

cumstances, but yet there is always the exercise of agency where there is intelligence. For instance, when Satan is bound and a seal set upon him in this lowermost pit, his agency is partially destroyed in some things. He will not have power to come out of that pit; now he has that power; then he will not have power to tempt the children of men, now he has that power; consequently his agency then will be measurably destroyed or taken away, but not in full. The Lord will not destroy the agency of the people during the Millennium, therefore there will be a possibility of their sinning during that time. But if they who live then do sin it will not be because of the power of the devil to tempt them, for he will have no power over them, and they will sin merely because they choose to do so of their own free will.

To show you that such will be the case, let me quote some Scripture. After Jesus comes with all his Saints with him, and stands on the Mount of Olives, we find that the Lord will require all the nations round about Jerusalem, to go up and worship the King, the Lord of Hosts, and to keep the feast of tabernacles, and that there shall be one Lord and his name one. There will be no heathen gods in those days, but during the Millennium he will require all the people to go to Jerusalem, the headquarters on that continent, to worship him. Now, will it be possible for the people in that day to sin? Yes; for we read, in the same chapter, if the people go not up, that upon all such nations there shall no rain descend during the time of their transgression. It seems then by this that there will be a chance for the people, during that happy period, to

refuse to comply with the commands of the Most High, and thus bring upon themselves speedy destruction, by famine, through the rain being withheld. And in the case of the people of Egypt, where the withholding of rain does not now affect them, they being supplied by water from the Nile, the Lord has prepared a special judgment. If they will not come up to Jerusalem, year by year, we are told that their eyes shall consume away in their holes, and their flesh fall from their bones. Then again, we read in the sixty-fifth chapter of Isaiah that—"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, but the sinner, being a hundred years old, shall be accursed," showing that, when that day shall come, the people will have their lives prolonged on the earth to the age of a tree, growing up to be a hundred years old, then if they sin they shall be accursed, proving that there is a possibility of sinning.

In regard to this partial change that will be wrought upon the people in those days, let no one suppose that this is inconsistent with the dealings of the Lord, for we have on record in the Book of Mormon, that he did accomplish a work similar to this upon the bodies of at least four men who once lived upon this globe, three of whom belonged to the twelve disciples which Jesus, personally, chose to minister on this western continent. They had a desire to live while the world should stand, for the purpose of bringing souls unto Jesus, and the Lord granted unto them their desire. But first the heavens were opened, and they were caught up, and they saw and heard unspeakable