



All ye inhabitants of the world, and dwellers on the earth, See Ye, when He
lifteth up an Ensign on the Mountains.—*Isaiah* XVIII, 3.

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POWER AND ETERNITY OF THE PRIESTHOOD.

The Priesthood of God is the great, supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. In it is included all power to create worlds, to ordain fixed and permanent laws for the regulation of the materials in all their varied operations, whether acting as particles, as masses, as worlds, or as clusters of worlds. It is that power that formed the minerals, the vegetables, and the animals in all their infinite varieties which exist upon our globe. It is that authority that reveals laws for the government of intelligent beings—that rewards the obedient and punishes the disobedient—that ordains principalities, powers, and kingdoms to carry out its righteous administrations throughout all dominions. The Kingly authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual

perfected, he has almighty power both as a King and as a Priest; both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority: either as a King or a Priest he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him any more power than either one singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, they will have power to act in every branch of authority by virtue of the great, and almighty, and eternal Priesthood which they hold: they can then sway their sceptres as Kings; rule as Princes, minister as Apostles; officiate as Teachers; or, act in the humblest or most exalted capacity. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; none so high, that they cannot reach forth the arm of power and control the same.

That the power of the Priesthood is *almighty* is evident from the fact that God the Father and His Only Begotten Son both hold the priesthood. If God the Father were not in the possession of the Priesthood, He never could have called, appointed, made, and consecrated Jesus a High Priest. Paul,

in speaking of Christ, says, "He became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." (Heb. 7: 9, 10.) Again he says, "Christ glorified not himself to be made an high priest; but He that said unto him, Thou art my Son, to day have I begotten thee. As He saith also in another place, Thou art a priest for ever after the order of Melchisedec." (Heb. 5: 5, 6.) These two passages prove that the Father called his Son to the Priesthood.

We will next prove that God not only called His Son to be a High Priest, but *appointed* and *made* him such by an oath. Paul exhorts the Hebrew church as follows, "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that *appointed* him, as also Moses was faithful in all his house." (Heb. 3: 1, 2.)

"And inasmuch as not without an oath he was made Priest: (for those priests," [the Aaronic priests] "were made without an oath; but this with an oath by Him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec;) by so much was Jesus made a surety of a better testament." (Heb. 7: 20-22.)

Jesus was not only *called*, *APPOINTED*, and *made* a High Priest with an oath, but was also *consecrated*. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is *consecrated* forevermore." (Heb. 7: 28.) To constitute Jesus a High Priest, then, required a Calling, an Appointment, an Oath, and a Consecration. The fact that God the Father conferred this authority upon His Son, shows most conclusively that He, Himself, was in possession of the same great Priesthood; for we cannot conceive it possible for a being to confer that which he does not, himself, possess.

Many suppose that there were never but two persons who held this greater Priesthood, namely, Jesus and Melchi-

sedec. If so, who conferred this Priesthood upon Melchisedec? Could it have been Christ? for, according to Paul, it was many centuries after the days of Melchisedec, and even after the law was given by Moses, before God made and consecrated with an oath, His Son a High Priest. Would the Messiah call, ordain, and consecrate Melchisedec to an office before he, himself, received the sacred ordinance of consecration? If not, who had a right to consecrate him to that office? We answer that no one would be likely to do this, unless he himself held the office.

Paul says furthermore, that the Priesthood which Melchisedec had received, was "without father, without mother, without descent, having neither beginning of days, nor end of life." (Heb. 7: 3.) Melchisedec, having received such a Priesthood, and being "made like unto the Son of God; abideth a priest continually." As the Priesthood had no "*beginning of days*" it must have existed before the days of our earth had a commencement. But Who then possessed it? We answer, God, the Father of our Spirits, then possessed it, in all its glorious power and fulness; for if He nor no one else held the Priesthood before the commencement of the days of creation, then it could not have been, as Paul declares, "*without beginning of days.*"

Having proved that God the Father possessed the Priesthood before the days of creation, and that Melchisedec in the days of Abraham held the same Priesthood, and that Jesus, by "the word of the oath which was since the law," was "*Called,*" "*Appointed,*" "*Made,*" and "*Consecrated*" a High Priest for evermore after the same order, it will easily be seen, that in the Priesthood was vested all power. By the exercise of this Priesthood, God the Father made the worlds through His Son. By it, the Son received all power both in heaven and upon the earth. By it, he will sit upon "the throne of his father David; and will reign over the house of Jacob for ever; and of his kingdom there will be no end." (Luke 1: 32, 33.) By it, he

has "ascended up far above all heavens that he might fill all things." By it, he has obtained eternal crowns, to reign as King of kings and Lord of lords, over all kingdoms and dominions, principalities and powers in this world, or in the world of spirits, or in the endless dominions of his Father.

Although Paul informs us that Jesus was called and made a High Priest centuries after the law was given, yet there is no doubt that he was considered in the mind of his Father the same as a High Priest before the foundation of the world; and that by virtue of the Priesthood which he should, in a future age, receive, he could organize worlds and show forth almighty power. God, by his fore-knowledge, saw that His Son would keep all his commands, and determined, at a certain time, to call and consecrate him a High Priest; He determined also that by virtue of that future consecration to the Priesthood, he should, thousands of years beforehand, have power to create worlds and govern them, the same as if he had already received the consecration. All his marvellous acts and doings, therefore, prior to his consecration, were just as much the results of the authority of the Priesthood, as those performed by him since that time.

