of thorns and put on his head, etc. Finally they nailed him to the cross. And walked back and forth, wagging their heads, and mocking him, saying to him, "If thou be the Son of God come down from the cross." All this they did and many other things as we may read, and finally, he cried with a loud voice, "My God, my God, why hast thou forsaken me?" Oh! at those words, our God the great Creator, and all creation was moved. The sun, that brightest orb of day refused to shine, our mother earth did quake, the solid rocks did rend, darkness pre-

vailed. Oh, you wicked people, what have you done? You have killed that innocent one! The best blood of over 1800 years ago was spilled. He suffered it for us. Ah, no wonder those who saw that sight—felt the earthquake, and heard those words of agony, said, “Truly this was the Son of God.” Joseph, that honorable counsellor, then went to Pilate and begged the body of Jesus, and after getting permission to take it, he wrapped it in clean linen, pure and white, and laid it in his own new tomb.

In Matt. 28:1-8; Mark 16:1-8; Luke 24:1-12; also St. John 20, you will get a good account of his resurrection. Now, dear friends, do not be prejudiced against this part of the subject, remember it is your Bible I am reading, this is not a doctrine of my own; I did not put it there, but as you believe that they killed him—that he was dead—and was buried, will you not believe that God raised him from the dead? You believe the one because your Bible teaches you so, will you then

not believe the other because your Bible teaches that also? And the Bible says as much about his resurrection, as it does about his death.

Now I want to prove that Jesus Christ came forth with that same body that was laid in the tomb. That it was that same Jesus who was on the cross, with the exception of the blood. His blood was spilt upon the cross, the mortal part left that body, and it was raised from the tomb a glorified body—an immortal body. All the difference I can find by reading the book, is, that his body was a body of flesh and bones and blood before his death, just as we find ours are now, and when he came up out of the tomb, he was a body of flesh and bones and spirit, just as we will be in the resurrection. But one may say to me, as some have in the past, that I am wrong, because Paul says, "Flesh and blood cannot inherit the kingdom of God," etc. I know it my friends, but neither that writer or any other Bible writer has said that flesh and bones cannot inherit the kingdom

of God. No, the blood will leave, and in the veins where the blood now is, in our mortal bodies we shall then have the spirit, and the body with flesh and bones and spirit will be what Paul calls a spiritual or glorified body.

The body of Jesus Christ did come forth, "God did raise him from the dead." See Acts 4: 10; 10: 40, 41; 13: 30. The angel said, he had risen. (Matt. 28: 6.) "He is risen."—Mark 16: 6. By aid of reference Bibles you will find a number of other places. Now I will show you that it was the body of flesh and bones that came forth from the tomb. St. John 20; 15–17,—“Jesus saith unto her, Woman, why weepeth thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away, Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not

yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Now, from these verses we see, First, Jesus stood there as a man, and Mary did not know until he spoke but that he was the gardener. Second. "Touch me not," proves that he had a body that could be touched, a tangible body of flesh and bones. As he himself said after he was risen. See Luke 24: 39. "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." Here he declares himself that it is; "I myself." Do you think he told a lie about it? No, I know you do not. He was on the earth for thirty-three years and over, and never told a lie, and it was not necessary now for him to do so. Thomas was one of the twelve apostles, and he perhaps thought as do some of you, that it was not the body that came forth, and when it

was told him by others that Jesus was resurrected, he did not believe it, but said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." You will find it in the 20th chapter of St. John. Eight days after this, Jesus came among the disciples when Thomas was there, and knowing of his doubts, said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." Thomas saw the Savior, and he believed—he could not help it. If you had been there and believed that Jesus was the Christ, and saw him nailed to the cross, you no doubt would have believed that he was the Christ of God, and that God, by his Spirit had raised him from the dead, and would have made a frank acknowledgment in the presence of that company, and have exclaimed like Thomas, "My Lord and my



