of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins." (v. 49) Then, in verse 53, this wonderful promise: "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

There are many more scriptures telling of the works of the Holy Ghost, such as for a guide to direct us in times of strife and turmoil, upset minds, disturbed hearts. But, to obtain such results we must not forget to seek for it, look for it, feel for it, use it and rely upon it.

The scriptures tell us, "Without vision the people perish." With such vision as the Holy Ghost gives we can understand the purposes of God in us, and will seek the harder to see our hopes of eternal life realized, knowing that only by continuing to the end will we find it.

What About Those Temple Ordinances?

Is Marriage For Time And Eternity

By Apostle William A. Sheldon

A popular philosophy has developed among some of the Latter Day Saint faith which we wish to examine, believing that the scriptures of the Bible and Book of Mormon are the only safe standards of measurement (see Isaiah 8:20; Ezekiel 2:19). Latter day revelation gives assent to these standards in this language:

"And again the elders, priests, and teachers of this church, shall teach the scriptures which are in the Bible and the Book of Mormon, in which the fullness of the gospel..." Book of Commandments 44:13; see also Utah D. & C. 42:12

All emphasis here, and subsequently is mine, W. A. S.

The question may properly be asked: if the fullness of the gospel of Christ is contained in the Bible and Book of Mormon, will the words of the Lord in the latter day reveal additional doctrine? A fullness is a fullness, is it not? This is not to say that additional light may not be revealed relative to points of doctrine as given in the scriptures mentioned, but such will amplify rather than to expound new doctrine. This, the Book of Mormon accomplishes most admirably with respect to the Bible, in which all latter day saints should agree.

Apostle Paul warned of those who "would pervert the gospel of Christ," saying further:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." See Gal. 1:8-9.

This warning is as timely and applicable today as it was then, and therefore the question before us deserves serious consideration, followed by wholehearted support (if true), or condemnation (if false): is marriage for time and eternity?

That marriage is altogether holy and provided for by God as a desirable and necessary condition upon the earth for the well being of mankind and its propagation, all latter day saints will agree. That the same conditions and needs are to be experienced beyond this mortal existence, is quite another matter, which we expect to refute. While the ability to reproduce its own kind is a God given power to all living things, and is a primary reason for the marriage bond in the human family, yet when man has fulfilled the measure of God's purpose, there remains an over-riding fulfillment of purpose in the creation: this is, that the human family should use the further gift of God - his intelligence and freedom of choice - to serve the Lord. This latter purpose is by far the more important. Were we to believe in a necessity of thre being great multitudes of people in order for the Lord to raise up a righteous seed unto Himself, we might well concede polygamy or plural marriage, as a divine requirement. But God's seed is spiritual, not physical, and is few or many; just as many as obey His voice. Please read, in this connection, Mosiah 8:23, 39-48; Utah Book of Mormon, Mosiah 14:10; 15:10, 11.

It is not our purpose here to enter into a discussion of polygamy (though it is relative), because to do so would make this treatise longer than desirable. Suffice it to say at this point, that the Book of Mormon expressly condemns it, despite the twisting of one statement recorded therein by some of polygamy's apologists to make it appear favorable to the Lord. It is interesting (however, sad) to witness the theological acrobatics engaged in attempting to reconcile the polygamous revelation (Utah D & C 132) with this: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else..." (Book of Commandments 44:22; Utah D & C 42:2); and this: "Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made." (Book of Commandments 52:17; Utah D & C 49:16).

If the earth is to be "filled with the measure of man" - the full measure of all whom God has intended should be here - why should it be necessary, or even reasonable, that mankind should continue the procreative process beyond mortality, in the resurrected state? The thought has been advanced that men are "co-creators" with God. This can only be in a limited sense; not in actuality. All things in the heavens
He gave to Adam a wife, it was one, not more than one—"and they shall be one flesh" (Gen. 2:24). Just incidentally: can a man be "one flesh" with more than one woman in the sight of God? The implication is that a man shall be wholly given to a woman, and vice versa.

