

sufficiently so to satisfy our inquiries and to remove from our minds doubt and uncertainty concerning this important matter. I say that our religion is philosophical, and that it will satisfy intelligent men. They may not believe that which we tell them; but it is the only religion that I know of that attempts to meet these questions and to answer them, and it does so effectually.

I have read in your hearing some words of the Apostle Paul, in which he describes the resurrection. Who can explain this? Was there a minister upon the face of the earth that could give an explanation to these teachings of the Apostle Paul until the Lord revealed the everlasting Gospel through His servant Joseph Smith? No; for the belief has been general that there is only one place of happiness; that there is only one glory; that there is no difference in heaven; that every human being who is saved goes to one place and is gathered into one gathering, and that those who go to the other place are also consigned there indiscriminately. Is not this a belief that has existed for generations? Of course, the Catholic church believes in purgatory—an intermediate state; but after the soul emerges from purgatory it is, they say, ushered into heaven, and there is no distinction. The murderer who dies on the scaffold, who says he believes in Jesus and repents of his sins, is supposed to be ushered into the presence of God and the Lamb and to have all the blessings of salvation and exaltation which the most faithful men and women have received—to be the companion of the prophets, apostles and martyrs who have laid down their lives for the truth! This has been the general belief; but here Paul distinctly states that there is a difference in the resurrection; that some receive the celestial glory, which is likened to that of the sun; that some receive the terrestrial glory, which is likened to that of the moon; that some receive the telestial glory, which is likened to that of the stars; and as one star differeth from another in glory, so also is the resurrection of the dead. This is in perfect harmony with all the scriptures. The whole burden of the prophets who have spoken upon this subject is to the effect that men will be rewarded according to their works, and that they will receive a glory in proportion to their faithfulness. Until Joseph Smith received the revelation from God which is embodied in the 78th section of our Book of Doctrine and Covenants, this was a profound mystery to the religious world. But through that revelation it was made plain to us. Joseph Smith was the means of revealing through the knowledge which God gave to him, that according to man's obedience so would be his reward; that the man who obeyed a certain law would receive the reward that was affixed to that law; that the higher the law the greater would be the glory. And this was the incentive that the Saints had in ancient days to be faithful. If a man could lead an immoral life and gratify all his passions and appetites, and then in the last days of his life, when his passions and appetites were all dead within him, he could profess repentance and

obtain forgiveness and receive the assurance that he would be ushered into the presence of apostles and prophets who have suffered death for the truth, what inducement would there be for a man to be faithful to the truth all his days, and then perhaps to lay down his life for it? It is such teachings as these that have led the world into the depths of sin which it has reached; that have encouraged vice and sin in every direction; that have encouraged men even to commit murder; and the result is, many souls have been lost.

God has revealed unto us something different to this. He has shown that if we commit sin we must pay the penalty of the sin. If we live lives of righteousness, we shall receive the reward that is affixed to righteousness. We shall have the spirit of that glory which we shall attain unto; and just as there are grades in this life among men, so it will be in the resurrection. There will be grades of happiness, of glory and of exaltation. You put a man that has not lived so as to receive the spirit of a certain glory with those who have received that glory, and he would be entirely out of his element, and unhappy. God will give to every man a glory that will be suited to his condition. So that if a man obeys every law that God gives, and maintains his integrity, he will receive the highest glory that God has to bestow, even the celestial glory. But there are some who cannot do this. As the revelation that Joseph received teaches us, there are honorable men who do a great many good things, but who have not faith enough to receive the Gospel in its fulness. All of us have met such individuals. We have also seen men and women who gladly obeyed the Gospel when they heard it. They were baptized; they had hands laid upon them, and they received the Holy Ghost; but they did not have faith enough to go beyond this. It was too great a trial to them to forsake the lands of their nativity and all their old associations and gather with the Saints of God. Such persons will receive a reward in proportion to their obedience. Then you will find others who have faith enough to obey the first principles of the Gospel and perhaps receive the Priesthood and gather with the Saints; but when they are taught the doctrine of tithing they have not faith enough to obey that, or if they do pay tithing, they pay but very little. Persons who have no more faith than this will not get a reward like those who are obedient to tithing. So with all these works that God requires at our hands. There are some men that have not faith enough to go upon missions when they are called, and they offer excuses. They will get their reward according to their diligence and faithfulness; but they will not get the reward of the man who is always willing to do that which he is required to do, and whose life is crowded with good work; who is liberal to the poor, honest in his dealings, just and merciful in his actions, and who is willing to suffer wrong rather than do wrong.

I would like to impress upon your minds, brethren and sisters, that we shall get a reward according to our deeds, and also according to our desires, because sometimes we cannot do that which we would like to do,

but we say in our hearts, "If I had, I would do; but because I have not, I cannot;" and having that spirit within us it is acceptable in the sight of God. You remember the words of King Benjamin, in speaking about the poor. He taught that it was an important thing to help the poor, and he said: "Ye who have not and yet have sufficient that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts, that I give not because I have not; but if I had I would give." There are some laws that we are prevented from obeying that have been declared to be necessary to exaltation in the celestial kingdom of our God. What will be the condition of those who do not obey these laws? God, knowing all our desires, if He should see a spirit of willingness and obedience in our hearts, will judge us accordingly. That which we cannot do we are not expected to do. God does not ask impossible things from His children. But He asks us to be obedient to Him and to carry out His laws in our lives; and if for any reason we cannot do this, but are willing to do it, He will accept the offering and the good desires that we entertain in our hearts. There are some who cannot do what they would like for this Temple that we are talking of, as they have not the means; but the widow's mite is as much as the thousand dollars of the rich man, if it is only given in the right spirit. The Lord looks at the hearts of His children. The woman who is poor, but who gives to the extent of her ability, God accepts that and she is blessed accordingly, and will be rewarded just as much in her place as the rich man that has done to the extent of his ability. Our God is a just God, and He deals with His children in justice and mercy.

It should be the aim of every Latter-day Saint to strive to attain to the highest exaltation, and the way to attain that is to obey all the laws connected therewith. Now, God has commanded us to build Temples. The building of Temples and the giving of endowments therein are matters of great curiosity to the world. We have all kinds of falsehood told about our endowments. We have been accused of being disloyal to the government and taking oaths that were antagonistic to the government, and doing things that were very wicked indeed, but we, forsooth, have believed in giving endowments and ordinances that God has revealed. It is this that distinguishes us from every other people on the face of the earth. God has revealed to us the means by which we shall prepare ourselves to dwell with Him in eternity. Is there anything strange about this? Is there anything wrong about it? Are we to live upon the earth like so many animals, and when death comes, to die unprepared for the future? Would this be consistent with our ideas of God and of the importance of the human soul? In the world today righteous men do not seem to have any advantages over wicked men. There is nothing to distinguish them. But this was not the case in ancient days, when God had a servant like Abraham, like Isaac, like Jacob, and like other faithful men. He made them promises that distinguished them from the rest