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Look forward to that heavenly place,  
The Saints' secure abode."

I did not, at that early period of my life, see the inconsistency of this, and being very much charmed with the beautiful tune, I thought, of course, that the words were all right, until I, in after years, reflected upon the subject and began to understand about the future residence of the Saints. I then could not understand the description of the heaven they sang about, I could not comprehend how any place could be located outside the bounds of space, which is illimitable and has no bounds, consequently I concluded that it was merely the poet's flight, and that it was not a scriptural doctrine, for when I came to the scriptures I found that the heavenly place spoken of by the ancient prophets that we are to look forward to is in our own land, if we can find where that is. There are a great many people, though, who will not have any land, for the Lord never gave them any. A great many generations have lived without securing any land except by human laws, that the Lord never had anything particular to do with, and only permitted for the good order of society. But all human laws must perish when the Lord comes, for then the world will be governed by divine laws, and blessed are the people who have secured their landed estates from the Great Creator, who owns the earth, having created it by His own power, and who can give it to whomsoever He will. He gave to the righteous among the house of Israel the land of Palestine and the regions round about, and He says: "Behold I will open your graves and bring you into your own land, and you shall know that I am the Lord." When the Lord has brought them out of their graves and has placed them in the land which He gave to their fathers they will fully comprehend that He will fulfil His promise. I would like to dwell on this subject further, and in doing so to refer you to the 37th psalm and to many sayings of the Lord to Moses about inheriting the earth for ever, and so on; but we will pass by that to some other things that are on my mind.

We heard this forenoon that, when the Saints come into the possession of their everlasting inheritance and are exalted as glorified and eternal beings, to the increase of their posterity there would be no end. "No end!" What does that mean? It means that it will be eternal,—that there never will be a period throughout all the future ages of eternity, but what they will be increasing and multiplying, until their seed are more numerous than the dust of the earth or the stars of heaven. They will multiply throughout all the ages of eternity, and the earth will be their head quarters. There is another principle connected with this, "What is it," inquires one? They will not only people worlds, but they will create them. There is room enough to accomplish this when we consider that space is boundless. There is no end to the worlds that might be formed, for the materials existing in space from which to form them are infinite in quantity and consequently can never be exhausted; for that which is infinite can, by no process whatever, be exhausted, no matter how many millions or myriads of creations may be formed out of it; and consequently, through millions and millions, through their observance of the higher law that pertains to exaltation and glory, should be counted worthy to receive this earth as their everlasting inheritance; and should these millions and millions multiply their seed until they are as the sands on the sea shore for multitude, yet there is room in boundless space for new creations and materials enough for the creation of new worlds, and for this innumerable offspring to spread forth and people them. Certainly they could not all dwell here: the earth would be overrun by them after awhile, but this would be one of the heavenly mansions, and their head-quarters. And here comes in another doctrine. This forenoon you heard many of the principles and doctrines touched upon wherein this people differ from the outside world. I will now, briefly call your attention to one.

We believe that we are the children of our parents in heaven. I do not mean our tabernacles, but our spirits. That being that dwells in my tabernacle, and those beings that dwell in yours; the beings who are intelligent and possess, in embryo, all the attributes of our Father in heaven; the beings that reside in these earthly houses, they are the children of our Father who is

in heaven. He begat us before the foundations of this earth were laid and before the morning stars sang together or the sons of God shouted for joy when the corner stones of the earth were laid, as is written in the sayings of the patriarch Job. In the midst of all the patriarch's trials the question was put to him: "Job, where wast thou when I laid the corner stones of the earth, when the morning stars sang together for joy?" Job did not pretend to answer the question, but left it for the Lord. But the question was highly suggestive of a pre-existence, and of the fact that Job existed before Adam was placed in the Garden of Eden. Not his body, but the living being who inhabits the body, who thinks and reasons, and moves the body by his will, and that lives when the body is mouldering in the dust; that being or those beings who shouted together when the corner stones of the earth were laid. Why did they rejoice and shout together for joy when the corner stones, or rather, when the nucleus was formed around which the materials of this globe were gathered together? Because, being intelligent, and knowing the path that led to immortality and exaltation, they saw a prospect before them of walking therein. But the point to which I wish to direct your attention now is a fact of a pre-existence,—a principle believed in by this people, and which is new to them and the world generally; but it is not new for it was taught in ancient times, and is a Scriptural doctrine. Solomon says when the body is laid down the spirit will return to God who gave it. Now would there be any sense in that doctrine if we had never been there before? Could I say I will return to China when I have never been to China. No, the word "return" would not correctly express the idea. If the spirit returns to God it has been there before, and we are only strangers here, having been sent forth from our Father's house to one of His mansions in its imperfect state. What for? To try us and give us experience, to place us in a school in which we may learn some things that we never could have learned if we had stayed at home, where we were at the time this earth was formed. By and by we will return home again. There is something comforting in the anticipation of returning home when we have been away for a long time; but if we never had been in heaven, in our Father's house; if we never had associated with the heavenly throng and had never beheld our Father's face we could not realize the feelings we now realize when we reflect that we are going back to where we once dwelt. Happy thought, to think that the memory, now clogged so that we cannot pierce the veil and discern what took place in our first estate, will by and by be quickened again and that we will wake up to the realities of our past existence. When a man goes to sleep at night he forgets the doings of the day. Sometimes a partial glimpse of them will disturb his slumbers; but sleep as a general thing, and especially sound sleep, throws out of the memory everything pertaining to the past; but when we awake in the morning, with that wakefulness returns a vivid recollection of our past history and doings. So it will be when we come up into the presence of our Father and God in the mansion whence we emigrated to this world. When we get there we will behold the face of our Father, the face of our mother, for we were begotten there the same as we are begotten by our fathers and mothers here, and hence our spirits are the children of God, legally and lawfully, in the same sense that we are the children of our parents here in this world. We are so called in the Scriptures. It is written in the epistle of James: "Shall we not much rather be in subjection to the father of our spirits?" Again, we read that Jesus was with the Father from before the foundation of the world; and in his last prayer he prayed that he might be restored to that glory which he had with the Father before the world was.