The provision for a man for a woman, and a woman for a man (1 Cor. 11:11) is evidently pertaining to mortality; not, immortality. "Hold," says one, "If it is not good for a man to be alone in mortality, it is not good beyond this life." Well, so we reason, and so it might appear; but God's way is not man's way, saith the scripture. It if be so that the marriage bond should continue into the immortal state, then it should have been so in the pre-existent state; and if it were so then (of which we have never heard claim), then why marry in the here and now? The pre-existent mating should have continued into mortality.

Again: if damnation is for those who abide not in this "new and everlasting covenant," should not those who espoused polygamy as a part of this covenant have maintained it to the bitter end, despite the law of the land? Should not a people hearken to God rather than man? (Acts 5:29).

Well, however misguided, some have done so throughout the years, but President Wilford Woodruff on behalf of his church, declared against it advising the Latter Day Saints "to refrain from contracting any marriage forbidden by the law of the land." Thus, the laws of the land superseded what was supposedly God's law - the "new and everlasting covenant" which approved of plural marriage.

This new covenant, as before stated, provided for but one at any given time to have the keys, or authority, to bind it upon the faithful adherents. This was given to Joseph Smith, according to section 132; after his death, it is assumed that the authority was to be transferred to his successor, and so on. How many hundreds or thousands of couples have been sealed to each other by reason of this "revelation" (?) we may only guess (though, no doubt, there are accurate records).

We are informed that the sealing authority remains with the president, or successors to Joseph Smith in their order of presidency, but that this authority is delegated to others to assist in his sealing ordinance. How this delegation of authority is justified is certainly not indicated in section 132: we will leave this matter to the reader's judgment. We presume it hinges in the main, on the validity of section 132.

Another provision in this revelation which was made to Joseph, and by inference, to all others of the seed of Abraham who should receive this new covenant, is that their seed should multiply in this world and out of the world (par. 50 and 55); that they should receive "crowns of eternal lives." It is evidently for this reason that the faithful have their fathers and mothers and children, etc. sealed to them in the temples (and these sealings may only be obtained in a temple). We affirm that all sealings in marriage, and of children or relatives to those who have been sealed is contrary to the word of God as revealed in the Bible and Book of Mormon. These ordinances assume that the individuals affected have yielded obedience to the gospel law and will endure to the end of their lives in the faith of Christ (the only means by which any may attain to the celestial kingdom of God according to the law of God); or, their free agency is taken from them. Either of these conclusions (which we are forced to accept as applicable) is wrong. It is contrary to the facts of human nature in the first instance, and to the divine will, in the second.

Before leaving our consideration of section 132, a few observations of Joseph Smith's connection to it will be in order.

It was supposedly given to him in 1843 (recorded July 12, 1849), but the document did not come to light until after Joseph's death in 1844: not until produced by Brigham Young in 1852. This fact throws a large shadow upon its authenticity as having come through Joseph.

That Joseph was connected with the production of a doctrine which formed the basis for the development of polygamy is virtually undeniable. This doctrine was a "spiritual wife" system: a sealing of a man to his wife for eternity as well as for time.

That polygamy was also secretly practiced in the church during the later years of Joseph's life is a known fact; however, it is also known that Joseph and his brother Hyrum denounced it roundly, cutting off its' main proponent, John C. Bennet from the church. Various women testified to having been sealed to Joseph as his spiritual wives. If so, it was all in secret, having been kept from his lawful wife, Emma. In later years, she testified that Joseph had no other wife than herself. It appears certain that there were no children by Joseph except through Emma, and therefore, that he was not guilty of polygamy.

Joseph had a conversation with William Marks, president of the high council at Nauvoo, in 1844, concerning polygamy. Marks stated orally, and bore written testimony that Joseph came to him privately and told him that he (Joseph) thought it would benefit the church, but became convinced it would be a curse and prove destructive to it. Marks was to cut off those in the church who taught and practiced the doctrine and Joseph would preach against it. However, Joseph's enemies were upon him, and he soon lost his life: his plan was not implemented. See RLDS Church History, volume 2, pp. 733-34.

