

ings. Supposing it had been possible for Adam and Eve, before they fell, to have had children, what kind of children would they have been? Would mortal children have descended from immortality without any transgression? Would people of flesh and blood and bones come into the world from immortal parents? No. We must suppose, then, that when God said to Adam and Eve, "be fruitful and multiply," that he spoke to them as beings that were not fallen.

Perhaps you may enquire, how long would they have multiplied and fulfilled this commandment? I answer, as long as eternity endures; can you tell how long that will be? "Do you mean to say there would be no end to their increase?" None at all. If they had fulfilled that great commandment, and had multiplied their posterity, their children would have been immortal, as well as the parents, and there never would have been a period throughout all the endless ages of eternity but what they would have continued to increase their children—their own sons and daughters.

Perhaps you may say—"I really thought that mankind now, over the face of the earth, were fulfilling that great first commandment." You have been highly mistaken; we have not one of us fulfilled it. "Do you mean to say that all these people here who have been married, and have multiplied sons and daughters throughout all this Territory, have not been fulfilling the command given to Adam?" Not one pair of us, we were not in a condition to do it; we shall be by and by, however, when we get our immortal bodies, as Adam had his. But while we are here, we are permitted to multiply, what? Poor, weak, pusillanimous, fallen, sickly bodies, calculated to last at the longest seventy, eighty or a hundred years, and then crumble back to their mother earth. Are you going to substitute such an off spring as this to fulfil the great first commandment that was given to immortal man? Oh no, the Lord will accept no such substitution as this.

But how can we fulfil the commandment then? I will tell you how—be married for all eternity, as your first parents were, and then, when you come up in the morning of the first resurrection, and God again restores to you your bodies, male and female, you can fulfil that commandment that was given in the beginning, to the first immortal pair.

Shall we continue to multiply through all eternity? Yes; there never will be a time when those who are really married for eternity will cease to multiply their species, not children subject to pain, disease and death, but children of immortality. Millions on millions will be multiplied, worlds without end, by each pair of immortal parents, and their children will be as immortal as themselves. Then the commandment will be fulfilled.

Perhaps some of you may say,—"Your remarks explain a certain passage, we have often read the 11th chapter of Paul's first epistle to the Corinthians, and 11th verse, which says—'Neither is the man without the woman in the Lord, neither is the woman without the man in the Lord.' We never knew what that meant before, but it seems that you Latter-day Saints have got a clue to it." It seems then that if we wish to fulfil the object of our creation, and if we are truly in the Lord, then we must go into the eternal worlds as married, not for time; not by some justice of the peace that is an infidel; not by a man that has no right to join us together under the revelation and authority of the Most High; but we must be married for eternity by a man who has the right to speak, being commanded of the Lord, holding the keys of authority and power, who can say to the man and the woman, I pronounce you husband and wife for time and all eternity. Then you will be married according to the pattern given; then you will have a claim upon each other after death. But have married people, in the nations, a claim upon each other after death? I mean those who have not been married after the pattern and authority of heaven. By no means. Their contracts are made only for a little space, some twenty, thirty, fifty or seventy years, as the case may be; then death comes along and the contract runs out; and when you come up in the resurrection who are you? Have you any wife there? Oh no. Why not? Because you were not sealed or married, to each other by divine authority, that is the reason. What position will you occupy? If you have been pretty good people and have kept the commandments of God as far as you understood them, and have done well in many respects, you may have the opportunity of becoming angels; but there is quite a difference between angels and those who have the privilege of endless increase, and of being crowned as kings and priests in the eternal worlds. Whom do you suppose you will reign over? Will you get somebody else to multiply and spread forth their offspring, and then give that offspring to you? Will you go to your neighbors and say—"Come, you were married for eternity when you were back in yonder world, and you have come forth, having a claim to your wife or wives in the morning of the resurrection. I did not attend to that matter while there, and I was not married there according to the first pattern that was given in the Bible and inasmuch as I failed in doing this will you, neighbor, give me part of your children? I should like to be a king, and have some subjects to reign over, will you part with some of your children?" "Oh no," says the neighbor, "if you neglected, in yonder world, the divine ordinances pertaining to the probation, you must bear the loss, I cannot spare any of my children. They belong to me; they are under my patriarchal government, they will be my kingdom and I shall reign over my own offspring for ever and ever."

What will this poor man do then? Why he will have to be an old bachelor, if we may use the expression, and continue that

way to all ages of eternity. He will do for a servant, and they will have a great many servants there. A man of God has a great kingdom, and his kingdom spreads forth, and his subjects multiply like the stars of heaven, or the sands upon the seashore, and he will naturally want some who have bodies of flesh and bones to go and minister for certain purposes; and those who have deprived themselves of the benefits of marriage for eternity, will do first rate for that, if they have been righteous enough to get into a position where angels are.

There were some in the days of our Saviour righteous enough for that, but through the apostasy that had prevailed some three centuries before he came, they had lost the authority of obtaining this higher glory; and when Jesus spoke to them about the resurrection of the dead, he said—"In the resurrection they neither marry nor are given in marriage." To whom was he talking? Not to the righteous, but to some of the members of the pious denominations that happened to exist in that day, that had in some measure lost the spirit of the Lord. Such never having been married for eternity in this world could rise no higher than angels in the next world; and if they became righteous enough to become celestial angels, they would be servants for ever. Servants to whom? Those that are worthy to receive a kingdom and a glory, that have attended to their ordinances and to the commandments of God, and have been led by him in all things pertaining to marriage as well as other things.

Let us now come to another item that grows out of marriage for eternity. For instance, there are a great many in this congregation who were married by the Gentile laws, by justices of the peace and various other officers, in England, Scotland, Wales, Denmark, and in the various nations of Christendom. They come up here with their wives, many of them just as good people as can be found anywhere on the earth. Were they married by divine ordinances? Did God join them together? No. Are they, therefore, to be condemned? No. Why not? Because God did not send the word to them. When the word goes forth from the Lord Almighty to a people, and light comes in to a nation and among a people, then comes condemnation if that light is rejected, but not till then.

The word of the Lord told you to gather up here. What for? That you might, among other things, be married according to the law of God. I am endeavoring to tell you some of our peculiarities. We do believe that every man who gathers up with the Saints, whether married by the Gentile law or not, should be married by one holding divine authority to officiate, and thus have the ordinance, the ministration sealed on earth that it may be sealed in the heavens; then it will stand; but everything that is not done by the authority of God will not stand, but will be shaken; and when the day of the resurrection shall come, it will only be that which God has appointed that will endure the test. In that day, when they come up out of their graves, there will be no chance for people to be married, any more than there will be for them to be baptized. If people do not get baptized here in this life, they will have no chance to be baptized there. And Jesus says that if you are not born of the water and of the spirit, you can not enter into the kingdom of heaven, that is, into the highest kingdom, the highest glory, the third heaven; you can not enter there, consequently you must not put off baptism until the resurrection day, and say you will attend to it then, for that will be too late for baptism, and also for marriage.

Here is another question. A great many of those good people abroad, who, with their ancestors, back for seventeen hundred years, while God had no authority or church on the earth, have gone down to their graves, without knowing anything about the pattern of marriage as recorded here in the Bible, which is eternal in its nature. What are you going to do with them? I answer, it would look rather hard if there was no provision made for them, would it not? There are about seventeen centuries or generations, and if we compute a thousand million of people for every generation, coming upon and passing away from the earth, we shall have about fifty thousand million altogether, who have gone down to their graves without baptism, without the administration of the ordinances, without divine authority to administer in their marriages! Do you suppose that the Lord has made no provision for all these things? All must have a chance. There is not an individual that ever lived on the earth, from the days of Adam down to this time, whether it was among the heathen or savages, who never heard of Jesus or of the true God, and who went down to his grave in total ignorance; there never was a man or woman on the face of the globe, but what will have an opportunity, either in this life or in the life to come, to obey and enjoy the benefits of the gospel of Salvation.

