

it may be—although it is as lovely as the garden of Eden—though everything in the eternal world harmonizes and the elements all conspire to produce happiness, yet place a people there with wicked hearts, and it is hell. You take a man full of corruption and introduce him into the society of the pure and just, and it would be a perfect hell to him.

I have often heard blasphemers and drunkards and abominable characters say, I really hope I shall at last get to heaven. If they get there, they will be in the most miserable place they could be in. Were they to behold the face of God, or the angels, it would kindle in them a flame of unquenchable fire; it would be the very worst place a wicked man could get into: he would much rather go and dwell in hell with the Devil and his host. On the other hand, you take a man that is pure in heart—a holy being, and place him in the society of the devils, and he is not in his element; the society is disagreeable. If he were obliged to stay there and behold the corrupt and evil doings of the wicked and abominable, it would in some degree make a hell for him to look upon their conduct, and still such a being would have one principle about him that would enable him to control, in a measure, his feelings; that is, he would have control over those characters; and herein is the power of the Priesthood. If the servants of God are sent to the spirit prison to minister unto them, if they are sent to those who are in a state of wickedness and degradation to minister to them, they have one source of comfort—they are not confined there as prisoners; they go there voluntarily; they do not associate with their wickedness, but hate it; they are willing to stay there, peradventure they may bring some of them to repentance; and the Devil has no power over them: they have learned

to control him in this life, to rebuke him, and to say unto him, Get behind us, Satan! When a Saint arrives in that eternal world, if he be sent on a mission into the dominions of Satan, to reclaim some under his power, he can say to Satan and to all his armies, Depart hence! He has the power of the Priesthood to command him and all powers under him, and they are obliged to obey. Not so with a wicked man: he gets, into a perfect hell, wherever you place him, so long as he harbors wickedness in his breast.

But we have spoken concerning our fathers that are to be redeemed. We have spoken concerning the work of the children to redeem them. Let me here say that before this last dispensation ends there will be a perfect unbroken chain from the first of the fathers to the time of the close of the dispensation; and all will be saved who can be saved: all who are placed within the power of redemption will be redeemed—not redeemed to the same degree of salvation, but some will inherit one kingdom, and some another; some receiving the highest or celestial glory, being crowned with crowns of glory in the presence of God forever, shining forth like the sun in its meridian strength; while others, though celestial, will be subject to them, inheriting a less degree of celestial glory. Others will inherit a terrestrial glory, or the glory of the moon. Others will inherit a glory still less than this, which may be termed a telestial glory, like that of the stars—a glory small indeed! They are all redeemed, according to their repentance, faithfulness, and works of righteousness, into these various degrees of glory. On the other hand, opposite to these various degrees of glory, are various degrees of punishment; some inheriting a prison, where they may be visited with rays of hope; others inheriting outer