

Now those persons who receive a glory like that of the stars, or as the light of the stars appears to us, will not come up to that glory enjoyed by the heathen for their glory will be like that of the moon, and all the stars put together do not shed forth as much light upon our world as one moon, and hence the glory of that class of beings whose glory differs as the stars will be lower than that of the heathen, for they will receive the glory of the moon. But all who go into the glory typified by the sun will have to obey certain principles of law, and that law is a celestial law. What is that law? It is the law of the gospel. All persons in these days who enter celestial glory must not only be acquainted with the gospel as taught in ancient times, but they must be acquainted with it as it is taught and administered by men having authority to administer it now. If they do this, they will be entitled to the blessings of the gospel, to the forgiveness of sins in this world, and being thus made the sons and daughters of God, they will be entitled to all the fullness of the glory of that plan of salvation, and Jesus says that they shall shine forth as the sun in the kingdom of my Father.

As we have not time to enter fully into the investigation of all these different glories, I wish more particularly to inquire concerning the nature of this higher state of glory called celestial. Will there be any difference among those who are redeemed into that glory? There will, in some respects. They will all be equal in the enjoyment of some blessings, and so far their glory will be the same, but yet in some respects there will be a difference. Some who will inherit a portion of that glory will have no families, they will be deprived of that blessing to all ages of eternity, while others will receive an exaltation and kingdom, and will have wives, children, dominion, greatness and power far above those I first referred to.

Now why should there be this distinction in the celestial kingdom, and what is the cause of it? It is because certain persons who have obeyed the gospel have become careless and indifferent in regard to securing that high exaltation which was within their reach. God has revealed to this people what is needful for an exaltation in his kingdom. He has revealed to us, as we heard from Elder Hyde this afternoon, that marriage is destined for eternity as well as time, that the marriage covenant between male and female must be entered into in this life, and the ordinance performed here by those whom God has appointed and ordained to hold the keys and authority to seal on earth that it may be sealed in heaven; for in heaven there is neither marrying nor giving in marriage; no such thing can be attended to there. Now persons among the Latter-day Saints who do not enter into this covenant of marriage but prefer to lead a single life can not enjoy all that fullness of exaltation which will be possessed by those who have had this covenant sealed upon them. They might not have forfeited the blessing of celestial glory altogether, but they have forfeited the right to have wives by which only they could have a posterity in the eternal worlds. Who will be the subjects in the kingdom which they will rule who are exalted in the celestial kingdom of our God? Will they reign over their neighbors' children? Oh no. Over whom then will they reign? Their own children, their own posterity will be the citizens of their kingdoms; in other words, the patriarchal order will prevail there to the endless ages of eternity, and the children of each patriarch will be his while eternal ages roll on. This is not according to present customs, for now when a young man reaches the age of twenty-one years he is free from his parents, and considers that he is no longer under the necessity of being controlled by his father. That is according to our customs, and the laws of our country. It is a very good law and adapted to the imperfections that now exist; but it will not be so in the eternal worlds. There will never be any such thing there as being from under their father's rule, no matter whether twenty-one or twenty-one thousand years of age, it will make no difference, they will still be subject to the laws of their patriarch or father, and they must observe and obey them throughout all eternity. There is only one way by which children can be freed from that celestial law