But did you not say that there was no opportunity for them to attend to these ordinances in the life to come? I did. "Then why did you say, that there will be an opportunity for them?" There is quite a difference between having an opportunity, and attending to the ordinances. You can not attend to the latter in the life to come. Parties who have died in this generation or in the generations passed, without having an opportunity to be baptized by a man holding authority, will have an opportunity of hearing the gospel in the life to come, but they can not attend personally to the ordinances thereof. Why? Because God has ordained that men, here in the flesh, shall be baptized in this life; or, if they die without a knowledge of the gospel and its ordinances, that their friends in the flesh, in the day of his power, when he brings forth the everlasting gospel, shall officiate for them, and in their behalf.

This is another peculiarity of the doctrine of the Latter-day Saints—baptism for the dead.

You see a temple building here, east of this tabernacle, and a great many inquiries are made respecting the nature of this building. Some suppose that we are going to hold meetings in it, and preach to the people; but no, that pertains to the tabernacle. God has pointed out the uses of a temple by new revelation, the same as he pointed out the object of a tabernacle in the days of Moses, and the object of the temple of the Lord in the days of Solomon; and among those objects he has told us that in the basement of the temple there should be a baptismal font. What for? That those who are living here on the earth may be baptized for and in behalf of those who die without a knowledge of the gospel.

Does that reach back to all generations who have died in ignorance? Yes. To all our ancestors? Yes; it reaches back to our fathers, our grandfathers and their progenitors away back to ancient days, when the priesthood was upon the earth. Baptism for the dead! The same thing was attended to in ancient times, so that we have not got a new pattern, it is the old pattern renewed. Paul says, in the 15th chapter of the first of Corinthians—"Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" Sure enough! It was a strong argument to prove the resurrection of the dead, that the people who belonged to the ancient Christian churches had the privilege of going and being baptized for those who had died before the gospel came among them.

Now do you not see that we are not so uncharitable as a great many would suppose? Instead of sending all the generations who lived in former ages to hell, because they did not happen to hear the gospel, and because there was no Christian church upon the earth; I say that, instead of sending them all to an endless hell, God has made provisions that the living may act for and in behalf of the dead. The ordinances thus attended to here on the earth in behalf of the dead, will be recorded and sealed here by proper authority; and what is thus recorded and sealed here will be recorded and sealed in the heavens in behalf of those individuals; and if those spirits who are in prison and in the eternal worlds will repent when the gospel is taken to them, they can have the benefit of the ordinances administered for and in their behalf here, and they will have part in the first resurrection.

Then again, if baptism for the dead is true, every other divine ordinance is equally true and necessary for the dead, for one is just as consistent as the other. The laying on of hands in confirmation upon a person that is living here in the flesh, for and in behalf of those who are in their graves, is just as consistent as baptism for the dead.

Again, if our fathers and mothers, grandfathers and grandmothers, have died without being married by divine authority, the same authority that would cause a people to act for the dead in relation to baptism, would cause them to act for and in behalf of the dead in relation to their marriage ceremonies too. Such a plan gives them all a chance. For there are no marriages, nor baptisms, nor confirmations, in and after the resurrection. The resurrected dead can do none of these things; but if it is done here for them, and they will accept of it, it will be acknowledged in the heavens. Hence, here is another peculiarity of the Latter-day Saints pertaining to the temple, the house of the Lord to be built in the tops of the mountains in the latter days, as Isaiah says in the second chapter—"Many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us of his ways, that we may walk in his paths." A temple, therefore, instead of being a place for teaching and preaching, is a place for the administration of holy ordinances.

Another question. A great many have wondered why so many people in the eastern, southern and middle states have been stirred up for a number of years past in searching out their ancestors. Now the Lord does a great many things unknown to the people, and this is one of them. The people do not know why they are interested in their ancestry, but they are wrought upon by some invisible operation, and they feel very anxious to know about their progenitors. I think that some four hundred different families have already got extended family records, tracing their ancestry back from generation to generation to the first settlement of the New England states, and then back into Old England if it is possible, to make out the connection. Do they know what they are doing this for? No; they feel wrought upon, that is all they know about it. Now I will tell you why it is, for a great many of the people in this congregation, and many who are scattered through the villages, towns and settlements in this Territory, emigrated from the New England states, and they had fathers and mothers, grandfathers and grandmothers, and ancestors, now in their graves, who were just as pure, upright, virtuous and honest in their feelings as we their children are. Now we are going to act for them. We have not time to search up all these genealogies, but all we have to do is to go and get the books which the Lord has wrought upon them to get up, containing the names of hundreds and thousands of the dead, and we will receive baptism, confirmation and marriage for eternity, and all the ordinances of the gospel for them, that they, if they will receive what is done for them, may come forth in the resurrection, and inherit all that their children will inherit. Why? Because they were worthy of it. Our pilgrim fathers were a good people, just as worthy as we are, but unfortunately they did not happen to live in the set time that God has for establishing his kingdom on the earth, and sending his angel from the heavens.

Thus you see that this gospel reaches after the dead as well as the living. Our Saviour set the example in regard to this matter, for we are told that when his body lay in the tomb, his spirit was not idle; and instead of going off into the heavens and sitting down there for three days and three nights in perfect idleness, he had something to do, and while his body lay in the tomb, his spirit went and opened the prison doors in which were confined those who were drowned in the flood. What! Were they in prison? Yes. Did Jesus truly visit them? Yes. Did he preach to them? Yes. Where have we this recorded? In Peter's declaration. He says that, "Jesus was put to death in the flesh, but quickened in the spirit, by which he also went and preached to the spirits which were in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was preparing." Oh indeed! He went to those old antediluvians then, that had not yet received their resurrection, and preached to them. What did he preach to them? The following verses tell us what he preached. What would you think he preached? Says one—"If he followed the examples of our sectarian preachers he would go and tell them that their doom was irrevocably fixed, that they were cast down to prison, never to be recovered; that as the tree falls so it lies, and that there was no hope in their case." Well, that was not the kind of preaching that Jesus did to the antediluvians. "For, for this cause," says Peter, "was the gospel preached to them that are dead, that they might be judged according to men in the flesh and live according to God in the spirit." Though they were in the spirit world, without any bodies, yet they had the privilege of hearing the same gospel that Jesus preached to those here in the flesh. They could report, for that is an act of the mind; they could believe in Jesus, for that is also an act of the mind; but the spirits could not be baptized, for that is an act of the body; it is something that pertains to this life. Jesus could preach repentance to them; he could preach the same gospel to those antediluvians that he had preached to men in the flesh, and they could then be judged according to men in the flesh, and live according to God in the spirit. Men in the flesh could be baptized for them, and they could come forth and receive all the blessings of those who received the gospel in the flesh.

