

## CCT: A Genetic Analysis of TS, RC. Pericope 32.

| WR                                                                                                                                                                                                                                                                                     | SR | TB                                                                                                                                                                                                                                                                                                                                                                                                                                        | WW                                                                                                                                                                                                                                                                                                                                                                                                       | WC                                                                                                    | GL1 | TS                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | RC                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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| <p>Shall mothers have their Children? Yes. <b>they shall have it without price. Redemption</b> is paid possessing all the intelligence of a god. The child as it <b>was</b> before it died out of <b>your arms</b> thrones <b>upon thrones. Dominion upon dominion just as you</b></p> |    | <p>Mothers you shall have your Children for they shall have <b>it</b>—for their debt is paid there is no damn. awaits them for they are in the Spirits<sup>1</sup>— as the Child dies so shall it rise from the ded &amp; be living in the <b>burng.</b> of God.—it <b>shall</b> be the child as it <b>was</b> bef it died out of <b>your arms</b> Children dwell &amp; exercise power in the same form as <b>they laid them down</b></p> | <p>A question, will Mothers have their children in Eternity yes, yes, you <b>will</b> have <b>the</b> children But as it <b>falls</b>, so it <b>will</b> rise, It will never grow, It will be in <b>its</b> precise form as it <b>fell in</b> its mothers arms. Eternity is full of thrones upon which dwell thousands of children reigning on thrones of glory not one cubit added to their stature</p> | <p><i>He continued his discourse— &amp; told of parents receiving their children—<sup>2</sup></i></p> |     | <p>Mothers you shall have your children, for they shall have <b>eternal life</b>; for their debt is paid, there is no damnation awaits them, for they are in the spirit.—<sup>3</sup> As the child dies, so shall it rise<sup>4</sup> from the dead and be <b>forever</b> living in the <b>learning</b><sup>5</sup> of God, it shall be the child, <b>the same</b> as it was before it died out of your arms.<sup>6</sup> Children dwell and exercise power in the same form as they laid them down.<sup>7</sup></p> | <p><sup>8</sup>A question <b>may be asked</b>, will mothers have their children in <b>eternity</b>? Yes! yes! Mothers, you shall have your children, for they shall have <b>eternal life</b>; for their debt is paid - there is no damnation awaits them, for they are in the spirit. <b>But</b> as the child dies so shall it rise from the dead, and be <b>for ever</b> living in the <b>learning</b> of God. It will never grow - it will <b>still</b> be<sup>9</sup> the child, in <b>the same</b> precise form as it <b>appeared</b><sup>10</sup> before it died out of its mother's arms, <b>but</b> possessing all the intelligence of a God. Children dwell <b>in the mansions of glory</b>, and exercise power, <b>but appear</b> in the same form as <b>when on earth</b>. Eternity is full of thrones, upon which dwell thousands of children, reigning on thrones of glory, with not one cubit added to their stature.<sup>11</sup></p> |

<sup>1</sup> The implied conditional here is not very coherent. Perhaps the speech offered more clarity than just the antecedent, "for they are in the spirit." However, JS may have meant the expression as a dual affirmation that these dead children yet lived in their spiritual form (as he postulates earlier in the sermon) *and* in God's presence and are therefore, saved.

<sup>2</sup> WC becomes unexpectedly brief from this point. Any number of reasons may explain this, fatigue or familiarity of subject matter among them - Clayton may have regarded the rest of the discourse as less important. Based on some of Clayton's other reports I suggest either he experienced

technical difficulty with writing materials (not suggested by manuscript evidence) environmental problems making JS's words less audible to him, or simple writer fatigue. More than two hours of attempted verbatim reporting may have been too much for the clerk. Personal needs may have intervened as well.

<sup>3</sup> VOT has no dash.

<sup>4</sup> This phrase is attested by WW.

<sup>5</sup> "Burnings" is perhaps the more likely term, given the early portion of the discourse.

<sup>6</sup> This phrase is attested by WR.

<sup>7</sup> See note 11. Contrary to Brigham Young's expression below, it seems likely that JS's remark is based on his own visions. By his own admission, he did not mind relying on his own considered opinion outside of revelation texts. The character of these remarks is one of actual observation, though perhaps not one of thorough explanation. The timing of such a vision experience is hard to guess, but JS's most robust visionary period seems end during 1836. There is no question that JS claimed visions of both heaven and the resurrection process itself. For the latter, see JS's sermon on the death of Lorenzo Barnes sermon, April 16, 1843.

<sup>8</sup> GM1 has a paragraph symbol here. Both WW and WR witness that a question began this pericope.

<sup>9</sup> GM1 reads [will ^ still be].

<sup>10</sup> GM1 reads [it ~~possessed~~ appeared].

<sup>11</sup> Since RC received widest circulation, this somewhat garbled version of the doctrine of "child resurrection" painted the whole of this speech with suspicion and controversy well into the twentieth century (see Appendix 1). Ironically, the main force behind the curious construction was WW, mainly the phrase, "they will never grow." However, TB may suggest that this applies to the period between death and resurrection, meaning that at the resurrection the body will appear in the same stature as it was laid down. While Christianity generally has a colorful, if difficult history in regard to the salvation of children, the rabbis had a more straight forward view: children would be resurrected as children, but then would grow to adult-size. (See for example, Jacobs, *Theology*, 315-316.) It is clear also that for Mormons, the children under discussion are those who die under the age of "accountability" (usually defined as 8 years of age). This group receives considerable attention in scripture given by JS and their salvation is assured. See for example, Doctrine and Covenants section 137.