and order of things, and that is by rebellion. They are agents, and they can rebel against God and against the order of things he has instituted there, just as Satan and the fallen angels rebelled and turned away. The increase of those who are exalted in that kingdom will endure for ever; and the bringing forth of children will not be attended with sorrow, pain and distress as it is here: these evils have come in consequence of the fall of man and the transgression by him of God's holy laws. But when men are redeemed to immortality and eternal life there will be no pain, sorrow or affliction of body, and yet children will be brought forth, and to their increase there will be no end. Hence the promise of God to the patriarchs Abraham, Isaac and Jacob, that their seed should be as numerous as the stars of heaven, or as the sand upon the sea shore. We all know that the sand on the sea shore is innumerable to us. If we take a handful it numbers its tens of thousands of grains, and if Abraham's seed are to become as numerous as the sands on the sea shore they will fill a great many worlds like this of ours. There is to be no end to the increase of the old patriarch, and as his posterity increases, world on world, world on world will be created and brought into existence, and those children will be sent forth from the presence of the patriarch to take upon themselves bodies, as we have done here in this world. I mean their spirits. Understand me now, resurrected parents are the parents not of bodies of flesh and bones, but of spirits the same as we were before we came and took these mortal bodies, that is, when we lived up in yonder world in the presence of our Father, and in the company of the thousands of millions of our brother and sister spirits. They will be of the same class and nature, and they will have to take their position in worlds that will be created for them the same as we came from heaven to this world, that we might gain knowledge and experience that we could not gain in any other way. Thus will the Lord continue his work and purposes, and there will be one eternal round in creation, and redemption, in the formation and redemption of worlds, and bringing them back into his presence.

We read that God is the Father of our spirits, the Father of the spirits of all flesh Moses calls him. The Apostle James tells the Saints in his day that we have fathers in the flesh who have corrected us, how much more ought we to be obedient to the Father of our spirits and lives? What will become of the old bachelor who refuses to obey the ordinance of marriage? We have preached to the young men of this Territory, and laid before them the sacredness of the marriage covenant. We have told them and the young women that it is their duty to enter into this covenant as much as it is their duty to be baptized for the remission of their sins. The same God that commanded the latter gave the revelation concerning the marriage covenant, yet there are some who will give heed to one ordinance—baptism—but will be careless and indifferent about the other. By taking this course they do not altogether forfeit their right and title to enter that kingdom, but they do forfeit their right and title to be kings therein. What will be their condition there? They will be angels.

There are many different classes of beings in the eternal worlds, and among them are angels. Who are these angels? Some of them have never yet come to take upon them bodies of flesh and bones, but they will come in their times, seasons and generations and receive their tabernacles the same as we have done. Then there are others who were resurrected when Jesus was, when the graves of the Saints were opened and many came forth and showed themselves to those who were then living in the flesh. Besides these there are angels who have been to this world and have never yet received a resurrection, whose spirits have gone hence into celestial paradise, and there await the resurrection. We have now mentioned three classes of angels. There are others, among them some redeemed from former creations before this world was made, one of whom administered to our first parents after they were cast out of the garden as they were offering sacrifices and burnt offerings, according to the commandments which they received from God when they were driven from the garden. After they had done this many days an angel came and ministered to them and inquired of them why they offered sacrifices and burnt offerings unto the Lord. The answer was, "I know not, save it be that the Lord commanded me." Then this angel went on to explain to our first parents why these offerings were made and why they were commanded to shed the blood of beasts, telling them that all these things were typical of the great and last sacrifice that should be offered up for all mankind, namely the Son of the living God. These angels that came to Adam were not men who had been redeemed from this earth, not men who had been translated from this earth, but they pertained to former worlds. They understood about the coming of Jesus, the nature of these sacrifices, &c.

Some of these angels have received their exaltation, and still are called angels. For instance Michael has received his exaltation. He is not without his kingdom and crown, wife or wives and posterity, because he lived faithful to the end. Who is he? Our first, great progenitor, Adam, is called Michael, the Prince. I am mentioning now things that the Latter-day Saints are acquainted with. Many of these things I have just been quoting are revelations given to us, as those who the readers will recollect. Some of the angels have

