

redemption, and understand and comprehend it by experience and not by precept alone. We might bring up many arguments with regard to experimental knowledge. Who that is born blind can know by experience, or in any other way, the nature of light? No one. You might tell the blind man, who never saw the first glimmer of light about its beauties, you might speak of its various hues and colors, and of the benefit of being able to see, but what could you make him understand? He would not know light from anything else, and when you had talked to him for a hundred years about the beauty of light, he would not have a comprehension of it. Why? For the want of experience; he must experience the sense of sight or he cannot understand its worth. When his eyes are opened and the light beams forth upon the optic nerve it creates a new experience, by calling into play a new sense, and he learns something he did not before comprehend. He could not learn it by being taught. So in regard to coming from yonder heavenly creations to this world. We learn by our experience many lessons we never could have learned except we were tabernacled in the flesh.

But another and still greater object the Lord had in view in sending us down from yonder world to this is, that we might be redeemed in due time, by keeping the celestial law, and have our tabernacles restored to us in all the beauty of immortality. Then we will be able to multiply and extend forth our posterity and the increase of our dominion without end. Can spirits do this? No, they remain single. There are no marriages among spirits, no coupling together of the males and females among them; but when they rise from the grave, after being tabernacled in mortal bodies, they have all the functions

that are necessary to people worlds. As our Father and God begat us, sons and daughters, so will we rise immortal, males and females, and beget children, and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and His Son Jesus Christ have the power of endless lives, but all of His redeemed offspring. They grow up like the parents; that is a law of nature so far as this world is concerned. Every kind of being begets its own like, and when fully matured and grown up the offspring become like the parent. So the offspring of the Almighty, who begot us, will grow up and become literally Gods, or the sons of God. Here is another doctrine wherein we differ from the world, perhaps not so much differ either, for they do sometimes believe in that passage of scripture which speaks of Gods. "If they call them gods unto whom the word of God comes," says Jesus, or words to that effect, "why then do you find fault with me because I make myself the Son of God?" If those prophets and inspired men, such as Abraham, Isaac, Jacob, Moses, Samuel, and others to whom the word of God came were Gods in embryo why do you find fault with the only begotten of the Father, so far as the flesh is concerned, because he makes himself the Son of God? We, then, shall become Gods, or the sons of God.

This puts me in mind of a certain vision that John the Revelator had on the Isle of Patmos. On that occasion he saw one hundred and forty-four thousand standing upon Mount Zion, singing a new and glorious song; the singers seemed to be among the most happy and glorious of those who were shown to John. They, the