

that of our Lord Jesus Christ, and neglects baptism and dies without attending to the ordinance, can not be baptized himself after the resurrection of the dead, any more than he can be married after the resurrection of the dead. Why not? Because God has appointed that both marriage and baptism shall be attended to in the flesh, and if neglected here, the blessings are forfeited.

We read, in our text, something about the first marriage which took place on our earth. Much has been said in relation to this event, and inasmuch as God ordained this sacred rite, I feel disposed to bring it up as a type of all future marriages. The first pair of whose marriage we have any account, on this earth, were immortal beings. "What! you do not mean to say that immortal beings marry, do you?" Yes, that is the first example we have on record. Inquires one—"Do you mean to say that Adam was an immortal being?" What is the nature of an immortal being? It is one who has not had the curse of death pronounced upon him. Had Adam the curse of death pronounced upon him, when the Lord brought Eve—the woman—and gave her to him? No, he had not. Had the Lord pronounced the curse of death upon Eve at the time he brought her to Adam? He had not. Why not? Because neither of them had transgressed. It is said in the New Testament that death entered into this world by transgression, and in no other way. If Adam and Eve had never transgressed the law of God, would they not be living now? They certainly would; and they would continue to live on millions of years hence. Can you, by stretching your thoughts into the ages of futurity, imagine a point of time, wherein Adam and Eve would have been mortal and subject to death if it had not been for their transgression? No, you can not. Well, then, were they not immortal? They were to all intents and purposes two immortal beings, male and female, joined together in marriage in the beginning. Was that marriage for eternity, or until death should separate them? I remember attending some weddings when I was a youth, and this sentence has generally been incorporated in all the marriage ceremonies I have seen performed by civil authority—"I pronounce you husband and wife, until death shall you separate." A very short contract, is it not? Only lasts for a little time, perhaps death might come to-morrow or next day, and that would be a very short period to be married, very different from the marriage instituted in the beginning, between the two immortal beings. Death was not taken into consideration in their case; it had never been pronounced. The Lord had said nothing about death, but he had united them together, with the intention of that union continuing through all the ages of eternity.

Inquires one, "Did they not forfeit this by eating the forbidden fruit?" We have no account that they did; but supposing they did, can you show me one thing that our first parents forfeited by the Fall that was not restored by the atonement of Jesus? Not a thing. If they forfeited the life of their bodies, the atonement of Christ and his victory over the grave by the resurrection restored to Adam and Eve that immortality they possessed before they transgressed; and whatever they lost or forfeited by the Fall was restored by Jesus Christ. But we have no account that Adam and Eve forfeited the privilege of their eternal union by their transgression; hence when they, by virtue of the atonement of Christ, come forth from the grave (if they did not come forth at the resurrection of Christ), they will have immortal bodies, and they will have all the characteristics, so far as their bodies are concerned, that they possessed before the Fall. They will rise from the grave male and female, immortal in their natures, and the union which was instituted between them before they became mortal will be restored, and, as they were married when immortal beings, they will continue to be husband and wife throughout all the future ages of eternity.

It may be inquired, "What is the object of that? Marriage, we supposed, was instituted principally, that this world might be filled with inhabitants, and if that was the object, when the earth has received its full measure of creation, what is the use of this eternal union in

marriage, continuing after the resurrection?"

Have you never read the first great commandment given in the Bible? God said, "Be fruitful and multiply." Did he give this commandment to mortal beings? No, he gave it to two immortal beings. "What! do you mean to say that immortal beings can multiply, as well as be married for all eternity?" I do. God gave the command to these two immortal personages, before the Fall, showing clearly and plainly that immortal beings had that capacity, or else God would never have given it to them. I will admit that they had no power to beget children of mortality; it required a fall to enable them to do that, and without that no mortal beings could have been produced. But we see what has been entailed upon the children of Adam, by the Fall. Instead of his offspring being immortal they come forth into this world and partake of all that fallen nature that Adam and Eve had after they fell; and they have also inherited the death of the body. If we are to be restored to immortality with them, we must be restored to that heavenly union of marriage, or else we lose something. If they had the power to multiply children of immortality, and if the command was given to them to do so before they became mortal, if their children are ever restored to what was lost by the Fall, they must be restored to that also. Here then is a sufficient object why multiplication should continue after the resurrection.

"But," inquires some one, "will not this world be sufficiently full, without resurrected beings bringing forth children through all ages of eternity?" We must recollect that this world is not the only one that God has made. He has been engaged from all eternity in the formation of worlds; that is, there have been worlds upon worlds created by those who have held the power, and authority, and the right to create; and an endless chain of worlds has thus been created, and there never was a period in past duration, but what there were worlds. The idea of a first world is out of the question, just as much as the idea of a first foot of space, or the first foot in endless line. Take an endless line and undertake to find the first foot, yard or mile of it. It can not be done, any more than you can find out the first minute, hour or year of endless duration. There is no first minute, hour or year in endless duration, and there is no first in an endless chain of worlds, and God has been at work from all eternity in their formation. What for? Is it merely to see his power exercised? No; it is that they might be peopled. Peopled by whom? By those who have the power to multiply their species. There never will be a time that there will be a final stop to the making of worlds; their increase will continue from this time henceforth and for ever; and as the so number of worlds will be endless, will be the number of the offspring of each faithful pair. They will be like the stars in the sky or the sands upon the sea shore; and worlds will be filled up by the posterity of those who are counted worthy to come forth, united with that heavenly and eternal form of marriage which was administered to Adam and Eve in the beginning.

"But you told us a little while ago, that our marriages were illegal, and now how can our species be multiplied after the resurrection? It cannot be, there is no marrying nor giving in marriage then. What then will become of the people, unless there is some provision, ordained by the Lord, whereby the living can act for the dead?" Take away that principle, and amen to all those who have not been married for eternity, as well as time, so far as the multiplication of their species is concerned; for you can't get married there. But if there is a provision, by which those who are living here in the flesh, may officiate in sacred and holy ordinances, for and in behalf of the dead, then the question will arise, How far do these ordinances extend?

Some may say, "Perhaps they only extend to baptism. We believe that baptism for the dead is true, because the Scriptures speak very plainly about that in the 15th chapter of Paul's first epistle to the Corinthians, in which, in arguing about the resurrection of the dead, the apostle says—'Else what shall they do who are baptized for the dead? if the dead rise not at all, why then are they baptized for the dead?'"

Sure enough, it would have been useless for those Corinthians to have been baptized for the dead, if there had been no resurrection. But Paul very well knew that the Corinthians understood that they should be baptized for their dead; and that they were actually practicing that ordinance, that their ancestors, who had been dead for generations, might have the privilege of coming forth in the resurrection. Baptism was typical of their burial and resurrection, and hence Paul, in writing to the Corinthians, used it as an argument in support of the principle of the resurrection.

But is there any inconsistency, in supposing that other ordinances may be officiated in for and in behalf of the dead? Or shall we say, that God has merely selected the one ordinance of baptism, and told the living to officiate in that for the dead, and to neglect all others? If, however, we believe that God is a God of order and of justice, it is reasonable to suppose that if, by his permission and ordination, the living can do anything for the dead, they can do everything for them, so far as ordinances are concerned. That is, if they can be baptized for and in behalf of the dead, they can be confirmed, and can also officiate in the ordinance of marriage for them. Why be so inconsistent, as to suppose that God should ordain a law by which the living can be baptized for the dead, and do no more for them? God is more merciful and consistent than that; and when he spoke in our day and revealed the plan of salvation, he, as far as we were ready to receive it, gave us a system, by which the dead who have died without the opportunity of hearing and obeying the gospel, may be officiated for, in all respects, and redeemed to the uttermost and saved with a full salvation; and hence, Latter-day Saints, there is hope for our generations who have lived on the earth, from our day back to the falling away of the church—some sixteen or seventeen centuries ago. You can reach back to that day and pick up all your generations—the hearts of the children searching after the fathers from generation to generation; and the ancient fathers looking down to their children, to do something for them, just as the Lord promised in the last chapter of Malachi. There is a promise that before the great day of the Lord should come, it should burn as an oven, and all the proud and they that do wickedly should become as stubble. But before that terrible day should come God would send Elijah the prophet to turn the hearts of the children to the fathers, and the hearts of the fathers to the children, lest the Lord should come and smite the earth with a curse. As much as to say, that the children would perish as well as the fathers, if this turning of their hearts towards each other did not take place. Paul, in speaking about their forefathers, to those who lived in his day, said—"They without us can not be made perfect, neither can we be made perfect without them." There must be a union between ancient and modern generations, between us and our ancestry. To say that God would be kind and merciful to a certain generation and reveal his gospel through a holy angel for their special benefit, and leave all other generations without hope, is inconsistent. When God begins a work it is worthy of himself—God-like in its nature, soaring into high heaven, and penetrating the regions of darkness, for those who are shut up in their prison house, that liberty may be proclaimed to the captives; a plan that not only pertains to the present, but reaches back into the past, and saves to the uttermost all who are entitled to, and are willing to receive his proffered mercy. But these ordinances must be attended to here, in this world and probation. This is the law of the Great Jehovah. In the resurrection these things can not be done.

Having explained marriage for eternity, let me explain another portion of my text—"Wherefore they are no more twain, but one flesh. What God hath joined together, let not man put asunder."

There seems to have been, in the beginning, so far as we have any account in the Bible, two personages, one man and one woman—Adam and Eve, united for all eternity. They had power to multiply their species, and their posterity will become so numerous that, in the coming ages of eternity, they will be innumerable. Some perhaps may argue that, inasmuch as in the beginning of this creation, God

saw proper to place only one pair to begin the work of peopling the world, there could not be such a thing, divinely ordained and appointed, as a man having two wives living at the same time. In answer to this let me ask, Was there a man of God in ancient days, to whom the Lord revealed himself, who had two or more wives living with him at the same time? Without devoting much time to the discussion of this subject, I will refer to the special instance, recorded in the Book of Genesis, of Jacob, afterwards surnamed Israel, because of his mighty faith in and power with God. He had four living wives. Was his practice in this respect sanctioned by the Almighty? Read about Jacob, when he was a youth, before he was married at all, and see what peculiar favors the Lord bestowed upon him. He, upon one occasion, fled from the country where his forefathers Abraham and Isaac, had sojourned, to escape from his brother Esau, and he laid himself down on the earth, having a rock for his pillow. He prayed to the Lord, and the Lord heard his prayer and the visions of heaven were opened to his mind. He saw a ladder ascending from the place where he was sleeping, that reached into the heavens; he saw the angels of God ascending and descending upon that ladder; he heard the voice of the Lord proclaiming to him what a great and powerful man he should become, that the Lord would multiply him, &c., and his seed should be as numerous as the stars of heaven, and Jacob worshipped the Lord from that time forth. He went down into Syria, and there he entered the service of one Laban as a herder of sheep. In process of time he married one of the daughters of Laban, whose name was Leah. Shortly afterwards he married a second daughter of this Laban, whose name was Rachel. In a very short period of time he married another woman, who lived in the household of Laban, named Bilhah, and in a little time after that he married a fourth woman, whose name was Zilpah. Here were four women married to Jacob, and in the book of Genesis they are called his wives. Now, did the Lord sanction or did he not sanction the marriage of Jacob with these four wives? And did he, after Jacob had married them, condescend to hear Jacob's prayers? We find Jacob continually receiving revelation after this, and that is pretty conclusive proof that he was not rejected of the Lord, because of his having more than one wife.

When the children of Jacob and his four wives became numerous he resolved to leave that foreign country, and returned to the land where Abraham, and his father, Isaac had lived. He reached the brook Jabbok, and then sent his company on before him, and he began to wrestle in prayer with God. He felt some alarm, in consequence of the enmity of his brother Esau, who lived in the country to which he was going, and he wrestled and pleaded with the Lord. The Lord sent an angel down in order to try the faith of Jacob, and to see whether he would give up wrestling and praying or not. The angel undertook to get away from him, but Jacob caught hold of him and said, "I will not let thee go, until thou bless me." The angel, of course, did not exercise supernatural power all at once, but he continued to wrestle with Jacob as though he desired to get away from him and they struggled there all night long, and at last, finding that the only way he could overpower him was to perform a miracle, the angel touched the hollow of Jacob's thigh, and caused the sinew to shrink, producing lameness. Here, then, was a man with mighty faith. He wrestled all night with one whom he had reason to believe was a divine personage; and he would not let him go without receiving a blessing from him. The Lord finally blessed him, and said that, as a man who would take no denial, as a prince, he had prevailed with God, and received blessings at his hands.

Some people suppose that this was Jacob's first conversion, and that he got his wives before his conversion. But we will trace the history of Jacob a little further. The day after he had wrestled with the angel, he went across the brook, and expecting Esau to meet him with a great army of men, he felt a little fearful. So he took one wife with her children and sent them ahead; behind her, he set another wife with her children; still behind her, he set the third wife and her children, and last of all the fourth wife and her children. By and by Esau came along, having passed by the flocks and herds which Jacob had sent ahead as a present to him, and he meets the wife and children placed first in the row. Probably he looked at them and wondered who they could all be. He passed the second and third company, and finally he came to Jacob and the fourth company, and said he—"Jacob Who are all these?" The answer was—"These are they whom the Lord my God has graciously given to thy servant." What! a man who, according to Dr. Newman, was converted only the night previous, telling his brother that the Lord had given him four wives and a great many children? Yes; and it was all right too.

"But," says one, "How are you going to reconcile this with that portion of your text, also a quotation from the forepart of Genesis, which says—and they twain shall be one flesh?" Are they one flesh, or at least are they one personage? No, the Lord did not say they should be, but they twain should be one flesh. In what respect? Says he, "I suppose, in respect to their children, as the flesh of both man and wife is incorporated in their children and they thus become one flesh." Let us look at it in this light. When the first child of Jacob's first wife was born, if it had reference to the children they twain were one flesh then. By and by Rachel brings forth a son, and the "one flesh" had reference to the children, Jacob and Rachel were one flesh in that child. By and by Jacob and Bilhah become parents, and they are also one flesh in the child born unto them; and lastly Zilpah has a child, and she and Jacob are also one flesh therein.

"Well," says one. "If it does not refer to the children, perhaps it may refer to that oneness of mind, which should exist between husband and wife." Very well, let us look at it in this light. Can there be a union between two individuals so far as the mind is concerned? Let us see what Jesus said. "Father, I pray not for these alone,"—meaning the Twelve Apostles—"whom thou hast given out of the world, but I pray for all them that shall believe on me through thy words, that they all may be one as thou, Father art in me and I in

thee, that they may be one in us." What! more than two in one? Yes. It matters not if there were two thousand that believed on Jesus through the Apostles' words, they were to be one in their affections, desires, &c., and it might include and would include all the members of the church of God that ever did live in any dispensation, and remained faithful to the end, for they all will be one as Jesus and the Father are one.

"They twain shall be one flesh." If it means in regard to mental qualities and faculties it may incorporate the four wives of Jacob, as well as one. Take it any way you please and we find that God did acknowledge it, for he blessed these four wives and all their children. Look at their posterity, for instance. God so honored the twelve sons of Jacob's four wives that he made them the heads of the patriarchs of the whole twelve tribes of Israel. The land was named after them—the land Reuben, the land Simeon, the land Judah, &c.; and these tribes acknowledged these polygamist children as their fathers and patriarchs.

We may go beyond this life, to the next, and we shall find that the honors conferred by God upon these twelve sons are continued there. Christians believe that there will be a holy Jerusalem come down from God out of heaven, which will be prepared as a bride adorned for her husband. This holy city which will descend from God out of heaven, will have a wall round it, and in this wall there will be a certain number of the most beautiful gates—three on the north, three on the south, three on the east and three on the west. Each of these gates will be made of one pearl—a precious stone most beautiful to look upon. On each of these gates there will be a certain name—one will have inscribed upon it the name of Judah, another Levi, another Simeon, and so on until the whole twelve gates will be named after the twelve sons of Jacob and his four polygamist wives; thus we see that, instead of the Lord calling them bastards, and forbidding them to enter the congregation of the Lord until the tenth generation, he honors them above all people, making them the most conspicuous in the holy city, having their names written on its very gates.

Of course, everybody who enters therein must be very holy, or the city could not be holy, for without the city, we are told, there will be dogs, sorcerers, whoremongers, adulterers, murderers and whosoever loveth and maketh a lie but all within will be holy and righteous—such men as Abraham and a great many others who have had more than one wife. If Abraham, Isaac and Jacob are to be saved in the Kingdom of God in that holy city, if not monogamists, who only believe in having one wife, be honored if they have the privilege of entering there? We are told that many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, ancient polygamists, the latter with his four wives, and will be counted worthy to be saved therein; while many who profess to be the children of the kingdom will be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. This is what Jesus says, consequently I do not think that those who have formed the idea that only the monogamic system of marriage is accepted of the Almighty, will feel in those days as they do now. I do not think that class of persons will be ashamed, if they have the privilege of coming forth in the morning of the first resurrection, of entering into that holy city, even if they see the names of Jacob's polygamist children upon its gates. There may be some so delicate in their feelings as to say—"O, no, Lord, I don't want to go in at that gate, the people are polygamists, I would like you to take me to some other place." They go to the next gate, and the next, until they have been to each one, and they all are polygamist. Then the inquiry may be—"Is there not some other city where the people are not polygamists?" "Oh yes, there are plenty of places, but outside of this city there are dogs, sorcerers, whoremongers, adulterers, and whosoever loveth and maketh a lie. Do you want to associate with them?" "Well, I think their society will be a little more pleasant than that of those old polygamists."

Will this be the way people will reason, when they come before this holy city? No, I think they will be very glad to get into Abraham's bosom if he has more than one wife. You remember poor Lazarus the beggar, who died seeking a crumb from the rich man's table. After his death he was carried by angels to Abraham's bosom. By and by the rich man died, and he, being in torment, lifted up his eyes and saw Lazarus afar off in Abraham's bosom, that is, associating with the polygamist Abraham. How this rich man did plead! "Oh, father Abraham, send Lazarus to me!" "What do you want?" "Let him come and dip the tip of his finger in water and touch my burning tongue, for I am tormented in this flame." "Oh no," says Abraham, "there is a great gulf between you and me, you must stay where you are. Lazarus is in my bosom, and he can't be put on such an errand as that." "Well then, father Abraham, if you cannot send Lazarus to perform this act of mercy on my behalf, do send him to my brethren who are living on the earth, and we will thank them that they come not to this place." He did not want anybody else to go there, he was so tormented himself. "No," said Abraham, "they have Moses and the prophets; they have the revelations of God before them; if they will not believe them, they would not though Lazarus or anybody else should be sent to them from the dead."

That is the case with this generation also. If they will not believe what is testified to and spoken of in the Bible, in regard to marriage, the holy ordinance ordained of God, they would not believe though Lazarus or anybody else were sent from the eternal worlds to preach these things unto them. They would ridicule them as they do now, and their cry, then as now, would be, "Congress, oh Congress, can't you do something to stop that awful corruption with which we are afflicted away up in the mountains? Can't you pass some laws that shall restrict those 'Mormons' and compel them to be married by some federal officer who shall be sent unto their territory, and do away with that part of their religion? Oh Congress, do something to destroy this corruption out of our land. There is a people up in yonder mountains, who profess to believe just as the Bible teaches in many places, and we can't endure it. They believe in the Old Testament as well as the New, and it must be blasphemy."

Who said so? Did our forefathers, when they framed the Constitution, say that all who believed in the new Testament should have religious liberty, and that all who undertook to believe in the Old Testament should be turned out of this government, and be afflicted with some terrible penalty and law that should be passed by Congress? I think we have the privilege of believing the Old Testament as well as the New, Amen.