

its grammatical construction, and to translate any passages in the Bible; but then, having lacked practice for many years, of course a person may become a little rusty in regard to these matters. But I have searched out all the passages that can be found in the Old Testament, either singular or plural, masculine or feminine, pertaining to the words contained in this text, and I find a far greater number, rendered according to the words that are here given, literally, in this text than what are given translated—"one sister to another." But I am willing that this translation should be allowed.

Now, if we thought the congregation would like to hear the translation of all this, and the reasons why, we could give it; but I presume that there are but few Hebrew scholars present, and if the translation were given, the great majority of the congregation would not understand whether it was translated correctly or not, and for that reason I shall not take up your time by referring to these technicalities. But I will make the broad statement, that there is not a Hebrew scholar living on this earth who can translate that passage from the words contained in the original Hebrew, without adding words of his own, not contained in the original text, if he translates it, as Mr. Newman did,—"one wife to another." If the first word—*Yeshaw* means one, as he would try to have us understand, it does not mean wife also; but if it means wife, it cannot be translated as he has it, and therefore it cannot bear out that construction. But I see that I am dwelling too long on the subject of the law of Moses.

Now I wish to come directly to the point in regard to polygamy as it exists at the present time among the Latter-day Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. I made that statement when I was discussing that subject in this house. I still say, that we are not under the necessity of practicing polygamy because God gave laws and commandments for its observance and regulation in ancient times. Why then do the Latter-day Saints practice polygamy? That is a plain question. I will answer it just as plainly. It is because we believe, with all the sincerity of our hearts, as has been stated by former speakers from this stand, that the Lord God who gave revelations to Moses approving polygamy, has given revelations to the Latter-day Saints, not only approving it, but commanding it, as he commanded Israel in ancient times.

Now let us reason on this point. If God did do such things in former ages of the world, why not the same Being, if he sees proper, perform the same or similar things in another age of the world? Can any one answer this? If God saw proper to give certain laws in ancient times, and then to revoke them; or if he saw proper to give laws that were not revoked, but done away by the transgressions of the children of men, has he not a right, and is it not just as consistent for that same Divine Being to give laws, for instance, in the 19th century, concerning our domestic relations, as it was for him to do it in the days of Moses? And if he has that right as we Latter-day Saints believe that he has, are not the people's consciences just as sacred in regard to such laws in these days, as the consciences of ancient Israel? or must there be some power to regulate our religious consciences? Here is a grand question. Shall our religious consciences be regulated by civil government or civil laws, or shall we have the privilege of regulating them according to the divine law of the Bible, or any divine law that may be given in accordance with the ancient Bible? I answer that, when I was a boy I thought I lived in a country in which I could believe in anything that agreed with or that could be proved by the Bible, whether it was in the law of Moses or in the doctrines of the New Testament. I really thought the Jews had a right to reject Christ, or, in other words, if they had not the right to do it morally, they had the right, so far as civil law is concerned, to reject this Messiah and to believe in and practise the law of Moses in our land; but I am told, that such liberty of conscience is not to be tolerated in our republican government. If the Jews should collect in any great numbers, and should say one to another—"Come brethren, we are the descendants of Abraham, let us now begin to practise according to the laws that were given to our ancient fathers, and if a brother dies and leaves a widow, but no children, let his living brother, though a married man, marry the widow, according to our law," it is doubtful whether they would be permitted to associate together and practise those laws now, if they were so disposed. Why? Because the prejudice of the people are so great that they are not willing others should believe in the whole Bible, but only in such portions as agree with their ideas. If we were instituting a practice that the Lord God never approved, but for the punishment of which he had prescribed penalties, or if we were introducing something foreign and contrary to the Bible, then there would be some excuse for the people in saying that such a thing should not be practised in the name of religion. But when we take the Bible as a standard in relation to crime, it is altogether another thing, and I do think that every American citizen who professes to believe in any part or portion of that sacred record, on which all the laws of Christendom pretend to be founded, has the right to do so, and to practise it, and that too without being molested.