All the powers of the Priesthood which the Father possessed were conferred upon the Son, so that he became equal with the Father in all things; being equal with Him in knowledge, in glory, in power, in dominion, and in the perfection of every attribute.

As all the power that the Father and Son possess, is included in the Priesthood, it is evident that if they invest any power on others, it must be by the Priesthood or a branch thereof; for without the Priesthood, and the authorities growing out of it, there can be no government on any world that is legal or acceptable in the sight of God; though they may be legal so far as human authority is concerned. All kingdoms, empires, republics, and other governments, established by men, are invested with human authority; and general consent renders them legal in a certain sense, and as such they should

be respected, and their laws obeyed. But, if a government is not established by the Priesthood, it is not the order of God, and its doings will not in the day of judgment be recognized as legal, or of divine appointment. All orders of government not theocratical, however good and moral they may be in other respects, are, nevertheless, departures from the heavenly and divine order, and must eventually come to an end. The United States government is the best human government upon the earth. God suffered it to be established in order that liberty and freedom of conscience might be enjoyed; and God says, "For this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." So far as freedom, and liberty, and the Constitution, and the righteous laws founded upon the same, are concerned, the United States government may be considered of God. It was the best government which the people, under the circumstances, were capable of receiving. A theocratical government, under an inspired Priesthood, would have been better still; but the people were not prepared for such a form of government; and would not have received it, if it had been proposed; consequently God gave them the next best, or such a one as He saw they would receive. And why did He do it? it was in order to prepare the way for His kingdom, that when He should offer the people a theocracy they might have liberty of conscience and be free to receive or reject it, and be accountable, in this thing, to God only and not to man. This Republic, therefore, was established of God, not as a perfect form of government, but as a stepping stone to one that was perfect, and of His own order, founded on the revelation of the Priesthood, and its laws and ordinances. Such a government was set up on the earth, and in the midst of this Republic, in the year 1830, being wholly and entirely theocratical in its nature; its offices, laws, and ordinances, all being revealed from heaven. But is it lawful for such a government to be organized in the

midst of this Republic? It most certainly is; for the glorious Constitution permits all forms of ecclesiastical government to exist within the Republic, providing that those forms do not infringe upon the principles contained in that sacred document, nor come in contact with the laws of the country. The Constitution and the Republican form of government are good as far as they go, but they stop infinitely short of the glorious privileges and powers enjoyed in the more perfect form of God's government; so far, therefore, as the preparatory government is good, it is in no wise to be disannulled and done away, but to be received, cherished, and sustained in connection with the far greater good revealed in the government of the Kingdom of God.

If mankind had not rebelled against God and His authority, there never would have been but one form of government upon the earth, and that would have been a *Theocracy*—a government wholly under an inspired Priesthood, having no laws of human origin, but being constantly guided and controlled by divine laws, statutes, and ordinances, and new revelations, suited to the condition and circumstances of each individual among all the happy nations. All the varied forms of government that have been upon the earth from the earliest ages until the present, that have not been according to this heavenly order, have arisen through transgression; even the law of carnal commandments given through Moses "was added because of transgression," and because of the hardness of the hearts of the children of Israel. The kingdoms of this world were founded in transgression, and the world has been in a state of rebellion against the legal government of the great Priesthood of God for about six thousand years. But the Lord has determined to overthrow all governments established by human authority, and cast down their thrones, and break them to pieces as a potter's vessel, and consume them as stubble, and blow them away as the chaff of the summer-threshing floors, that no place shall be found for them; while His Kingdom, set up by His power,

shall become a great mountain and fill the whole earth; and the Kingdom and dominion, and the greatness of the Kingdom under the whole heavens, will be given to the saints; and the Kingdom will be an everlasting Kingdom that will never be destroyed, but will continue in its glory for ever and ever; because it is the order of heaven, founded by the eternal Priesthood, upon eternal principles and laws, revealed from the eternal King. This will be a Theocracy; this will be a Divine government; this will be a restoration of the legal power; and the earth which has groaned under the usurpation of treasonable and rebellious powers for six thousand years, will again have peace restored, and the inhabitants thereof will be happy. It is to accomplish these great results that God has set up His Kingdom as foretold by his ancient prophets: He has founded it in the midst of the great and glorious Republic of the United States which was also founded by His divine wisdom, as a preparatory government for His Kingdom. It is here, in this land of freedom and equal rights, that the eternal Priesthood with its keys of power and glory, has been sent down from heaven by the hands of Peter, James, and John; it is here, where the proud eagle spreads forth her wings for the protection of the rights of conscience, that the legal power of heaven has once more revisited this rebellious creation to assert its heavenly rights among the hosts of men; it is here, under the broad folds of the American Constitution, itself of divine origin, that a more glorious government has been established, which must increase, and spread wider and wider, until the whole earth shall be enrobed with its glory; it is here, upon the heart of this broad continent, where the everlasting mountains tower their whitened summits, far above the clouds, that a people live and reign, who are destined to fill the earth with heavenly light and truth, till darkness shall be no more; it is here, where liberty has sought a resting place from the tyrannical powers of the old world, that Zion's towers shall rise and greet the

heavens, and the shining hosts above, arrayed in glorious splendor, descend to reign with man on earth. O America, how art thou favored above all lands! O happy Republic, how exalted above all nations! Within thee is the Kingdom of God! Thou wast chosen to prepare its way! It must increase, but thou shalt decrease! Thou didst lift up thy voice and cry to the nations, Behold, here are liberty and freedom for all, but that which came after thee, shall thoroughly purge the floor, and restore everlasting peace and liberty to the whole earth! Among all the governments established by human wisdom, none were greater than this Republic, but that power which is least in the Kingdom of God is greater than it. The one must remain forever, while the other, having accomplished the purpose for which it was raised up, must cease to be, being superseded by that which is more glorious.