Now, who is Jesus? He is only our brother, but happens to be the first-born. What, the firstborn in the flesh? O no, there were millions and millions born in the flesh before he was. Then how is he the firstborn? Because he is the eldest,—the first one born of the whole family of spirits and therefore he is our elder brother. But why these spirits came to inherit mortal tabernacles is a question worthy of consideration. This world is full of sin, sorrow, affliction and death, and mankind see nothing as it were, but mourning and sorrow, from their birth until they go down to the grave; then why send these heavenly spirits to dwell in mortal tabernacles, corrupt, fallen and degraded as we are in this world? It is to learn, as I have already said, certain lessons that we never could learn upon yonder mansions. Learn to understand by experience many things pertaining to the flesh that we never could learn there, that when we should be redeemed by the blood and atonement of our elder brother, the firstborn of every creature, and brought back into the mansions whence we emigrated we might appreciate that redemption, and understand and comprehend it by experience and not by precept alone. We might bring up many arguments with regard to experimental knowledge. Who that is born blind can know by experience, or in any other way, the nature of light? No one. You might tell the blind man, who never saw the first glimmer of light about its beauties, you might speak of its various hues and colors, and of the benefit of being able to

see, but what could you make him understand? He would not know light from anything else, and when you had talked to him for a hundred years about the beauty of light, he would not have a comprehension of it. Why? For the want of experience; he must experience the sense of sight or he cannot understand its worth. When his eyes are opened and the light beams forth upon the optic nerve it creates a new experience, by calling into play a new sense, and he learns something that he did not before comprehend. He could not learn it by being taught. So in regard to coming from yonder heavenly creations to this world. We learn by our experience many lessons we never could have learned except we were tabernacled in the flesh.

But another and still greater object the Lord had in view in sending us down from yonder world to this, is that we might be redeemed in due time, by keeping the celestial law, and have our tabernacles restored to us in all the beauty of immortality. Then we will be able to multiply and extend forth our posterity and the increase of our dominion without end. Can spirits do this? No, they remain single. There are no marriages among spirits, no coupling together of the males and the females among them; but when they rise from the grave after being tabernacled in mortal bodies they have all the functions that are necessary to people worlds. As our Father and God begat us, sons and daughters, so will we rise immortal, males and females, and beget children, and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and His Son Jesus Christ have the power of endless lives, but all of his redeemed offspring. They grow up like the parents; that is a law of nature so far as this world is concerned. Every kind of being brings its own like, and when fully matured and grown up the offspring become like the parent. So the offspring of the Almighty, who begot us, will grow up and become, literally Gods, or the sons of God. Here is another doctrine wherein we differ from the world, perhaps not so much differ either, for they do sometimes believe in that passage of scripture which speaks of Gods: "If they call them Gods unto whom the word of God comes," says Jesus, or words to that effect, "why then do you find fault with me because I make myself the Son of God?" If those prophets and inspired men, such as Abraham, Isaac, Jacob, Moses, Samuel and others to whom the word of God came were Gods in embryo why do you find fault with the only begotten of the Father, so far as the flesh is concerned, because He makes himself the Son of God? We then, shall become Gods, or the sons of God.

This puts me in mind of a certain vision that John the Revelator had on the Isle of Patmos. On that occasion he saw one hundred and forty-four thousand standing upon Mount Zion, singing a new and glorious song; the singers seemed to be among the most happy and glorious of those who were shown to John. They, the one hundred and forty-four thousand, had a peculiar inscription in their foreheads. What was it? It was the Father's name. What is the Father's name? It is God,—the being we worship. If then the one hundred and forty-four thousand are to have the name of God inscribed on their foreheads, will it be simply a plaything, a something that has no meaning? or will it mean that which the inscriptions specify,—that they are indeed Gods,—one with the Father and one with the Son; as the Father and Son are one, and both of them called Gods, so will all His children be one with the Father and the Son, and they will be one so far as carrying out the great purposes of Jehovah is concerned. No divisions will be there, but a complete oneness; not a oneness in person but a perfect oneness in action in the creation, redemption and glorification of worlds.

