

"What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract to be dissolved? Would it look reasonable and consistent? Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together could not be dissolved, and destroyed and torn asunder by any power beneath the celestial world, consequently it was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature. \* \* \* . J. of D. 1:58.

It is well at this point for us to understand that the evidence points to the fact that President Brigham Young endorsed these remarks by Elder Pratt, which you can readily see are in conflict with the remark of Elder Hyde relied upon by Elder Roberts for his views. I have already quoted from President Brigham Young his views which accord with these remarks by Elder Pratt.

EXCERPTS FROM A DISCOURSE DELIVERED BY ORSON PRATT

S. L. TABERNACLE, JULY 25, 1852, Designated as  
Funeral Sermon of all Saints and Sinners: also,  
of the Heavens and the Earth

" \* \* \* I will take a text, which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the sixth verse—

"Life up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth

shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.'

"All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within his bosom. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how

Was it made in the beginning? All things that were made pertaining to this earth were pronounced 'very good.' Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying cannot be understood in its literal sense; things cannot be very good where something very evil reigns and has universal dominion.

"We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us the information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence -- immortality reigned in every department of creation; hence it was pronounced very 'good.'

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the water elements, these fowls and fishes were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the psalmist David upon this subject? He says that all the works of the Lord shall endure forever. Did not the Lord make the fish? Did He not make the fowls of the

scavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and authority, carrying desolation and ruin on every hand: the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? no. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, he will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

"It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

"Man, when he was first placed upon the earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation—the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters; all were immortal and

nal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. 'What! is the earth alive too?' If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? 'Lift up your eyes to the heavens above,' says the Lord, 'and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner. What! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so, the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the Apostle Paul has written upon this subject: he says that by one person came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and this sorrow, this misery and wretchedness, over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste

material heavens, and produced a general and utter overthrow and  
in this fair creation, then the works of the Lord would have ceased  
and endure according to the promise, being imperfect in their con-  
struction. \* \* \* ."

Continuing and speaking of the fall, Elder Pratt says:

"The Lord had a purpose in view, though He constructed this fair  
creation, as we have told you, subject to immortality, and capable of  
eternal endurance, and though He had constructed man capable of living  
ever, yet He had an object in view in regard to that man, and the  
creation he inhabited. What was the object? And how shall this object  
be accomplished?

"Why, the Lord wanted this intelligent being called man, to prove  
himself, inasmuch as he was an agent, He desired that he should show  
himself approved before his Creator. \* \* \* ."

"Adam was appointed Lord of this creation: a great governor,  
bearing the sceptre of power over the whole earth. When the governor,  
the person who was placed to reign over this fair creation, had  
transgressed, all in his dominions had to feel the effects of it,  
as a father or a mother, who transgresses certain laws, frequent-  
ly transmits the effects thereof to the latest generations."—J. of D.  
284.

THE EARTH—ITS FALL, REDEMPTION, AND FINAL DESTINY--

THE ETERNAL ABODE OF THE RIGHTEOUS."

A discourse by Professor Orson Pratt

The earth was formed to be inhabited—it was designed to be the  
theatre of animated existence—the dwelling place of beings capable of  
enjoying life and happiness.

"At the time of its creation, it was pronounced by its Author to be "very good." The term "very good" could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. however, beautifully formed—however grand and magnificent its motions—however skillfully its elements are combined, or its parts proportioned to each other, yet, if not designed to be connected with perceptive beings, the earth could not be pronounced good.

A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be good nor bad with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence.

Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The

and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here, then was a creation "very good," inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode.

Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came over the fair face of creation—the earth was cursed—sickness, pain and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard; not a voice of wrath and indignation, but a voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in their primitive excellence and beauty.



Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate; the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequence of sin. Hence, the while world still groans under the sad effects of the original transgression. Sorrow, mourning, and death still prevail—the aged, middle-aged and infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and misery of the fall—none escape—none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state; the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment

from the presense of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body. The second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of the man; redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores to them the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore, they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature; it is offered to all, but not received by all; it is a universal gift, though not universally accepted; its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the Gospel.

Unconditional redemption is a gift forced upon mankind, which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