There never would have been any necessity for a restoration of this divine order of Government, if mankind had not revolted against the legal power and substituted human laws for those that were divine. In the early ages the Priesthood bore rule among those who were righteous. According to the revelations which God gave to Joseph the Seer, the Priesthood was given to Adam, and through the lineage of Seth was transferred from generation to generation to the days of Noah; and from Noah it continued from father to Son until the days of Melchisedec who conferred it upon Abraham. Also in the days of Abraham God by His own hand conferred the Priesthood upon Esaias; and Esaias ordained Gad; and Gad ordained Jeremy; and Jeremy ordained Elihu; and Elihu ordained Caleb, and Caleb ordained Jethro, Moses father-in-law; and Jethro ordained Moses. Thus this greater Priesthood had place on the earth from Adam till Moses; and each successive Priest proclaimed the same salvation, administered the same gospel, with all its ordinances and blessings, that were preached and received after Christ. In and through the ordinances of the Priesthood, the power of Godliness was

manifest, and by it, holy men were enabled to converse with God face to face; and also through the Priesthood many obtained sufficient faith and power to be translated; by the power of the Priesthood Enoch and his city were taken up into heaven, and reserved until a day of righteousness shall come, when they will come again on earth and have place until the end.

The Priesthood, therefore, is the great medium of power, both in the heavens and upon the earth. It existed before the days of creation, being "without beginning of days."

We shall next prove that the Priesthood is *Eternal*. We have already shown that Christ was consecrated a Priest "*for evermore*"—that he was made "*a Priest forever after the order of Melchisedec*." We have also proved that Melchisedec, being "made like unto the Son of God, abideth a Priest continually." Both Melchisedec and the Son of God, according to Paul, were to remain Priests continually, that is, for evermore: their Priesthood was an *everlasting* Priesthood which should never have an end.

The saints receive the Priestly and Kingly office here in this life; hence, John the Revelator expresses himself as follows: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *Kings* and *Priests* unto God and his Father; to him be glory and dominion forever and ever." (Rev. 1: 5, 6.) The saints being ordained here in this life both *Kings* and *Priests*, hold the authority after they die and go to the world of spirits. Hence, John heard them singing in the spirit world the following song: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *Kings* and *Priests*: and we shall reign on the earth." (Rev. 5: 9, 10.) The saints not only retain the office of Kings and Priests while as disembodied spirits, but they also hold the office after the resurrection. Therefore, John writes, saying, "Blessed and holy is he

that hath part in the first resurrection : on such the second death hath no power, but they shall be *Priests* of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6.) They are not only to reign on the earth a thousand years after the resurrection, but in another passage he says, "*They shall reign for ever and ever.*" (Rev. 22: 5.) Therefore, all the saints who are ordained Kings and Priests in this life will retain this office and this eternal power for evermore, being made as Melchisedec was, like unto the Son of God, they will abide Priests continually. Therefore, the Priesthood, so far as future duration is concerned, is eternal and will have no end.

Next, let us inquire whether the Priesthood had a beginning? It is quite evident that it was "without beginning of days;" but this expression does not prove that it was absolutely without any beginning at all. From the fact that God the Father must have possessed the Priesthood before the days of our creation, it is reasonable to conclude that it was of very remote antiquity. How long the Father had been in possession of it, we are not able to say. But we know, from what has already been said, in the articles on *Celestial Marriage* and *The Pre-Existence of Man*, that He never could have been exalted to the high honor of becoming the Father of Spirits without the Priesthood; therefore He must have been a Priest before He begat Jesus Christ, His First Born who was the oldest of all the family of spirits. And we also know that as the family of spirits are exceedingly numerous, that it must have been many thousand millions of years ago before the birth of His First Born; for it would require an immense number of ages for one Father to have begotten so numerous a family, as have already come forth from heaven and peopled our world. But previous to the birth of His First Born, He must have had the Priesthood conferred upon Him preparatory to His exaltation and redemption from the grave on some ancient world of which He was an inhabitant. But the Being who conferred that Priesthood

upon Him must have possessed it Himself. And thus, when we undertake to trace back the genealogy of the Priesthood, we find it of necessity running back from one redeemed world to another still more ancient; and that each preceding step in the genealogy embraces a period of immense duration. Now, how many of these vast periods and succession of worlds have intervened between us and the FIRST Being who ever held the Priesthood? We answer, that if it can be proved that the Priesthood is *Eternal* and had no beginning, it will necessarily follow that there must have been an endless succession of Beings who held it, or else that some Being must have existed from eternity who eternally possessed it.