received their exaltation. They are kings, they are priests, they have entered into their glory and sit upon thrones, they hold the scepter over their posterity. Those other classes I have mentioned have neglected the new and everlasting covenant of marriage. They can not inherit this glory and these kingdoms, they can not be crowned in the celestial world. What purpose will they serve? They will be sent on errands, be sent to other worlds as missionaries to minister; they will be sent on whatever business the Lord sees proper; in other words, they will be servants. To whom will they be servants? To those who have obeyed and remained faithful to the new and everlasting covenant, and have been exalted to thrones; to those who have covenanted before God with wives so that they may raise up and multiply immortal intelligent beings through all the ages of eternity. Here is the distinction of classes, but all of the same glory, called celestial glory. But how about these terrestrials, can they come up into the celestial? No, their intelligence and knowledge have not prepared and adapted them to dwell with those who reign in celestial glory, consequently they can not even be angels in that glory. They have not obeyed the law that pertains to that glory, and hence they could not abide it. But will there be blessings administered to them by those who dwell in celestial glory? Yes angels will be sent forth from the celestial world to minister to those who inherit the glory of the moon, bearing messages of joy and peace and of all that which is calculated to exalt, to redeem and ennoble those who have been resurrected into a terrestrial glory. They can receive the Spirit of the Lord there, and the ministrations of angels there.

Now let us come to still inferior glories. I have mentioned those who inherit the glory of the stars. Who are they? They are not the heathen, for they come up higher—into the terrestrial glory. Who are they, then, who are permitted only to inherit a glory typified by the stars? They are the general world of mankind, those who have heard the gospel of the Son of God but have not obeyed it. They are to be punished. How long? Until Jesus has reigned here on the earth a thousand years. How much longer? Until the "little season" has passed away after the end of the thousand years, and then when the final end shall come and the trump of God shall sound, and the great white throne shall appear and the heaven and the earth shall flee away; when that time shall come, the sound of the trump shall call forth those sleeping millions of all ages, generations and nations who have heard the sound of the gospel and have not obeyed it, but until then their bodies must sleep. They are not worthy of the first resurrection. "Blessed and holy is he who has part in the first resurrection, for on such the second death has no power." But those who will not give heed to the law of the gospel have no claim to this first resurrection, and their bodies must sleep through all these long centuries that are to intervene between the time of their death and the end of the earth. Where will their spirits be all that time? Not in any glory; they cannot inherit a glory until their punishment is past. They are not permitted to enter into prison. A great many people, and perhaps some of the Latter-day Saints, have supposed that these characters will go into prison. I do not know of any revelation anywhere intimating that any one of this class of persons will ever be put in prison. Where do they go? To another place altogether different from a prison. A prison is designed for those who never heard the gospel here in the flesh, but yet have committed a few sins without the knowledge of the revealed law, and who have to be beaten with few stripes in prison. But those persons who hear the gospel, as the nations of the present dispensation are doing, can not go to prison, it is not their place. They fall below a prison, into outer darkness or hell, where there will be weeping and wailing and gnashing of teeth. There they have to remain with the devil and his angels in torment and misery until the final end, then they come forth. Can they come without God and Christ dwell? No, worlds without end they cannot come there. Can they go into the presence of the heathen where the glory is that of the moon? No, they cannot even come there. When they are delivered from the power of Satan and endless death and brought forth, where do they go? If they do not go into the presence of God the Father, if they are not counted worthy to enter into the terrestrial world among the heathen, where will they go? God has provided mansions for them according to their works here in this world. Having suffered the vengeance of eternal fire for the space of a thousand years and upwards, and suffered the extreme penalty of the law of God, they can now be brought forth to inherit a place where they can be administered unto by terrestrial beings and by angels holding the priesthood, and where they can receive the Holy Ghost.

Those in the terrestrial world have the privilege of beholding Jesus sometimes; they can receive the presence of the Son, but not of the fulness of the Father; but those in the celestial world, still lower, receive only the Holy Ghost, administered to them by messengers ordained and sent forth to minister to them for glory and exaltation, providing they will obey the law that is given unto them, which law will be terrestrial law. That will finally exalt them. How far I know not, but where God and Christ are they can not come worlds without end.

Now I think I have set forth these glories and these different degrees of punishment, and the different classes of people that are to be judged according to the knowledge that they have here in this world. I have set these things forth as plainly as I am capable of doing in one short discourse; and will bring my remarks to a close in a few moments.