The whole fabric of temple marriage with its sealing ordinances is woven upon the framework of continuation and expansion of the family unit from this mortal state into that of immortality. Those sealed are to become gods, having their own dominion; to receive exaltation, with out end. Glory and honor (worship?) is to be accorded throughout eternity by the numberless progeny of the union sealed upon earth. Eternal progress is the key, so that one may attain unto the
the "New Jerusalem" in America, and the Jerusalem of old, as re-created or, restored in righteousness). Now, we wish to quote rather fully to get the entire picture of our points of concern.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed.

"And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit, they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them" (Isa. 65:20-23).

It should be noticed that this text includes not only the righteous who inherit "Jerusalem" (Zion), but also refers briefly to the sinner; those outside of Zion's camp. When the Lord shall have wreaked vengeance upon the nations prior to the millennial reign, it appears that only the more righteous will have been spared. Satan is to be bound thereafter, but all shall retain their freedom of choice as clearly indicated by Zech. 14:16-21. As a result, sin will yet enter into man's relationship with God, Satan will be freed to deceive such, after the thousand years, and the earth will pass away by fire (see Jacob 3:151-153 and Rev. 20:7-9).

There will be children born to the nations, and the saints will yet have families when the physical death as we know it, shall have been abolished for the latter ("In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.") This is at the beginning of what is called the first resurrection, occurring at the inception of the millennial reign. The change may be loosely termed, death, but there will be no corruption; immortality shall replace mortality, instantly (see 1 Cor. 15:50-55).

Children living at the beginning of the millenium shall live to 100 years and then shall be changed as above. The seed of the righteous will evidently choose righteousness, and be rewarded accordingly. If the children of the nations choose righteousness, so also with them; but if they choose to sin, at 100 years they "shall be accursed;" they will die in the accepted sense and come forth in the second resurrection at the conclusion of the millenium and the "little season" (Rev. 20).

It should be remembered that the righteous who are thus changed from mortality to immortality are not resurrected beings. These will have homes which they will build; they will labor, but not in vain; enmity between man and beast will have disappeared. It appears that this wonderful state is to continue through out the thousand years; marriage and begetting of children being a part of their enjoyment.

However, we are forced to the conclusion, by the words of Christ ("... in the resurrection they neither marry, nor are given in marriage"), that those who have died, and whose spirits Christ shall bring with Him to receive their re-vitalized, immortalized bodies - these being "the resurrection" - shall not marry nor have children. They are "as the angels of God in heaven."

This all agrees perfectly with Book of Commandments 48:48-53 and Utah D & C 45:54-59, but is diametrically opposed to Utah D & C 131 and 132 as pertaining to the subject of marriage for time and eternity. After the great judgement day, when all shall stand before the bar of God and receive according to their desires and their works, we find no evidence to substantiate the continuation of the human family in an immortal state. We do find that the "children of God" shall be as indicated, here, a part of the great family of God; brothers and sisters, but no longer fathers and mothers. He will wipe away all tears, and will dwell with them (Rev. 21:3, 4), and they shall have a fulness of joy. They, the children of God, the bride of Christ, will be "married" in a spiritual sense to Him, being clothed "in fine linen, clean and white, for the fine linen is the righteousness of saints" (see Rev. 19:6-9).

We conclude that human marriage if for "time, and not for eternity. Though the millenial reign of Christ will be glorious, it too shall end, and a greater change (compare 3 Nephi 13:49-53 or Utah 3 Nephi 28:36-40) shall await those who had not suffered death at the inception of that reign, and whose children had grown up without sin unto salvation (see B. of C. 48: 53 and Utah D & C 45:30). So also will the martial and family relationships be changed. After the great Judgment Day of God, those accounted worthy of His everlasting Kingdom will be content and joyful as children of the self-same Father, whose bounty and love will transcend all earthly relationships and experiences, of which we can know only in part in this mortal state.

BLESSINGS

Aaron William Frishkorn, son of William and Darleen Frishkorn, and Benjamin Alma Winegar, son of Don and Carolyn Winegar were blessed under the hands of Elder James Winegar on November 25, 1973.

Teresa Ruth Larsen, the daughter of Lowell Timothy and Ruth Larsen, was blessed under the hands of Elders Nicholas F. Denham and James M. Caso November 11, 1973 at Independence, Mo.