

according to their works. * *

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame."

Now, that is clear and distinct on this point. In regard to the times and seasons of this resurrection, about which Alma speaks, he said he did not know, but those things he did know were made known to him by an angel, namely, that there is a space between death and the resurrection; that at the resurrection, the body and the spirit shall be brought up and restored to each other, and not only the body and spirit, but every part and particle belonging to the body; not a hair of the head shall be lost; every joint and muscle and fiber and sinew, and every part and particle necessary to make up a perfect physical body for the spirit to dwell in, shall be restored to that spirit in the resurrection. That is the doctrine laid down by the Prophet Alma, as taught to him by an angel.

The very meaning of the word "resurrection" ought to dispel the idea that the separation of the spirit from the body at death is resurrection. The word itself means, "I stand up again." The idea which all the prophets and apostles of old had was that at some future time the voice of God should be uttered, and the dead should stand up again, their bodies should come from the grave; just exactly the doctrine laid down in the Book of Mormon and Book of Doctrine and Covenants. Some have an idea that the people who lived upon the earth before Jesus had no correct ideas in regard to the future. I have seen such statements published by popular

divines of the day; but when we come to take up the Old Testament scriptures, we find that the writers, holy men of God, who wrote as they were moved upon by the Holy Ghost, had a distinct and unwavering faith in regard to this same doctrine, that of the resurrection of the body.

The book of Job is said to be the most ancient book of the Bible. I will read a verse or two from the 7th chapter. In the 9th verse we read: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more." Now, that is a very plain statement of Job's; that when a man goes down to the grave he shall not return. Those who believe in the vain philosophy that I have referred to, take a great deal of comfort in quoting that passage, and also some sayings of Solomon, the wise man; that is, he was a wise man once, but he became a foolish man before he died, not because he married more wives than one, but because he transgressed by marrying strange wives. Solomon, in some of his writings, speaks in the same way as Job. But I will read a verse from the 14th chapter of Job:

"As the waters fail from the sea, and the flood decayeth and dryeth up: So man lieth down, and riseth not."

This also is a very plain statement, is it not? But Job did not stop here as he did in the 7th chapter, for he continues,

"Till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldest keep me secret, until the wrath be passed, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed