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## APOSTLE ERASTUS SNOW,

DELIVERED

*At Paris, Bear Lake County, Idaho, Saturday morning, August 16th 1884.*

REPORTED BY JOHN IRVINE.

TO MODERN sects of Christendom such doctrine as we have been hearing this morning appears strange; it is something entirely new to them, as it was when this doctrine was first revealed to the Latter-day Saints, and they began to talk of it to one another and to the world.

The views heretofore entertained and very generally taught by modern Christian sects—especially in the Protestant world—seem to us now to have been very narrow, very limited. The ideas pertaining to man and his estate here or hereafter, the objects and purposes of his being, were extremely limited. Their ideas of Deity and His works were equally limited and confused. We read in their articles of faith concerning the God whom they worship that He is without body, parts or passions, and their ideas of His dwelling place and the sphere of his movements and acts seem extremely limited. No doubt the views entertained by the Latter-day Saints seem to them equally strange as theirs do to us. But thanks be unto our Father in heaven we are all of us endowed with the faculties of thinking for ourselves, and that as we think, and as the Spirit working in us expands the understanding, and enlarges the mind, we are able to embrace truths that are happifying to the mind, and that present before us a view of eternity, of God, His works and His purposes concerning His children; the objects of their being here, and the purposes of God pertaining to them in the future, are great and glorious to contemplate, and God is presented before our minds as a being worthy of adoration, whose works are beyond our present comprehension. In the language of the Apostle Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," simply because He and His works are infinite, while we are finite and limited in our capacities. But we look forward to a steady growth and development in our powers of conception, a steady growth and enlargement in our capabilities, that the time may come when we may comprehend all things, even God; because we are eternal beings as well as He, and He has revealed unto us that we are His offspring, and He has commanded and taught us to call Him Father. Yet the idea of associating a Mother with the Father is something new in the Christian world. But all Christendom have become accustomed, parrot like, to say, "Our Father which art in heaven"—repeating the prayer Jesus taught, His disciples. But really what this meant they seemed scarcely to have comprehended; to conceive it possible that we really are of heavenly origin, the children of God, and that He is our Father in very deed, is to them something strange and new. But to the Latter-day Saints who have been born again so that they can see the Kingdom of God, and have received the baptism of the Holy Ghost, which maketh manifest the mind of the Father and the Son,—to them this great truth is most precious, precious to contemplate, and it is an inexpressible privilege to be able to draw nigh unto Him and say "Our Father" in simplicity and faith, knowing that He is indeed our Father and that we are His children. And immediately this great truth is impressed upon our minds we very naturally begin to associate with it the idea of mother. This is a natural result of our knowledge and experience of human affairs; that earthly tabernacles owe their origin to mother as well as to father; that the two principles are associated together, and that by the union of the two principles, male and female, God has ordained an increase, not alone to his children but to all other branches of the animal kingdom—every beast of the field and fowl of the air, and every living thing, and to the plants, the trees, and the fruits and the vegetables—the two principles going hand in hand together. Without the two principles being thus united there is no increase. Father, we are taught that things on earth are organized after the pattern of heavenly things. Need it, therefore, be a marvel and a wonder to the world that we should irresistibly be carried forward to this conclusion—that if we have a Father in heaven we have also a Mother there, and that the effusion of our gifted poetess (Sister Eliza R. Snow Smith) on this subject is truly the revelation of a great and noble truth to us.