From a revelation on the Priesthood in the Book of Mormon, it will be seen that it had no beginning. The prophet Alma in speaking of this holy calling, says it was "prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the High Priesthood of the holy order of God, to teach His commandments unto the children of men, that they also might enter into His rest; this High Priesthood being after the order of His Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to His foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the High Priesthood of the holy order, *which Calling, and Ordinance, and High Priesthood is without beginning or end*; thus they became High Priests forever, after the order of the Son—the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity and truth." (Book of Mormon, Chap. 9: 6.) Here we are expressly told that the Calling, and

Ordinance, and High Priesthood are WITHOUT BEGINNING.

This forever sets the matter at rest among all who believe the Book of Mormon, that the Priesthood not only will have an Eternal future duration, but that it has had also an Eternal past duration: consequently, the Priesthood with the Calling and Ordinance connected with it, never had an origin: and therefore, there never was a period in the endless duration that is past but what some personage existed, holding the Priesthood. Now there must either have been some *One* personage who never had a beginning; or else there must have been an endless succession of personages; for if there ever were a period when a personage did not exist, then the Priesthood could not have been in being, unless we suppose that the Calling, Ordinance, and Priesthood existed in connection with unorganized materials which would seem to be absurd. There is something connected with a personage that indicates design in its construction. The nice adjustment, and skilful adaptation, and arrangement of the several parts of a personage, indicate that some wise designing power purposely constructed him with those useful adaptations, and therefore, that the personage must have had a beginning. If we suppose a personage to exist from all eternity, all the beneficial arrangements of the different parts of his system must exist without any cause or design. There would not be the least reason whatever for his limbs being placed in the best possible position in the body: it could not be said that the feet were designedly placed below the ancles, instead of existing on the top of the head, or on some other part of the body: it could not be said that the eyes were purposely placed in the head, instead of under the arms, or at the ends of the toes; for a personage that is eternal never was formed, and therefore, there never could have been any purpose or design in the arrangement of its parts. If the eyes and ears, head and feet, nose and mouth, hands and arms, are located in the best possible position for the benefit and happiness of the being,

be assured, that, if the personage is eternal, these parts were not thus happily located by design. If they were designedly placed in these most useful positions, then there was a period before this design took effect in performing this skilful arrangement of the several limbs and parts of the system; this therefore, would at once destroy the eternity of the system and prove that it had a beginning. That which is eternal cannot be preceded by a cause or design for the useful and beneficial adjustment of its parts. Therefore, if some personage existed from all eternity we are compelled to renounce the doctrine of design, and say that no such thing exists; for if design is not manifested in the intricate and wonderful adaptations of the several limbs, joints, and parts of a personage, then it is not manifested in any thing, and all arguments founded upon it must be entirely without foundation. But there is no person, possessing a sane mind, who will not, at once, admit that purpose and design are abundantly manifested in all vegetables, animals, and personages upon our globe; and if this really be the fact, then design must also be manifested in the personages of angels and all higher and Superior Beings. The nature of the argument is such, that if it holds good in regard to the useful relations existing among the different members of one personage, it must necessarily hold good in regard to all other personages however superior in their nature. Therefore if the argument founded on design be admissible, then all personages must have had a beginning, not excepting even the glorious personage of God the Father. If the argument founded on design proves that God the Father and all other personages had a beginning, then the only alternative left by which to support the revealed fact of an endless Priesthood without beginning, is the theory of an *endless succession of personages*, each in succession holding the Priesthood. According to this theory there could not be a *first* Personage, nor a *first* High Priest, neither could there be an eternal Personage who had no beginning. But each

person in the endless succession would have a beginning, and therefore would exhibit the marks of design and purpose in his construction. It will be admitted by every one that a succession which has no beginning cannot possibly have a *first* term. The High Priesthood, therefore, is eternal, without beginning, having come down through an endless succession of worlds, peopled by an endless succession of inhabitants: the Calling and Ordinance, connected with it, are eternal also, having no beginning.

As the High Priesthood had no beginning, we have reason to believe that the great plan of redemption also had no beginning; and that the law of the *Gospel* is *everlasting*, having been administered by an everlasting Priesthood in an endless succession of worlds that have fallen. Where there is no change of the Priesthood we should reasonably suppose that there would be no change of the law; and that where one exists, the other exists also.

In receiving the gospel, we receive that eternal plan that had no origin—a plan by which an endless succession of worlds has been redeemed and glorified, and the inhabitants thereof made Kings and Priests to reign forever and ever. And thus the works of God who dwells in an infinite number of tabernacles and worlds, are one eternal round, without beginning, without end; and thus also, all who receive the gospel and this eternal Priesthood, and are faithful to the end, and receive of the fulness of the Father, will be Gods; for the fulness of Him who is from everlasting will dwell in them, and they in Him; and henceforth they can proclaim themselves, as not only designed to be *to everlasting*, because they *continue*, but also “*from everlasting*,” because the knowledge, power, and glory that are in them, together with the Calling, Ordinance, and Priesthood which are upon them, were from everlasting.

EDITOR.

CELESTIAL MARRIAGE:

(Continued.)

Love should be the predominant ruling principle in all family governments. There is no danger of the different members of a family loving one another too much. They should love one another with all their hearts, and be willing, if required, to lay down their lives for each other. God is love, and He is the great fountain from which the beings of all worlds derive this heavenly attribute; it flows out in infinite streams, imparting joy and happiness to the whole universe, so far as it is received, nourished, and cherished by intelligent beings. Love, like all other gifts of God, can be cultivated and increased, or it can be neglected and diminished: it is subject to the control of the other faculties of the mind: it is not a principle such as is often described in novels, which acts irresistibly, forcing all the other powers of the mind into subjection. The

love which the sexes have for each other is implanted within them by Him who is the God of love. God controls this attribute of His nature according to wisdom, justice, mercy, and every other attribute which He possesses. He has prescribed laws for the government of His own attributes; and he never suffers himself to love that which is evil or sinful, but always loves that which is good, and virtuous, and upright: so likewise ought man to control his love by the attributes of his nature, according to the laws which God has given, and never suffer himself to love anything which is evil, or which God has forbidden.

Man should love all the wives which God may give him with a perfect love: it is impossible for him to love them too well, providing that his love is regulated and controlled in all things according to the law of righteousness.

But can a man love more than one wife with all his heart? Yes; he can love each one that God gives him with all his heart; and if he have a hundred, he can love them all with the same intensity that he would love one. It is true, he could not give the same attention to a hundred that he could to one; this would not arise from the want of love, but it would be from the nature of the circumstances. If a man have a dozen children, he can love each one of them as much as he loves one; but he cannot pay the same attention to a plurality of children as he could to one; it is not because his love is divided or weakened by the numbers, but it is because of the circumstances. If God had given a man but one wife, it would be his duty to love her with all his heart; and it would not be his privilege to love any other woman as a wife. But if God confers a plurality of wives upon a man, it would be sinful for him not to love each one with a perfect love, provided that they were all equally worthy of his love. God loves the children of men according to their works, or according to the good qualities which He perceives in them: those who do the best He loves the best: if they do equally well, He loves them equally. Man should be exercised with the same principle; he should judge in righteousness of the good qualities and desires of his family, and should love those the best who do the best. And if any of his family err, he should still love them the same as God loves his family, though they may sometimes err and go astray. God loves his family, not for their errors and sins, but because He sees that there are good qualities existing in them, and tries to save them from their sins; so man should love his wives, not because of their errors and imperfections, but because God has given them to him, and because they, in the main, desire to do right; therefore, he should love them and try to save them from their errors; and he should never love one more than another, unless they merit it.

As the man stands at the head of the family, it is his duty to seek diligently for wisdom, to know how to

govern his family according to the will of God. Circumstances may sometimes be such that he may bestow his attentions for a time more abundantly upon certain portions of his family than upon others; this may arise, not from any partiality or superior love which he has for one above that of another, but his judgment or the surrounding circumstances may dictate this to be the wisest course. At another time, he may, perhaps, reverse his attentions, and be apparently partial towards those whom he had seemed for a while to neglect. In all these things, a husband should be guided by his own judgment, enlightened by the Spirit of Truth. And in these things he should have no rigid fixed laws, unalterable, like those of the Medes and Persians. So far as the great principles of righteousness are concerned, he should be fixed and immovable; but, in regard to his conduct in his temporal affairs, and in his domestic concerns, he should prescribe no rules that will compel him to act invariably in a certain way: this should be left for circumstances and the wisdom he has, to dictate and control; and both wives and children should be perfectly satisfied to have the head of the family be in reality the head, and do as seemeth to him good; and, as we have already stated, if the head of the family errs in some respects, it is better to yield to his will than to arise in rebellion against the order of family government which God has established. If too much partiality be used, and any flagrant violations of the principles of right occur, there are other authorities who can regulate the husband; for this is not the province of the wives and children; it is not for them to dictate to the head, but to pray for and administer to the head, that, peradventure, through their kindness and meekness, and willing obedience, the head may be influenced to do right. Mutual love should exist between a husband and his wives; for, without this, God's order of family government cannot be maintained.

But can several wives love one and the same man as their husband? Yes, if he treat them in a way to merit their

confidence and love. There is no more difficulty in several women loving one husband than there is in several persons loving our Lord and Saviour. God is the Author of sexual or conjugal love, the same as He is of all other kinds of pure love; and if He unites several women to one man in the sacred bonds of matrimony, it is their duty to cultivate and increase the heavenly principle of pure love to their husband, until they love him with all their hearts, even as they love God; and he should love them in return, even as he loves God. There is no evil in love; but there is much evil resulting from the want of love. No woman should be united in marriage with a man unless she have some love for him; and if she love him in a small degree, this is capable of being increased to perfection. Any woman who loves righteousness can and does love a man who works righteousness; and she can, by cultivating this love, be happy in his society, as a friend and as a brother; and if she were united to him in marriage, she could love him as a husband; and if he were worthy, her love towards him may be increased until the perfect day. So it is with man. There is not a righteous good woman in the Church of God but what a righteous man loves as a friend and a sister; and if he were lawfully united to her in marriage, he could love her as a wife; and this love, by cultivation and mutual kindness, would grow stronger and stronger, until they were perfected in love.

