

the evils that attend our present state of existence will be banished; and during that period, as God has revealed, the occupation of his people will be to lay a foundation for the redemption of the dead, the unnumbered millions who lived and died on the earth without hearing and obeying the plan of salvation.

We believe, further, that every man who dies belonging to this Church, and having the right to officiate in the Priesthood, will be engaged, while awaiting the resurrection of his body, in a work similar to that in which Jesus was engaged, namely, preaching the Gospel to those who are ignorant of it. He will proclaim the plan of salvation to those in the spirit world who have died in ignorance of the name of Jesus and of the character of his redemption. For, let me tell you, there is no name under heaven whereby men can be saved, except the name of Jesus Christ, and if the dead ever are saved, it must be through the name of Jesus and through the redemption he has worked out. This is the gospel and the plan of salvation as we believe it.

Men say that the Latter-day Saints are exclusive and uncharitable; but they know nothing of the doctrines that we believe in. Our hearts swell with exceeding desire for the salvation of our fellow creatures: we want all saved. We would, if we had arms sufficiently long, enclose them all, and shed around them the halo of love. We desire and yearn for their salvation; we pray for it, and we expect to spend our days, both here and hereafter, in accomplishing it. It is the chief labor that occupies our attention, and we expect to rear temples in which we can attend to the ordinances necessary to work it out. There are men already who spend the chief portion of their time in attending to these ordinances,

forgetful of their worldly interests, devoting themselves almost exclusively to these labors, and we expect to save all that will accept the plan of salvation. I say we, I mean God and the authority that he has established and restored to the earth.

Can you wonder that we believe in plural marriage when we have these views? Now, for instance, there is a man who has had a wife, and children by that wife. She has died, and he has married again, and had a family by the second wife. In some instances she has died, and he has married a third time. Now we believe that that man, if he be a good man, will be entitled to these wives in the resurrection. There may be men of this class here today, men who have lost their first wives, by whom they have had children, and who have made their little home a heaven, lavishing upon them all the wealth of their affection; and that woman having passed away, they have taken another wife, and she has been equally true. She has done the best she could. Now in the resurrection which wife shall he put away? Shall he say to the first wife, "I have a second wife, I do not want you to live with me." Or shall he say to the second wife, "Here is the wife of my youth; the one who engaged my heart's first affections, and I love her and you must go." "Oh," says one, "there will be no wives there, and no necessity of a man saying such things either to first or second wife." You see the dilemma in which the belief of Christendom forces them. They are compelled by their traditions to reject the idea of the marital relation, and of husband and wife dwelling together for eternity. What is their view? Why, as I have heard it, and I have gleaned it from the best of them, the idea they have of the heaven to which mankind are hasten-