Now, the religious world—I refer now to modern Christian sects, whose minds seemed so have been intently reaching out after the things of God—has seemed to imagine that these relationships of the sexes were all of a temporary character and carnal, and go so far as to say they are absolutely evil and must be sooner or later done away with. The larger minds among them admit the necessity, but regard it as a temporary necessity to populate the earth, and yet we have some religious sects who regard marriage and the union of the sexes and procreation as a curse, an evil, and some forbid to marry altogether, though there is nothing in the sacred writings of the ancient Prophets and Apostles, or anything which God has revealed to man, of which we have any knowledge, that can justify such conclusions. The Bible tells us that when God organized the earth and the fulness thereof, and placed our first parents, Adam and Eve, upon it, He commanded them to multiply and replenish the earth; that He brought the woman to the man, gave her to him to be his wife, and said they two in should be one flesh. Jesus referring to this fact in His teachings when He was upon the earth said, that for this cause a man should leave father and mother and cleave unto his wife, and they twain should be one flesh. And then as a crowning order using it as against divorce and separation He said, "What God hath joined together let no man put asunder." If God has joined them together and commanded them to multiply and replenish the earth let no man attempt to separate them. The Latter-day Saints, therefore, are drawn irresistibly to this conclusion—that the union of the sexes is ordained of God, not alone in time, but through all eternity, and that separation and divorce are an abomination in the sight of God, and wherever they occur it is an evidence of sin, the evidence that evils abound and they are victims of these evils—that God hath not properly joined them together; if so, the power of Satan and darkness, sin and evil, have so wrought upon them as to bring about a separation, which God hates; and this is true in relation to eternity as well as time, for there is no exception and no limitation to this rule and law. With a proper understanding of this principle the Apostle Paul says that the man is not without the woman, nor the woman without the man, in the Lord. That is, in the eternal power and Godhead the two principles must necessarily be connected to accomplish the objects and purposes of their being; that they cannot attain to exaltation and glory otherwise. This is also set forth by Moses in the history of the first part of Genesis, when the Father said unto the Gods that were with Him, "Let us make man in our image, and they went to and made man in the image of God. "In the image of God created he him; male and female created he them." This is the language we find in Genesis used by Moses to illustrate this great truth. "In the image of God created he him; male and female created he them." That being the case—that they were created both male and female and in the likeness of the Godhead—can we come to any other conclusion than that the Godhead is composed of the two sexes, principles—male and female—and that the Apostle Paul comprehended this truth when he said that the woman was not without the man, nor the man without the woman, in the Lord. Modern Christians refer to an instance where the Sadducees undertook to cross question our Savior in regard to some of His teachings. They referred to an instance, when they brought before Him the woman who had had seven husbands. They said unto Him:

If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother.

Likewise the second also, and the third, unto the seventh.

And last of all the woman died also. Wherefore in the resurrection whose wife shall she be to the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the Scriptures nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

This text of Scripture has been seized upon by modern Christians as an evidence that there are no unions of this kind, and that the sacred relationship of husband and wife will be altogether abolished in the world to come. Those who have read carefully this text, and many other instances in which the Pharisees and chief priests and others questioned the Savior and sought to entrap Him, will admire, in the wise answers He gave them at different times, the wisdom with which He thwarted their schemes. They tried to catch Him on one occasion on the law of Moses regarding adultery. They brought to Him a woman taken in the act of adultery, and quoted to Him the commandment of Moses that she should be stoned to death and asked Him what they should do with her. This they did to catch Him and find something whereby they could accuse Him of preaching contrary to the law. But He answered them wisely, saying, "He that is without sin let him cast the first stone." He did not attempt to abrogate the law, but He knew full well that they were not worthy to administer it; He knew that they were polluted, and that they were not the fit ones to execute the law. Consequently His wise answer caused them to look one upon another; each one waited for the other to sling the first stone; each one began to consider his own ways and inquire whether he was ready and willing to take upon himself the responsibility of casting the first stone; and one after another began to slip away in shame and confusion until the woman was left alone. The Savior's answers to those who were all the time trying to find something against Him—something whereof they might accuse Him before the judges—were always wisely given. His answer to the Sadducees regarding the woman whom they represented as having seven husbands was an instance of that kind. Whether there was any truth in what they said or not we are left altogether to conjecture. There seems to be no historical fact touching the matter—only the story which they told to the Savior on this occasion. The parties were all dead. None of them could speak for themselves. Hence it could not be known whether they spoke the truth, or whether the whole thing was a story they had invented for the purpose of trying to catch the Savior in His words and entangle Him in His doctrines. Suffice it to say that His answer was as wise and as good and as true as the other answer which He gave in the case of the woman taken in adultery and in many other similar instances: that parties such as this woman and her seven husbands had no claim upon each other in eternity, for the simple reason that they were like the rest of the world who had married perhaps wives and perhaps raised children who, perhaps not in this state of mortality, without having entered into the new and everlasting covenant, without ever having formed these associations and had them confirmed in heaven and sealed upon them for time and for all eternity; that, therefore, their covenants and obligations to each other pertain to this life, terminate with this life, and do not reach into eternity, and that such parties will not be found to be joined together and married for eternity in the resurrection, but will be simply angels and servants and not Gods.

These truths and principles are clearly set forth to the Latter-day Saints in the revelations contained in the Book of Doctrine and Covenants on celestial marriage wherein this new and everlasting covenant is revealed to us; so that all old things are done away in this new and everlasting covenant which God has revealed for His people; this covenant wherein those that are found worthy and faithful before God can be sealed together for time and eternity according to authority given from the Father to seal on earth and seal in heaven.

