

cannot abide a terrestrial glory; he who cannot abide the law of a telectual kingdom, cannot abide a telectual glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."

These words set forth the fact to which Jesus referred when he said, "In my Father's house are many mansions." How many I am not prepared to say; but here are three distinctly spoken of; the celestial, the highest; the terrestrial, the next below it; and the telectual, the third. If we were to take the pains to read what the Lord has said to his people in the latter days, we should find that he has made provision for all the inhabitants of the earth; every creature who desires, and who strives in the least, to overcome evil and subdue iniquity within himself or herself, and to live worthy of a glory, will possess one. But, "In my Father's house are many mansions," says the Savior; he has prepared places for his children; but the Saints, we who have received the fullness of the Gospel of the Son of God, or the kingdom of heaven that has come to earth, are in possession of those laws, ordinances, commandments and revelations that will prepare us, by strict obedience, to inherit the celestial kingdom, to go into the presence of the Father and the Son. While Jesus was here on the earth his followers inquired about his future dwelling place, for they all wanted to be with him. Said they, in effect, "Where thou goest, we want to go; where thou dwellest, we want to dwell;" and they said, "Where shall you live hereafter, and what will be your state and condition?" Said Jesus, in reply, "I am of the Father; I was with him before the foundations of the world were laid; I and my Father are one, we shall live together;"

and he said also, "Strait is the gate and narrow is the way that leads to the lives," (it reads in our Bible "Leadeth unto life," but if it were translated correctly it would be, "Leadeth to the lives,") "and few there be that find it."

Jesus traveled and preached, worked miracles, and labored diligently by day and by night, and when he had finished how many were there to stand by him? How many were there to believe and confess him before the scribes and Pharisees? After traveling with him and seeing him feed the multitudes with a few loaves and fishes, heal the sick and open the eyes of the blind, how many friends had he when he came to the cross? How many of his disciples were there to say, We are the disciples of this man whom you are about to crucify? They stepped out of the way. Well might Jesus say, "Strait is the gate and narrow is the way that leadeth to the lives, and few there be that find it." We may say, and justly too, that the conduct of his disciples was very remarkable; for, as much as they thought of their Master, and as long as they had followed him, there was not a man to stand by him in his trying hour. It was but a few hours before that they had eaten supper with him, when, we are told, "Jesus took the bread, blessed and brake and gave to his disciples, and said, 'Take and eat ye all of this;' and he took the cup, saying, 'Take this and drink ye all of it, this is my body in the New Testament and this is my blood in the New Testament.'" All this was a few hours before his crucifixion; and when his death drew near every single man, to a man, forsook him. During his trial, probably you all, even to the children, have read the story a great many times, when Peter was accused of being one of his dis-