God." Now, my dear friends, did you ever think of the words the Savior uttered to Thomas, after he made that acknowledgment, in the last part of that chapter, St. John 20? "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Did you ever think of that blessing coming to you? Blessed are you, my brother! Blessed are you, my sister! I call you brothers and sisters, though you have not yet obeyed the gospel; but dear friends, whilst I feel that good Spirit of God upon me, and I see its power being made manifest among many of you, I feel you are not far from the kingdom. May God bless you, that you may understand this beautiful gospel in all its parts, and that you may obey it, that we may be brethren indeed. Ah yes, blessed are you who believe that Jesus Christ is resurrected from the dead though you have not seen him.

I will now call your attention to Acts 1. I wish you to mark down

from the 1st to the 13th verses. There you will see the last conversation which took place between Christ and his apostles; and it was there the Savior gave them the commission to publish the gospel everywhere. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Now the Savior is gone. Just think of the last talk you might have with your best earthly friend; would you not want to carry out that last request? Yes, and if it concerned your salvation you would not wish any one to make light of their sayings, nor reproach you for trying to carry out the same. So I wish you to think about these apostles, and the church then and now, and his servants who are preaching the same gospel as they were, and who are standing up for that same gospel which they preached. And now the Savior is gone. They watch him go up until he is out of sight, and then two angels, or men in white, stood by them, who said, "Ye

men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Zechariab, the prophet, said that he would come again, and the Jews would see in his hands the print of the nails, etc., Zech. 13: 6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends." "And they shall look upon me whom they have pierced."—

Zech. 12: 10. It will be later on, in a time when the Jews are more fully gathered than now, and at a time when there will be a great war there again. And the mount of Olives shall be divided, etc. This is yet to be, my friends; that mount stands whole yet, but that prophecy will be fulfilled in its time. Read Zech. 14: 4. "And his (Christ's) feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof," etc.

Now I have traced the Savior, the Lord Jesus Christ, from the beginning with his Father, before ever man was made. Then about 4,004 years after the creation he took a body, and dwelt upon the earth for about thirty-three and a half years, was crucified, died and was buried, was resurrected, seen of many at different times, and at different places. He was seen to ascend, and the angels said he would come again; and the last quotation says that he will have the pierced hands and side. I want now to show that we will have the same kind of body as we have found the Savior had after he was resurrected,—a resurrected body of flesh and bones. Our bodies must rise again. Paul says in 1st Cor. 15: 45, 47-49: "And so it was written, the first man Adam was made a living soul; the last man Adam was made a quickening spirit. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly,

such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." This, to my mind, is very plain. The first Adam was Adam our first parent, the second man Adam was the Lord Jesus Christ. And just as Adam our first parent was, so was Christ, and all others, before his or their death. But now he is resurrected from the dead and he will die no more. His is now a heavenly body: and just as that heavenly body now is, so will our bodies be when we pass through death and the resurrection from the dead. Read that 49th verse again, "And as we have borne the image of the earthy," (the image of Adam which we now bear) "we shall also bear the image of the heavenly," (the image of Christ which we will bear.)

I will now call your attention to John, where he says we will be like Christ, 1 John 3: 1-3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall

be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." O, how plain John has made it. "We shall be like him." Can you not believe it? Oh! you must, "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure," and Paul says, Phil. 3:20, 21, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." He will change these mortal bodies of ours and make them like his own body, not like the body he used to have before his death, but like "his glorious body," which he now has. It is by the power of that spirit that we are resurrected from the dead.

Paul says: "But if the Spirit of Him that raised up Jesus from

the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. 8: 11. And you remember how we have proven that the Spirit was given. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9.

Let us then obey him in all things that we may have his Holy Spirit to guide, and obtain that hope through faithfulness. David says, Psa. 17: 15, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." He believed he would be like Christ, have a glorified body. Job understood it in the same way, and he wished that it might be printed in a book, etc., Job 19: 23-27, "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though after

my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." His hope was, that though his body was destroyed, yet, in his flesh he would see God. The Spirit of God which they received through obedience to the truth caused them to have that hope, and as I have quoted to you, Every man (or woman either) that hath this hope purifieth himself even as He is pure. Oh, glorious hope!