Now, after having said so much in relation to the reason why we practise polygamy, I want to say a few words in regard to the revelation on polygamy. God has told us Latter-day Saints that we shall be condemned, if we do not enter into that principle; and yet I have heard now and then, (I am very glad to say that only a few such

instances have come under my notice,) a brother or a sister say, "I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! what an absurd ideal! A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is just as consistent as the other. Or a person might as well say, "I believe in Mormonism, and in the revelations given through Joseph Smith, but I am not a polygamist, and do not believe in polygamy." What an absurdity! If one portion of the doctrines of the Church is true, the whole of them are true. If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other revelations that came through Joseph Smith the Prophet; I would renounce the whole of them, because it is utterly impossible, according to the revelations that are contained in these books, to believe a part of them to be divine—from God—and part of them to be from the devil; that is foolishness in the extreme; it is an absurdity that exists because of the ignorance of some people. I have been astonished at it. I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. Now here comes in our consciences. We have either to renounce Mormonism, Joseph Smith, Book of Mormon, Book of Covenants, and the whole system of things as taught by the Latter-day Saints, and say that God has not raised up a church, has not raised up a prophet, has not begun to restore all things as he promised, we are obliged to do this, or else to say, with all our hearts, "Yes, we are polygamists, we believe in the principle, and we are willing to practise it, because God has spoken from the heavens."

Now I want to prophesy a little. It is not very often that I prophesy, though I was commanded to do so, when I was a boy. I want to prophesy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent. That is just as true as it is that all the nations and kingdoms of the earth, when they hear this gospel which God has restored in these last days, will be damned if they do not receive it; for the Lord has said so. One is just as true as the other. I will quote this latter saying, as recorded in the Book of Covenants. The Lord said to the elders of this Church, in the very commencement as it were, "Go ye forth and preach the Gospel to every creature, and as I said unto mine ancient apostles, even so I say unto you, that every soul who believes in your words, and will repent of his sins and be baptized in water shall receive a remission of his sins, and shall be filled with the Holy Ghost; and every soul in all the world who will not believe in your words, neither repent of his sins, shall be damned; and this revelation or commandment is in force from this very hour, upon all the world," as fast as they hear it. That is what the Lord has said. Just so, in regard to polygamy, or any other great principle which the Lord our God reveals to the inhabitants of the earth.

Now if you want to get into darkness, brethren and sisters, begin to oppose this revelation. Sisters, you begin to say before your husbands, or husbands you begin to say before your wives, "I do not believe in the principle of polygamy, and I intend to instruct my children against it." Oppose it in this way, and teach your children to do the same, and if you do not become as dark as midnight there is no truth in Mormonism. I am taking up too much time. I would like to dwell on another more pleasing part of this subject, if there were time. (President G. A. Smith—"There is plenty of time, brother Pratt.") I will go on and tell the people why polygamy was instituted in this dispensation. So far as a future state is concerned, God has revealed to us that marriage as instituted by him, is to benefit the people, not in this world only, but to all eternity. That is what the Lord has revealed. Do not misunderstand me; do not suppose that I mean that marriage and giving in marriage are to be performed after the resurrection; I have not stated any such thing, and there will be no such thing after the resurrection. Marriage is an ordinance pertaining to this mortal life—to this world—this probation, just the same as baptism and the laying on of hands; it reaches forth into eternity, and has a bearing upon our future state; so does baptism; so does the ordinance of the laying on of hands; so does every ordinance which the Lord our God has revealed to us. If we attend to these things here in this life, they secure something beyond this life—for eternity. They neither baptize, nor receive baptism, after the resurrection. Why? Because neither was intended to be administered after the resurrection. After the resurrection they neither marry nor are given in marriage. Why? Because this is the world where these ceremonies are to be attended to. That which is secured here, will be secured hereafter, if he be secured upon the principles of law which God has revealed. Marriage, then for eternity, is the great principle of marriage with the Latter-day Saints; and yet, I am sorry to say, that there are some of our young people who will suffer themselves to be married by the civil law, not for eternity, but just like the old Gentile custom—the way our forefathers were married. A justice of the peace, a judge, or some one having the right by the civil laws, will pronounce them husband and wife for a short space, called time; perhaps to last only about three score years, and then it is all over with the marriage contract; it is run out; they are husband and wife until death shall separate them, and then they are fully divorced. We do not believe in any such nonsense; it is one of the ideas of the Gentile world, in regard to marriage.