But cannot a woman love many men as well as for a man to love many wives? We answer, that love is under the control of both the sexes; they are agents in the cultivation and exercise of this affection, as in the cultivation and exercise of all the other attributes of their nature. A man has no right to love any woman as a wife unless God shall give her to him in marriage; he has power, as an agent, to limit his love where God limits it; and if he go beyond those limits he transgresses. So likewise a woman is limited by the law of God to one husband; and she has no right to suffer her love to go

beyond those limits. Her love is under the control of her agency, and it must be confined where the law of God confines it, otherwise there is transgression. A man loves many wives because God gives him many; and he is required to love them, or become a transgressor. If God required a woman to have many husbands, or permitted her to have a plurality, it would then be her duty to cultivate the principle of love towards them all; but this would not be an easy task, unless the woman were made the head of the family; for one cannot serve two masters. And, as the husband stands as the master of the house, if a woman had two husbands or masters, she would be sure, according to the words of Christ, "to hate the one and love the other," for no one can love and serve two masters; but two can love one master; yes, a hundred wives can love one master or husband, for he is their head, even as Christ is the great Master and Head of the Church. As Christ is one, and is the Great Bridegroom, being married unto many, so likewise the man, being one husband, one bridegroom, may be married unto many. As the bride of Christ consists of a plurality of persons, so the bride of each of his faithful servants may consist of a plurality of individuals. The bride of Christ, though a plurality of persons, should be one in spirit, in love, and in good works; so likewise the bride of each of his servants, however many persons, should be perfectly one in their love and union of spirit.

What can be more heavenly and God-like than to see a well regulated family, governed in wisdom and righteousness! It is the commencement of heaven on earth!—it is an organization destined to be eternal! The first born is represented in Scripture as the beginning of one's strength; how much greater will be his strength when he has a great number of wives and children! A foundation is then laid for a patriarchal kingdom, which shall increase in numbers without end, over which he will reign forever. How great reason has such a man to rejoice!

How thankful ought he to be for the wives which God has given him, through whom he can multiply his seed as the stars of heaven! What joy and happiness it must give him to love so numerous a family, and to know that he is loved by them in return!

Love is a principle, like knowledge, which can be imparted without diminishing the fountain from which it emanates. Love, in other words, begets love. We love that which is congenial to our minds; if we love purity and virtue in ourselves, we will love them in others; and when it is known by others that we love them, because of their virtue and goodness, they will love us for like reasons; thus love, when founded upon true principle, is reciprocal. Virtue loveth virtue, truth embraceth truth, knowledge cleaveth unto knowledge; every good and heavenly attribute of our own nature we love when we see the same manifested by other beings. We love these virtues in either men or women. Sexual love, without the accompanying virtues, is not to be indulged, as it leads to evil. God has ordained that pure and virtuous love should be incorporated with sexual love; that, by the combination of the two, permanent unions in the marriage covenant may be formed, and the species be multiplied in righteousness. Pure and virtuous love should always exist between a husband and each of his wives, as well as sexual love: this will have a tendency to impress more permanently upon the mind these heavenly principles upon the constitution of the offspring; for the offspring will partake, in a greater or less degree, of the propensities and affections of the parents. How careful, then, ought the parents to be, lest they impress a disposition and tendency in the offspring that are calculated, if not strongly guarded, to ruin and destroy them as they grow up to act for themselves. God will hold parents accountable for these things, because they are principles over which they, as agents, have control. Every good principle which you would have your children inherit, should be predominant and reign in your own bos-

oms; for, though the spirits are pure and heavenly when they enter the infant tabernacle, yet they are extremely susceptible of influences either for good or for bad. The state of the parents' minds at the time of conception, and the state of the mother's mind during her pregnancy, will be constitutionally impressed upon the offspring, bringing with it consequences which, in a degree, have a bearing upon the future destiny of the child.

Love, with all the other virtues, should predominate in the bosoms of parents, in order that the same virtues may be inherited by the children. They should be infused into the very constitution of the child when in embryo; they should be instilled into the mind from infancy to manhood, that they may become incorporated as fixed and immovable principles in the mind of man, governing and controlling all the future actions of his life. In such children parents will have joy: they will be the strength of their patriarchal government; the honor and crown of their old age; their hope and glory in the resurrection; their foundation of an endless increase of kingdoms over whom they will reign forever, and with whom they will be associated as God's throughout the endless ages of eternity.

Instead of a plurality of wives being a cause of sorrow to females, it is one of the greatest blessings of the last dispensation: it gives them the great privilege of being united to a righteous man, and of rearing a family according to the order of heaven. Instead of being compelled to remain single, or marry a wicked man who will ruin her and her offspring, she can enter a family where peace and salvation reign; where righteousness abounds; where the head of the family stands forth as a patriarch, a prince, and a saviour to his whole household; where blessings unspeakable and eternal are sealed upon them and their generations after them; her glory is eternal and her joy is full. Rejoice, then, ye daughters of Zion, that you live in this glorious era! Rejoice for yourselves and for your generations, because of the high honors and privi-

leges conferred upon you! Rejoice that you have entered into blessings which have been withheld for many ages past because of wickedness! Rejoice and sing for gladness of heart in the glorious prospects which open before you! Rejoice in the mountains and dales of Utah! for it is the land of your freedom, where the iron yoke of Romish and Protestant superstitions will be broken from your necks; where you will have the privilege of uniting your eternal destiny with the man of your choice; where virtue will reign triumphant, and the vile seducer be unknown; where confidence shall wax stronger and stronger, being cemented by the love of God! Happy are the daughters of Zion! They would not exchange their condition with the queens of the earth! Worldly honors and worldly riches are not worthy to be compared with the blessings that they enjoy! They love their husbands, and their husbands love them; and this love is far greater than the love which dwells in the hearts of the wicked. The children of Zion love in proportion to the heavenly knowledge which they have received; for love keeps pace with knowledge, and as the one increases so does the other; and when knowledge is perfected, love will be perfected also. The wicked are not capable of loving in as great a degree as the righteous, because they are destitute of the knowledge of God, and do not appreciate wives or children as they ought. They do not fully realize the end and purpose of of the Almighty in joining the sexes in holy matrimony; and without a knowledge of these things they cannot love as the righteous; for love is of God, and they who live nearest to the Lord will love most; and they who love most will be the most happy.

