everyone. It is not the result of the exercise of faith or accumulated good works. The Book of Mormon prophet Amulek declares, “Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous” (Alma 11:44; cf. TPJS, pp. 199–200, 294–297, 310–311, 319–321, 324–326).

Not all will be resurrected at the same moment, “but every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1 Cor. 15:23). “Behold, there is a time appointed that all shall come forth from the dead,” Alma writes, to stand embodied before God to be judged of their thoughts, words, and deeds (Alma 40:4).

“All men will come from the grave as they lie down, whether old or young” (TPJS, p. 199). And he who quickeneth all things shall “change our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:21). “The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection will develop to the full stature of man” (Joseph F. Smith, IE 7 [June 1904], 623–24).

The resurrected body will be suited to the conditions and glory to which the person is assigned in the day of judgment. “Some dwell in higher glory than others” (TPJS, p. 367). The Doctrine and Covenants teaches that “your glory shall be that glory by which your bodies are quickened” (D&C 88:28), and three glories are designated (D&C 76). Paul (1 Cor. 15:40) also mentioned three glories of resurrected bodies: one like the sun (celestial), another as the moon (terrestrial), and the third as the stars. In a revelation to Joseph Smith, the glory of the stars was identified as celestial (D&C 76). The lights of these glories differ, as do the sun, the moon, and the stars as perceived from earth. “So also is the resurrection of the dead” (1 Cor. 15:40–42).

In a general sense, the Resurrection may be divided into the resurrection of the just, also called the first resurrection, and the resurrection of the unjust, or the last resurrection. The first resurrection commenced with the resurrection of Christ and with those who immediately thereafter came forth from their graves. In much larger numbers, it will precede the thousand-year millennial reign, inaugurated by the “second coming” of the Savior (D&C 45:44–45; cf. 1 Thes. 4:16–17). At that time, some will be brought forth to meet him, as he descends in glory. This first resurrection will continue in proper order through the millennium. The righteous who live on earth and die during the Millennium will experience immediate resurrection. Their transformation will take place in the “twinkling of an eye” (D&C 63:51). The first resurrection includes the celestial and terrestrial glories.

The final resurrection, or resurrection of the unjust, will occur at the end of the Millennium. In the words of the apocalypse, “the rest of the dead lived not again until the thousand years were finished” (Rev. 20:5). This last resurrection will include those destined for the celestial glory and perdition.

Of his visionary glimpses of the Resurrection, the Prophet Joseph Smith remarked, “The same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it” (TPJS, p. 368). Referring to the doctrine of the Resurrection as “principles of consolation,” he pled, “Let these truths sink down in our hearts that, we may even here, begin to enjoy that which shall be in full hereafter.” He added, “All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it” (TPJS, p. 296).

The hope of a glorious resurrection undergirds the radiance that characterized the faith of New Testament Saints as well as those who have since kept that faith alive in the world, including the Saints of the latter days.

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women to “spend more time in moral, mental and spiritual cultivation, and less upon fashion and the vanities of the world” (Woman’s Exponent 11 [Sept. 15, 1882]:50), spawned two similar but distinct organizations. Mary Isabella Horne, appointed by President Young to head the initial movement, established semimonthly women’s meetings in Salt Lake City to promote the “reformation.” Shortly thereafter, Brigham Young organized his daughters into a Young Ladies Retrenchment Association as a model for similar organizations in each ward of the Church, appointing Emma Young Empey as president (see Young Women). Though the young women’s retrenchment societies held independent ward meetings, the parent association, calling itself the Senior and Junior Cooperative Retrenchment Association, remained a single, overarching entity that superintended the subsidiary societies while pursuing its own agenda.

Despite its similarity to the Relief Society, the Retrenchment Association was unique among Church organizations. As an ad hoc auxiliary, it was attached to no ecclesiastical unit, had no geographic boundaries (its meetings were open to all LDS women), and functioned under no specific line of ecclesiastical authority. Conducted by President Horne or one of her six counselors, another innovation, the meetings were largely extemporaneous. Members of the congregation (sometimes numbering two hundred) expressed religious sentiments or spoke impromptu on themes suggested by the presiding officers. Timid members were urged to participate, for it was “as essential for the sisters to learn to preach as for the brethren” (Minutes, Feb. 6, 1875).