The first great marriage celebrated in this world of ours—that of our first parents—is a sample of marriage that should be introduced and practised by and among all generations and nations, so far as the eternity of their duration is concerned. Our first parents were immortal; they knew nothing about death; it was a word that had never been spoken in their ears. The forbidden fruit had never been laid before them; no law in respect to that was yet given. But Eve was brought to our father Adam as an immortal woman, whose body could not die at all ages of eternity; she was given to an immortal husband, whose body could not die at all future periods of duration, unless they brought death upon themselves. Sin entered into the world, and death by sin; death is one of

the consequences of sin; and they brought it upon themselves. But before that, they were married—the immortal Adam had the immortal Eve given to him.

Now if it had been possible for them to have resisted that temptation, they would have been living now, just as fresh, and as full of vigor, life and animation, after six thousand years, as they were on the morning in which this ceremony of marriage took place; and if you should reflect upon millions and millions of ages in the future, they would still be considered husband and wife, while eternity should last. You could not set a time—you could not point your finger at a moment or hour, when they would be separated, and the union be dissolved.

That is the kind of marriage that we Latter-day Saints believe in; and yet some of our young people, professing to be members of the Church, and who say they wish to keep the commandments of God, go and get married by a justice of the peace, or some person authorized to perform that ceremony by the civil law. Ask parties who are guilty of such folly, why they were married by these officers of the law until death should part them? and they will say, "We did it inconsiderately, and without reflection," or perhaps they will say, "their parents did not teach them on that point." Do you not know that such marriages are not sealed by him who is appointed by divine authority? that they are not of God and are illegal in his sight, and your children are illegitimate in the sight of God? If you expect to have any benefits in eternity arising from your children, they must be yours legally, according to divine appointment, under a divine marriage. "What God has joined together let not man put asunder." But what has God to do with it, when a magistrate, who, perhaps, is an infidel, and does not believe in a God at all, says to a man and woman, "Join your hands together," and then, when they have done so, he says, "I pronounce you husband and wife." What has God to do with such a marriage as that? Has God joined them together? No, a civil magistrate has done it; and it is legal so far as the laws of the country are concerned, and the children are legal and heirs to their parents' property so far as the civil law is concerned, but what has God to do with it? Has he joined them together? No, and the marriage is illegal, and, in the sight of heaven, the children springing from such a marriage are bastards.

How are we going to legalize these matters? There are many who are very sorry for the Latter-day Saints; so sorry that they would favor the passing of a law which would legalize all the children who have been born in polygamy, and thus prevent them from being what they consider bastards. Now we are just as anxious, on the other hand, to get all our fathers and mothers, who have been married by these Gentile institutions, joined together by divine authority, in order that they may become legal in the sight of God. We do not want their children to be bastardized; and hence, we get them adopted, or we shall do so when the Temple is built; I mean all those who have been born of parents that have never been joined together of the Lord or by his authority. All such children, as well as men and women, married only by the civil law, have got to have ordinances performed for them in the Temple. The men and women will have to be legally married there; and the children born before their parents were thus legally married, will have to pass through ordinances in order that they may become the legal sons and daughters of their parents; they will have to be adopted according to the law of God. You young men and women, who are married in a manner that the Lord does not authorize or own, put yourselves to a great deal of trouble, because you will have a great deal of work to do hereafter in temples in order to get things legalized. How much better it would be for you to come to those whom God has appointed, and have your marriages solemnized as immortal beings, who have to live to all eternity.

It is true that we have all to die by and by, and we shall be separated for a little season; but this separation is a good deal like a man's leaving his family to go on a mission; he returns after a while to his wife and children, and he has not lost the one nor has he been divorced from the other, because they have been separated. And if death separates, for a little season, those who are married according to God's law, they expect to return to each other's embraces by virtue of their former union; for it is as eternal as God himself.

"Do you mean to say," says one, "that people in the immortal state, will be united in the capacity of husbands and wives, with their children around them?" Yes, we do believe that all persons who have these blessings sealed upon them here, by the authority of the Most High, will not that they reach forward into the eternal world, and they can hold fast to that which God has placed upon them. "Whatsoever you seal upon earth," said the Lord to the ancient Apostles, "shall be sealed in the heavens." What could be of more importance than the relationship of families—the solemn and sacred relationship of marriage? Nothing that we can conceive of. It affects us here and it affects us hereafter in the eternal world; therefore, if we can have these blessings pronounced upon us by divine authority and we, when we wake up in the morning, of the first resurrection, find that we are not under the necessity of either marrying or giving in marriage, having attended to our duty beforehand, how happy we shall be to gather our wives and our children around us! How happy old Jacob will be, for instance, when in the resurrection, if he has not already been raised—(a great many Saints were raised when Jesus arose and appeared to many—if Jacob did not rise then, and his four wives, and his children, how happy he will be, when he does come forth from the grave, to embrace his family, and to rejoice with them in a fulness of joy, knowing that, by virtue of that which was sealed upon him here in time, he will reign upon the earth; will it not be a glorious thing, when that polygamist, by virtue of promises made to him here, comes forth to reign as king and priest over his seed upon the earth? I think that, in those days polygamy will not be hated as it is now. I think that all things that have been prophesied by the ancient prophets will be fulfilled, and that Jacob will get his wives, by virtue of the covenant of marriage; and that he will have them here on the earth, and he will dwell with them here a thousand years, in spite of all the laws that may be passed to the contrary. And they will be immortal personages, full of glory and happiness. And Jesus will also be here, and the twelve Apostles will also sit on twelve thrones here on the earth, judging the twelve tribes of Israel; and during a whole thousand years, they will eat and drink at the table of the Lord, according to the promise that was made to them.

Old Father Abraham will come up with his several wives, namely Sarah, Hagar and Keturah, and some others mentioned in Genesis; and besides these all the holy prophets will be here on the earth. I do not think there will be any legislation against polygamy.

By and by they will build a polygamous city, and it will have twelve gates, and in order to place as much honor upon these gates as possible, they will name them after the twelve polygamist children that were born to the four polygamous wives of Jacob; and those good old polygamists will be assembled together in this beautiful city, the most beautiful that ever had place on the earth.

By and by some Christian will come along, and he will look at these gates and admire their beauty, for each gate is to be constructed of one immense splendid pearl. The gates are closed fast and very high, and while admiring their beauty he observes the inscriptions upon them. Being a Christian he, of course, expects to enter, but looking at the gates, he finds the name Reuben inscribed on one of them. Says he—"Reuben was a polygamous child; I will go on to the next, and see if there is the name of a monogamous child anywhere." He accordingly visits all the twelve gates, three on each side of the city, and finds inscribed on each gate the name of a polygamous child, and this because it is the greatest honor that could be conferred on their father Jacob, who is in their midst, for he is to sit down with all the honest and upright in heart who come from all nations to partake of the blessings of that kingdom. "But," says this Christian, "I really do not like this; I see this is a polygamous city. I wonder if there is not some other place for me! I do not like the company of polygamists. They were hated very badly back yonder. Congress hated them, the President hated them, the cabinet hated them, the priests hated them, and everybody hated them, and I engendered the same hatred, and I have not got rid of it yet. I wonder if there is not some other place for me?" Oh yes, there is another place for you. Without the gates of the city there are dogs, scoundrels, whoremongers, adulterers and whosever loveth and maketh a lie. Now take your choice. Amen.

BY TELEGRAPH. AMERICAN

WASHINGTON, 29.—The Cabinet held an hour and a half session to-day. Secretary Bristow was absent. The condition of affairs in Louisiana was the subject of discussion, and it is understood that Attorney-General Williams emphatically and, at some length, reiterated his formerly expressed opinion, of the absolute necessity of the Government sustaining the report of the returning board at all hazards, and that its decision is right in law and in fact. No other member of the Cabinet expressed an opinion and no decision was reached. It is stated in official quarters that there are sufficient U. S. troops now in Louisiana to preserve peace in case of any trouble.

The Postmaster-General, to-day, issued orders discontinuing the steamboat mail service on the four routes which supply Keywest, namely, from New York, Baltimore, New Orleans and Tampa, also from Cedar Keys to Tampa. The annual cost of these aggregate nearly \$144,000, and in lieu of these the Postmaster-General has contracted to supply Keywest twice a week from Cedar Keys at a yearly cost of \$50,000.

A new postal convention has been concluded between the U. S. and Canada, which provides for the unification of the postal systems of the two countries. In respect to the correspondence exchanged between them each country is to forward and deliver, free of charge, correspondence of all kinds, written and printed, received from the other, which correspondence must, in all cases, be prepaid at the established domestic rates of the country of its origin.