I thought I would make a few remarks on these subjects, inasmuch as they were broached this morning. You begin to understand, strangers, what the Latter-day Saints' views are in regard to the multiplication of the human species to all ages of eternity. You begin to understand what is meant by that passage in the New Testament in the writings of Paul, that the man is not without the woman in the Lord, neither is the woman without the man. You will find it in the eleventh verse of the eleventh chapter of Paul's first epistle to the Corinthians. Here is a mystery which the whole religious world perhaps have not understood. They suppose that old maids and bachelors are just as honorable in the sight of God as though they were married. It is not so according to the words of Paul. If a man be in the Lord he must not be without the woman and the woman must not be without the man. Why? Because there is an eternal union to exist in the marriage covenant between the male and female to carry out and fulfil those great purposes of which I have been speaking,—namely the peopling of the mansions of our Father in the future. And those mansions will multiply to all eternity,—there will be no end to the increase of worlds, and no end to the inhabitants of those worlds; and the father of the spirits who go forth, take tabernacles, and are redeemed, will be king over his own sons and daughters in the eternal worlds, through all the ages of eternity. He will not go and rob his neigh-

bor of his children to set up a kingdom of his own. He must have a woman in the Lord, and the woman must have a man in the Lord if they ever carry out the great and eternal purposes of which I have been speaking.

Much might be said in this connection with regard to the doctrine of plurality of wives. There is a difference between the male and the female so far as posterity is concerned. The female is so capacitated that she can only be the mother of a very limited number of children. Is man thus capacitated. Was not Jacob the patriarch of old capable of raising posterity by all his wives? He certainly was; and were not many of the ancient prophets and inspired men capable of raising twenty, forty, fifty or a hundred children, while the females could only raise a very limited number on an average. In the resurrection when the four wives of Jacob come out of their graves, will he divorce three of them and only keep one? or will they all multiply and spread forth their dominions under the old patriarch while eternal ages shall last? And would a monogamist have power to fill a world with spirits sooner than a polygamist? Which would accomplish the peopling of a world quickest, provided that we admit this eternal increase, and the eternal relationship of husband and wife,—after the resurrection as well as in this world? In that state they do not marry nor give in marriage. Why? Because marriage is an ordinance that has to be attended to here, and unless it is secured in this life for eternity it cannot be secured in the resurrection, for they neither marry nor are given in marriage there. They do not baptize after the resurrection, they do not confirm and administer the ordinances pertaining to this life after the resurrection. All these things have to be attended to here, then we have a claim to the blessings here and hereafter. If a man would obtain an eternal increase and eternal kingdoms without number for his posterity to inhabit, under the direction and control of Him who is King of kings and Lord of lords, he must secure the right to these blessings in this life. When Adam and Eve were married they were married for eternity, from the very fact that they were united together before they fell, before death entered into the world. Death was not considered in the marriage covenant. The first example of marriage on record was between two immortal beings,—two beings who would have lived until now if they had not sinned, and the end of that marriage covenant would never have come; but notwithstanding this, throughout the whole Christian world, when the marriage ceremony is performed the minister stands up and says: "I pronounce you husband and wife until death does you separate;" when death separates you the marriage covenant is at an end. Can they live together after the resurrection by virtue of these covenants made by uninspired men? No. Why? Because they were only married for a certain definite period, and that was until death, when that comes the time is run out. The covenant is no longer binding. It is not legal in the sight of heaven for eternity. But when a man is united to a woman by virtue of that priesthood which has power to seal on the earth and it is sealed in heaven, their marriage covenant is not dissolved, but it will stand and be good and lawful as long as eternity endures, just like the covenant entered into by our first parents. Perhaps you may think that Bro. Pratt is rather enthusiastic and fanatical in his ideas to suppose that immortal beings can multiply; but I would ask any person who has read the first and second chapters of Genesis if the command which was first given to multiply was not given to two immortal beings who had not yet fallen? If, therefore, two immortal beings, were then commanded to multiply, why should it be thought incredible that immortal beings who are raised from the grave and restored to all that which Adam and his wife possessed before the Fall, should have the power to do the same?

Then again, it oftentimes happens that a monogamist, or the man with but one wife, loses that wife; and by the scriptures he is permitted to marry again. If he loses a second wife it is lawful for him to marry a third wife, and so on. Now if we admit the eternal covenant of marriage between the first pair,—two immortal beings, and that they were commanded to multiply, then, if the same order of marriage is to be continued, and we become immortal, and all the man's three wives who have died in succession come up out of the grave, must he divorce all but one, or will he have them all? And if he must divorce any, which must he divorce, and which must he claim? Does not everything that is consistent and reasonable, as everything that agrees with the Bible show that plurality of wives must exist after the resurrection? It does, or else there would be a breaking up of the marriage covenant.

I do not know but I ought to apologize for detaining you so long; but the subject is interesting to my own mind and I trust it has been interesting to the hearers.

**DELIGHTFUL.**—The atmosphere is enjoyable now. The slight rain in valley and snow on the mountains, which fell last week, reduced the temperature a satisfactory point, and now there is pleasure in walking out morning, noon, afternoon, for the days are beautiful, the atmosphere agreeable.