

In the first and second chapter of Genesis, in the new translation, given by inspiration through Joseph Smith the Prophet, this subject is made very plain. After Joseph had translated the Book of Mormon from the gold plates the Lord commanded him to translate the Bible. Now you know that we have no inspired translator at the present day among any of the nations. We have translations of the Bible made by the wisdom and learning of men, but as each translator has differed in his views no two of them agree. Indeed when we go back in the history of the Bible, we find that about four hundred and fifty years before Christ Ezra compiled into one volume the different books of the Old Testament so far as they were given. Previous to that they had been in scattered manuscripts. The five books of Moses were kept in the Ark of the Testament. The writings of Joshua and others who followed Moses were kept here and there, and but very few copies were to be had in those early days. Indeed so scarce were the copies of the Bible that in the days of the kings of Israel they had lost almost all knowledge of any written copy of the Bible. They retained many of their ordinances, their temple worship, and so on, but written copies of the Bible had so nearly disappeared, that on repairing the temple at a certain time they found a copy of it hid up, but they did not know whether it was true or not. They had nothing to compare it with, and the only way they could ascertain whether it was a true copy of the Bible was to send for a man of God—a prophet—and get him to inquire of the Lord whether it was genuine or not. Thus we see that the people in those early ages were not favored as we are in these days with copies of the Bible. But Ezra, according to the history, gathered up these fragments as far as he could.

Two hundred years before Christ there were seventy-two Israelites, said to be six out of each tribe, met together in the city of Alexandria in Egypt, and they translated the law of Moses, the prophets and the psalms from such Hebrew copies as they happened to have possession of, into the Greek. This was called the Septuagint translation.

Jerome, a staunch Roman Catholic, translated this Greek version called the Septuagint into what was termed the Vulgate—a Latin translation. That, and copies of it made by scribes for many generations, became the Bible of the Roman Catholics; and even to this day, so far as they use Latin they appeal to that edition of the Scriptures called the Vulgate.

In the year 1610 the Vulgate edition was translated into English. This was called the Douay Bible, because it was published at the town of Douay in France, and it is the Roman Catholic Bible, so far as the English translation is concerned, to the present day. It differs materially from the Protestant Bible.

About the same time that the Douay translation was published—in 1607, King James the First appointed fifty-four men, some six or seven of whom did not serve, to translate the Bible from the original Hebrew, and they gave us that version called King James' translation.

All these translators that I have spoken of translated by their own wisdom, according to the best understanding they had. None of them were prophets or revelators, and not one of them understood the meaning of the original text like a man of God filled with the Holy Ghost. But they have made a very good translation notwithstanding, especially the forty-seven who labored under the appointment of King James. Different parts of the Scriptures were portioned out among six different classes of translators, and they, I believe, have given us the very best copy of the Bible in existence, so far as translations by human wisdom are concerned.

But to come back again, as I said before, after having translated the Book of Mormon, this young man, Joseph Smith, a man of no education and learning, comparatively speaking, was commanded to translate the Bible by inspiration. He commenced the work, and the first and second chapters of Genesis containing the history of the creation are very plain and full. In the first chapter the Lord speaks about the spiritual creation of all things before they were made temporally. In the second chapter he goes on to state that there was not yet a man to till the ground, "for in heaven created I them." That explains the mystery about the work previously spoken of in the first chapter, and shows that it had reference to the great work which God had performed in the heavens before he made this earth temporally. This same doctrine is inculcated in some small degree in the Book of Mormon. However, I do not think that I should have ever discerned it in that book had it not been for the new translation of the Scriptures, that throwing so much light and information on the subject, that I searched the Book of Mormon to see if there were indications in it that related to the pre-existence of man. I found them in a great revelation that was given to the prophet who led the first colony to this country from the Tower of Babel at the time the language was confounded. This great prophet had a remarkable vision before he arrived on this continent. In this vision he saw the spiritual personage of our Savior as he existed before he came to take upon him flesh and bones; and Jesus, in talking to this great man of God, informed him that as he ap-

peared to him in the spirit so would he appear to his brethren in the flesh in future generations, and said he, "I am he that was prepared from before the foundation of the world, to redeem my people." He furthermore addressed himself to this great man saying, "Seest thou that thou art created in mine own image?" That is, man here on the earth is in the image of that spiritual body or personage of Jesus, so far as we are not deformed. "Seest thou that thou art created in mine own image, yea even in the beginning created I all men after mine own image." This is about the only place that refers pointedly to the pre-existence of man in the Book of Mormon. I think there are one or two other passages in which it is just referred to.