I will leave this part of the subject with you and call your attention to the proofs on the resurrection; having proven that Christ's body did rise, and that it became a "glorious body," and that our bodies will also become like His, we will now find that all must rise from the dead. First, there has been a resurrection already, it is past. I shall not dwell long upon that, because it is the resurrections that are to come, which concern us most. In Matt. 27: 50-52, we read: "Jesus,



when he had cried again with a loud voice, yielded up the ghost, And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and 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." I remember some five years since, when I was on the cars going from Reese to Fairgrove, distributing some small slips of paper which had printed on one side about ten or fifteen references of scripture, which referred to the subject of the resurrections; after the conductor had taken our tickets, I arose as I had often done on other like occasions, and gave each of the passengers one, and on my return to my seat, I saw a gentleman, (if it be lawful to call him one); holding the slip up between his fingers in one hand, pointing with the other hand, and looking back at the passengers, he said with a loud voice, "There's

a lie on the face of it!" Thinks I, what did that man say that for? He's trying to hurt the good I have been trying to do; I'll get even with him. So returning to my seat, I turned around and spoke about as loud as he had spoken, so the people would see I could defend what I said or had printed, and said, "What's a lie on the face of it?" Why, said he, "A resurrection past; I read the Bible before you were born, and I know it does not say so, and you're a liar if you say it does." I said: "All right sir, we will read and see whether it is you or I that is a liar." Matt. 27: 52, "And many bodies of the saints which slept arose, and came out of their graves, etc." Said he, "Well there wasn't many arose then." Said I, "And many, MANY, bodies arose!" Who was the liar, my friends? But, one may ask, what do you want to prove by a resurrection past, that don't concern us? Well I know it is past, but as many bodies did rise then, it will give us good hope to believe

that God, who is unchangeable, will do for us what he did for them, in his own due time.

I will now read where the scriptures declare there are two resurrections yet to come. And I hope you have not forgotten my text, "Blessed and holy is he that hath part in the first resurrection." John says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. \* \* Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his 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." John 5: 25-29. Here the Savior tells us positively, that there will be two resurrections. He ought to know! And you notice, he says, "They that have done good, unto the resurrection of life." And that agrees so nicely with our text, "Blessed and holy is he that hath part in the

first," and it is those only who obey him who can have a part in the first resurrection. Jesus further says to his disciples, as you will find in St. Luke 14: 12, 14, "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Here you see the reward comes at the resurrection of the just, and that resurrection comes over a thousand years before the other. Now I will call your attention to the lesson I read in your hearing, viz.: 1st Thess. 4th chapter, I call your attention to the latter part, from the 13th to the 18th verses. Paul tells us that the "Dead in Christ shall rise first," and those who are living on the earth when he comes, "will be changed." I will read it. 1st Thess. 4: 13-17. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorry not, even as others which have no hope. For if

we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Now you remember the question that was asked me the other evening, when the old gentleman would have it that the reign was up in the air. We will now answer it, and show you that it will be on the earth. I know it says here that they will be caught up to meet the Lord in the air, and so shall they ever be with the Lord; but it does not say, they will always

be with the Lord in the air. "The Lord himself shall descend." Descend means, to come down, not come down part way. Jude says, (now don't say like the teacher did some time ago, "There I knew he had a Mormon Bible, there is no Jude in our Bibles!") Ah, my friends, Jude is in all your Bibles; and as I have told you before upon other subjects, that all your different Bibles taught that doctrine; and so they all teach this. And before I proceed further, let me tell you that if you all believed your Bibles aright, you would all belong to one church, and that church would be just like Jesus left it, not only in doctrine, but in its organization. Now we will see what Jude says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with thousands of his saints."—Jude 1: 14. It does not say the Lord "cometh," part way. Jesus says in John 14th chapter, "I will come again." And the time will come when God and Christ will both come. "We will

come unto him, (those who keep his words), and make our abode with him," (or them). The thief knew that doctrine, and cried, "Lord remember me when thou comest into thy kingdom." Do you remember the words of Job which I gave you a few minutes ago, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Oh! He will come to earth again, and reign with his people, and before his ancients gloriously.

