

himself, and it and other evils introduced by that event will be done away, and hence in a future state will not exist. Sleep refreshes us here in this life, and we spend about one-third part of our time in that condition, and it is absolutely necessary to our existence in mortality; for without it we should soon perish and die. But because that is the case here, shall we say that it will be necessary in a future state? I think not. It looks inconsistent to me, and like an imperfection in the great work of the Creator, to suppose that for about one-third part of all future eternity intelligent beings are to forget even their own existence in slumber, knowing nothing that is transpiring around them in the one-third part of the thousands and millions of ages to come. It does not look reasonable.

Having said this much in regard to the immortal body and its increased powers and faculties, let me inquire still further, Will this tabernacle, after the resurrection, be subject to the same universal laws of nature that now regulates terrestrial things, and not only terrestrial but celestial, that is the heavens and planetary system above us? Will mankind, in other words, be chained down and limited by those laws that now prevail? Will heat burn an immortal being and produce pain as it burns the tabernacle of mortality? I think not. Even here in this world children of mortality have been placed in conditions where they have been subject to the most intense heat, as in the case of Shadrach, Meshach and Abednego, the three Hebrew children, who were placed in a furnace where the fire had been made seven times hotter than it was wont to be; probably the most intense heat they knew how to produce was prepared

for these men of God, so great indeed was it that those who cast them into the flames were consumed by it while so doing, but the three Hebrews were not affected by it. Now if children of mortality can so far prevail against the element of fire that it has not power even to scorch a hair of their heads, how much greater will be the power of those who are immortal! Hence, I do not believe that heat will have any tendency to dissolve, destroy, injure or to produce any unpleasant effects upon them, as it has with us here in this world. Here then will be an increase of power and capacity, so far as the body is concerned, over and above that which we have in this life.

Again, we find that here in this life we are chained down by another law, namely the law of gravitation, which has such power and influence over us that with all the exertions we can make with our bodily energies, we can only rise a few feet, by a spring, above the surface of the earth, and by bringing into activity some of the elements of nature, for instance, inflating a balloon with hydrogen gas, or some gas that is much lighter than the common atmosphere that we breathe, a person is enabled to ascend some six or seven miles into the air. But this is in obedience to certain laws with which we are well acquainted, bringing into requisition certain materials lighter than the atmosphere, which it buoys up as it does smoke. Now will the children of immortality be subject to the law of gravitation? When they please to walk upon the earth—an act performed by virtue of the law of gravitation—they can do so. We have an example of this in our Savior walking after his resurrection, with two of his disciples, and conversing with them on many subjects; also when he descended on