There are a few more remarks which I would like to make, if time will permit, upon a subject which grows out of this eternal marriage or union between the male and the female. For instance, here is a good young man who courts up a wife in the kingdom of God. He says to her, "Let us go and be married for time and all eternity, according to the requirements of heaven." Very well; they are agreed in it; they attend to the ordinance, and it is sealed upon their heads and recorded for their benefit. We will say that, in the course of two or three months after this marriage, some accident befalls the wife and she dies. They loved each other and were married for all eternity, and he mourns over the fact that in his youth, in the very prime of his manhood, he is left alone, a widower. Now is it right for him to marry another wife after having been married to one for time and for all eternity? Is it right for him again to receive a young lady for a wife? "Oh, yes," you answer, "it is perfectly right, because that would not be living with two on the earth at the same time." Very well, he goes and marries again; and now the question arises, suppose that they only marry for time or until death shall part them—we will suppose this because the man already has a wife on the other side of the veil—what is to become of the second wife in the morning of the resurrection? Can you answer that question? If he only marries her for time, she has no husband when the resurrection comes. Perhaps she is just as good a woman as the wife the man married first for all eternity. What are you going to do with her? Shall she be left in a condition where she can have no posterity, no endless increase, no kingdom in connection with a husband, and no husband? Shall she be left throughout all the future ages of eternity without any such privilege, while the first wife, no better than she is, is married for all eternity, and inherits all the blessings arising therefrom? Would not there be partiality in this? There certainly would. How are you going to remedy this? We answer, when this widower takes this second wife, let her also be married to him for time and all eternity, the same as the first; then, by and by, when the resurrection comes, there come up the two women. What will you do then? This introduces plurality into the next life, does it not? Polygamists in the next world? It certainly does; and these two women, both having received this man as their husband for all eternity, one of them will now be in just as good a condition as the other.

Let this principle be extended. There are some cases in life where two women might die, and a man be still left in his young days without a wife, and he marries a third and perhaps a fourth; in the resurrection they are contemporaneously his wives. Plurality, therefore, would be perfectly consistent in the world to come, but, "Oh," says a sectarian, "how awful it is in this world!"

Thus you see that the very moment we admit the eternity of marriage, the very moment that we admit that Adam and Eve were immortal beings, when they were married, and we undertake to follow that pattern, plurality necessarily comes along; either marriage has no bearing upon eternity, and no bearing upon immortality and immortal beings, or else plurality of wives necessarily must exist in eternity. Says one—"Turn it about the other way, then we shall have plurality of husbands." Let me say to the congregation that the object of marriage is to fulfil the commandment which God gave to immortal beings. Could a woman multiply faster by having two husbands? Everybody knows that in this respect there is a difference between the male and the female. In this life, at any rate, if one woman had two husbands, instead of making her more fruitful, the probability is that it would prevent her raising any offspring at all; and if she did, how would the father be known? And hence, God has strictly forbidden, in this Bible, plurality of husbands, and has proclaimed against it in his law. But can you find in this Bible, in the Old or New Testament, one word of condemnation against a man having two wives?

No. Jacob had four wives, and he has got them in eternity, and when he comes with his resurrected body, and commences his reign on this earth as a king and a priest, his wives will be with him. Three of them will not stand away off and say,—"We don't believe in plurality or polygamy;" no, they will be glad to sit down with their husband, Jacob, in the kingdom of God.

"What," says one, "do you think that polygamists ever get into the kingdom of God?" Hear what Jesus said—"Many shall

come from the east and the west, and from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." What, Jacob with his four wives in the kingdom of God! Says one, "I should want to keep out of that company. Polygamy is such a monstrous crime, I do not know how I could be suited to go to Abraham's bosom." But I will inform you that Abraham has got beggars there, as well as men having more wives than one—Poor Lazarus was found in Abraham's bosom, and they who go to the bosom of that polygamist will be in the company of beggars as well as polygamists. Says one—"Put me into another place, I could not think of going there." Well, have your choice, go where you please. In the kingdom of God Abraham, Isaac and Jacob will enjoy that which was given to them, and those who wish to enjoy the same blessings and privileges, will have the opportunity; but for those who do not, there will be no computation.

I should be glad to touch upon a great many other points, in relation to plurality, but time will not permit. You have heard partially explained some of the peculiarities of the faith of the people called Latter-day Saints. Now what is necessary in regard to polygamists? Our enemies say, "There should be a law passed that all polygamists should be shut up in prison from five to ten years, as the case may be, and pay a heavy fine." Very well; this is the voice of the people. But does the voice of the people rule in a manner that is inconsistent with the constitution of our country, by taking away the rights of the minority? Is it the order of our government that the minority must have their rights wrested from them because the majority decide against them? Let me ask, suppose the majority of the people should decide against infant sprinkling, many look upon that with the utmost horror, and it is only a small minority in our nation that believe in that awful doctrine, suppose the majority should take it into their heads that those who practise infant sprinkling should be imprisoned, they have the same right to do that as to do the other thing which I have named.