Now, so far as we have gone, we have found that there will be a resurrection both of the just and unjust. That is the reason that some of the people of God in the early days would not give up their faith, they knew if they were firm and faithful unto (not until) death, that they might, "Obtain a better resurrection." "Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection."—Heb. 11: 35. Now I will call your attention to

Rev. 20th chapter. (The whole chapter was read and explained at some length, a part only of which we give here.—Ed.) I want you to read all these chapters which I have named to you when you can, and if you will take a reference Bible you will find many verses touching the resurrection, which I have not named, nor will I have time to name them this afternoon. In this chapter, Revelation 20, John says, he saw “the souls” of them that had been slain, and all the good people, “and they lived and reigned with Christ a thousand years.” Now we will see what about the wicked: “But the rest of the dead [wicked dead] lived not again until the thousand years were finished. This is the first resurrection.” Then comes my text, “Blessed and holy is he [all who obey, and keep the commandments of Christ] that hath part in the first resurrection.” You see the devil is bound during that thousand years reign. After the thousand years are over he will be let loose, etc., and he brings his armies



to battle against the Saints, then "fire came down from God out of heaven, and devoured them. Then the devil or Satan is cast into the lake of brimstone, after which comes the last resurrection. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Judged out of the things written in the "books," not the book of life as you and I have been vainly taught hitherto, but out of the books, your books. If you are a Catholic you will be judged out of your Douay Bible, and if you believe the King James translation of the Bible you will be judged by it, all these Bibles teach the same gospel. You might say what then about those who had that book that was to come forth out of the ground spoken of by Isaiah 29th chapter, and who did not have our Bibles? I answer, they will be judged out

of the things written in their book. And the ten lost tribes in the north country no doubt will have another book not called Bible nor Book of Mormon; they will be judged out of the things written in their book. All these books will contain the word of the Lord.

A gentleman once asked me, "How will it be with you Elder, you believe in the Bible and the Book of Mormon, and claim that they both contain the word of God. How, or out of what book will you be judged? I answered him then, and will answer you now, who may be of the same inquiring mind. "It will make no difference to me, being judged from one will be the same as from the other, for they both teach the same doctrine." But to return more closely to the subject.

Thus you see a resurrection took place after Christ was resurrected, and one will take place at the beginning of the thousand years, and the other will take place a little season after the thousand years of

millennial reign is over. Some would have it that the first resurrection took place at the time of Christ's resurrection, then, if so, the second should have taken place a thousand years and a little season later, but it did not. When John wrote the Revelation, it was long after that resurrection had taken place, and in Rev. 4: 1, we find these words, "Come up hither, and I will show thee things which must be hereafter" Oh yes, the two resurrections must take place, and they will be "hereafter." There is where we have made a mistake in the past, my friends; we have listened so much to the Reverend this man and the Reverend that, and when they came to certain scriptures they could not understand, instead of asking God for wisdom as the Bible said, they have referred us to the eminent Henry Ward Beecher, or the eminent Mr. Spurgeon, or the eminent Rev. Dr. Talmage. Oh, why not quote the eminent Lord Jesus Christ sometimes? The eminent Peter, James, John and Paul!