In connection with this subject, there are many things that might be said, but time would not suffice. But I will refer to what is said in the Scriptures concerning the kingdoms which the Lord has prepared for His children. In the Revelations of St. John our Savior is spoken of as "King of Kings, and Lord of Lords;" that when He shall come in the glory of His Father the second time to reign upon the earth, many shall come to reign with Him. Again in another place in the Revelations of St. John it is said, "Thou wast slain, and thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth." I call attention to this term "reign;" because the Lord has appointed kingdoms and dominions unto those who are found worthy of this great glory and exaltation—this new and everlasting covenant reaching through time and through all eternity. And the question suggests itself to the mind—wherein shall these kingdoms consist? If Jesus is to be King of Kings and Lord of Lords, and He has many kings under Him, and Priests of the Most High God, wherein shall consist their separate, individual kingdoms and dominions? Shall they attain unto kingdoms and dominions in a legitimate and proper way without encroaching upon one another, or shall they attain unto kingdoms and dominions after the fashion of many of the rulers of the earth who gain power and dominion by conquest? When we contemplate that order is heaven's first law, that all things are governed by law, that the most beautiful order reigns throughout all the works of God, in all His dominions, both in the greater and lesser; when we contemplate that there is no kingdom without space, and no space without a kingdom, and that in all His kingdoms and dominions there is the most perfect order, this most exact regularity in the movements of all the material worlds, the most exact regularity in all the minutest things of earth—and throughout the vast extent of space so far as the mind of man can penetrate, or that we can behold with the natural eye or with the most powerful telescopes, we find this same beautiful order—we must naturally expect the same beautiful order perpetuated in all His works and in the exaltation of His children. Things on earth are a pattern of heavenly things. Jesus taught his disciples to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." We look forward to beholding in eternity on a grand scale that which we behold now on earth in minature. But here upon earth every father and mother, being the authors of the tabernacles of their children, are held responsible for their rearing and guidance. In them they have joy, and with which a family government or organization is established, and as they multiply their dominions are enlarged; but no one has the right to the works of another, to the offspring of another, to the government and control of another's family, but each is held responsible for his own.

Now, if the children of men purify their spirits and exercise faith before God until they are permitted to enter into the new and everlasting covenant, they will then have these blessings sealed upon them for time and eternity—that is husbands and wives will be united together, children sealed unto parents for the end of all eternity, and in the resurrection they will rise in the same capacity, united together, and continue this relationship, and multiply *in infinitum*. We see herein a foundation laid for dominion, enlargement, exaltation and eternal lives, or the perpetuation of lives. Herein are keys of power pertaining to the new and everlasting covenant, keys of Priesthood, which God confirms upon those whom He finds faithful and true, that they have power to perpetuate their offspring forever and ever. Herein is the foundation laid, then, for those kingdoms that we read of, that they may be multiplied indefinitely. But the extent of these works none can comprehend at present. Shall we ever see to the end of them? I do not understand that we ever shall, for the reason that there will be no end. God promised Abraham that his seed should be as numerous as the stars in the heavens, and as the sands upon the seashore—innumerable. Possibly such a thing as numbering the sands upon the sea shore might become a fact; I will not say that it could not, if the lifetime of man was sufficient to count the grains of sand; but as to the stars in the heavens they are absolutely innumerable. True, so far as the narrow vision of our minds is concerned a few thousands of them appearing in the firmament of the heavens might be numbered by man; but when we consider that there is no bound to space and no space without a kingdom, we cannot reach the end of it. God promised to Abraham that his seed should be like the stars in the heavens—absolutely innumerable. This is not to be attained at once, in a few years, but through the ceaseless rounds of eternity; and what was true of Abraham may be true of others in the same way. But herein is the mystery of godliness pertaining to this endless increase in the worlds to come. In this life mortal man begets offspring, mortal woman brings forth offspring, the united fruit of their bodies, in mortality. This mortality is impregnated with the seeds of death, dissolution and decay, and it perishes. It is a law that has gone forth that man must die, because sin has entered into the world, and death by sin. But how will it be in relation to man in his exalted, immortal and eternal state? If there is to be a union of the male and female, in the new and everlasting covenant, and a perpetuation of the lives, will these lives be spiritual or will they be temporal?—will they be mortal or will they be immortal? Reasoning from analogy the questioning individual would say, all examples on this earth show that mortality begets mortality, and by the same rule of reasoning, will not immortality beget immortality?

To answer these questions would require more time than is allotted to me this morning. But in a few words I will refer you again to a revelation in the Book of Doctrine and Covenants wherein the Lord speaks concerning these things and says all His works that they were first spiritual and afterthat temporal, "which is the beginning of my works," saith the Lord. [See Doc. and Cov. Section 29, verses 30-32.]

But remember that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit created I them; yea, all things both spiritual and temporal:

Firstly, spiritual—secondly, temporal which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work.