In its first decade, the Association’s principal objectives were reform in “diet and dress” and avoidance of all forms of “worldliness.” Affirming LDS distinctiveness from the world became an impassioned and persistent theme. Home industries also fell within the stewardship of the Association. Before the organization of general and stake Relief Society boards, Eliza R. Snow, general head of the Relief Societies, used the Retrenchment Association to coordinate the branches of home industry that Brigham Young had assigned to the ward Relief Societies in 1868. Committees were organized in the retrenchment meetings to implement and supervise silk manufacturing, grain storage, straw braiding, and women’s commission stores, all part of President Brigham Young’s design to develop a cooperative and self-sustaining economy. Recruiting women to study medicine (see Maternity and Child Health Care), urging them to vote (Utah women were enfranchised in 1870), and soliciting contributors and subscribers to the Woman’s Exponent also found place on the Association’s agenda. This initial task orientation brought LDS women firmly into visible kingdom building.

If retrenchment marked the Association’s first decade, “circling the wagons” reflected the spirit of its second. Besieged by punitive Anti-Polygamy Legislation, women affirmed their commitment to the principle of plural marriage, declared their acceptance of persecution as a refining process, and asserted their belief in God’s overruling hand. The Association assured
the family and religious dislocations imposed by the prolonged federal campaign and provided women an oasis of stability and mutual reassurance during a time of crisis.

In its final years the “ladies semimonthly meetings,” as the gatherings were then called, became even more self-consciously faith-promoting. This focus was only briefly interrupted by a revived interest in home industries in response to a national economic slump and the loss of Church properties and funds mandated by the Edmunds-Tucker Act. The aging of first-generation Latter-day Saints prompted redoubled efforts to prepare a second generation of standard bearers. In fervent declarations of faith, affiliated women continued to evoke images of distinctiveness even as many of the elements that made them distinctive gave way to powerful federal and social forces.

This amorphous gathering endured for thirty-five years, mainly through the perseverance of a few devoted women, some of them the “leading sisters” or higher echelon of LDS female leadership. The Retrenchment Association served as an agent of orthodoxy to motivate and inspire and to provide a spiritual bulwark against an encroaching world. As first-generation Latter-day Saints, these women were self-appointed keepers of the faith, who by their own commitment sought to spur commensurate fidelity among all the Saints.

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REVELATION

Receiving personal revelation is a vital and distinctive part of the LDS religious experience. Response to personal revelation is seen as the basis for true faith in Christ, and the strength of the Church consists of that faithful response by members to their own personal revelations. The purpose of both revelation and the response of faith is to assist the children of men to come to Christ and learn to love one another with that same pure love with which Christ loves them.

Types of Revelation. A dispensation of the Gospel of Jesus Christ is a series of personal revelations from God. These revelations may be direct manifestations from God, as in the following typical cases:

1. theophanies (seeing God face-to-face), as in the first vision of the Prophet Joseph Smith, which came at the beginning of the present dispensation (JS—H 1:15–20)

2. revealed knowledge from the Father that Jesus is “the Christ, the Son of the living God” (Matt. 16:13–17; see also Spirit of Prophecy)

3. visitations of angelic persons, such as the appearance of the angel Moroni to Joseph Smith (JS—H 1:30–32)

4. revelations through the urim and thummim, by which means Joseph Smith translated the Book of Mormon

5. open visions, as when Joseph Smith and Sidney Rigdon were shown the kingdoms of the hereafter (see Doctrine and Covenants: Section 76)

6. physically hearing the voice of God, as is recorded in 3 Nephi 11

7. receiving the still, small voice of the Holy Spirit, as in the experience of Elijah (1 Kgs. 19);

8. receiving the gifts of the Spirit (D&C 46)

9. having a burning in the bosom as an indication of the will of God, as in the explanation given to Oliver Cowdery (D&C 9:8)

10. dreams (1 Ne. 8:2–32)


Such direct manifestations of the mind and will of God are known as gifts and are contrasted with signs. Gifts always have a spiritual component, even when they have a physical aspect. Signs are physical manifestations of the power of God and are a form of revelation from God, though they may be counterfeited and misinterpreted. Signs may show that God is at work, but spiritual gifts are required to know how one should respond.

Revelation to the Church. In every dispensation, God appoints his prophet to guide his people. The prophet’s purpose is not to be an intermediary between God and others, though a prophet