We are what the Lord calls Latter-day Saints, we have received light and knowledge to that degree from the heavens that will, if obeyed, exalt us to these high privileges of which I have been speaking. On the other hand, if not obeyed, that very light and knowledge are sufficient to sink us below all things. Hence we stand on dangerous ground in some respects, and we have need to fear lest we sin against this light and have not the privilege of even the terrestrial world. He that rejects this covenant, (let me quote the word of the Lord given in these last days)—"He that rejecteth this covenant and altogether turns therefrom, shall not have forgiveness of sins in this world nor in the world to come." Do you hear it, Latter-day Saints? If you do, then strive with all your hearts to be faithful. Strive to abide in the covenant that you have received. There is no halfway business with us, we have got to remain faithful to this covenant, for if we turn away from it we can not even claim the glory that the world will have when the last resurrection shall come, but our doom is fixed—we have to dwell with the dead and his angels to all eternity.

Why? Because they once had light and knowledge, dwelt in the presence of God and knew about the glories of his kingdom. But they rebelled, and kept not the law that was given to them, they sinned against light and knowledge and were thrust down in chains of darkness, there to remain until the judgment of the great day. If we do not wish to be placed in their society for all eternity we must abide in the covenant that we have made. If we do this, Latter-day Saints, glory and honor and immortality and eternal lives, and thrones and kingdoms and dominions and creations and worlds will be given to us, and our posterity will increase until, like the sand on the sea shore, they cannot be numbered. Amen.

The Frelinghuysen Bill in the Senate.

WASHINGTON, Feb. 26, 1873.

The Senate has devoted to-day to the discussion of a bill designed to overthrow the Mormon religious and civil rule in Utah. Chaplain Newman, who has been very active in this crusade, was on the floor of the Senate all day, going from Senator to Senator to prompt remarks; while Delegate Hooper, of Utah, was equally active in endeavoring to mollify action, and procuring a toning down of those sections calculated to oppress the Saints.

At the expiration of the morning hour Mr. Edmunds, of Vermont, called up the bill to aid in

THE EXECUTION OF THE LAWS IN UTAH.

Mr. Frelinghuysen, (rep.) of N. Y., explained the bill.

Mr. Thurman, (dem.) of Ohio, moved to recommit the bill to the Judiciary, with instructions to provide for the election by the Legislature or by the qualified electors of Utah of three jury commissioners, who shall act in conjunction with the Judge, Marshal and Clerk, with equal power in selecting the persons from whom juries are to be constituted, and to provide for writs of error to the Supreme Court of the United States in criminal cases where the punishment is capital, or imprisonment for six months, or a fine of \$1,000.

Mr. Morton, (rep.) of Ind., said that while every one, of course, disapproved of polygamy, it might be well to inquire how far the United States government was itself responsible for the institution in Utah. In 1851 the Territorial Legislature had passed an act in effect sanctioning polygamy. That act had never been annulled by Congress, except constructively by the act of 1862 and by the organic act creating the Territorial government. All acts of the legislature which were not disapproved by Congress were declared valid. There was a question, therefore, whether the effect of this had not been to legalize polygamy.

Mr. Thurman withdrew his motion to recommit and offered his proposed provision as an amendment.

On motion of Mr. Frelinghuysen, (rep.) of N. J., Mr. Thurman's amendment was amended so as to provide for two commissioners instead of three, and was then agreed to.

Mr. Trumbull, (rep.) of Ill. moved to substitute the Surveyor-General of the Territory for the Judge as an officer to aid in selecting persons to serve as jurors. Agreed to.

Mr. Sherman, (rep.) of Ohio, moved to strike out the section which provides that aliens living in bigamy or polygamy shall not be admitted to citizenship.

Mr. Edmunds, of Vermont, opposed the amendment.

Mr. Sherman argued against this section, and also against the section limiting the amount of property that can be held by the Mormon Church and forbidding it to solemnize polygamous marriages.

Mr. Sherman's motion to strike out was lost.