Again, there is a certain class of people, and they are far in the minority in this great nation, who believe in dancing on the Sabbath day. I allude to the Shaking Quakers. Would it be right to pass a law against this small minority, and say they shall be imprisoned, because the voice of the people in general happens to denounce their practice of dancing as a crime? "But then," says one, "polygamy is a crime." Who told you so? Does the Bible tell you so? Oh no, neither the Old nor the New Testament; no prophet, no revelator, no apostle, no man of God, nor Jesus himself, nor any angel ever denounced it as a crime, but on the contrary they advocated it, and the Lord himself administered in this divine ordinance. He gave to Jacob his four wives and children, so Jacob tells us in Genesis.

Then we might continue and show that every Christian denomination in the United States possesses peculiarities which the majority do not believe in, and which they are convinced should be denounced by the civil law as criminal, and that those who practise such peculiarities ought to be imprisoned for doing so. But because the majority of people condemn a principle, that is no proof that it is a crime. Supposing that the great majority of the people condemned the principle of baptism by immersion, would it be right to pass laws punishing those who practise it? No, the Constitution of our country was framed to protect the people in every item of doctrine that they might glean out of this Bible, and instead of condemning these doctrines as criminal, all the states and all the territories ought to leave Bible principles as matters of conscience; especially the great principle of marriage should be left open and free to all, either to marry one wife, or two or three, or a dozen, as the case may be, only making laws in relation to criminal abuses of the marital state, and in regard to property, how it should descend to the children, etc. But the very moment that they pass laws that are prescriptive and restrictive in their nature, condemning principles that are not condemned in the Bible, taking away the privileges of the people to believe that which is contained in the word of God, religious liberty is in danger, and there is no telling where that infringement will lead to. By and by they may have a blending of church and state; and no one must believe anything, unless it be doctrines or creeds got up by the state, or by Congress, or by some legislative body; and everybody must bow to that, or be fined, or imprisoned, or be burned, butchered, or hung.

That our great and free country may never be afflicted with such a species of despotism, is my most earnest prayer. Amen.

NOTES.

To Mrs. Charles Sansom, yesterday morning (Sep. 21), a son. Father and mother doing as well as can be expected.

DECEASED.

At his residence in the Sugar House Ward, September 22nd, of injuries received on a Threshing Machine, Sep. 9th, GARRETT H. CONK, aged 28 years and 10 days.

Funeral services to be held in the First Ward School House, Friday, 24th inst., at 10 a.m. Relatives and friends are invited to attend.

Deceased leaves a wife and two children. —[Com.]

In Millville, Cache Co., August 10th, of ulcerated sore throat, ALBERT JOSEPH, son of Albert M. and Christiana R. Humphreys, aged 1 year, 6 months, and 23 days.

At the same place, September 8th, RICHARD, son of Richard and Ellen Jessop, of ulcerated sore throat, aged 10 years, 6 months, and 5 days.

At the same place, September 11th, of cholera morbus, HARRIET ANN, daughter of Bishop G. O. and Maria Pitkin, aged 3 years, 11 months, and 16 days.

At Tooele, Sep. 10th, HUGH McCANN, Deceased was born in Ireland, Co. Down, Aug. 26th, 1860. He was baptized in the town of Lanark, Lanarkshire, Scotland, Feb. 15th, 1864.

In 1832 he became so anxious to gather to the Church, that he traveled from Lanark to Liverpool on foot, being then in his 22nd year, and arrived in Salt Lake City in the autumn of the same year. He died as he had lived, a good, trustworthy, faithful member of the church. —[Com.]

Millennial Star, please copy.