

seizes upon the innocent and upon those who have not transgressed the laws of heaven, it must be in consequence of the original sin that so great a calamity is in the world.

"By man came death," says the Apostle Paul. Again the same Apostle says, "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v, 18.) What free gift? The free gift of salvation from the grave, the salvation of our bodies, or in other words, of our corporeal systems. The redemption of our bodies from the grave is brought about through the atonement of Jesus Christ; hence we have had no agency in bringing death into our world, and we have no agency in the redemption of our world. One man brought death into the world, and one man brought redemption from death.

This redemption is just as extensive as the curse, so far as the body is concerned. The curse affected all, and the bodies of all will be redeemed. When I speak of this redemption, I wish to be distinctly understood, that I mean the redemption of the body from the grave. If the fall lays all mankind low in the dust, the redemption will bring them forth from the dust. If the fall shut them out from His face and presence, the redemption will bring them back into His presence to behold His face.

Jesus was lifted up by sinful men upon the cross; what for? That all mankind might be lifted up from the grave to be judged before God; not for Adam's sins, but for their own personal sins; hence there is no person dwelling upon the face of the earth that is free from the original curse that came in consequence of the transgression of Adam.

If we had no sins of our own, we should ever remain, after this univer-

sal redemption of our bodies, in the presence of God, but if we individually have committed sins, we shall be again cast out from the presence of God, unless we have complied with the great plan of salvation revealed by our Savior.

The great question raised by many with regard to the extent of the atonement, is, "Will all mankind be saved eternally in the presence of God, in the celestial kingdom, who have personally sinned?" No; they will not. There is a certain class of mankind that will be saved in the fulness of celestial glory, and partake of all the blessings held forth by the plan of redemption. But this applies only to those who are faithful and obedient.

There are others who will partake of a portion of this redemption; but they will differ from the first, as much as the moon differs from that bright luminary of heaven—the sun. Hence Paul, in speaking of the redemption of man, says, there are bodies celestial, and bodies terrestrial, and the glory of the celestial is one and that of the terrestrial another, and by the glory of the stars he represents a third class of beings. And again, in order to show the difference existing in this third class, he says, as one star differeth from another star in glory, so also is the resurrection of the dead.

Here, then, are three distinct classes of beings in the eternal world, all of whom partake of happiness, each to be rewarded according to their works: one is represented by the sun, another by the moon, and a third by the glory of the stars, that is, by the apparent glory of the stars, or as they appear to us, and not as they would appear to individuals who are in their immediate vicinity.

This third class, it appears, differ in glory while the others are alike. In this third class there is a difference according to their works. Some will shine forth like the brightest stars in