Mr. Nye, (rep.) of Nev., said that laws must of course be enforced, but the best way for Congress to deal with the Mormon problem would be to do as little as possible. The public sentiment surrounding Mormonism was the influence that would destroy it. He deprecated direct interference with the religious scruples of the Mormons. He was himself a descendant of the Roundheads, and a Presbyterian, and he was willing to concede that the Mormons held their faith with the same earnestness and zeal with which he adhered to his own. (Laughter.)

EVENING SESSION.

The Senate resumed the consideration of the Utah bill.

Mr. Cragin, (rep.) of N. H., offered amendments providing that at all elections in Utah the ballots

shall be counted and the result announced immediately after the close of the polls, and making a failure to do this a felony. Agreed to.

Mr. Thurman, of Ohio, moved to strike out the section which provides a legal process by which "plural" Mormon wives can get released from their husbands, and receive the custody of their minor children and a share of their husband's property. He argued that this provision would tempt disreputable lawyers to stir up litigation and disturb society.

Mr. Frelinghuysen defended the bill.

Mr. Casserly, (dem.) of California, earnestly argued against this section as impolitic and unjust, and urged the Senate to strike it out.

Mr. Logan, (rep.) of Illinois, replied denouncing polygamy and defending the provision.

The motion to strike out was lost—yeas 18, nays 22.

Mr. Thurman offered an amendment providing for writs of error to the Supreme Court of the United States in criminal cases where the punishment is six months imprisonment or a fine of a thousand dollars.

Mr. Frelinghuysen moved to amend the amendment so as to make it apply only to capital cases.

Mr. Stewart offered a substitute creating three new United States Circuits, appeals to be taken to the Circuit Courts from the Territorial Supreme Courts, and from the Circuit Courts to the United States Supreme Court in cases arising under the constitution and laws of the United States.

Mr. Windom thought that Mormonism was being treated too tenderly, and recited some of the outrages and crimes committed by the Saints.

Mr. Stewart maintained that if the government would enact just laws and provide tribunals presided over by adequately paid Judges there would be no trouble with Utah.

Mr. Thurman modified his amendment so as to provide for writs of error from the Territorial Courts to the United States Supreme Court in criminal cases where the punishment is capital, or imprisonment for two years, or a fine of \$2,000; and it was then amended as proposed by Mr. Frelinghuysen, confining the appeal to capital cases, and adopted.

Mr. Bayard moved to strike out the provision authorizing the United States Marshal or his deputies to call on the United States troops in case he is threatened with resistance. He (Mr. Bayard) did not think it ought to be left to the discretion of a deputy marshal to call out troops on what he might choose to call a threat of resistance. Lost.

Several other amendments were offered and rejected, and the bill was then passed.—New York Herald.

The Woman Question in England.

According to the Liverpool Mercury, the female sex of England are rapidly acquiring all the rights enjoyed by men, and are fast making their way into professional and industrial occupations hitherto held exclusively by males, and their full political enfranchisement seems an event very near. The Mercury remarks:

Lady doctors, lady overseers, lady clerks to school boards, and lady voters at municipal elections, have become, if we may use the term, accomplished facts. The horror with which our immediate progenitors would have contemplated a woman who practised surgery or dabbled in politics has to the present generation only one aspect—that of the ludicrous. And so far we have reason to congratulate ourselves upon the change which has been effected. Not one of the evil results so freely prognosticated by the opponents of the movement has been developed. There are not yet many lady doctors among us; but the experience derived from their practice is, so far as it goes, wholly in favor of a large accession to their ranks, and promises a sweeping change within the next few years in the medical profession, so far as the treatment of women and children is concerned. The interest which the sex have taken in municipal affairs since they were permitted to vote at the election of town councilors who contended that they would either not exercise the privilege at all, or use it prejudicially. On the contrary, they have voted in many boroughs in a greater proportion to their numbers on the register than the men; and it has not yet been charged against them that, as a body, they voted on the wrong side, or laid themselves open to one half of the serious imputations which have been, and not without good reason, directed against voters of the other sex. The deeper we inquire into the practical application of the social and political privileges so far possessed by women, the more difficult does it seem to exclude them any longer from the parliamentary suffrage.