Now admit, as the Latter-day Saints do, that we had a previous existence, and that when we die we shall return to God and our former habitation, where we shall behold the face of our Father, and the question immediately arises, shall we have our memories so increased by the Spirit of the living God that we shall ever remember our previous existence? I think we shall. Jesus seems to have gained this even here in this world, otherwise he would not have prayed, saying, "Father, glorify thou me with that glory which I had with thee before the world was," showing plainly that he had obtained by revelation a knowledge from his Father of something about the glory that he had before the world was. This being the case with Jesus, why not his younger brethren also obtain this information by revelation? And when we do return back into the presence of our Father, will we not there also have our memories so quickened that we will remember his face, having dwelt in his presence for thousands of years? It will not be like going to visit strangers that we have never seen before. Is not this a comfort to persons who expect to depart this life, like all the rest of the human family? They have a consolation that they are going not among strangers, not to a being whose face they never saw, but to one whom they will recognize, and will remember, having dwelt with him for ages before the world was. Looking upon it in the light of reason, independent of revelation, if a person were to form a system of religion according to the best light that he had, would it not be more happyfying and calculated more in its nature to give joy and peace to the mind to suppose that we were going back to a personage we were well acquainted with, rather than to one we had no idea of? I think I should prefer, so far as reason is concerned, to be well acquainted with people I am going among.

These are the expectations of the Latter-day Saints; we do not expect to go among strangers. When we get back there we expect the place to be familiar to us, and when we meet it is, that and the other one of all the human family that have been here on the earth, we shall recognize them as those with whom we have dwelt thousands of years in the presence of our Father and God. This renewing of old friendships and acquaintances, and again enjoying all the glory we once possessed, will be a great satisfaction to all who are privileged to do so.

If we ever dwell there, it is altogether likely that God made some promises to us when there. He would converse with us, and cheer us up. Being his offspring—his sons and daughters, he would not be austere and unwilling to converse with his own children, but he would teach them a great many things. And all this will be familiar to us. We read in the New Testament that God did make promises to us before this world was made. I recollect one passage in one of the epistles of Paul, either to Timothy or Titus, the apostles says, "In hope of eternal life, which God, who can not lie, promised before the world began." To whom did he make that promise? I contend that we had the promise of eternal life before the world began on certain conditions—if we would comply with the gospel of the Son of God, by repenting of our sins and being faithful in keeping the commandments of God.

There are many Scriptures in the New Testament that have relation to the previous existence of man, which I do not at this time feel disposed to quote. They can be searched up by the Latter-day Saints, and by all who are curious enough to enquire into these things. There are some other things however, which I feel anxious to bring forth in connection with the pre-existence of man. One thing is our origin more fully. I have already stated that the spirits of the children of men were born unto their parents. Now who are the parents of these children?

There are certain promises made to the Latter-day Saints, one of them being that when we take a wife here in this world, it is our privilege by obedience to the ordinances of Heaven, to have that wife married to us for time and for all eternity. This is a promise which God has made by revelation to his Church, hence the Latter-day Saints believe in the eternity of the marriage covenant. This is one of our fundamental doctrines. We consider that a marriage for time alone is after the old Gentile order, and they have lost all knowledge of the true ordinances and order of Heaven. They marry until death separates them. I believe that almost every religious society, in their marriage ceremony, use this phrase, "I pronounce you man and wife until death shall part you." This sort of a marriage never originated with God; the marriage that origi-

ated with him is the same as that of which we had an example in the beginning—the first marriage that was ever celebrated here on the earth. Do you enquire what was the form of that first marriage between Adam and Eve? I will explain it in a few words. They were united as husband and wife by the Lord himself; when they were united they did not know anything about death, for they had not partaken of the fruit of the tree that was forbidden, and they were then immortal beings. Here were two beings united who were as immortal as you will be when you come forth from your graves in the morning of the first resurrection. Under these conditions Adam and Eve were married. I do not believe that the Lord used the ceremony that is now used—I marry you until death shall separate you. By what means did death come into the world? After this marriage by partaking of the forbidden fruit, they brought death on both male and female, or as the Apostle Paul says, "By one man sin and death entered into the world, even so shall all be made alive, and every man in his own order."

It seems then, that if there had been no sin death never would have come upon Adam and Eve, and they would have been living to-day, immortal, nearly six thousand years after being placed in the Garden of Eden, and would they not still be husband and wife? Certainly, and so they would continue if millions and millions of ages should pass away, and you could not point out any period in the future, when this relation would cease; no matter how many myriads of ages might pass away, unless they by sin brought death into the world. All will admit, who reflect on the subject, that this marriage was for eternity, and that death interfered with it only for the time being, until the resurrection should bring them forth and reunite them.

The "Mormons," or Latter-day saints, believe in this kind of marriage, and the first one ever performed on the earth is a pattern for us. Moreover God has revealed to us the nature of marriage, and that its relationships are to exist after the resurrection, and that it must be attended to in this life in order to secure it for the next life. For instance, if you wish to obtain a great many blessings pertaining to the future world, you have to secure these blessings here. You cannot be baptized in the next state of existence for the remission of sins; that is an ordinance pertaining to the flesh, which you must attend to here. And so with all other ordinances which God has ordained, you have to partake of them here in order to have a claim on the promises hereafter. It is so with regard to marriage; and this agrees with what Jesus has said in relation to their not marrying nor giving in marriage in that world. There will be no such thing there. Why? Because this is the world for all these ordinances to be attended to. Here is the place to secure all the blessings for the next world. We have to show in this probation that we will be obedient in obeying the commandments of Heaven so that we may have a claim on every blessing pertaining to the next life. Consequently, we have to secure this marriage for eternity while in this world. When a female in the Latter-day Saint Church marries a person outside the church it is not a marriage in our estimation, in the scriptural sense of the word, it is only a union until death shall part them. When a person does this he really considers them weak in the faith; indeed it is equivalent in my estimation not only to being weak in the faith, but since these revelations were given on the subject, if people with their eyes wide open will still reject these important things, and marry a person outside the church, it shows to me very clearly that he or she has no regard for the word of God nor for their own salvation. They are lacking not only in faith but in the principle of obedience. They have no hope when they marry outside the church, but when they marry in the church according to this order and the persons who officiate in declaring them husband and wife being commissioned of God and having authority to administer in all the ordinances of his Kingdom, that marriage is not only for time, but for all eternity.

Another question. Having been married for eternity, we die and our spirits go into celestial paradise. We come forth in the morning of the first resurrection as immortal males and immortal females. Our wives, married to us for eternity, come forth, and they are ours by virtue of that which God has pronounced upon them through those whom he has appointed, and to whom he has given authority. We have a legal claim upon them at the resurrection. But here comes forth a person that is married outside. She comes up without a husband, he without a wife, or any claim upon any of the blessings. Here is the difference between these two classes of beings. One dwells as an angel, without any power to increase their species, family or dominions, without the power to beget sons and daughters. This class will be angels. Perhaps many of them will be worthy of obtaining a degree of power, glory, and happiness, but not a fullness. Why? Because they have not come up to that position of their Father and their God. He has power to beget and bring forth sons and daughters in the spirit world; and after he has brought forth millions and millions of spirits, he has power to organize worlds, and send these spirits into these worlds to take temporal bodies to prepare them in turn to be redeemed and become Gods, or in other words, the sons of God, growing up like their father, possessing all his attributes, and propagating their species through all eternity. Here then is the difference between these two classes of beings; one having lost what they might have obtained and enjoyed if they had had faith in God and been willing to obey his commandments. But the others are worthy, as the Apostle Paul has said, to obtain a far more exceeding and eternal weight of glory, while the others will be angels or servants, to go and come at the bidding of those who are more exalted.

This is what Paul meant when he said that in the Lord the man is not without the woman, neither is the woman without the man; as much as to say that in order to be in the Lord and to obtain a fullness of his glory and exaltation, you can not be separated; or in other words, to speak according to the common phrase, you can not live old bachelors or old maids and go down to your graves in this condition. That is not the order of heaven, why? Because marriage is essentially necessary to qualify them to propagate their species throughout all eternity, that they in their turn may have worlds created on which these sons and daughters of their own begetting may receive tabernacles of flesh and bones as we have done. This is the order by which all worlds are peopled, by spirits that have been born in

the eternal worlds; and these worlds are organized expressly for them that they may go and have another change. Another state of being different from their spiritual state, where they may possess bodies of flesh and bones, which are essentially necessary to the begetting of their own species. Spirits can not bring forth, multiply and increase. They must have bodies.

We have said this much on the hymn that was sung in the morning and these ideas are fully inculcated therein, and they are established and founded on the revelations God has given in different ages. Amen.

BY TELEGRAPH. EASTERN.

WASHINGTON, 20.—Postal telegraph bill, reported yesterday in the Senate by Ramsey, from the committee on postoffices, is the Hubbard bill, with sundry modifications. The Postmaster General is required, as soon as practicable, to establish telegraph offices at all the postoffices on telegraph circuits and at others within ten miles thereof where the salary is at least \$300 per annum, and other places where the wants of business require. The charge for transmission not to exceed one cent per word for circuits of 250 miles, counting address and signature, with no rate less than 25 cents, except in case of night messages, for which a thousand miles will be a circuit, tolls prepaid by stamps, delivered within a mile of office free, above a mile the rate to be fixed by Postmaster General. Government messages to have priority and to be sent at rates fixed by the Postmaster General. Press reports 15 cents per hundred words, not exceeding 500 miles at night, and one dollar by day, with drop rates at intermediate offices of 50 cents at night and 75 in day, rates for press associations not to exceed those now paid, five cents postage to be paid on each press dispatch, a fourth assistant Postmaster General to be appointed to supervise administration of telegraph. The Postmaster General is also authorized to contract with a telegraph company for the transmission of correspondence by telegraph as his agent for ten years, according to the provisions of this act, with the right to construct and provide lines on all post routes and to all postal telegraph offices, and may take possession of the same in case of failure to perform service and contract with other parties therefore, charging said company with the loss. Capital and stock of company to consist of ten thousand shares of par value of one hundred dollars, cash paid up, to be increased by an amount equal at par value to the cost of lines purchased or constructed thereafter. A telegraph company in actual operation to be allowed to sell to this company at a valuation to be fixed by five disinterested persons, two named by the Postmaster General, two by the seller and one by the four previously selected. The company also to be authorized to establish offices independent of those established by the Postmaster General. Any Postmaster may act as operator. With the assent of the Postmaster General a company may make special contracts with railroads, persons or associations, for the use of the wire. The Government reserves the right to renew the contract or annual franchise for neglect or failure on the part of the company.

TOLEDO, O.—The theft of a body from the grave yard by students of the Charity Hospital Medical College, for dissection, some weeks ago, has resulted very seriously. The corpse was that of a victim of the smallpox, though this was not learned till the body was conveyed to the dissecting room, which is in a large block in the heart of the city, occupied in the lower part for stores and offices, and above for lodging rooms and medical colleges. The contagion was not only disseminated through the building and taken by the unvaccinated occupants, but taken by the students to their boarding places and has been widely spread through the city. Though distributed from a corpse, the cases resulting therefrom are of the worst form of black smallpox. A number of deaths have occurred, and other patients are in a critical condition. The people are highly indignant, and the City Council has taken cognizance of the affair, with a view to prevent any similar occurrence in future.

WASHINGTON.—At a Territorial delegation meeting this morning, McCormick presiding, Claggett's bill to promote education in the Territories was favorably considered and the delegates agreed that the District of Columbia might be included in McCormick's bill advancing the salaries of Territorial Governors and Secretaries, recently agreed to by the House.