They know best. They were inspired of God, called of God, ordained by proper authorities, and spake as they were moved upon by the Holy Ghost. And if the ministry of today were truly called of God and endowed by the same spirit they would preach the same gospel that Christ and his apostles taught. The gospel of Christ cannot be changed, and the Holy Ghost does not change. You sometimes wonder at your little children coming home and saying to you, "papa" or "mamma," as the case may be, "Why, I understand that preacher, why is it so plain, mamma, why don't our preachers preach like that?" God bless those dear little children who believe in Jesus and his gospel. Dear father, dear mother, do not try to turn away their minds, and tender little hearts from believing this beautiful gospel of Christ. Cast away your prejudices and believe it too, by doing so, adding faith, virtue, knowledge, etc., bringing you up among the "blessed and holy," who have part in the first resurrection.

When I was a very small boy, I

was taught by the people who raised me, (I was not brought up by my parents,) to pray that prayer commonly called the Lord's prayer; also that if I was a good boy, and should die, I would at once go right up to heaven, to a home beyond the sky, and they would put wings on me, and I would be an angel up there bye and bye, etc., and of course I would be so glad to think that if I should die, I would have wings and fly around up in the air, but it was a mistake. I mention this because some of you believe the same thing today. But when I heard this gospel of Christ preached as He and his disciples used to preach it, I changed my mind. Said the elder, in speaking of where the heaven would be, "The Lord's prayer says it will be here." Thinks I, I know that prayer as well as you do. He quotes, "Our Father which art in heaven, hallowed be thy name, thy kingdom come." My friends, I saw it at once, and I believe you can too; "Thy kingdom come, thy will be done on earth as it is done in heaven." Pray that way! Pray that it may come here, and not go up beyond the bounds of time and space. You can never get there.

The thief knew better than that; he knew that Christ would come to earth again. Said he, "Lord remember me when thou comest into thy kingdom." He has not come yet. He has gone to prepare a place for his people, and when it is prepared he will come again.

Read what John says in the 14th chapter of what he has recorded of the Savior's words. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."—John 14: 1-3. Now read on down to the 23d verse. "If a man love me he will keep my words; and my Father will love him; and we (Christ and his Father) will come and make our abode with him." Oh, how plain. Now where is your passage which says, we go up and make our abode with them? Our spirits return only and go to their place where they remain either in the paradise or prison until the resurrection of their bodies. Oh, let us all obey the gospel of Christ and be among the

“blessed and holy” who will have part with Christ in the first resurrection. Read also Rev. 22:12.

“And behold I come quickly, and my reward is with me, to give to every man according as his work shall be.”

A few words now about the kingdom prepared from the foundation of the world, and the kingdom that Christ has gone to prepare, and I shall close. (Cries from the people “Go on, go on, we can stay another hour yet.”) Well I have occupied two hours and five minutes now. After the thousand years are over and Christ comes in glory with all his angels, then all nations will be gathered together, and the judgment will take place—the judgment cannot take place until all are raised—then the separation takes place, after which will appear the new heaven and earth. Find Matt. 25:31-46; you will see three classes here, the brethren, the sheep and the goats. The brethren are those who keep the commandments, those who do the will of God, those who are the blessed and holy, who reign with Christ a thousand years, who receive a kingdom which Christ has gone to prepare. The ones called sheep and goats are they who come

up with the rest of the dead who live not again until the thousand years are over. The sleep are those who, whilst on earth, fed Christ's brethren, they receive a kingdom prepared from the foundation of the world; they no doubt have suffered sufficiently, and will get a reward for the good they have done; Christ said they would not lose their reward. Matt. 10:42. But the goats did not do that, hence are punished longer. One might ask, would not their (those called sheep) glory be as good as the brethren? I answer, No, they are suffering for a non-obedience to the gospel, whilst the brethren are enjoying a peaceful reign of a thousand years with Christ. And when God comes down, and all the redeemed are here in the new heaven on the new earth, those who keep his commandments only enter into the city. Rev. 22:14. (A gentleman in the congregation) "Tell us now where the wicked will be." Rev. 22:15, says they are outside that city. Perhaps that is what Jesus means when he says, "Cast out into outer darkness." May the Lord bless you all. May you obey the truth and enter into the city, is my prayer in Jesus' name.