William A. Potter, of New York, has accepted the position of supervising architect of the Treasury Department, and will enter upon his duties on the 2nd proximo.

LITTLE ROCK, 29.—The two men captured in Puhaski county a few weeks ago for robbing a store and a boat in Ajell county, and who shot and wounded the sheriff in his attempt to capture them in this county, were tried in the circuit court to-day, and convicted and sent to the penitentiary for five years; these two men belong to a gang of four who were supposed to be the Gads-hill men.

TERRE HAUTE, Ind., 29.—Chauncey Rose, of this city, to-day gave to the Terre Haute School of Industrial Science, \$206,000, and to the Vigo county Orphans' Home \$150,000; he has already given large sums here, and has promised a hundred thousand to the State normal school here.

NEW YORK, 29.—Wm. A. Potter, of this city, has been appointed supervising architect of the treasury department vice Mullett resigned; he is a son of Bishop Potter, and brother of Clarkson N. Potter, democratic congressman from the Westchester district.

NEW ORLEANS, 29.—Touching

the reported assignment of Sheridan to the command of the department of the Gulf, Emery said to a *Times* reporter, "I have received no official intelligence concerning the reports alluded to, nor of any measures looking to my removal. The banditti in Washington, who are writing for the newspapers, are merely trying to create opinion against me, all other efforts having failed."

E. L. Jewell was arrested charged with being about to fight a duel and commit a breach of the peace, and was bailed in five thousand dollars; this will not prevent the meeting in Alabama if Warmouth is released.

The coroner's jury in the case of D. C. Byerly, found, after a post mortem examination by the city physician, that Byerly died from the effect of wounds inflicted on him with a knife in the hands of H. C. Warmouth.

MONTGOMERY, Ala., 29.—A special to the *Advertiser*, says the Congressional committee reached Opelika on Monday, and has been in session since at that place. The first day's examination was entirely of republicans, as to alleged violations of the enforcement act. Amongst other things the Wacoochee Valley affair, mentioned in the Hays Hawley letter, was up, and the negro whose incendiary talk caused the disturbance was before the committee. To-day several democrats were examined. The committee will not reach here until Monday next.

NEW YORK, 30.—Irwin publishes a card, saying that the published report of his testimony was erroneous in attributing to him the statement that he returned from Europe to destroy the Pacific Mail Company; he says it is Tenor Park, Sage and Hatch that he is after.

L. Roberts & Co., who suspended two months since, have paid their creditors in full.

William M. Evans, senior counsel for Mr. Beecher, says he does not think the decision of Judges Neilson and Reynolds yesterday, on the bill of particulars, could be appealed from. In any event Mr. Beecher did not intend to appeal, and the case would go on as it is. The trial was set down for Monday next, and so far as he knew, it would then proceed to its regular course as stipulated. It was certainly his understanding that the trial would go on.

Governor Dix and district attorney Phelps have approved of the application to the governor of Massachusetts for the pardon of Spence Petters, under sentence for forgery, that his testimony may be used to secure the conviction of Roberts and Gleason, now in the Tombs, and said to be the leaders of a skillful gang of forgers and counterfeiters. Petters has made a confession in which he directs attention to two officers of the detective force in this city, the same against whom the Bank of England, last year, made complaint of complicity with the forger McDonnell, now serving out a sentence in England.

Robert J. Dallas, the late cashier of Molson's bank, at Toronto, who robbed that bank of forty-three one thousand dollar bank notes, and fled, was arrested in Elizabeth, yesterday, and \$42,700 was found in his possession.

WASHINGTON, 30.—A Democratic congressman says the ex-postmaster will be expelled from the House next session, for having falsely sworn before the investigation committee last session, that he had never received a dollar, directly or indirectly, nor expended one, with reference to the Pacific Mail.

The following order to postmasters has just been issued:

"On and after the 1st of Jan'y, 1875, all printed matter of the second class destined for Canada will be treated as though it was destined for the United States, the arrangement with the Canadian postal authorities being that it shall be delivered there free of charge. All matter of this class coming into our offices from Canada will be delivered by this department free of charge; the same rule also applies to transient newspapers and postal cards. On and after February 1st, 1875, single letter rate to Canada will be three cents, prepayment obligatory, and all letters received from Canada will be delivered free of charge.

(Signed)
"MARSHALL JEWELL,
"Postmaster General."