The issue arises from the Woodruff journal statements in this pericope. "It will never grow" and "children reigning on thrones of glory not one cubit added to their stature." Much later Woodruff reports that Brigham Young said he witnessed JS teach that children would not grow after the resurrection and on another occasion that such children would grow to adult stature. (See Journal of Wilford Woodruff, September 8, 1867; also Journal History, January 31, 1861, also another Woodruff report (see Kenney, *Wilford Woodruff's Journal*, 5:544; 6:363). The surviving contemporary record shows no ambiguity however. JS held to the idea that children would resurrected in their death form, never to change.

The Marian Lyon sermon of March 20, 1842, also recorded by Woodruff, is less specific about the fate of children after the resurrection, but it

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motivated a long explanatory note from B. H. Roberts in its publication in the *History of the Church* (see chapter 1 of the forthcoming, *Every Word Seasoned With Grace*). JS's May 12, 1844 sermon also addresses the resurrection of children (Parallel Joseph).

In private and possibly unreported public venues, JS may have suggested both alternatives. William Clayton reported that he asked a related question regarding the resurrection of infants: "Thursday 18th. We left Macedonia about 8 and arrived Carthage at 10. I asked the Prest. [JS] wether children who die in infancy will grow. He answered 'no, we shall receive them precisely in the same state as they died in no larger. They will have as much intelligence as we shall but shall always remain separate and single. They will have no increase. Children who are born dead will have full grown bodies being made up by the resurrection.'" (William Clayton journal, May 18, 1843 in Fillerup, "William Clayton.") Orson Pratt noted a rumor to the effect that JS had received some further knowledge on the subject prior to his death, but it seems no supporting evidence remains. (Orson Pratt, December 28, 1873, *Journal of Discourses*, 16:335.) Pratt indicated his own resolution in October 1873. "Elder O. Pratt ~~did did not think that~~ thought Spirit that came <came> from the eternal worlds, ~~had~~ arrived to maturity in size, as well as intelligence, before coming here, and after entering an infantile tabernacle, and dying, he thought such would continue to grow until they ~~are~~ arrived to the full stature of a Man." (Minutes of the Salt Lake City School of the Prophets (1870-74), CHL.) An unreported funeral sermon ca. October 3, 1843 for JS's niece, Sophronia, (daughter of Don Carlos Smith) possibly made reference to mothers raising deceased offspring in the resurrection. This was the later testimony of several witnesses including Don Carlos Smith's widow, plural wife of JS, Agnes Moulton Coolbrith. Since no firm stance was taken by later church leaders for some time, and JS's only contemporary sources match the KFS, corresponding loyalties were manifest among Mormons after JS's death and came to be strongly held traditions. Joseph F. Smith, uncomfortable with permanent infants in the resurrection hoped to prove that JS was misquoted on the issue in Follett and that the "no growth after the resurrection" doctrine was simply incorrect. He found witnesses to the mentioned who claimed JS taught that deceased infants would grow to adult status after the resurrection, even though they will apparently demonstrate adult powers while still small children. (Clark, *Messages*, 5:91-98.) This was a major issue for Follett in the early twentieth century. See Chapters 1-3.

With Church President Joseph F. Smith's impetus, JS's idea that deceased children would not resume growth when resurrected was discounted and post resurrection growth became the established view of the church. However, other related questions, such as the ultimate fate of deceased infants in the soteriological scheme, remained unresolved. See Smith, *Doctrines of Salvation*, 2:49-75 for comments of Joseph Fielding Smith in a mid-twentieth-century context. See also Frederick Kesler diary, 33-35 (April 1878), Special Collections, Marriot Library, University of Utah, Salt Lake City, Utah for Franklin D. Richards's sermon at the death of a child of Joseph F. Smith where Richards announces the child will grow to adult stature in the resurrection and Joseph F. Smith's similar remarks. On children in the resurrection growing to adult stature, see Lorenzo Snow's address during the October 1893 general conference (Abraham H. Cannon journal, October 8, 1893, L. Tom Perry Special Collections and Manuscripts, Brigham Young University, Provo, Utah.)

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Related to the question of children growing after their resurrection were two versions of something often called the “baby resurrection.” The first was the controversy over resurrected children already mentioned. The other, also going by the name “baby resurrection,” advocated by Mormon Apostle Orson Hyde in the late 1840s, was the idea that the resurrection of the dead would occur via the spirits of the departed entering the bodies of newborns in the Millennial paradise after Jesus’ second advent. There were variants based on the notion that persons would not die during the Millennium but be changed - not experiencing the pain of death but becoming immortals instantaneously. Young and other Church leaders labeled the idea heresy. Various Protestant contemporaries of JS discussed the idea of metempsychosis or transmigration of souls. Some Mormon leaders in Utah offered metempsychosis as part of the philosophy of “eternal progress.” On Hyde see Brigham Young, June 23, 1867, *Journal of Discourses*, 12:66, and Journal of Wilford Woodruff, January 4, 1860, September 4, 10, 1867, also Wilford Woodruff in *Collected Discourses*, ed. Brian H. Stuy, April 6, 1890 Sunday afternoon session. See William Clayton, Letter to Brigham Young, October 4, 1852, CHL; Journal of Abraham H. Cannon, May 31, 1889, August 15, 1895, L. Tom Perry Special Collections and Manuscripts, Brigham Young University, Provo, Utah. Clayton’s remark on stillborn children has not been approached in any official way.