If we should inquire what constitutes the misery of the fallen angels, the answer would be, they are destitute of love; they have ceased to love God; they have ceased to have pure love one towards another; they have ceased to love that which is good. Hatred, malice, revenge, and every evil passion have usurped the place of

love; and unhappiness, wretchedness, and misery, are the results. Where there is no love, there will be no desire to promote the welfare of others. Instead of desiring that others may be happy, each desires to make all others miserable like himself; each seeks to gratify that hellish disposition against the Almighty which arises from his extreme hatred of that which is good. For the want of love the torment of each is complete. All the wicked who are entirely overcome by these malicious spirits will have the heavenly principle of love wholly irradiated from their minds, and they will become angels to these infernal fiends, being captivated by them, and compelled to act as they act. They cannot extricate themselves from their power, nor ward off the fiery darts of their malicious tormentors. Such will be the condition of all beings who entirely withdraw themselves from the love of God. As love decreases, wickedness, hatred, and misery increases; and the more wicked individuals or nations become, the less capable are they of loving others and making them happy; and *vice versa*, the more righteous a people become the more they are qualified for loving others and rendering them happy. A wicked man can have but little love for his wife; while a righteous man, being filled with the love of God, is sure to manifest this heavenly attribute in every thought and feeling of his heart, and in every word and deed. Love, joy, and innocence will radiate from his very countenance, and be expressed in every look. This will beget confidence in the wife of his bosom, and she will love him in return; for love begets love; happiness imparts happiness; and these heaven-born emotions will continue to increase more and more, until they are perfected and glorified in all the fullness of eternal love itself.

Could wicked and malicious beings, who have irradiated every feeling of love from their bosoms, be permitted to propagate their species, the offspring would partake of all the evil, wicked, and malicious nature of their parents. However pure the spirits might be,

when permitted to enter such degraded tabernacles, yet, being extremely susceptible to influences, they would speedily partake of all the evil nature which characterized the spirits of the father and mother: thus they would soon become devils incarnated in flesh and bones. Such would be the dreadful consequences of offspring, brought into existence by parents destitute of the principles of love, like the fallen angels. The same consequences, to a certain degree, would result from the multiplication of wicked parents. In proportion as the pure love of God is irradiated from their hearts, the unholy passions take the place thereof, and the offspring partake of these unlovely principles which are engendered in the nature and constitution of the infant tabernacle, and begin to act upon the pure spirit that takes up its abode therein, forming, modifying, and bending, in a great measure, its inclinations, until, by the time that it grows up to know good from evil, it becomes prepared to plunge headlong into all the vices of its ungodly parents: thus the parents, for the want of that holy and pure affection which exists in the bosom of the righteous, not only destroy their own happiness, but impress their own degraded and unlovely passions upon the constitution of their offspring. It is for this reason that God will not permit the fallen angels to multiply: it is for this reason that God has ordained marriages for the righteous only: it is for this reason that God will put a final stop to the multiplication of the wicked after this life; it is for this reason that none but those who have kept the celestial law will be permitted to multiply after the resurrection: it is for this reason that God has ordained that the righteous shall have a plurality of wives; for they alone are prepared to beget and bring forth offspring whose bodies and spirits, partaking of the nature of the parents, are pure and lovely, and will manifest, as they increase in years, those heaven-born excellencies so necessary to lead them to happiness and eternal life. ✕

The Celestial male and female, after the resurrection, will be perfected in knowledge, and in holiness, and in pure affection and love: they will know as God knows; be pure as He is pure, and love as He loves: their knowledge, their purity, and their affections, before their celestial glorification, will increase alike, and keep pace with each other, until they are perfected, when they will enjoy in fulness every attribute and affection which God himself enjoys, and will be like Him in all these things. ✕ Then, and not till then, will they be permitted to propagate that higher order of beings called spirits. As the character of parents in this life is impressed, in a great measure, upon their children, so likewise the character of the celestial parents will be incorporated in the very being of their spirit offspring. The unorganized spirit-matter will not only take the form or image of the celestial parents, but every particle thereof will begin to develope the germs of all those eternal attributes which dwell in all their fulness in both father and mother.

If beings who are not perfected should have the privilege of propagating a spirit offspring, they could not impress the organized spirit embryo with the elements of those higher attributes which appertain to the celestial; and, consequently, if the germ of the infant spirit were conceived and fashioned in imperfection, the superstructure or infant spirit itself could never advance to perfection. The eternal attributes must be properly developed, in order that they may be properly perfected; this is the reason why none but those who attain to the fulness of celestial glory, and become God's, will be entrusted with wives, and with power to propagate sons and daughters; that this, the most important of all things—the organization of immortal spirits, may be brought about through the highest, and most exalted, and most glorious personages in the universe, that they may infuse into the very constitution of their beloved children the germs of all the great, and

pure, and sublime attributes which are perfected in all their fulness in themselves.

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives. God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh. Hence, the Father saith concerning him, "Thou art my Son, this day have I begotten thee." We are informed in the first chapter of Luke, that Mary was chosen by the Father as a choice virgin, through whom He begat Jesus. The angel said unto the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." After the power of the Highest had overshadowed Mary, and she had by that means conceived, she related the circumstance to her cousin Elizabeth in the following words: "He that is Mighty hath done to me great things; and holy is His name." It seems from this relation that the Holy Ghost accompanied "the Highest" when He overshadowed the Virgin Mary and begat Jesus; and from this circumstance some have supposed that the body of Jesus was begotten of the Holy Ghost without the instrumentality of the immediate presence of the Father. There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this reason Jesus is called "the *Only* Begotten of the Father;" that is, the only one in this world whose fleshly body was begotten by the Father. There were millions of sons

and daughters whom He begat before the foundation of this world, but they were spirits, and not bodies of flesh and bones; whereas, both the spirit and body of Jesus were begotten by the Father—the spirit having been begotten in heaven many ages before the tabernacle was begotten upon the earth.

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the *lawful* wife of God the Father: we use the term *lawful* Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Saviour unlawfully. It would have been unlawful for any *man* to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with His own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another; for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for his own conduct. It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his

spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise He associated in the same capacity with the heavenly one. Earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven. But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits as well as the Father? No; for the Father of our spirits is at the head of His household, and His wives and children are required to yield the most perfect obedience to their great Head. It is lawful for the children to worship the King of Heaven, but not the "Queen of heaven." The children of Israel were severely reprov'd for making offerings to the "Queen of heaven." Although she is highly exalted and honored as the beloved bride of the great King, yet the children, so far as we are informed, have never been commanded to pray to her or worship her. Jesus prayed to His Father, and taught His disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother: neither did he pray to the Holy Ghost as his Father. If He were begotten by the Holy Ghost, then He would have called him His Father; but, instead of doing so, the Holy Ghost himself was subject unto Jesus; and He had power to send him as His minister after he returned to his Father.

Next let us enquire whether there are any intimations in Scripture concerning the wives of Jesus. We have already, in the 9th No. of this volume, spoken of the endless increase of Christ's government. Now, we have no reason to suppose that this increase would continue, unless through the laws of generation, whereby Jesus, like His Father, should become the Father of spirits; and, in order to become the Father of spirits, or, as Isaiah says, "The Everlasting Father," it is necessary that He should have one or

more wives by whom He could multiply His seed, not for any limited period of time, but forever and ever: thus He truly would be a Father *everlastingly*, according to the name which was to be given Him. The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.) One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them—namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the Wives of the Son of God. We quote from the English version of the Bible, translated about three hundred and fifty years ago: "*All thy garments smell of myrrh, and aloes, and cassia: when thou comest out of the ivory palaces, where they have made thee glad, Kings' daughters were among thine honorable WIVES: upon thy right hand did stand the QUEEN in a vesture of gold of Ophir.*" (Psalm 45: 8, 9.) That this passage has express reference to the Son of God and His Wives, will be seen by reading the sixth and seventh verses which are as follows: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This Being, whom the Psalm-

ist here calls God, is represented in the next verses as having "*honorable Wives.*" If any should still doubt whether this prophecy has reference to the Son of God, they may satisfy themselves by reading Paul's application of these passages in the eighth and ninth verses of the first chapter of his epistle to the Hebrews: "But unto the Son He saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath annointed thee with the oil of gladness above thy fellows." Paul applies the words of the prophet David to the son of God, to the annointed Messiah, who is called God, and whose "throne is forever and ever." Let it be remembered, then, that the Son of God is expressly represented as having "hon-

orable Wives." King James' translators were not willing that this passage should have a literal translation, according to the former English rendering, lest it should give countenance to Polygamy; therefore they altered the translation to honorable *women* instead of *wives*; but any person acquainted with the original can see that the first translators have given the true rendering of that passage. Indeed, the very next sentence most clearly demonstrates this; for the Son of God is represented as having a "QUEEN" standing upon His right hand, clothed "in a vesture of gold." This Queen is exhorted in the following endearing language; "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty, for he is thy Lord; and worship thou Him." (Verses 10, 11.)

(To be continued.)

NOTICE.

The SEER will be continued for the year 1854, on the same terms as the first volume. All those who wish to become subscribers for the second volume should send in their names, address, and subscription money without delay, as we desire to know immediately about how many copies of the first number to publish, that we may not be under the necessity of issuing, at much expense, a second edition to supply their demands. Our subscribers for the first volume need not expect to receive the second without complying with the terms of *advance payment*. Should any of our subscribers wish to emigrate to Utah next season, they can, by notifying us of their intentions, receive the balance of their numbers in that Territory without any additional expense. Our agent for Utah is Orson Pratt, jr., Salt Lake City. All subscribers in that Territory, by forwarding to our agent there \$1 in advance, will receive their papers from him through the mail or otherwise, as they may direct.

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