I understand, then, that immortal beings are endowed with spirit, and that the blood flowing in the veins of mortal beings is not to be found in immortal beings. When we refer to the death of our Savior and His resurrection, we find that his blood was shed for the sins of the world; the earth drank his blood, not alone from the wounds that were inflicted upon His hands and feet when He was nailed on the cross, but from that made by the spear that pierced the region of the heart, that let out his heart's blood and caused a complete drain of blood from His system, which is the natural live of man, and from which his mortal tabernacle is built up. Physiologists recognize this truth in that by the circulation of the blood the waste of the system is replenished by deposits in every part of the system, whereby it is built up, and every portion organized. For this reason God forbade the ancients to eat flesh with the blood, forbade their eating beasts that were strangled, but justified their eating clean beasts if their blood was first shed upon the ground.

Now, it was this blood, infected with the seeds of mortality, and death, created in our first parents by eating the forbidden fruit, that enabled them to beget mortal offspring and which laid the foundation for disease and death. But the immortal man is freed from these elements of mortality—freed from this circulating fluid—and is filled with a more refined enduring element, called spirit, and therefore, that which is begotten by this immortal being is spirit instead of mortal tabernacles, and herein is the perpetuation of lives, and an endless increase, and this is the first estate of man, namely a spiritual estate. The second estate of man is the estate wherein those spirits are clothed upon with tabernacles in mortality. Their next estate is that in which their spirits will be clothed upon with immortality; but that immortality is in the form and likeness of mortality, as was our Savior after His resurrection when he showed himself to his disciples. They querried about Him. Some thought it was a spirit that had appeared unto them. But he said unto them: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as you see me have." And to convince them still further He called for something to eat * * "and they gave him a piece of a boiled fish, and of an honeycomb. And he took it and did eat before them." So that we see that an immortal being could eat mortal food or food of this earth; for according to that which is written, it appears our Savior did eat upon this occasion, and yet there is no intimation that he had blood. But the Scriptures tell us He was quickened by the spirit. And the revelations upon this subject—speaking of the resurrection—say that those who have kept a celestial law will in the resurrection be quickened with the celestial spirit and be raised celestial bodies; that those who have kept a terrestrial law will be quickened by that spirit and raised terrestrial bodies; and that those who have kept a telestial law will be quickened by that spirit and raised telestial bodies, every one in his own order; corresponding with the words of the Apostle Paul, that Christ was the first fruits, and that every one will be raised in his own order.

Time does not permit further enlargement upon this subject; but these truths are unlocked to the mind by the use of those keys which God has given pertaining to the new and everlasting covenant. Blessed are we if we are able to receive them and abide in them and not allow the envy of the world not its hatred to turn us from them; for these blessings promised to those who keep the commandments of God are beyond all price. The pride and vanity of the world, the wealth thereof, even the possession of the whole world—if it were in our power to obtain it—are not to be compared with the riches of eternal life, the perpetuation of the lives, which the Lord has in store for those that are found worthy.

May God help us to abide in the truth and maintain our integrity unto the end—honor God and keep the covenants we have made with Him and one another, that we may inherit all this glory, through Jesus Christ, Amen.


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**NOTICE.**

There will be a meeting of stockholders of the Iron Manufacturing Company of Utah, held in the Social Hall, Salt Lake City, on October 4th, at 12 30 o'clock, noon, for the election of officers and for the transaction of other business. JOHN C. CUTLER, Secretary.

Salt Lake City, Sept. 19th, 1884.

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MRS. ALLSWORTH BEGS TO INFORM the public that in consequence of the death of her husband, the 16th Ward Store will hereafter be conducted under the firm name of Allsworth & Edgar, and hoping by strict attention to business to merit a continuance of the patronage of our many friends,

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The Rev. Z. P. Wilds, well-known citmissionary in New York, and brother of the late eminent Judge Wilds, of the Massachusetts supreme Court, writes as follows:

278 E. 54th St., New York, May 10, 1882.

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Last winter I was troubled with a most uncomfortable itching humor affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear my clothing over them. I was also a sufferer from severe catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, and it is now excellent. I feel a hundred per cent stronger, and I attribute these results to the use of the SARSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and, in all, seven bottles. Let these facts at your service, hoping their publication may do good.

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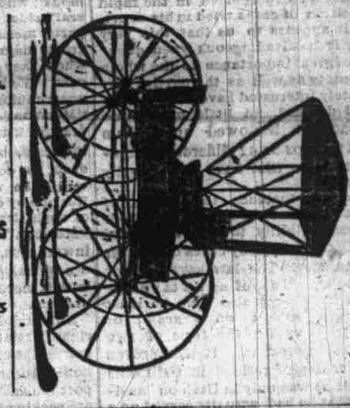

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