

the effects of the fall, through these two fallen beings. Death is not something we bring upon ourselves, but we are sure to die because our first parents rendered themselves mortal; before that they were immortal. They made themselves mortal by partaking of the forbidden fruit, transgressing the law of heaven and we are the inheritors of these calamities and these penalties, the same as children are susceptible of parental diseases, and frequently inherit, for many generations, evils that their forefathers were in possession of. We learn quite an experience here: we learn what it is to be miserable, we learn what it is to be unhappy, and we can now contrast misery with happiness; and we can say in our hearts, if I could only get rid of sickness, and pain, and sorrow, the effects of this death, how I could appreciate it! We often give expression to such feelings, when we are deeply afflicted. The Lord intends to free us, if we keep his commandments, after having suffered sufficiently long through this state of sickness and feebleness, this state of suffering and sorrow, which we have endured for so many years. He intends to bring us forth triumphant over the grave, bringing up our bodies from the tomb, restoring our spirits to immortal bodies, as Adam was in the Garden of Eden, and make us immortal and eternal in our nature. Then we shall know, by experience, how to appreciate as well as distinguish between happiness and misery, and be as the gods, knowing good and evil. Is this lesson necessary? Yes, suppose the Lord were to appoint to you a kingdom; suppose he were to say to you, "Son, yonder are materials which you may organize by my power into a world; and you may place upon it your own offspring, as I did my offspring upon the world upon

which you dwelt." What kind of person would you be if you had no experience? What? Go and create a world, and then people that world with your own offspring, and not know the difference between good and evil, between sickness and health, between pain and happiness, having no knowledge of these by experience. I think that such a one would not be fit to be entrusted with a world that was to undergo and pass through the same ordeals that our creation is now experiencing.

As Latter-day Saints, we look forward to the future with a great deal of pleasing satisfaction, when we shall come forth from the grave, and our vile bodies be changed and fashioned after His most glorious body; and this is what the Scriptures set forth and testify of. Hence, when the materials of our body shall come together again to be reorganized, our bodies will be a little different to what they are now. Blood will not then flow in the arteries and veins of the immortal male and female; for blood leads to death—leads to change; but instead of blood will flow the pure Spirit of the living God. This is referred to in the 37th chapter of the prophecy of Ezekiel, as follows:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: