

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 neighbor 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,